CATALOGUE

OF

PERSIAN MANUSCRIPTS

ETHÉ

CATALOGUE

OF

PERSIAN MANUSCRIPTS

IN THE

LIBRARY OF THE INDIA OFFICE

BY

HERMANN ETHÉ, Ph.D., M.A.

PROFESSOR OF ORIENTAL LANGUAGES IN THE UNIVERSITY OF WALES, UNIVERSITY COLLEGE, ABERYSTWYTH

LATE PUBLIC EXAMINER FOR THE HONOURS SCHOOL OF ORIENTAL STUDIES IN THE UNIVERSITY OF OXFORD

VOLUME I

PUBLISHED BY ORDER OF THE SECRETARY OF STATE FOR INDIA IN COUNCIL

OXFORD

PRINTED FOR THE INDIA OFFICE

BY HORACE HART, PRINTER TO THE UNIVERSITY

1903

PREFACE

The present volume contains the description of the Persian MSS. in the India Office Library exclusive of those dealt with in the Catalogue of Messrs. E. D. Ross and E. G. Browne (1902) and of the Delhi collection of MSS. The *second* volume, which is in a forward state of preparation, will consist of the following parts:

1. The description of a number of Additional Persian MSS., recently discovered in the Library.
2. A complete Index of the whole work in five distinct sections: (*a*) index of titles of books; (*b*) index of proper names of persons, authors, rulers, scribes, owners, &c.; (*c*) index of geographical names and ansâb; (*d*) general index of subjects; (*e*) index of dates or chronological register of historical and literary events.
3. A Conspectus of Manuscripts.
4. A concise statement on the various Collections of Persian MSS. in the Library and their origin.
5. A full List of Corrections and Additions.

As all the mistakes that have, inadvertently, crept into the text, will be rectified in the last-mentioned part, it will be sufficient to correct here only a few more serious errors or misleading statements, viz.:

No. 157: Imâm Mahdî, represented in the MS. as thirteenth Imâm, is, of course, identical with the twelfth, Abû-alḳâsim Muḥammad bin al-Ḥasan (see Safînat-alauliya, No. 647, 16).

No. 170 (and likewise **Nos. 175** and **558**): read جهانگشای for جهانکشای.

No. 190: read 'Abd-alsattâr *bin* Ḳâsim for 'Abd-alsattâr Ḳâsim, see No. 619.

No. 214: the Turkî Wâḳi'ât-i-Bâbarî, contained in this copy, and stated to be complete, is, as has been shown in Mrs. Beveridge's 'Notes on the MSS. of the Turkî Text of Bâbar's Memoirs' in J. R. A. S., 1900, pp. 439–475, rather defective, going down to p. 403 in Ilminski's edition and p. 352 in Leyden and Erskine's translation; this error has already been rectified in No. 2989 (col. 1625).

No. 216: the description of this MS. correctly applies to No. 217 (30 according to the original Press-mark); 2654, given as the original Press-mark of No. 216 in the Catalogue, contains a copy of the first volume of the Akbarnâma.

No. 287: the statement, that this collection was never met with before, is due to an oversight; it is found in Rieu ii. p. 838b.

No. 321: read 'Civil College' for 'Civil Collection.'

No. 400: A.H. 1137–1167, given as Shâhjahân's reign, must of course be 1037–1067 (or rather 1068).

No. 407: the names given in this MS. are very incorrect; they must be rectified by a collation with No. 449.

No. 409: read Mu'izz-aldîn Muḥammad bin Sâm Ghûrî for Mu'izz-aldîn bin Muḥammad Sâm Ghûrî.

No. 445: read دلگشا for دلکشا.

No. 506: read A. D. (1819–1849) for A. H.

No. 600: read Îltamish or rather Îltatmish for Altamish.

No. 605: read معارج النّبوّة for معراج النبوّة.

No. 614: the author of the Arabic original is not Suhrawardî, who is mentioned himself as the last philosopher in the book, but Shahrazûrî, comp. H. Beveridge in J. R. A. S., 1900, pp. 550 and 551.

No. 619 (col. 251, l. 26): read بیواسطهٔ مرد for بواسطهٔ مزد.

No. 630, faṣl ix: read 'and was succeeded by the younger son of Calabi Amir 'Âbid, '*Âlim*,' comp. *ib.* faṣl x, e. 2.

No. 647, 174: read Abû Turâb Nakhshabî for Abû Turâb Bakhshî; *ib.*, 307, and **No. 724,** 1017: read Miyânajî for Miyânjî.

No. 667 (col. 344, l. 7): read 'mystical love' for 'mystical lore.'

No. 724, 485: Al-'Âmir biaḥkâm-illâh reigned twenty-nine years, not nine; *ib.*, 997: read Shâh Isma'îl II for Ibrâhîm II.

No. 828: read 'translated from Hindî' for 'translated from Hindûstânî.'

No. 1241 (col. 717, l. 10): read صفای for صفوای.

No. 1821 (col. 998, l. 3): read 1650 for 650.

No. 1850 (col. 1021, l. 35): read p. 17, No. 5, for p. 7, No. 5.

No. 2093: read Nos. 1574 and 1575 for Nos. 1074 and 1075.

No. 2792, VII, 9: read Harîsah and هريسه for Ḥarîsah and حريسه.

Incomplete or incorrect Press-marks are:

No. 275: 8. J. 6. = 3476. **No. 276:** 8. J. 3. = 3475. **No. 279:** 8. J. 5. = 2473. **No. 283:** 8. J. 8. = 3491. **No. 286:** 8. J. 9. = 2503. **No. 357:** 14. J. 11. = 3486. **No. 511:** 14. J. 23. = 3501. **No. 848:** 1481, read 481. **No. 1000:** 381, read 384. **No. 1063:** 2875, read 2815. **No. 1236:** 3124, read 3214. **No. 1295:** 3514, now 3535. **No. 1462:** 3514, read 3542. **No. 1527:** 3374, olim 13. J. 10, read 3474. **No. 1730:** 2148, now 3444. **No. 2505:** 10. J. 12. = 3305. Duplicate Press-marks are 3112 in **Nos. 668** and **2833**; 3520 in **Nos. 942** and **2765.**

The system of transliteration is the same as in my Bodleian Catalogue, viz.:

ا = ' (except at the beginning of words, where any distinctive mark appeared unnecessary).

ب = *b*	پ = *p*	ت = *t*	ث = *th*		
ج = *j*	چ = *ć*	ح = *ḥ*	خ = *kh*		
د = *d*	ذ = *dh*	ر = *r*	ز = *z*	ژ = *zh*	
س = *s*	ش = *sh*	ص = *ṣ*	ض = *ḍ*	ط = *ṭ*	ظ = *ẓ*
ع = '	غ = *gh*	ف = *f*	ق = *ḳ*		
ك = *k*	گ = *g*	ل = *l*	م = *m*	ن = *n*	
و = *w* (occasionally *v*)		ه = *h*	ى = *y*		

In transcribing Persian and Arabic words (also Turkish, Hindûstânî and Pushtû) the principle of representing Eastern *orthography*—not the *pronunciation*—has been followed.

In the following table of 'Contents' all single works or collected works of one and the same author, appearing in five or more copies in this Catalogue, as well as the larger collections of biographical accounts, and any other rare or particularly interesting and important book are specially mentioned under each chapter-heading, with the addition of those copies, found in the 'Additional MSS.' and the 'Appendix' at the end (columns 1524–1632). Only the contents of Chapter VIII (Poetry) of the 'Additional MSS.' (columns 1548–1580) have been given in full in their proper place, on account of their detailed subdivisions.

CONTENTS

A. HISTORY.

CONTENTS

COLUMNS

CATALOGUE OF PERSIAN MSS.

A. HISTORY.

I. General History.

1

A succinct chronological list of all the rulers of the world, that is, in particular, of Îrân, Tûrân, and Hindûstân (تواریخ پادشاهان ایران و توران و هندوستان و غیره تمام جهان, see the colophon on fol. 19^b), beginning with Gayûmarth (see fol. 6^b, l. 1: اوّل تخت‌نشین جهان گیومرث از فرزندان بهلائیل بن قینان بود اورا سیاه نیز خوانند الخ), and concluding the list of the emperors of Dihlî with Muhammadshâh (on fol. 14^a). The remainder of this short tract contains the rulers of the *Dakhan* on fol. 14^a, of *Bîjâpûr* on fol. 15^a, of *Gujarât* on fol. 15^b, of *Mâlwah* on fol. 16^a, of *Bangâlah* and *Lakhnau* on fol. 17^b, of *Jaunpûr*, *Multân*, and *Kashmîr* on fol. 18^b.

Dated in the month Âsin, in the year 1196 of the Bangâlî era.

No. 3058, ff. 6–19, ll. 14–15; Nasta'lîk; size, $8\frac{1}{8}$ in. by $6\frac{1}{2}$ in.

2

Ta'rîkh-i-Tabarî (تأریخ طبری).

Old copy of the Persian translation of Abû Ja'far Muhammad bin Jarîr bin Yazîd al-Tabarî's general history, made at the request of the Sâmânide prince Abû Sâlih Mansûr bin Nûh (A. H. 350–366 = A. D. 961–976) by Abû 'Alî Muhammad bin Muhammad al-Bal'amî in A. H. 352 (A. D. 963), comp. Bodleian Cat., Nos. 2–13; Rieu i. p. 68 sq.; W. Morley, p. 17 sq.; G. Flügel ii. p. 64, etc.; and Zotenberg's French translation in four volumes, Paris, 1867–1874. Beginning: سپاس و آفرین مر خدایرا که کامگار کامگاران و آفرینندهٔ زمین و آسمان وروزی دهندهٔ انس و جان آنکش نه همتا و نه انباز و نه دستور و نه یار و نه زن و نه فرزند است الخ.

Author's and translator's names on fol. 1^b, ll. 8 and 9. A detailed index with the chronological tables on ff. 2^a–4^b. Creation of the world on fol. 4^b, l. 5. This copy goes down to the reign of the Khalîf Almu'tasim-billâh, who died A. H. 227 (A. D. 842), after which follows the usual abridged account of the succeeding Khalîfs down to Alnâsir-billâh, with whose accession, A. H. 575 (A. D. 1180), the work concludes. There is no date, but the original portions of the MS., viz. ff. 13–129, 131–164, and 166–314, are very old, exhibiting all the common features of primitive Persian MSS., written in Naskhî. Ff. 294 and 311 greatly injured, portions of the leaves being torn away.

No. 2669, ff. 353, ll. 33; excellent Naskhî; ff. 1–12, 130, 165, and 315–353 supplied by a later hand; size, $11\frac{1}{4}$ in. by $8\frac{1}{4}$ in.

3

The same.

This excellent copy agrees upon the whole with the preceding one, beginning: سپاس و آفرین مر خدای را که کامگار کامگاران الخ.

The same chronological tables in the preface, but all except the first are left blank and not filled in. The first page is a little injured at the inner corner. The abridged continuation goes down, as in the preceding copy, to the accession of Alnâsir-billâh, A. H. 575.

No. 738, ff. 401, ll. 29; very clear and equal Nasta'lîk; size, $15\frac{1}{2}$ in. by $9\frac{1}{2}$ in.

4

The same.

Beginning as in the preceding copies, but with some slight modifications, viz. سپاس و آفرین مر خدای را که (کامگار؟) کامگاران و آفریده زمان و زمین را آنکس کسی است که نه همتا بود و نه دستور الخ.

The names of author and translator in the preface on fol. 1^b; also the full chronological tables. The copy goes down to the reign of Khalîf Almustażhir-billâh (who reigned A. H. 487–512 = A. D. 1094–1118).

Dated the 9th of Dhû-alhijjah, A. H. 1025 (A. D. 1616, Dec. 18).

No. 125, ff. 617, ll. 21; written partly in Naskhî, partly in Nasta'lîk; illuminated frontispiece; size, $13\frac{1}{2}$ in. by 9 in.

5

The same.

Beginning again slightly modified, viz. سپاس و آفرین مر خدای را که کامگار و بنده پروراست و آفریده زمین و زمان الخ.

The preface contains, as in the preceding copies, the names both of author and translator, and the full

chronological tables. The copy ends likewise with Almustaẓhir-billâh's reign. Between ff. 27 and 28 there is a lacuna, corresponding to No. 738 (3 in this Cat.), fol. 20b, l. 17-fol. 22a, l. 6. Fol. 411b is left blank.

Copied in the twenty-first year of (? probably 'Âlamgîr's reign = A. H. 1089 = A. D. 1678).

No. 318, ff. 608, ll. 21; unequal Nasta'lîk, written by several hands, as it seems; some lines here and there, especially Arabic quotations, in large Naskhî; many water-spots; size, 13 in. by 9⅞ in.

6

The same.

The beginning runs here thus: سپاس و آفرینش (read آفرین) مر خدای کامگار و کامرانرا و آفرینندهٔ زمین و آسمان را الخ.

The names both of author and translator appear on fol. 1b, ll. 6 and 7; but there are no chronological tables. The history of the creation begins on fol. 2b. The copy goes down to the death of Ma'mûn only, A. H. 218 (A. D. 833).

No date.

No. 2527, ff. 452, ll. 25 on ff. 1–333, ll. 26 on ff. 334–452; Nasta'lîk by two different hands, the second, resembling Shikasta, on ff. 334–452; all the Arabic quotations in Naskhî; illuminated frontispiece; size, 15½ in. by 10½ in.

7

The same.

This copy agrees upon the whole with the immediately preceding one, beginning: سپاس و ستایش مر خدای کامگار و کامرانرا و آفرینندهٔ زمین و سمان الخ (read آسمان or زمان).

Author's and translator's names on fol. 1b, ll. 6 and 7. No chronological tables. The story of the creation begins on fol. 4a. This copy breaks off in the story of Bâbak (who first appeared A. H. 201 = A. D. 816); the rest is wanting. One of the missing leaves is represented by fol. 2, which has been by mistake inserted between ff. 1 and 3, the text of fol. 3 following immediately that of fol. 1. Small injuries throughout. Some English and French accounts of Ṭabarî's work on the fly-leaves. Among various entries on fol. 1a there is one from A. H. 1035 (A. D. 1625, 1626). Presented by Capt. J. Salmond, July 8, 1814.

No. 3310, olim 15. J. 8, ff. 672, ll. 21; careless and not seldom very incorrect Nasta'lîk; illuminated frontispiece; size, 10½ in. by 6¼ in.

8

The same.

Another redaction of Bal'amî's version, agreeing with Morley's *first copy*, and beginning: الحمد لله العلى الاعلى الولى مراولى الوفى ذى الاسماء الحسنى و الصفات الخ.

Comp. Ḥ. Khalfa ii. p. 136, and Bodleian Cat., No. 5. Ṭabarî's name occurs in the preface, prince Manṣûr's too, but not the translator's. It goes down to Almu'tasim's death in A. H. 227 (on fol. 703a), and is concluded by the same abridged continuation as most of the preceding copies.

Good old but undated copy. After fol. 651 a lacuna, as it seems.

No. 3315, olim 15. J. 9, ff. 725, ll. 21; Naskhî, the last twenty-four leaves supplied by another hand; injured in many places; size, 9⅞ in. by 6¼ in.

9

The same.

Another, tolerably old, but undated copy of Ṭabarî's chronicle, completely agreeing with Morley's *second copy* and Fraser 131 in the Bodleian Library (Bodleian Cat., p. 5, No. 9). Like those two it consists of two portions, the first, on ff. 1b–309a (نصف اول), comprising the whole historia-anteislamica (including Muhammad's birth, etc., on fol. 268a sq.), the second (on ff. 310b–718b) beginning with Muḥammad's genealogy and life and going down to the Khalîf Almustaẓhir-billâh. The names of the author, Ṭabarî, and of the Persian translator, Bal'amî, appear on fol. 1b, ll. 8–10, and in the subscription at the end on fol. 718a, l. 4 ab infra sq.

Beginning of the first portion, on fol. 1b: سپاس و آفرین مر خدای جهانیان و آفرینندهٔ زمین و زمان الخ.

Beginning of the second portion, on fol. 310b: الحمد لله..... فصل در ذکر آغاز اخبار پیغامبر ما صلّی اللّه علیه وسلّم و یاران و (read او) رضی اللّه عنهم الخ.

On fol. 1a various entries from A. H. 1192 (A. D. 1778). Lacunas after ff. 15 and 21.

No. 1938, ff. 718, ll. 21; small but distinct Nasta'lîk; small and very effaced frontispiece on fol. 1b; worm-eaten; the first five and some of the last leaves considerably damaged; size, 10⅝ in. by 5¾ in.

10

The same.

This redaction is different again—it begins with a full index in four columns, on ff. 1b–3b (فهرست تأریخ طبری که بفارسی وزیر الخ). The work itself opens on fol. 4b in this manner: آفرینندهٔ زمین و آسمان را و آنچه بدو اندرست و پیدا کنندهٔ شب و روز را سپاس داریم برآن نیکوئیها که بندگان خویش را مخصوص فرمود الخ.

A few lines of a preface follow in which the names of the author, the translator, and the Sâmânide prince are quoted, and immediately on the same page the history itself, which is styled here تأریخ نامهٔ بزرگ, begins with the آغاز سخن. It is divided into *two* portions, the *first* of which, on ff. 4b–180a, contains the pre-Muḥammadan history. The *second* begins on fol. 181b with Muḥammad's birth: خبر ولادت پیغامبر ما محمّد مصطفی..... قال النّبی صلّی اللّه علیه و سلّم وُلِدْتُ فی زمن الملك العادل انوشروان الخ, and goes down, as in most copies, to Almustaẓhir-billâh.

Fol. 1b is greatly damaged, especially the heading. Slight injuries throughout. The last leaf is partly torn out. Copied for the library of Nawwâbkhân Amînkhân bin 'Azîzkhân, A. H. 1013 (A. D. 1604, 1605).

No. 747, ff. 467, ll. 27; Naskhî; size, 12 in. by 7⅝ in.

11

A defective copy of the same.

Three leaves are missing in the beginning; the copy opens abruptly thus (on fol. 8^a): ..... از آدم تا نوح واز نوح تا ابراهیم واز ابراهیم الخ, corresponding to No. 2669 (2 in this Cat.), fol. 3^b, last line.

Account of the creation on fol. 8^b. The copy goes down to the reign of the Khalif Alkâhir (A. H. 320–322 = A. D. 932–934). The proper order of ff. 1–9 is: 8, 7–2 (turned upside down), 1, 9; of ff. 195–202: 195, 200, 201, 198, 196, 197, 202; of ff. 610–613: 610, 613, 612, 611. In a few other places besides these the catchword does not agree with the beginning of the next page. Many corrections in the beginning. Worm-eaten throughout.

No. 2870, ff. 613, ll. 21; Nasta'lîk; size, $11\frac{1}{4}$ in. by $7\frac{1}{2}$ in.

12

A still more defective copy of the same.

This copy begins abruptly in the middle of the chronological tables, agreeing with No. 2669, fol. 2^b middle, and breaks off towards the end of Bâbak's story; the last words on fol. 710^b agree with No. 2669, fol. 351^a, l. 4 ab infra. The account of the world's creation begins on fol. 17^a, Muhammad's life on fol. 331^a. The proper order of the leaves is this: 1–678, 711–732, 757–762, 679–685, 733–756, 686–710.

No. 1888, ff. 762, ll. 21; clear and distinct Nasta'lîk; size, $12\frac{1}{2}$ in. by $7\frac{1}{8}$ in.

13

A large fragment of the same.

This copy contains only the second half of the work, from Muhammad to the reign of Almustaẓhir-billâh, beginning abruptly thus: ... و حربهای او بسیارست و اندر خلافت عمر گفته شد و تا بدان وقت الخ, corresponding to No. 738 (3 in this Cat.), fol. 178^a, l. 11. The first heading which occurs here, in l. 4, is: آغاز پیغامبر ما محمّد مصطفی صلوات اللّه و سلامه علیه و الخلفاء و السلاطین و الملوك, agreeing with No. 738, fol. 178^a, l. 14. The redaction of this as well as of the other two defective copies is the same as in Nos. 2669, 738, etc.

No date.

No. 340, ff. 396, ll. 25; distinct Nasta'lîk; size, $11\frac{3}{8}$ in. by $6\frac{1}{8}$ in.

14

Ṭabaḳât-i-Nâṣirî (طبقات ناصری).

General history of the world, from the oldest times to A. H. 658 (A. D. 1259, 1260); beginning: الحمد للّه الازل الذی لا ابتداء لوجوده الآخر الذی لا انتهاء لوجوده الخ.

The author's name is partly destroyed by worms; the remaining portion runs here thus: Abû 'Amr (عمرو, instead of the usual 'Umar) .... ân ('Uthmân) bin .... (Sirâj-aldîn) alminhâj aljûzjânî; comp. Bodleian Cat., No. 16; Rieu i. p. 72; W. Morley, p. 21 sq.; J. Aumer, p. 67; Elliot, History of India, ii. p. 259 sq., etc. The work was completed A. H. 658, see fol. 338^a, ll. 11 and 12. The twenty-three ṭabaḳât are found here as follows:

I. The prophets, on fol. 3^a.

II is not marked here; the first four Khalîfs and the Imâms follow without interruption at the close of Muhammad's life, on fol. 42^b.

III. Here consequently styled الطبقة الثانية: the Banû Umayyah, on fol. 53^a.

IV. Correctly styled الطبقة الرابع (number III is therefore left out altogether): the Banû 'Abbâs, on fol. 58^b.

V. Not numbered as ṭabaḳah, but simply styled ذکر: the kings of Persia down to Yazdajird III, subdivided into five ṭabaḳât, on fol. 75^a.

VI. The Tubba's and kings of Yaman, on fol. 100^b.

VII. The Ṭâhirides, on fol. 110^a.

VIII. The Ṣaffârides, on fol. 113^b.

IX. The Sâmânides, on fol. 116^a.

X. The Bûyides or Dailamîs, on fol. 127^a.

XI. The Ghaznawides, on fol. 130^b.

XII. The Saljûḳs, on fol. 141^b.

XIII. The Sanjariyyah kings, on fol. 156^a.

XIV. The kings of Nîmrûz and Sijistân, on fol. 160^a.

XV. The Kurdish kings, on fol. 167^a.

XVI. The Khwârizmshâhs, on fol. 174^a.

XVII. The Shansabânîs and kings of Ghûr, on fol. 187^b.

XVIII. The Shansabâniyyah kings of Ṭukhâristân, on fol. 225^b.

XIX. The Shansabâniyyah Sulṭâns of Ghazna, on fol. 230^b.

XX. The Mu'izzî Sulṭâns of Hindûstân, on fol. 243^a.

XXI. The Shamsiyyah Sulṭâns of Hindûstân, on fol. 257^a.

XXII. The Mulûk-alshamsiyyah, or the vassals and eminent men who served under the Shamsiyyah kings, on fol. 289^a.

XXIII. On the inroads of the infidels, C'ingizkhân and his descendants, on fol. 337^b.

Dated at Sûrat the 8th of Sha'bân, A. H. 1113 (A. D. 1702, Jan. 8), by Ḥâjî Muhammad Sharîf ibn Mullâ Muhammad Sharîf ibn Mullâ Muhammad Ṭâhir Ḥiṣârî. The middle part of the MS. contains a great number of pencil-notes in English and emendations to the Persian text. The first pages greatly injured. The main portions of the work, viz. ṭabaḳas XI, XVII–XXIII, have been edited by Capt. W. Nassau Lees, Calcutta, 1864 (Bibliotheca Indica, Series III). English translation by Major H. G. Raverty (in the same Bibliotheca Indica), London, 1873–1881.

No. 2553, ff. 402, ll. 19; Nasta'lîk; size, $9\frac{3}{4}$ in. by 5 in.

15

Another slightly defective copy of the same.

The beginning is missing. The author is called Abû 'Umar 'Uthmân bin Muhammad bin Sirâj (in the text stood originally al-Minhâj, but this is struck out) aljûzjânî. His usual name, Minhâj bin Sirâj, is quoted here at the end.

The date, given in the last line of the last page, viz.

A. H. 650, is apparently a mistake for A. H. 658, comp. fol. 449a, l. 10: در تاریخ سنهٔ ثمان و خمسین و ستمائه که اتمام آن تاریخ و طبقات است.

The upper half of the first fourteen leaves is entirely torn away; in the following pages the damage is repaired by a later hand. Ff. 341–348 and 436 are also added by later hands. An entry from Rabî'-alawwal, A. H. 1157 (A. D. 1744, April–May), on fol. 1a.

No. 1952, ff. 450, ll. 19; Nasta'lîk; size, 9¼ in. by 5¼ in.

16

Nizâm-altawârîkh (نظام التواریخ).

An abridgment of general history from the beginning to A. H. 674 (see the date of the preface, viz. 21st of Muharram, 674 = A. D. 1275, July 17, on fol. 2b, last line but two), by the Kâdî-alkudât Nâsir-almillah wa-aldîn Abû Sa'îd 'Abdallâh bin almaulâ kâdî-alkudât Abî-alkâsim 'Umar bin al-Imâm al'allâmah Fakhr-alhakk wa-aldin Muhammad bin 'Alî al-Baidâwî, the famous commentator of the Kurân (see fol. 2a, l. 8 sq.), and entitled نظام التواریخ (see fol. 2b, ll. 6 and 7). For further details we refer to the Bodleian Cat., Nos. 18–22; Rieu ii. p. 823; Notices et Extraits iv. pp. 672–699; G. Flügel ii. p. 60; Cat. Codd. Or. Lugd. Batav. iii. p. 1; H. Khalfa vi. p. 354; Elliot, History of India, ii. p. 252 sq., etc.

Beginning: حمد بی نهایت وشکر بی غایت مبدعی را که بیك امرکن عالم ارواح و اشباح را پدید کرد الخ.

The work is divided into four kisms. Index on fol. 3a.

Kism I on fol. 3b: God's prophets and elects, from Âdam to Noah.

Kism II on fol. 6a: Old Persian kings, in four tabakât (Pîshdâdians, Kayânians, Ashkânians, and Sâsânians). This kism breaks off in the fourth tabakah with Nûshirwân bin Kubâd, on fol. 24b, in consequence of a large lacuna after fol. 24, which comprises not only the remainder of this kism, but also the greater portion of the first tabakah of

Kism III (History of Muhammad, the first four Khalifs, the Umayyades, and the 'Abbâsides, in three tabakât); it opens here on fol. 25a with the end of 'Alî's reign.

Kism IV on fol. 36b: Minor dynasties (read قسم چهارم instead of طبقهٔ چهارم), in nine tâ'ifas, viz. 1. Saffârides, on fol. 37a; 2. Sâmânides, on fol. 38a; 3. Ghaznawides, on fol. 39b; 4. Dailamîs, on fol. 42b; 5. Saljûks, on fol. 47b; 6. Isma'îlîs or kings of Kuhistân, on fol. 52b; 7. Salgharides, on fol. 54b; 8. Khwârizmshâhs, on fol. 60a; 9. Moghuls, on fol. 62b.

No date. On fol. 1a there are seals of former owners, with the dates A. H. 1051 (A. D. 1641, 1642), 1122 (A. D. 1710, 1711), and 1182 (A. D. 1768, 1769).

No. 1346, ff. 63, ll. 12; clear and distinct Nasta'lîk; illuminated frontispiece; size, 7⅝ in. by 4½ in.

17

Jâmi'-altawârîkh (جامع التواریخ).

The *first* volume of the general history of Rashîd-aldin Fadl-allâh bin 'Imâd-aldaulah Abû-alkhair bin Muwaffik-aldaulah 'Alî, usually called Rashîd Tabîb, who was born at Hamadân, A. H. 645 (A. D. 1247), and executed A. H. 718 (A. D. 1318). The common title of the work is Jâmi'-altawârîkh, but it is also styled Ta'rîkh-i-Mubârakghâzânî (see fol. 4b, l. 11), in honour of Sultân Mahmûd Ghâzânkhân, at whose command the author began this work and finished it in Uljâitû's reign, A. H. 710 (A. D. 1310, 1311). The history is brought down to A. H. 703 (A. D. 1303, 1304); comp. Bodleian Cat., No. 23; W. Morley, p. 1 sq.; Rieu i. p. 74 sq.; G. Flügel ii. pp. 179–181; Elliot, Bibliogr. Index, pp. 1–47, and History of India, i. p. 42, and iii. p. 1 sq.; J. Aumer, p. 69; Journal of the Royal Asiatic Society, vi. pp. 11–41, and vii. pp. 267–272.

This *first* volume, a large portion of which has been published in text and French translation by Etienne Quatremère in his 'Histoire des Mongols de la Perse,' Paris, 1836, contains in *two books* the origin and history of the Turkish tribes and the history of Čingîzkhân, his ancestors and descendants, to the end of Ghâzânkhân's reign. The preface begins here thus: حمد و ثنا فراوان وشکر و سپاس بی پایان مر آفریدگار بیچون و مبدع صنائع کن فیکون را جلّ جلاله الخ.

First book, on the Turkish tribes, on fol. 6a (باب اوّل از مجلّد اوّل از کتاب جامع التواریخ در بیان حکایات ظهور اقوام اتراك و کیفیّت انشعاب ایشان بقبائل مختلفه و شرح حال آبا واجداد هر قوم بر سبیل کلّی), subdivided into a dîbâča and four chapters.

Second book, on the history of Čingîzkhân, etc. (باب دوم از مجلّد اوّل ازکتاب جامع التواریخ در بیان داستانهای اقوام مغول و اتراك و غیرهم), subdivided into two fasls: 1. Čingizkhân's predecessors and ancestors, on fol. 56a; 2. History of Čingîzkhân, on fol. 73a (heading is omitted). This book is interspersed with detailed accounts of contemporary dynasties in Îrân, Rûm, Syria, Egypt, Khwârizm, Khurâsân, 'Irâk, Ghazna, Transoxania, etc.; comp. ff. 85a, 100b, and 140a.

On fol. 157a begins the history of Čingîzkhân's sons and successors, viz. Uktâikhân on fol. 157a, Jûjîkhân on fol. 177a, Čaghatâikhân on fol. 188b, Tûlûikhân on fol. 194a, Kuyûkkhân on fol. 198a, Munggâkhân on fol. 203a, Kûbîlâikhân on fol. 215a, Timûrkhân on fol. 238a, Hûlâgûkhân on fol. 242b, Abâkâkhân on fol. 265a, Sultân Ahmad, i. e. Tâkûdâr bin Hûlâgûkhân, on fol. 283a, Arghûnkhân on fol. 289b, Kaikhâtûkhân on fol. 298b, Ghâzânkhân on fol. 302a. The history of each of these sovereigns is divided into three kisms; the *third* kism of Ghâzânkhân's history consists of the forty حکایات on the virtues and prominent qualities of that monarch, which are quoted by Rieu and Aumer, loc. cit., and begins on fol. 336a. An abridgment of this kism is found in Capt. W. Kirkpatrick's 'Institutes of

Ghazan Khan' (New Asiatic Miscellany, pp. 171–226). The same W. Kirkpatrick presented this copy to the library, May 30, 1804.

No date. Many small blanks. On the fly-leaves indices, written in English.

No. 1784, ff. 394, ll. 21; clear and distinct Nasta'lik; size, 11⅝ in. by 7 in.

18

Ta'rîkh-i-Banâkitî (تاريخ بناكتى).

General history, abridged from the Jâmi'-altawârîkh of Rashîd-aldîn, by Abû Sulaimân Dâ'ûd bin Abî-alfadl Muhammad albanâkitî, with the surname of Fakhr, completed the 25th of Shawwal, A. H. 717 (A. D. 1317, Dec. 31), and dedicated to Sulṭân Abû Sa'îd bin Sulṭân Muhammad Uljâitûkhân bin Arghûnkhân bin Abâkâ-khân bin Hûlâgûkhân bin Tûlûikhân bin C'ingîzkhân (see ff. 1^{b}, ll. 4 and 5, and 2^{a}, ll. 9–12). Its full title is given here as: روضة لاولى الالباب فى معرفة التواريخ و الانساب; see fol. 2^{a}, ll. 13 and 14. It is divided into nine kisms (an index of which is given on ff. 2^{a}–3^{a}):

First kism: History of the prophets from Âdam to Abraham, on fol. 3^{a}.

Second kism: Ancient history of Persia from Gayûmarth to Yazdajird III, on fol. 13^{b}.

Third kism: History of the Arabs from Muhammad to Almusta'ṣim-billâh, the last 'Abbâside Khalif, on fol. 37^{b}.

Fourth kism: History of the dynasties of Îrân, contemporary with the 'Abbâside Khalifs, on fol. 116^{b}.

Fifth kism: History of the Jews from Moses to Zedekiah, on fol. 232^{a}.

Sixth kism: History of the Christians and Europeans from Christ to the author's time, on fol. 150^{a}.

Seventh kism: History of the Hindûs to Sulṭân 'Alâ-aldîn Muḥammad Shâh Khiljî, on fol. 170^{b}.

Eighth kism: History of the Chinese, on fol. 182^{a}.

Ninth kism: History of the Moghuls from C'ingîz-khân to Abû Sa'îd, on fol. 193^{a}.

For further details see Bodleian Cat., Nos. 24 and 25; W. Morley, pp. 25–28; Rieu i. p. 79 sq.; G. Flügel ii. p. 61; Elliot, Bibliographical Index, p. 70 sq., and History of India, iii. p. 55 sq., etc. The eighth kism was edited with a Latin translation by Andreas Müller, Berlin, 1677; 2nd ed., Jena, 1689.

Beginning: الحمد لله حقّ حمده و الصلوة على خير خلقه محمّد و آله اجمعين امّا بعد چون حقّ جلّ وعلا توفيق رفيق اين ضعيف گردانيد الخ.

English marginal annotations throughout. No date.

No. 215, ff. 252, ll. 21; close Nasta'lik; size, 9⅞ in. by 5½ in.

19

Ta'rîkh-i-Guzîda (تاريخ گزيده).

General history, by Hamd-allâh bin Abî Bakr bin Ahmad bin Nasr Mustaufî of Kazwîn, completed A. H. 730 (A. D. 1329, 1330), and dedicated to the wazîr Ghiyâth-aldîn Muḥammad, the son of Rashîd-aldîn; comp. Bodleian Cat., Nos. 26–30; Rieu i. p. 80 sq.; J. Aumer, p. 68; Rosen, Persian MSS., p. 52; Elliot, History of India, iii. p. 60; Ḥ. Khalfa v. p. 177.

Contents:

Preface, on fol. 1^{b}, beginning: سپاس و ستايش پادشاهى را كه ملك او بى زوالست و مملكت او بى انتقال الخ.

Fâtiḥah or introduction, on the creation, on fol. 7^{a}.

Bâb I, on the patriarchs and Greek philosophers, on fol. 8^{a} (in two faṣls).

Bâb II, on the ancient kings of Persia, on fol. 32^{a} (in four faṣls).

Bâb III, on Muḥammad, the Imâms, and prophets, on fol. 50^{a} (in six faṣls).

Bâb IV, on the minor Muhammadan dynasties, on fol. 132^{a} (in twelve faṣls).

Bâb V, on saints and other famous wise men, on fol. 215^{b} (in six faṣls).

Bâb VI, account of Kazwîn and its celebrated men, on fol. 242^{b} (in eight faṣls).

Khâtimah or genealogical tables, on fol. 262^{b}.

Between the eleventh and twelfth faṣls of Bâb IV nearly six pages are left blank; the first nineteen leaves besides are damaged by a hole which runs through all the pages.

This copy is dated 28th of Dhû-alka'dah, A. H. 1043 (A. D. 1634, May 26), by Muḥammad Hâshim bin Mîr Muḥammad Ṣâliḥ alkhwâfî.

No. 649, ff. 263, ll. 18; clear and distinct Nasta'lik; size, 8¾ in. by 5¾ in.

20

Another copy of the same.

Fâtiḥah on fol. 6^{b}, *Bâb I* on fol. 7^{b}, *II* on fol. 31^{a}, *III* on fol. 48^{b}, *IV* on fol. 136^{b}, *V* on fol. 217^{b}, *VI* on fol. 241^{b}. The *khâtimah* is entirely missing in this copy.

No date.

No. 180, ff. 262, ll. 20; Nasta'lik; illuminated frontispiece; size, 11⅜ in. by 6⅞ in.

21

Majma'-alansâb (مجمع الانساب).

An abridgment of general history down to the death of Sulṭân Abû Sa'îd, A. H. 736 (A. D. 1335), by Muhammad bin 'Alî bin Shaikh Muḥammad bin-al-Ḥasan bin Abî Bakr (see this full name on fol. 7^{b}, ll. 9 and 10), who began the first sketch of the work in A. H. 733 (A. D. 1332, 1333), see fol. 2^{b}, l. 3, and re-wrote the whole after his MS. had been destroyed in the pillage of the house of the wazîr Ghiyâth-aldîn Muḥammad, comp. the two dîbâc'as at the beginning of this work, the second of which begins on fol. 6^{a}. He completed it A. H. 743 (A. D. 1342, 1343). Comp. Bodleian Cat., No. 31; Rieu i. p. 83; and W. Morley, pp. 28–30.

Contents:

Mufattiḥ or introduction, containing a short outline of cosmography, anthropology, and geography, on fol. 13^{a}.

Kism I: Âdam and the other prophets, on fol. 42^{b}.

Kism II: The various dynasties of the world, on fol. 47[a].

A detailed index of this second kism, the subdivisions of which are in great confusion, see in Rieu and Morley. It concludes with the death of Abû Sa'îd, A. H. 736, after which there follows the same enumeration of the Atâbegs of Lûristân down to Nusrat-aldîn Pîr Ahmad, as in Morley's copy.

Beginning: الحمد لله الذى جعل الحمد مفتاحًا لذكره سيفًا للمزيد من فضله الخ.

No date.

No. 2385, ff. 127, ll. 17; Nasta'lîk; size, 8½ in. by 5¾ in.

22

A defective copy of the same.

Beginning the same as in the preceding copy.

Introduction on fol. 17[a]; *kism I* on fol. 55[b], but only a short fragment of this part, down to Noah, is found here; *kism II* on fol. 61[b], also incomplete, in consequence of a large lacuna between ff. 93 and 94; there is a sudden transition from the short review of the Persian, Arabian, Greek, etc. rulers to the history of Čingîzkhân and his successors. The account of the Atâbegs of Lûristân begins on fol. 130[a].

Dated the 14th of Rajab, A. H. 1127 (A. D. 1715, July 16).

No. 827, ff. 133, ll. 15–17; Nasta'lîk; small frontispiece; size, 8¾ in. by 5⅝ in.

23

Manâhij-altâlibîn (مناهج الطالبين).

A general history down to Shâh Shujâ' Muzaffarî (who reigned A. H. 760–786, A. D. 1359–1384), entitled مناهج الطالبين فى معارف الصادقين. The last date, which occurs on fol. 653[a], is A. H. 777 (A. D. 1375, 1376). The author's name seems not to be mentioned anywhere. This منتخب, or abridged compendium as it is styled on fol. 3[a] sq., is chiefly devoted to the history of the prophets, Khalîfs, and Imâms, which fills the *second* kism, or the greater portion of the whole work. It is divided into the following *three* kisms (dealing respectively with the creation, the ancient prophets, Muhammad and the Umayyade and 'Abbâside Khalîfs, and the dynasties contemporary with and posterior to the 'Abbâsides):

قسم اوّل در ابتداى آفرينش عالم و كيفيّت آن, in four bâbs: 1. در بدو فطرت و كيفيّت خلقت عالم, on fol. 4[b]; 2. در كيفيّت آفرينش آسمان و شمس و قمر و كواكب ثوابت و سيّاره الخ, on fol. 7[a]; 3. در كيفيّت آفرينش زمين و طبقات آن واعداد بحار الخ, on fol. 18[b]; 4. در قصّهٔ جابلقا و جابلسا الخ, on fol. 28[b].

قسم دوم در احوال انبيا و اوليا و خلفا و ملوك و وقائع وقضاياء ايشان, in twenty-two bâbs: 1. در كيفيّت آفرينش آدم, on fol. 31[a]; 2. در نبوّت واحوال ادريس, on fol. 47[b]; 3. در بعثت نوح, on fol. 52[b]; 4. در نبوّت و قضاياء هود و صالح, on fol. 61[a]; 5. در بعثت ابراهيم خليل, on fol. 76[a]; 6. در نبوّت يعقوب و يوسف, on fol. 102[a]; 7. در نبوّت و صبر ايوب, on fol. 140[b]; 8. در نبوّت شعيب, on fol. 151[b]; 9. در بعثت كليم الله موسى, on fol. 154[a]; 10. در نبوّت يوشع بن نون, on fol. 222[a]; 11. در نبوّت اشمويل, on fol. 232[a]; 12. در نبوّت داود, on fol. 241[b]; 13. در نبوّت و مملكت سليمان, on fol. 254[a]; 14. در نبوّت الياس و اليسع, on fol. 282[b]; 15. در نبوّت يونس بن متّى, on fol. 292[b]; 16. در نبوّت ارميّا بن خلقيّا وعزير بن شرخيّا, on fol. 298[b]; 17. در بعثت عيسى و حديث زكريّا و يحيى و حكايت اصحاب الكهف, on fol. 311[a]; 18. در بعثت سيّد المرسلين محمّد الخ, on fol. 363[a]; 19. در خلافت خلفاء الراشدين, on fol. 447[a]; 20. در اسامئ خلفاء بنى اميّه و بنى مروان و بنى عبّاس, on fol. 517[a]; 21. در مقامات و مراتب اوليا الخ, on fol. 527[a]; 22. در فوائد و امثال و حكايات متفرّقه الخ, on fol. 589[a].

قسم سيوم در ذكر ملوك و سلاطين, in four bâbs: 1. در ذكر ملوك فرس, on fol. 621[a] (down to Yazdajird III); 2. در ذكر ملوك ختاى وافرنج, on fol. 632[b]; 3. در تواريخ ملوك و سلاطين كه از عهد خلافت آل عبّاس الى يومنا هذا پادشاهى كرده اند, on fol. 633[a] (in seven tâ'ifas, the last of which contains Čingîzkhân and his successors); 4. در سلطنت و خلافت و ايّام مملكت پادشاه اسلام (that is, ابو الفوارس شاه شجاع), on fol. 642[a].

Beginning: شكر و سپاس و حمد و ثنا باختصاص پادشاهى را تقدّست اسماؤه و تعظمت آلاؤه كه مقرّبان الخ.

Dated the 12th of Dhû-alka'dah, A. H. 1025 (A. D. 1616, Nov. 21), at Gujarât.

No. 1660, ff. 657, ll. 17; large and distinct Nasta'lîk; illuminated frontispiece; size, 12 in. by 6½ in.

24

Raudat-alsafâ (روضة الصفا).

A complete copy of all the eight volumes of Mîrkhwând's (died A. H. 903 = A. D. 1497) famous universal history, written by many different hands and at very different times. For particulars about this work, which was composed at the request of Mîr 'Alishîr, we refer to Bodleian Cat., Nos. 36–69; Rieu i. p. 87 sq.; W. Morley, p. 30 sq.; J. Aumer, p. 72 sq.; Elliot, History of India, iv. p. 127 sq., etc. etc.; for Mîrkhwând's (or Mîrkhond's) life, to the Encyclopaedia Britannica, 9th ed., vol. xvi. p. 499.

Contents:

No. 1505, *Vol. I.* From the creation to Yazdajird III, beginning, on fol. 1[b]: زيب فهرست نسخهٔ مفاخر انبياء عالى مكان الخ.

No date. Various readings and additions on the margin. The first two pages richly embellished.

No. 1506, *Vol. II.* From Muhammad to 'Alî, beginning, on fol. 5^b: عنوان صحيفهٔ مرادات و فهرست الخ.

A full index of its contents, on ff. 1^a–4^b.

Modern copy, finished the first Jumâdâ-alawwal, A. H. 1189 (A. D. 1775, June 30), for Mîr Abû 'Alîkhân Bahâdur, at Farrukhâbâd, by فقیر حقیر سراپا تقصیر جان عالم شیرین, who was engaged nine months in copying it, but wrote also some other works in the same time.

No. 1507, *Vol. III.* The Imâms and Khalîfs to Almusta'ṣim, beginning, on fol. 1^b: حمد و ثنای کی مستحق ملاء اعلی از ادای شمهٔ الخ.

Written by the same hand as No. 1505. Notes and various readings on the margin. According to a notice at the end, this MS. was bought A. H. 1117, and collated A. H. 1118 (A. D. 1705 and 1706).

No. 1508, *Vol. IV.* Minor dynasties till Tîmûr, beginning, on fol. 1^b: فهرست نسخهٔ سعادات ابدی الخ.

No date. A former owner of this MS. was Zain-al'âbidîn ibn Muhammad 'Alî alhusainî, who got it A. H. 1194 (A. D. 1780). Some leaves are misplaced, the right order of ff. 12–20 is: 12, 15, 14, 13, 18, 17, 16, 19, 20; of ff. 33–38: 33, 35, 34, 37, 36, 38; and of ff. 79–87: 79, 86, 80–85, 87.

No. 1509, *Vol. V.* C'ingîzkhân and successors, beginning, on fol. 1^b: آرایش دیباچهٔ مناقب و مآثر سلاطین رفیع مقدار الخ.

Vol. VIII. The geographical appendix, on fol. 195^b. Title: خاتمه در بیان بدائع صنائع ملك صانع وآنچه نگاشتهٔ کلك قدرت حضرت است الخ.

Beginning: بر رای ارباب خبرت واصحاب بصیرت الخ.

Both volumes are copied by the same transcriber, Muhammad 'Azîz Wâhidbeg, at Shâhjahânâbâd. Vol. V was finished A. H. 1203 (A. D. 1788, 1789), vol. VIII the 7th of Sha'bân, A. H. 1204 (A. D. 1790, April 22). Many water-spots.

No. 1510, *Vol. VI.* Tîmûr and successors to the death of Abû Sa'îd and the accession of Sultân Husain, A. H. 873 (A. D. 1468), beginning, on fol. 1^b: جواهر حمد و سپاس و لآلی شکر بی قیاس الخ.

No date. The first eight leaves are badly damaged. A great number of headings are wanting.

No. 1511, *Vol. VII.* History of Sultân Husain, beginning, on fol. 1^b (rather different from the usual beginning): ای یافته از منزل مه تا ماهی ــ ذرات جهان از کرمت آگاهی الخ.

No date. The first leaves slightly injured, and the injuries repaired by another hand. Ff. 1^b, 121–123, 128, 129, and 142–165 supplied later by different hands, partly in Nasta'lîk, partly in Shikasta.

Nos. 1505–1511. No. 1505, ff. 242, ll. 29; clear Nasta'lîk; size, $13\frac{1}{4}$ in. by $7\frac{3}{4}$ in. No. 1506, ff. 410, ll. 21; Nasta'lîk, sometimes like Shikasta; size, $12\frac{3}{8}$ in. by $7\frac{1}{4}$ in. No. 1507, ff. 183, ll. 29; clear Nasta'lîk; size, $13\frac{1}{4}$ in. by $7\frac{3}{4}$ in. No. 1508, ff. 169, ll. 31; small Nasta'lîk; size, $12\frac{3}{4}$ in. by $8\frac{1}{8}$ in. No. 1509, ff. 256, ll. 25; large Nasta'lîk; size, $13\frac{1}{2}$ in. by $7\frac{3}{4}$ in. No. 1510, ff. 314, ll. 25; Nasta'lîk; size, $13\frac{1}{4}$ in. by $7\frac{3}{4}$ in. No. 1511, ff. 165, ll. 21–24; large Nasta'lîk; size, $12\frac{3}{4}$ in. by $7\frac{3}{4}$ in. Illuminated frontispiece at the beginning of each volume, except the fourth.

25

The same.

The *first six* volumes and the *eighth* volume of the Raudat-alṣafâ; the *seventh* volume is missing here, as in the two following copies, and the geographical appendix must therefore be styled جلد هشتم instead of جلد هفتم (as it is called on fol. 632^a).

Vol. I on fol. 1^b, *II* on fol. 100^b, *III* on fol. 241^b, *IV* on fol. 318^b, *V* on fol. 412^b, *VI* on fol. 496^b, *VIII* on fol. 632^b. The copy is in a very bad state; many leaves are extremely damaged and spoiled. Fol. 209 is turned upside down.

At the end of the *fourth* volume there appears as date of transcription A. H. 976, end of Ramadân (A. D. 1569, middle of March); the transcriber's name is Kamâl-aldîn bin 'Alâ-aldîn. According to a statement at the end of the *third* volume, the collation of this copy with the original was completed the 24th of Rajab, A. H. 1024 (A. D. 1615, Aug. 19).

No. 3290, olim 15. J. 10, ff. 651, ll. 51; extremely small Naskhî; size $11\frac{1}{2}$ in. by $6\frac{1}{4}$ in.

26

The same.

The same seven volumes (1–6 and 8), written by different hands in different sizes. The seventh volume is missing, just as in the preceding copy.

Contents:

No. 373, *Vol. I.* The first pages are very dirty and slightly injured. No date. Many later corrections by another hand.

No. 374, *Vol. II.* No date. A few corrections on the margin.

No. 375, *Vol. III.* A few additions on the margin. Copied A. H. 1007 (A. D. 1598, 1599).

No. 376, *Vol. IV.* The right order of ff. 16–49 is: 16, 41–48, 17–40, 49. No date.

No. 377, *Vol. V* on fol. 1^b, *Vol. VI* on fol. 110^b. Both written by the same 'Abd-allatîf bin Farîdûn Dâ'ûd bin Mu'în-aldîn of Shîrâz, vol. V finished the 27th of Safar, A. H. 1011 (A. D. 1602, August 16), vol. VI the first of Rajab in the same year (A. D. 1602, Dec. 25). Additions on the margin.

No. 378, *Vol. VIII* (geographical appendix). Copied in the month Safar, A. H. 1212 (A. D. 1797, August). Various readings on the margin. This vol. is wrongly styled the seventh vol. on fol. 1^a.

Nos. 373–378. No. 373, ff. 272, ll. 25; clear Nasta'lîk: No. 374, ff. 356, ll. 25, seems to be written by the same hand; size of both vols. the same, 11 in. by $6\frac{1}{2}$ in. No. 375, ff. 325, ll. 19; large and clear Nasta'lîk; size, 11 in. by $7\frac{1}{4}$ in. No. 376, ff. 269, ll. 17; Nasta'lîk; size, $9\frac{1}{4}$ in. by $5\frac{1}{2}$ in. No. 377, ff. 264, ll. 33; small and close Nasta'lîk; size, $11\frac{1}{4}$ in. by $8\frac{3}{8}$ in. No. 378, ff. 136, ll. 14–15; careless Nasta'lîk; size, $9\frac{1}{4}$ in. by $5\frac{3}{8}$ in. No ornaments anywhere.

27

The same.

The same seven volumes (1–6 and 8).

No. 1118, *Vol. I.* Beginning: ترتیب فهرست نسخهٔ الخ.

No. 1119, *Vol. II.*

No. 1120, *Vol. III.*

No. 1121, *Vol. IV.* The right order of ff. 22–25 is: 22, 24, 23, 25; and of ff. 162–167: 162, 166, 164, 165, 163, 167. A few pages a little injured. The first two lines of the last page torn away.

No. 1122, *Vol. V.* Dated by Muḥammad the father of Sayyidkhân of Bukhârâ, the 22nd of Dhû-alka'dah, in the 41st year of (? probably) 'Âlamgir's reign, A.H. 1108 (A.D. 1697, June 12).

No. 1123, *Vol. VI.* Slight injuries here and there.

No. 1124, *Vol. VIII* (geographical appendix). Fol. 21 must be read before fol. 20.

All seven volumes were presented by J. Wombwell, Esq., the 10th of April, 1804.

Nos. 1118–1124. No. 1118, ff. 307, ll. 20–27; No. 1119, ff. 380, ll. 27–28; both written for the greater part by the same hand in Nasta'lîk; ff. 6, 7, 51, 54, 67, the upper half of fol. 70 and ff. 304–307 of the *first* vol., as well as ff. 329–379 of the *second* vol., supplied later by different hands in a more careless style; size, 12⅝ in. by 7¼ in. No. 1120, ff. 296, ll. 17–19; clear Nasta'lîk; ff. 274–296 supplied by another hand in a larger Nasta'lîk; size, 9¼ in. by 5⅞ in. No. 1121, ff. 167, ll. 33; small but clear Nasta'lîk; size the same as in the *first* and *second* vols. No. 1122, ff. 424, ll. 21; Nasta'lîk; ff. 1–3 supplied later, ll. 18. No. 1123, ff. 552, ll. 19; Nasta'lîk; ff. 1–8 and 544–552 supplied by another hand. No. 1124, ff. 94, ll. 19; careless Nasta'lîk; the size of the last three volumes the same as in No. 1120. Illuminated frontispiece at the beginning of each volume.

28

The same.

An excellent copy of the first *six* volumes of the Raudat-alṣafâ.

No. 306, *Vol. I.* Beginning, on fol. 1ᵇ: زیب فهرست نسخهٔ مفاخر انبیاء عالی مکان وزینت الخ.

The original last page of this volume is found on fol. 1ᵃ of the following one, but supplied at the end of the first by another modern hand.

No. 307, *Vol. II.* The original last page of this volume is likewise found on fol. 1ᵃ of the following one, but also supplied by a modern hand at the end of this volume.

No. 308, *Vol. III.* This volume is dated the 4th of Dhû-alhijjah, A.H. 972 (A.D. 1565, July 3), by Muḥammad Shams Ḥusain bin Muḥammad 'Abdallâh Fakih جهرمی.

No. 309, *Vol. IV.*

No. 310, *Vol. V.* Dated by the same Muḥammad bin Ḥusain Muḥammad bin 'Abdallâh الجهرمی the 20th of Rabî'-alâkhar, A.H. 978 (A.D. 1570, Sept. 21).

No. 311, *Vol. VI.* At the end: تمّت هذا الکتاب الخ.

Nos. 306–311, *first* vol. ff. 197, *second* vol. ff. 225, *third* vol. ff. 149, *fourth* vol. ff. 160, *fifth* vol. ff. 150, *sixth* vol. ff. 233, ll. 30–31; clear and equal Nasta'lîk, apparently written by the same hand; illuminated frontispiece at the beginning of each volume; size, 13⅝ in. by 8½ in.

29

An incomplete copy of the *first* and *second* volumes of the same.

The *first* begins on fol. 1ᵇ, the *second* on fol. 291ᵇ. The latter goes down to the ذکر غزوهٔ حنین (shortly after the conquest of Makkah), and breaks off with the first two words of this chapter, corresponding to No. 307 (28 in this Cat.), fol. 120ᵃ, l. 18.

The *first* volume was finished the 12th of Dhû-alhijjah, A.H. 1030 (A.D. 1621, Oct. 28).

Bought at Allahâbâd for 150 rupees by *Alii Doue*, the 10th of June, 1765. A later owner of this copy was Mr. Richard Johnson.

No. 554, ff. 483, ll. 23; excellent Nasta'lîk; illuminated frontispiece at the beginning of the first as well as of the second book; size, 15⅝ in. by 9¼ in.

30

Another copy of the *first* volume.

Beginning as usual. A full index on the fly-leaves. Copied A.H. 1002 (A.D. 1593, 1594), by Ḍiyâ-aldîn Muḥammad bin Ḥâjî Mîr Ibrâhîm alḥusainî allaskanî (اللسکنی). Haileybury MS.

No. 3411, olim 16. J. 8, ff. 314, ll. 20–21; distinct Nasta'lîk; size, 12¼ in. by 7⅞ in.

31

The same *first* volume.

Beginning: بسم الله الرحمن الرحیم و به نستعین و اعن یا کریم زیب فهرست نسخهٔ مفاخر الخ.

Most pages of this copy are badly injured in the first, second, and sometimes also in the third line.

Dated the 13th of Shawwâl, A.H. 1087 (A.D. 1676, Dec. 19).

No. 1110, ff. 435, ll. 17; unequal Nasta'lîk by different hands; size, 11½ in. by 6¾ in.

32

The same *first* volume.

Well written; the first eleven and the last three pages supplied by other hands. Colophon: تمام شد دفتر اوّل از تواریخ جلد اوّل روضة الصفا تمام شد درماه جمادی الاوّل سنهٔ الیه (?).

The last page a little injured.

No. 1111, ff. 481, ll. 17–21; unequal Nasta'lîk; size, 10⅝ in. by 6⅝ in.

33

An incomplete copy of the *first* volume.

There is wanting, both at the beginning and end, about one page; it begins with the words: را بکمال استغنا, agreeing with the preceding copy, fol. 1ᵇ, last line but two, and breaks off with the words: متعارف بقینیه فرماید, corresponding to the same copy, fol. 480ᵇ, last line but two. Ff. 11–18 are misplaced, the right order is: 11, 14, 12, 13, 16, 17, 15, 18. Some pages are worm-eaten. A few additions on the margin.

No. 1109, ff. 542, ll. 21; Nasta'lîk; size, 10⅝ in. by 5½ in.

34

Another incomplete copy of the *first* volume.

Many headings omitted. The copy breaks off in the middle of the reign of Ḍaḥḥâk with these words: بروں برد و بگرفت ضحّاك تخت . . ., agreeing with No. 306 (28 in this Cat.), fol. 125^{b}, l. 3.

No. 1112, ff. 480, ll. 14; large and clear Nasta'lîk, written on paper of different colours; size, 11 in. by $6\frac{1}{2}$ in.

35

A very defective copy of the *first* volume.

Nearly half of the whole first volume is missing in this copy, owing to a very large lacuna after fol. 68, comprising about 142 leaves of No. 3411 (30 in this Cat.), from fol. 92^{b}, l. 5 down to fol. 234^{b}, l. 6. The text begins in the first vignette on fol. 1^{b}, thus تعليل فهرست نسخهٔ سعادات ابدى و ديباچهٔ مجموعهٔ كرامات سرمدى, is continued in the second vignette on fol. 2^{a}, and having been interrupted by an illuminated frontispiece on fol. 2^{b}, bearing the title جلد اوّل روضة الصفا, goes on قهرمان ارادت الخ, agreeing with No. 3411, fol. 1^{b}, l. 7 sq. No date.

No. 3272, olim 16. J. 1, ff. 135, ll. 25; clear and distinct Nasta'lîk; two splendidly gilded vignettes on ff. 1^{b} and 2^{a}, an illuminated frontispiece on fol. 2^{b}; a little worm-eaten and slightly injured here and there; size, $11\frac{5}{8}$ in. by $7\frac{3}{8}$ in.

36

Another copy of the *second* volume.

Beginning as usual. Dated the middle of Muharram, A.H. 1031 (A.D. 1621, beginning of December), at Kurrah, by Manṣûr ibn Shaikh Ilahdâd. Collated. Haileybury MS.

No. 3412, olim 16. J. 9, ff. 508, ll. 23; Nasta'lîk; fol. 351 supplied by another hand; size, $11\frac{5}{8}$ in. by $7\frac{1}{8}$ in.

37

The same *second* volume.

This copy was finished the last of Rabî'-althânî, A.H. 1050 (A.D. 1640, Aug. 18). It belonged formerly to Mr. Richard Johnson. The first six leaves are misplaced, the right order is 1, 2, 5, 4, 3, 6.

No. 556, ff. 306, ll. 25; clear and large Nasta'lîk; illuminated frontispiece; occasionally various readings and additions on the margin; size, $14\frac{5}{8}$ in. by $9\frac{1}{2}$ in.

38

The same *second* volume.

Beginning: عنوان اين صحيفهٔ مرادات و فهرست مجموعهٔ سعادات الخ.

This copy was finished in the month Ṣafar, A.H. 1075 (A.D. 1664, August–September).

No. 1785, ff. 787, ll. 19; very large Nasta'lîk; some parts at the end seem to be supplied by other hands; illuminated frontispiece on fol. 1^{a}; size, $11\frac{3}{4}$ in. by $7\frac{3}{4}$ in.

39

The same *second* volume.

Various readings and additions on the margin. No date. Beginning as usual.

No. 1107, ff. 302, ll. 29; clear Nasta'lîk; ff. 206–214 supplied by another hand in smaller Nasta'lîk, ll. 28–30; illuminated frontispiece; size, $13\frac{5}{8}$ in. by 8 in.

40

The same *second* volume.

No date. The order of ff. 275–279 is: 275, 278, 276, 277, 279.

No. 3273, olim 16. J. 2, ff. 302, ll. 25; small but clear Nasta'lîk; illuminated frontispiece; size, 12 in. by 7 in.

41

An incomplete copy of the same *second* volume.

Beginning: عنوان صحيفهٔ مرادات الخ.

It breaks off on fol. 499^{b} in the middle of 'Alî's khilâfat; last words: روى بمصر نهاد چون بآن سرزمين رسيد بتقريبى خوش . . . ., corresponding to the preceding copy, fol. 260^{b}, lin. penult.

A lacuna on ff. 471^{a} and ^{b}. No date.

No. 2412, ff. 180–499, ll. 22–23; written for the greater part in Naskhî; size, $12\frac{5}{8}$ in. by $8\frac{1}{8}$ in.

42

Another copy of the *second* and *third* volumes.

Second vol. on fol. 1^{b}, *third* vol. on fol. 261^{b}. Written by at least three different hands, and dated the 20th of Muharram, A.H. 987 (A.D. 1579, March 19). A second handwriting appears on ff. 97^{a}–116^{a}, a third (perhaps a fourth already) on ff. 222–364.

No. 555, ff. 364, ll. 21–29 on the first 221 leaves, ll. 31 on the rest; clear but very unequal Nasta'lîk by several hands; illuminated frontispiece at the beginning of each vol.; Eastern binding; size, $14\frac{5}{8}$ in. by $9\frac{3}{4}$ in.

43

Another copy of the *third* volume.

Beginning: حمد و ثناى كه مستجمان الخ. Dated by 'Alî bin 'Abdallâh Alḥusainî, the 16th of Dhû-alka'dah, A.H. 1015 (A.D. 1607, March 15).

No. 3274, olim 16. J. 3, ff. 224, ll. 19; distinct Nasta'lîk; size, $11\frac{3}{4}$ in. by $6\frac{5}{8}$ in.

44

The same *third* volume.

Slightly injured throughout. Dated the 17th of Rajab, A.H. 1065 (A.D. 1655, May 23).

No. 987, ff. 248, ll. 20–21; Nasta'lîk; plain frontispiece; size, $9\frac{1}{2}$ in. by $5\frac{3}{4}$ in.

45

The same *third* volume.

Excellent copy, finished the 27th of Jumâdâ-alawwal,

A. H. 1081 (A. D. 1670, Oct. 12), by Muḥammad Sharîf ibn Mirzâ Ḥusain of Iṣfahân at Jahânpûr.

No. 1680, ff. 609, ll. 15; very large and distinct Nasta'lîḳ; size, 11 in. by 6¾ in.

46

The same *third* volume.

This copy was finished the 27th of Sha'bân, A. H. 1151 (A. D. 1738, Dec. 10).

No. 1143, ff. 384, ll. 17; Nasta'lîḳ; size, 10⅝ in. by 5⅞ in.

47

The same *third* volume.

No date. Copied by Naṣîr-aldaulah.

No. 2897, ff. 264, ll. 19; very irregular and careless Nasta'lîḳ; size, 12⅛ in. by 8¼ in.

48

Another copy of the *fourth* volume.

This excellent copy is dated the 8th of Muḥarram, A. H. 996 (A. D. 1587, December 9), by Ghulâm-i-Shâh-i-Wilâyât Kamâl ibn Ghiyâth. Beginning: فهرست نسخهٔ سعادات الخ. The copy was formerly in Jonathan Duncan's library, from which G. C. Haught . . . . (the name is partly erased) got it in 1818. It was received into the India Office Library March 29, 1878.

No. 3190, ff. 178, ll. 29; Naskhî; illuminated frontispiece; size, 12¼ in. by 8 in.

49

The same *fourth* volume.

Good copy, dated the end of Rajab, A. H. 1073 (A. D. 1663, March 10), by Ḥâji Muḥammad bin Nûr-aldîn Muḥammad Dasht-bayâdî.

No. 3275, olim 16. J. 4, ff. 230, ll. 25; clear and distinct Nasta'lîḳ; size, 11⅛ in. by 7⅛ in.

50

The same *fourth* volume.

This very fair copy was completed in Ramaḍân, A. H. 1081 (A. D. 1671, January–February), by Muḥammad Ṣâdiḳ; the latter half of the copy, particularly towards the end, slightly injured by worms. It was received into the India Office Library March 29, 1878.

No. 3192, ff. 318, ll. 21; Nasta'lîḳ; size, 10½ in. by 6¼ in.

51

The same *fourth* volume.

No date. Good old copy.

No. 988, ff. 207, ll. 27; small but clear Nasta'lîḳ; illuminated frontispiece; ff. 1^b and 4^b ornamented; splendid Eastern binding; size, 10⅞ in. by 6⅞ in.

52

The same *fourth* volume.

Good and correct copy, but a little worm-eaten and slightly injured. No date.

No. 1676, ff. 389, ll. 17; excellent Nasta'lîḳ; size, 10½ in. by 6¾ in.

53

The same *fourth* volume.

No date. Slightly damaged by worms here and there.

No. 3414, olim 16. J. 11, ff. 199, ll. 27–29; small but clear Nasta'lîḳ; size, 11¾ in. by 6⅞ in.

54

An incomplete copy of the same *fourth* volume.

This copy, defective at the beginning, opens abruptly thus: ابو على بامرا واعيان حضرت سايه الخ, corresponding to fol. 22^a, l. 8 in the preceding copy. It is styled by mistake on the fly-leaf as well as in the colophon: جلد سيوم instead of چهارم. No date. Copied by Muḥammad Ibrâhîm at Multân.

No. 3413, olim 16. J. 10, ff. 369, ll. 19; large and distinct Nasta'lîḳ; size, 11½ in. by 6⅞ in.

55

Another copy of the *fifth, sixth,* and *seventh* volumes.

Excellent and correct copy, not dated.

Fifth vol. on fol. 1^b, *sixth* vol. on fol. 126^b, *seventh* vol. on fol. 273^b. Beginning of the *seventh* vol. in this copy: ذكر مجملى از اوصاف واحوال خاقان منصور مظفّر لواء نصر السلطنة الخلافة ابو الغازى سلطان حسين ميرزا، مشّاط ابكار سخن و پيرايندهٔ عذار حكايات نو وكهن جواهر مآثر خاقان الخ.

No. 553, ff. 327, ll. 41–43; Nasta'lîḳ; size, 16¼ in. by 9⅞ in.

56

Another copy of the *fifth* and *sixth* volumes.

Fifth vol. on ff. 1^b–251^b, dated the 10th of Shawwâl, A. H. 1063 (A. D. 1653, Sept. 3), by 'Abd-alrasûl bin 'Abd-alraḥîm bin 'Abdallâh bin Mullâ Sayyidî.

Sixth vol. on ff. 252^b–581^a, dated by the same the 15th of Muḥarram, A. H. 1065 (A. D. 1654, Nov. 25).

A little worm-eaten and slightly injured throughout.

No. 1108, ff. 581, ll. 22; very careless Nasta'lîḳ; size, 12⅝ in. by 6⅝ in.

57

Another copy of the *fifth* volume.

Beginning: آرايش ديباچهٔ مآثر الخ. Ff. 309–311 a little injured. Dated the 24th of Jumâdâ-althânî, A. H. 1097 (A. D. 1686, May 18), by Muḥammad Badî' bin Muḥammad Kâẓim of Iṣfahân. Collated throughout.

No. 3276, olim 16. J. 5, ff. 313, ll. 21; clear and distinct Nasta'lîḳ; illuminated frontispiece; the first two pages richly adorned; size, 11 in. by 6⅞ in.

58

The same *fifth* volume.

Some pages, especially at the end, badly injured.

After fol. 31 must be read fol. 74. No date.

No. 1007, ff. 249, ll. 21; Nasta'lîḳ; many injuries mended and supplied by a later hand; size, 10½ in. by 6¼ in.

59

The same *fifth* volume.

In this copy there are wanting a few lines at the end; it breaks off with the words: مگر امیر عادل مؤیّد, agreeing with the last page, l. 13, in No. 310 (28 in this Cat.). Well-written MS.

No. 1042, ff. 385, ll. 23; clear and distinct Nasta'lîk; no ornaments; size, $9\frac{1}{2}$ in. by $5\frac{5}{8}$ in.

60

The same *fifth* volume.

Beginning here: آرایش دیباچهٔ مناقب و مآثر سلاطین الخ.

No date. Some pages, severely damaged, have been carefully mended.

No. 3415, olim 16. J. 12, ff. 288, ll. 22–23; Nasta'lîk; some pages written by other hands; illuminated frontispiece; size, $10\frac{1}{2}$ in. by $5\frac{7}{8}$ in.

61

The same *fifth* volume.

Beginning as in the preceding copy: آرایش دیباچهٔ مناقب الخ.

Ff. 111 and 112, although written in a similar hand, are different in size and paper, quite brown and torn to pieces; they are lying loosely in this copy, but fit exactly in between ff. 110 and 113. No date. Modern copy.

No. 2412, ff. 1–179, ll. 25–41; Shikasta; collated; size, $12\frac{5}{8}$ in. by $8\frac{1}{2}$ in.

62

The same.

A greatly injured copy without date, formerly belonging to A. Welland (4th Feb., 1810).

Beginning: دیباچهٔ مناقب و مآثر (torn away) .... رفیع تعداد ونمایش وروزنامچهٔ خصائص و مفاخر الخ.

The author styles himself on fol. 1[b], l. 11; محمّد بن خاوندشاه (see Rieu i. pp. 87 and 93).

In many pages pieces are torn away; there are besides all headings left blank from fol. 83 to the end.

No. 129, ff. 271, ll. 20; Naskhî; size, $9\frac{1}{2}$ in. by $6\frac{3}{8}$ in.

63

Another copy of the *sixth* volume.

Beginning: جواهر حمد وسپاس ولآلی شکر بیقیاس الخ.

The proper order of ff. 126–131 is: 126, 128, 130, 127, 129, 131. Dated the 4th of Jumâdâ-alâkhar, A. H. 1074 (A. D. 1664, Jan. 3); the transcriber and owner of this copy was Mirzâ Ḳulibeg Turkmân.

No. 3277, olim 16. J. 6, ff. 560, ll. 18–20; unequal Naskhî; size, $11\frac{5}{8}$ in. by $6\frac{1}{2}$ in.

64

The same *sixth* volume.

No date. Many slight injuries everywhere. The right order of ff. 112–134 is: 112, 120–133, 113–119, 134.

No. 989, ff. 559, ll. 19–24; written by at least three different hands in unequal Nasta'lîk; size, $9\frac{1}{4}$ in. by $5\frac{1}{2}$ in.

65

A defective copy of the *sixth* volume.

This copy is incomplete at the end, about two leaves being missing. The last words agree with No. 3277 (63 in this Cat.), fol. 559[b], l. 12; besides the text of the last six pages is severely damaged and whole portions torn away. It is worm-eaten throughout, but carefully mended in most places.

No. 2854, ff. 384, ll. 22; careless Nasta'lîk; size, $13\frac{1}{4}$ in. by $6\frac{5}{8}$ in.

66

Another defective copy of the *sixth* volume.

This copy is an extraordinarily strange one; the beginning is that of 'Alî Yazdî's Ẓafarnâma: حمداً کثیراً مبارکاً لمن توتی الملك الخ, and the text of the Ẓafarnâma goes down without interruption to fol. 56[b], last line but one, corresponding to No. 2597 (175 in this Cat.), fol. 65[a], l. 4. In the same line begins quite suddenly, and without any separation, the text of the sixth volume of the Rauḍat-alṣafâ, opening with the chapter: ذکر فرستادن صاحب قران گردون توان علقه (علقمهٔ) تواچی و مولانا جلال الدین .... بجانب خوارزم و توجّه آن حضرت برعقب ایشان بعزم رزم, corresponding to No. 3277, fol. 60[a], l. 10.

Ff. 52–65 are misplaced, the proper order is: 52, 57–64, 53–56, 65.

No date.

No. 985, ff. 478, ll. 20; Nasta'lîk; written by two different hands (the first of which is found on ff. 1–66); size, $11\frac{5}{8}$ in. by 8 in.

67

Part of the *sixth* volume.

This copy goes down to the death of Tîmûr only, in A. H. 807, and the immediately following events (see fol. 233[b] sq.). The last words correspond to No. 3277, fol. 296[b], l. 8. Bibliotheca Leydeniana.

No. 2627, ff. 236, ll. 21; small but clear Nasta'lîk; the first two pages illuminated; size, $9\frac{1}{4}$ in. by $6\frac{1}{4}$ in.

68

A fragment of the *sixth* volume.

This fragment goes down to the end of A. H. 790, and breaks off with the words: بارگاه سلطنت زانو, corresponding to No. 377 (26 in this Cat.), fol. 140[a], l. 18. There seem to be lacunas after fol. 48 and fol. 56.

No. 1115, ff. 112, ll. 17; written by different hands, partly in Nasta'lîk, partly in Shikasta; many pages badly injured; size, $11\frac{1}{4}$ in. by $7\frac{1}{2}$ in.

69

Another copy of the *sixth*, *seventh*, and *eighth* volumes.

No date.

Sixth vol. on fol. 1b; *seventh* vol. on fol. 264b, beginning: حمد پروردگاریست که ابو البشر را از قبضهٔ خاك آفریده الخ.

Eighth vol. or geographical appendix on fol. 360b, styled: خاتمهٔ تأریخ روضة الصفا, and beginning: دربیان بدائع و صنائع ملك صانعی و آنچه الخ.

No. 552, ff. 404, ll. 27; careless and unequal Nasta'lik, written by different hands; illuminated frontispiece at the beginning of each volume; size, 16⅝ in. by 9¼ in.

70

Another copy of the *sixth* and *eighth* volumes.

The *sixth* vol. begins on fol. 1b, and is dated on fol. 300a the 2nd of Jumâdâ-althânî, A. H. 1007 (A. D. 1598, Dec. 31); the *eighth* or geographical appendix (here wrongly styled the *seventh*) begins on fol. 301b: خاتمه دربدائع صنائع و آنچه گماشته بکلك قدرت اوست الخ.

No date. The real *seventh* volume of the Raudat-alsafâ is not found in this copy.

No. 1522, ff. 338, ll. 25; Nasta'lik; partly collated; illuminated frontispiece at the beginning of each volume; size, 12¼ in. by 7¼ in.

71

Another copy of the *seventh* and *eighth* volumes.

Beginning of the *seventh* volume on fol. 1b: حصول سعادت دارین حمد پروردگاریست که ابو البشر را از قبضهٔ تیر خاك الخ.

Beginning of the *eighth* volume or the geographical appendix on fol. 121b: خاتمهٔ تأریخ روضة الصفا فی سیر الانبیا، دربیان بدائع و صنائع ممالك ملك صنائعی و آنچه نگاشتهٔ کلك قدوهٔ اوست الخ برای ارباب خبرت واصحاب بصیرت الخ.

No date. Richard Johnson, 1778. On fol. 121a is stated that this copy of the eighth vol. was once in the possession of Ḥâjî Muḥammad Riḍâ of Iṣfahân.

No. 3278, olim 16. J. 7, ff. 160, ll. 27; clear and distinct Nasta'lik; size, 12 in. by 7 in.

72

Another copy of the *eighth* volume or the geographical appendix.

Beginning: برای ارباب خبرت الخ. Dated the 12th of Dhû-alka'dah, A. H. 1126 (A. D. 1714, Nov. 19).

Slight injuries. On fol. 1a wrongly styled جلد هفتم.

No. 1125, ff. 48, ll. 24; clear Nasta'lik; size, 12¼ in. by 7¾ in.

73

The same *eighth* volume.

No date. A little worm-eaten.

No. 1908, ff. 86, ll. 15; Nasta'lik; size, 9⅝ in. by 5⅝ in.

74

The same *eighth* volume.

Beginning: خاتمهٔ تأریخ روضة الصفا دربیان بدائع و صنائع ملك صانع الخ. It is incorrectly styled جلد هفتم on fol. 1a.

No. 990, ff. 33, ll. 19; careless Nasta'lik, alternating with Shikasta; the last two leaves added by another hand in clear Nasta'lik; size, 10½ in. by 6⅛ in.

75

The same *eighth* volume.

Another excellent copy of the geographical appendix, beginning: برای ارباب خبرت و اصحاب بصیرت پوشیده نماند که بعضی از علمای تأریخ الخ. On the fly-leaf it is styled سیر البلاد.

No date.

No. 2540, ff. 48, ll. 25; Nasta'lik; size, 13¾ in. by 8 in.

76

Khulâṣat-alakhbâr (خلاصة الاخبار).

The quintessence of chronicles, an abridgement of the Raudat-alṣafâ, made A. H. 905 (A. D. 1499, 1500), by Ghiyâth-aldîn bin Humâm-aldîn Khwândamîr, Mîrkhwând's grandson, who was born at Harât about A. H. 880=A. D. 1475, and died A. H. 941=A. D. 1534, 1535. Comp. Bodleian Cat., Nos. 83–86; Rieu i. p. 96 sq.; W. Morley, p. 38 sq.; Ḥ. Khalfa iii. p. 163; Elliot, Bibliographical Index, p. 106 sq.; History of India, iv. p. 141 sq.; G. Flügel ii. p. 68, etc.

Contents:

Introduction about the creation, on fol. 2b.

First maḳâlah, the prophets, on fol. 3b.

Second maḳâlah, the Greek sages, on fol. 38a.

Third maḳâlah, the kings of Persia, Arabia, etc., on fol. 41a.

Fourth maḳâlah, history of Muḥammad, on fol. 69a.

Fifth maḳâlah, the first four Khalîfs and the Imâms, on fol. 90b.

Sixth maḳâlah, the Umayyade Khalîfs, on fol. 108b.

Seventh maḳâlah, the 'Abbâside Khalîfs, on fol. 126b.

Eighth maḳâlah, minor dynasties contemporary with or subsequent to the 'Abbâsides, on fol. 153b.

Ninth maḳâlah, Cingîzkhân and the origin of his race, on fol. 212b, first line.

Tenth maḳâlah, Tîmûr and his descendants, on fol. 234a.

Conclusion about Harât and its celebrated men, on fol. 279a.

Beginning: خلاصهٔ کلمات راویان اخبار انبیاء عالیمقدار و نقاوهٔ منشآت واقفان آثار سلاطین الخ.

This copy was finished the 14th of Jumâdâ-althânî, A. H. 970 (A. D. 1563, Feb. 8). Ff. 40–55 supplied by a later hand. Presented by Sir W. Muir, July 18, 1877. The leaves are bound in European fashion from left to right.

No. 3185, ff. 296, ll. 27; Naskhî; size, 9⅝ in. by 6 in.

77

Another copy of the same.

Introduction on fol. 3^b; makâlah I on fol. 4^b, II on fol. 40^a, III on fol. 42^b, IV on fol. 70^b, V on fol. 95^a, VI on fol. 114^b, VII on fol. 132^b, VIII on fol. 158^a, IX on fol. 221^b, X on fol. 243^a; conclusion on fol. 293^a.

This excellent copy was finished the 4th of Dhû-alḥijjah, A. H. 985 (A. D. 1578, Feb. 12).

No. 1102, ff. 310, ll. 24; beautifully clear and distinct Nasta'lîk; the first two pages luxuriously illuminated; gilt headings from the third makâlah to the conclusion; size, $14\frac{1}{2}$ in. by 9 in.

78

The same.

Introduction on fol. 3^a; makâlah I on fol. 4^b, II on fol. 54^a, III on fol. 57^b, IV on fol. 97^a, V on fol. 130^b, VI on fol. 156^b, VII on fol. 181^a, VIII on fol. 215^a, IX on fol. 305^b, X on fol. 336^a; conclusion on fol. 404^a.

No. 1995, ff. 424, ll. 21; small but clear Nasta'lîk; small illuminated frontispiece; size, $8\frac{5}{8}$ in. by $6\frac{1}{4}$ in.

79

Ḥabîb-alsiyar (حبيب السير).

The *first* volume of the well-known general history, called حبيب السير, by the same Khwândamir, who was engaged in this work from A. H. 927 to 930 (A. D. 1521–1524); comp. Bodleian Cat., Nos. 70–82; Rieu i. p. 98 sq.; W. Morley, p. 42 sq.; Elliot, Bibliographical Index, pp. 106–110, and 121–127; History of India, iv. p. 154 sq.; G. Flügel ii. p. 70; J. Aumer, p. 75 sq., etc. Edited Ṭaharân, A. H. 1271; Bombay, A. H. 1273.

It is divided into three volumes (مجلد), each volume comprising four chapters (جزو).

This copy opens with a complete index on ff. 1^b and 381^a–383^b (the leaves being misplaced), beginning: بيان نام اين نامهٔ نامى و تفصيل اقسام اين صحيفهٔ گرامى'

The first volume itself begins on fol. 2^b: لطائف اخبار لآلئ نثار انبياء عاليمقدار و شرائف آثار معالى الخ.

Iftitâḥ or introduction about the creation, Iblîs, the Jinns, etc., on fol. 9^a.

Chapter I, on the old prophets and philosophers, on fol. 12^a.

Chapter II, on the ante-Muḥammadan kings, on fol. 115^a.

Chapter III, on Muḥammad's life and exploits, on fol. 185^b.

Chapter IV, on the first four Khalîfs, on fol. 289^b.

The volume concludes on fol. 380^b. Copied by Mu'min 'Alîbeg. The date seems to be A. H. 1070 (A. D. 1659, 1660).

No. 757, ff. 383, ll. 25; Nasta'lîk; illuminated frontispieces on ff. 1^b and 2^b; size, $10\frac{5}{8}$ in. by $6\frac{1}{2}$ in.

80

Another copy of the same *first* volume.

Iftitâḥ on fol. 9^b; chapter I on fol. 13^a, II on fol. 136^b, III on fol. 178^b, IV on fol. 310^b. Dated the [illegible] of Ramaḍân, A. H. 1087 (A. D. 1676, Nov. 17). Slightly injured in a few places.

No. 163, ff. 425, ll. 19; clear Nasta'lîk; ff. 145–425 written by a second hand on much whiter paper; size, 11 in. by $6\frac{1}{2}$ in.

81

The same *first* volume.

Iftitâḥ on fol. 7^a; chapter I on fol. 10^a, II on fol. 100^a, III on fol. 161^a, and IV on fol. 258^b.

Dated the 1st of Rabî'-althânî, A. H. 1123 (fifth year of Bahâdurshâh's reign) = A. D. 1711, May 19.

No. 2422, ff. 341, ll. 23; Nasta'lîk, mixed here and there with Shikasta; ff. 2–6 supplied by another hand, fol. 1 a little injured; collated and annotated throughout; size, $12\frac{3}{4}$ in. by $7\frac{1}{2}$ in.

82

The same *first* volume.

Iftitâḥ on fol. 9^b; chapter I on fol. 13^a, II on fol. 133^a, III on fol. 216^b, IV on fol. 352^a. Copied by Maulânâ Nûr-allâh.

No date. A seal from A. H. 1172 (A. D. 1758, 1759) on fol. 1^a.

No. 1927, ff. 472, ll. 21; distinct Nasta'lîk; illuminated frontispiece; size, $10\frac{3}{4}$ in. by 6 in.

83

The same *first* volume.

No date. Iftitâḥ on fol. 9^a; chapter I on fol. 13^a, II on fol. 138^a, III on fol. 227^a (heading omitted), IV on fol. 367^b. The last pages a little injured.

No. 363, ff. 484, ll. 19; clear Nasta'lîk; illuminated frontispiece; size, $10\frac{1}{2}$ in. by 6 in.

84

The same *first* volume.

No date. Iftitâḥ on fol. 11^a; chapter I on fol. 15^a, last line but one; II on fol. 163^b; III on fol. 265^b; IV on fol. 422^b, first line. Various readings and additions on the margin.

No. 1786, ff. 560, ll. 19; Nasta'lîk; ff. 1–17, 32, 72, 96, 97, 105, 125, 126, 144, 169, 176, 177, 193, 208, 225, 226, 231–234, 288, 353, 360, 559, and 560 supplied by another hand; size, 11 in. by $6\frac{3}{8}$ in.

85

The same *first* volume.

No date. Iftitâḥ on fol. 8^a; chapter I on fol. 11^a, II on fol. 104^b, III on fol. 172^b, IV on fol. 278^b. At the end of the first chapter, after fol. 103, there is a large lacuna, corresponding to No. 757 (79 in this Cat.), fol. 104^b, l. 16, to fol. 115^a, l. 18.

No. 417, ff. 361, ll. 23; Nasta'lîk; size, $9\frac{1}{2}$ in. by $6\frac{1}{2}$ in.

86

Ḥabîb-alsiyar.

The *second* volume of the same work, beginning: الحمد لله الذى جعل للنبيّين لسان صدق عليّا و بعث فى الاميين رسولا الخ. Chapter I, history of the twelve

Imâms, on fol. 1^{b}; chapter II, history of the Umayyade Khalifs, on fol. 83^{a}; chapter III, history of the 'Abbâside Khalifs, on fol. 149^{b}; chapter IV, history of the contemporary dynasties from the Ṭâhirides to the kings of Khwârizm, on fol. 244^{b}.

Copied A. H. 1107 (A. D. 1695, 1696).

No. 1438, ff. 448, ll. 21; Nasta'lîḳ; the first sixteen leaves supplied by a more modern hand, ll. 20; size, 10¾ in. by 7 in.

87

Another copy of the same *second* volume.

It is a little incomplete at the end; one or two leaves are missing. Its last words, انّ الانسان لیطغی, correspond to the preceding copy, fol. 447^{b}, l. 3. Chapter I on fol. 1^{b}, II on fol. 93^{a}, III on fol. 165^{b}, IV on fol. 275^{a}. Slightly injured. A blank on fol. 427^{b}.

No. 1787, ff. 518, ll. 21; Nasta'lîḳ; size, 11¼ in. by 7⅛ in.

88

Ḥabîb-alsiyar.

The *third* volume of the same work, beginning: یارب بثنای خود سخن‌سازم کن - درگلشن حمد نغمه پردازم کن الخ.

Chapter I, history of the Khâns of Turkistân, of C'ingîzkhân and his descendants, on fol. 1^{b}; chapter II, history of the dynasties contemporary with the C'ingîzkhânians, on fol. 94^{b}; chapter III, history of Tîmûr and his descendants, on fol. 146^{b}; chapter IV, history of the Ṣafawî dynasty down to Shâh Isma'îl's death, A. H. 930 (A. D. 1524), on fol. 410^{b}.

Biographical appendix, on fol. 493^{b}.

Conclusion (اختتام), on geography and cosmography, on fol. 500^{a}.

No date. A note (from the 2nd of Jumâdâ II, A. H. 1153 = A. D. 1740, August 25) on fol. 1^{a}: جلد سوم حبیب السیر باخاتمه دوم جمادی الثانی سنهٔ ۱۱۵۳ هجری.

No. 1788, ff. 536, ll. 29–30; partly in Nasta'lîḳ, partly in Naskhî; written by three different hands on different paper (ff. 1–286 on a more brown, the rest on a more white one); illuminated frontispiece and ornamented initial pages at the beginning of the first three chapters; size, 12½ in. by 8 in.

89

A slightly defective copy of the same *third* volume.

This copy is incomplete at the end. Beginning as in the preceding copy. Chapter I on fol. 1^{b}, II on fol. 47^{a}, III on fol. 79^{b} (here called by mistake مجلّد چهارم), IV on fol. 209^{b}. Biographical appendix, on fol. 249^{b}. Conclusion, or geographical and cosmographical part (here entitled: جلد آخر تأریخ حبیب السیر که مشهور ومعروفست بعجائب المخلوقات), on fol. 253^{a}. This part breaks off, on fol. 268^{a}, with these words: وچون روز بآخر میرسد آن طیوران مرغان ضعیف را ...., corresponding to the preceding copy, fol. 535^{a}, l. 2.

According to the colophon, on fol. 78^{a}, the second chapter of this volume was finished by 'Abd-almalik ibn 'Imâd-aldîn of Kirmân, the 7th of Jumâdâ-althânî, A. H. 1012 (A. D. 1603, November 12).

No. 1384, ff. 268, ll. 35–38; small Nasta'lîḳ; a few pages supplied by another hand; size, 14 in. by 9½ in.

90

Another more defective copy of the same.

The whole conclusion on geography and cosmography is wanting in this copy. Chapter I on fol. 1^{b}, II on fol. 69^{b}, III on fol. 112^{b}, IV on fol. 382^{b}. Good old but undated copy.

No. 1892, ff. 387, ll. 35; small but distinct Nasta'lîḳ; size, 12 in. by 6½ in.

91

Another copy of the first *three* chapters of the *third* volume.

Chapter I on fol. 1^{b}, II on fol. 225^{a}, III on fol. 353^{a}. No date.

No. 846, ff. 606, ll. 19; very large and distinct Nasta'lîḳ; some pages a little injured; size, 12⅝ in. by 8 in.

92

Another copy of the *third* chapter of the *third* volume.

Beginning: ای نام تو زیب نامه الخ.

No heading. No date. This copy is nicely written, but worm-eaten and slightly injured at many corners.

No. 3420, olim 16. J. 15, ff. 273, ll. 25; clear and distinct Nasta'lîḳ; size, 11 in. by 7 in.

93

A slightly defective copy of the same *third* chapter.

Heading: جزؤ سیوم از مجلّد ثالث در ذکر صادرات افعال و واردات اقوال حضرت صاحب قران امیر تیمور گورگان الخ. Beginning as usual. It breaks off with the words: .... ملاقات فرمود و ابواب انعام و احسان, corresponding to fol. 409^{b}, first line, in No. 1788 (88 in this Cat.).

No. 590, ff. 564, ll. 19; Nasta'lîḳ; size, 10¼ in. by 5¾ in.

94

A large fragment of the same *third* chapter.

This fragment, which does not contain the history of Tîmûr or of his immediate successors, begins with A. H. 855, the date of the accession of Mirzâ (or Sulṭân) Abû-alḳâsim Bâbar, the son of Mirzâ Baisunghar, and grandson of Shâhrukh. The first heading, with which the copy opens (corresponding to No. 1788, fol. 260^{b}, l. 19), runs thus: ذکر توجّه میرزا ابو القاسم بابر بجانب بلخ و بدخشان و بیان عصیان اویس بیگ بدار الملك خراسان, 'account of Sulṭân Bâbar's conquest of Khurâsân and Badakhshân.' The date of completion, given on fol. 367^{a}, l. 11, is exactly the same as in Ouseley 289 in

the Bodleian Library (Bodleian Cat., No. 77), viz. Dhû-alka'dah, A. H. 929 (بماه ذی قعده سنهٔ تسع و عشرین و تسعمائة)=A. D. 1523, September–October.

This copy was finished the 8th of Rabî'-alawwal, A. H. 1026 (A. D. 1617, March 16). It is collated throughout, and bears numerous traces of correction and amplification. There are some blanks occasionally, and several leaves are misplaced; for instance, the proper order of ff. 55–60 is: 55, 59^b, 59^a (ff. 59 and 56 being turned upside down), 57, 58, 56^b, 56^a, 60; and of ff. 251–280: 251, 257, 258, 253–256, 252, 259, 261–268, 260, 269, 270, 278, 272–277, 271, 279, 280.

No. 3019, ff. 368, ll. 19–21; very careless and unequal Nasta'lîk; size, 9½ in. by 5¼ in.

95

Another copy of the *fourth* chapter of the *third* volume.

Beginning: جزو چهارم از مجلّد سیم در ذکر طلوع آفتاب دولت و اقبال شاهی و بیان اختصاص یافتن آنحضرت باصناف الطاف عنایت الهی حبیب السیرُ ای یافته از منزل مه تا ماهی - ذرّات جهان از کرمت آگاهی الخ.

Biographical appendix, on fol. 192^b; conclusion, on fol. 208^a, first line.

No date.

No. 758, ff. 290, ll. 21; Nasta'lîk, unequally written by different hands; seriously damaged in many pages, especially by worms; size, 9⅝ in. by 5⅝ in.

96

The same *fourth* chapter.

Biographical appendix, on fol. 100^a; the اختتام, or geographical conclusion, on fol. 108^a margin.

The copy, which is undated (11th–12th century of the Hijrah), was greatly injured, especially in the margin-columns, but has been carefully mended.

Bibliotheca Leydeniana.

No. 2591, ff. 154, ll. 15 in the centre, ll. 28 in the margin-column; Nasta'lîk; size, 8⅞ in. by 5⅜ in.

97

A slightly defective copy of the same *fourth* chapter.

The first page is wanting in this copy, which begins abruptly: پادشاه کشور عقبی . . . ., corresponding to No. 758 (95 in this Cat.), fol. 1^b, last line. Biographical appendix, on fol. 152^a; conclusion, on fol. 164^b. The last pages a little damaged.

The date, written distinctly 832, is impossible; it is probably A. H. 1032 (A. D. 1623).

No. 864, ff. 219, ll. 19; Nasta'lîk; ff. 7–9 and 206–211 supplied by another hand, ll. 35–42; size, 9⅞ in. by 6 in.

98

A more defective copy of the same *fourth* chapter.

Biographical appendix, on fol. 321^b; conclusion, on fol. 345^a. Of the latter there are only a few pages found in this copy, which breaks off, on fol. 349^b, with these words: که سنگ اسفل آن متحرّك است و سنگ اعلی ساکن و از زیر سنگ . . . ., corresponding to No. 1788 (88 in this Cat.), fol. 501^b, l. 8.

No. 2988, ff. 349, ll. 13; Nasta'lîk; size, 10½ in. by 6¾ in.

99

Extracts from the Ḥabîb-alsiyar.

Two large extracts from the *second* volume of Khwândamîr's work; the *first*, on ff. 1^b–69^b, comprises a portion of the fourth chapter, or the history of the dynasties, contemporary with the 'Abbâside Khalifs, from the Ṭâhirides down to the kings of Ṭabaristân, beginning: بعد از تمهید قواعد محامد پادشاهی الخ; the second, on ff. 73^a–245^a, contains the whole third chapter of the same volume, or the history of the 'Abbâside Khalîfs, beginning: اصناف حمد و سپاس بیقیاس مالك الملکی الخ; comp. J. Aumer, p. 76, No. 224, III and IV. An index of the 'Abbâside Khalîfs (that is, of the *second* extract) is found on the fly-leaves.

Copied in the month Rabî'-alawwal, A. H. 1210 (A. D. 1795, September–October).

No. 414, ff. 245, ll. 15; Nasta'lîk; size, 9⅜ in. by 6½ in.

100

Khulâṣa-i-Ḥabîb-alsiyar (خلاصهٔ حبیب السیر).

The biographies of eminent Shaikhs, Amîrs, 'Ulamas, and poets, which are found in different parts of Khwândamîr's Ḥabîb-alsiyar, collected into one volume and entitled: خلاصهٔ تاریخ حبیب السیر.

These are extracts, not from the second volume of that work (از جلد دویم), as is stated on fol. 1^a and in the first heading on fol. 1^b, but exclusively from the third. They begin with the time of Tîmûr, and go down to that of the Âk-koyunlû dynasty.

1. خلاصهٔ تواریخ حبیب السیر از مجلّد دوم (!!) در ذکر بعضی از سادات و مشایخ و علما و اکابرکه معاصر بودند با صاحب قران هتوده مآثر, on fol. 1^b.

Beginning: بر ضمائر ارباب اخبر ظاهر و آشکار خواهد بود که الخ.

2. گفتار در ذکر بعضی از سادات و مشایخ و افاضل که معاصر بودند تا خاقان عابد عادل, on fol. 10^b.

3. ذکر شمّهٔ از حال مشایخ و افاضل که معاصر بودند بآن پادشاه عادل, on fol. 29^b.

4. ذکر بعضی از اعاظم سادات و مشایخ و علما که معاصر بودند با سلطان سعید, on fol. 34^b.

5. در ذکر بعضی از سادات و نقبا و مشایخ و علما که معاصر بودند با معزّ السلطنة و الخلافت سلطان حسین میرزا, on fol. 43^a.

6. ذکر طائفهٔ از سادات و علما و اشراف که بعضی از ایشان با سلاطین آق قویلوق (!) معاصر بوده و زمرهٔ در

ایّام دولت ابد پیوند شاهی اکتساب فضل وکمال بوده اند, on fol. 76^b.

On fol. 91^a–104 there is added as خاتمه the description of *Harât* (خاتمه در بیان شمّهٔ از صفات دار السلطنة هراة و عمارات و باغات آن بلدهٔ جنّت آیات و ذکر بعضی از اهل فضل دهر که در ایّام دولت جناب امیر علیشیر عالی گهر درین دیار بوده اند و در ظلّ تربیت و عنایتش آسوده اند).

Beginning: برای عالم سالکان مسالك توفیق الخ.

No. 145, ff. 104, ll. 17; large and clear Nasta'lik; size, 12⅛ in. by 6¾ in.

101

Lubb-altawârikh (لبّ التواریخ).

General history, from the earliest times to A. H. 948 (A. D. 1541, 1542), by Yahyâ bin 'Abd-allatif Kazwînî, who died A. H. 962 (A. D. 1555); see Bodleian Cat., Nos. 88–95; Rieu i. p. 104 sq.; G. Flügel ii. p. 71; Cat. Codd. Or. Lugd. Bat. iii. p. 6; Krafft, p. 87; Elliot, Bibliographical Index, p. 129 sq.; History of India, iv. p. 293 sq. H. Khalfa v. p. 307 fixes the author's death in A. H. 960 (A. D. 1553). A Latin translation, with the title 'Medulla Historiarum,' appeared in A. F. Büsching's 'Magazin für die neue Historie und Geographie,' vol. xvii, Halle, 1783. It is divided into four kisms.

Beginning: حمد و سپاس مرخدای را که سلاطین جهان بر آستانهٔ عظمتش الخ.

Index on ff. 2^a–3^a, in which, on fol. 2^a, l. 4 ab infra, قسم دویم must be read instead of قسم اوّل, and l. 3 ab infra, فصل اوّل instead of قسم دویم. The *third* kism has here as well as in the text only *two* makâlas instead of the usual three, corresponding to the *second* and *third* in Rieu i. p. 105, so that the first (Abû Bakr, 'Umar, and 'Uthmân) is omitted, probably because the copyist, being a Shî'ite, felt conscientious scruples about mentioning these enemies of 'Alî.

Kism I in two fasls: fasl I, Muhammad, on fol. 3^a; fasl II, the twelve Imâms, on fol. 9^a.

Kism II: The ante-Muhammadan kings in four fasls: 1. Pîshdâdians, on fol. 19^b; 2. Kayânians, on fol. 23^a; 3. Mulûk-altawâ'if, on fol. 29^a; 4. Sâsânians, on fol. 30^b.

Kism III: The post-Muhammadan rulers in two makâlas: 1. Banû Umayyah, on fol. 40^b; 2. Banû 'Abbâs, on fol. 44^a; and six bâbs, viz. 1. Dynasties contemporary with the 'Abbâsides, in eleven fasls, from the Tâhirides to the Karâkhitâ'is of Kirmân, on fol. 53^a; 2. Moghuls, from C'ingîzkhân to Abû Sa'îd, on fol. 92^b (here باب دوم to be read instead of باب اوّل); 3. Successors of Abû Sa'îd in Îrân, in five fasls, from the C'ûpânians to the Sarbadârs, on fol. 106^b (on fol. 109^a, فصل دوم to be read instead of فصل چهارم, and فصل پنجم instead of فصل ششم on fol. 128^a; the third fasl, not marked, begins on fol. 111^b); 4. Tîmûr and his successors in Îran, on fol. 132^b; 5. Karâ-koyunlû and Âk-koyunlû Sultâns, on fol. 156^a, without heading, in two fasls; 6. Uzbegs of Transoxania and Khurâsân, on fol. 172^a (باب ششم to be read instead of باب چهارم).

Kism IV: Safawîs, on fol. 174^a. Accession of Tahmâsp, on fol. 191^a. A small lacuna after fol. 191.

Dated at Lâhûr, Ramadân, A. H. 1031 (A. D. 1622, July–August).

No. 1986, ff. 192, ll. 15; Nasta'lik; worm-eaten and damaged, particularly on the last twenty-six leaves; size, 8⅝ in. by 4⅝ in.

102

The same.

Beginning as in the preceding copy. Index on ff. 2^b–3^b.

Kism I in two fasls, on ff. 3^b and 10^a.

Kism II in four fasls, on ff. 22^a, 25^b, 31^a, last line, and 33^a.

Kism III, here in three makâlas, as in Rieu i. p. 105, on ff. 43^b (Abû Bakr, 'Umar, 'Uthmân, and 'Alî), 44^b (Banû Umayyah), and 49^b (Banû 'Abbâs); and six bâbs, on ff. 57^a (read here باب اوّل instead of فصل اوّل in l. 4), 90^a, 101^b, 125^a, 145^b, and 160^b.

Kism IV on fol. 162^a. Beginning of Tahmâsp's reign, on fol. 181^a.

No date. Eleventh century of the Hijrah. The copy belonged formerly to Mr. Richard Johnson.

No. 526, ff. 184, ll. 15 on ff. 1–51, ll. 17 on ff. 52–184; Nasta'lik by different hands, as it seems; worm-eaten throughout; size, 7 in. by 4¼ in.

103

The same.

The index is wanting in this copy; there appears besides a most peculiar date, viz. A. H. 977 (حالاکه سنهٔ سبع و سبعین و تسعمائه است), on fol. 225^b, l. 7, due no doubt to a later addition, as foreign to the original as the date 963 in the second copy of Rieu's Cat., p. 105.

Kism I on fol. 4^b, II on fol. 26^a, III on fol. 51^b (where سوم must be read instead of دوم), IV on fol. 225^b. Dated the 25th of Shawwâl, A. H. 1053 (سنهٔ ثلاث و خمسین)=A. D. 1644, Jan. 6, at Jahângîrnagar by Khwâjah Muhammad bin 'Abd-alrasûl bin Khwâjah Hamîd-alkhâlidî. The last three leaves of this MS., from fol. 262^b to 264^b, are filled with a kasîdah on the bow and arrow, تیرو کمان, by Tâhir of Balkh (see the third bait), which begins:

ای برسر نشانه نشان کرد شانه را
وی شانه را به تیرزده یا نشانه را

This copy was presented by J. H. Peile, Esq., and received 19th of September, 1818; transferred to Civil College 9th of August, 1819.

No. 3394, olim 14. J. 24, ff. 264, ll. 11; large and distinct Nasta'lik; size, 8½ in. by 5½ in.

104

Ta'rîkh-i-Ibrâhîmî (تاريخ ابراهيمى).

A general history of the world, of a rather desultory character, from Âdam to A.H. 956 (A.D. 1549), see this date on fol. 206^{b}, l. 7 (compare the following copy, fol. 218^{b}, l. 13), or even to A.H. 957 (A.D. 1550), see Bodleian Cat., No. 97 (identical with this work). In Elliot's History of India, iv. pp. 213–217, and Rieu iii. pp. 1013^{a} and 1046^{a}, A.H. 952 (A.D. 1545, 1546) is given as final date of the composition of this work, because the history of Humâyûn's reign is brought down to that year, see fol. 238^{b}, l. 5. Another title of this history is تاريخ همايونى, because it was compiled in Humâyûn's reign. The author's name is given on fol. 1^{a} of the following copy as Ibrâhîm bin Ḥarîr (probably *Jarîr*, since on fol. 1^{b} the great Ṭabarî is likewise called Muḥammad bin Ḥarîr instead of Jarîr). In Beale's 'Oriental Biographical Dictionary,' Calcutta, 1881, p. 115, the author is styled Ibrâhîm bin Ḥarîrî, and the work is said to have been dedicated to Bâbar (!).

The preface, which begins on fol. 1^{b}: بعد از حمد الهى و نعت حضرت رسالت پناهى نموده ميشود الخ contains only a few lines, and gives neither title, date, nor author's name. It starts at once with a discussion on ante-Muḥammadan chronology, the age of the world, etc.

History of the Israelites (old prophets, Jewish kings, etc.), beginning with Âdam, on fol. 3^{a}; Jesus, on fol. 22^{b}; Seven Sleepers, on fol. 25^{a}.

Old philosophers (شمّهٔ از احوال حكما), from Luḳmân to Buzurjmihr, on fol. 27^{b}.

Old Persian kings, from Gayûmarth to Yazdajird III, on fol. 32^{a}.

History of Muḥammad, his family, children, companions, the first four Khalifs and the twelve Imâms, on fol. 53^{b}.

Umayyade Khalîfs, on fol. 103^{b}.

'Abbâside Khalîfs, on fol. 118^{b} (interspersed with short biographical accounts of contemporary shaikhs, poets, etc.; for instance, Abû-alḥasan Kharaḳânî, on fol. 135^{b}; Abû Sa'îd bin Abû-alkhair, on fol. 138^{b}).

Minor dynasties: Ṭâhirides and Ṣaffârides, on fol. 158^{b}; Sâmânides, on fol. 159^{a}; Ghaznawides, on fol. 162^{b}; Khwârizmshâhs, on fol. 165^{b}; Atâbegs, on fol. 167^{b}; Ghûrides, on fol. 170^{a}; Kurt kings, on fol. 174^{a}; notices of renowned shaikhs, etc., on fol. 176^{b}.

Ćingîzkhân, his ancestors, children, and successors, going down to A.H. 956, on fol. 178^{b}; Ḳarâ-ḳoyunlû, on fol. 195^{a}; Âḳ-ḳoyunlû, on fol. 199^{a}; Ṣafawîs, on fol. 202^{b}.

History of India, beginning with a general survey of the kings of Dihlî (ملوك هند) from the time of Kuṭb-aldîn Aibak, on fol. 206^{b}. Kings of Gujarât, beginning with Muẓaffarshâh, and other minor dynasties, on fol. 211^{b}.

History of Tîmûr and his successors, with notices of shaikhs and poets of the same time, on fol. 213^{a}. Sultân Bâbar, on fol. 234^{b}, last line. Birth of Humâyûn, and account of his reign to A.H. 952, on fol. 235^{b}.

Dated the 4th of Ṣafar, A.H. 1096 (A.D. 1685, Jan. 10).

No. 1874, ff. 239, ll. 17; Nasta'lîḳ; size, $10\frac{1}{8}$ in. by $6\frac{1}{4}$ in.

105

Another defective copy of the same.

This copy is in a very precarious state, it is not only incomplete at the end (about three pages wanting here, the last words agreeing with fol. 238^{b}, l. 14, in the preceding copy), but defective in many other places, and greatly damaged in the first 150 leaves. Fol. 79 is almost completely torn away; considerable lacunas after ff. 134 and 137 (the first corresponding to the preceding copy, fol. 122^{b}, l. 1, to fol. 126^{a}, l. 9; the second to fol. 129^{a}, l. 3, to fol. 129^{b}, last line, chiefly comprising the biographical account of Bâyazîd Bisṭâmî). A great number of leaves are like cinder, and almost fallen to pieces. Beginning the same as in the preceding copy.

History of the Israelites, etc., on fol. 3^{a}.

Old philosophers, on fol. 31^{a}.

Old Persian kings, on fol. 36^{a}.

Muḥammad, etc., on fol. 60^{a}.

Umayyade Khalîfs, on fol. 114^{a}.

'Abbâside Khalîfs, on fol. 130^{b} (Kharaḳânî, on fol. 144^{b}; Abû Sa'îd bin Abû-alkhair, on fol. 147^{b}).

Minor dynasties: Ṭâhirides and Ṣaffârides, on fol. 169^{a}; Sâmânides, on fol. 170^{a}; Ghaznawides, on fol. 173^{b}; Khwârizmshâhs, on fol. 177^{a}; Atâbegs, on fol. 178^{b}, last line; Ghûrides, on fol. 181^{b}; Kurt kings, on fol. 185^{b}. Notices of renowned shaikhs, etc., on fol. 188^{b}.

Ćingîzkhân, etc., on fol. 190^{b}; Ḳarâ-ḳoyunlû, on fol. 207^{b}, l. 3; Âḳ-ḳoyunlû, on fol. 211^{a}, l. 2; Ṣafawîs, on fol. 215^{a}, l. 4 (the latter three without headings).

History of India, etc., on fol. 218^{b}; kings of Gujarât, etc., on fol. 223^{b}.

Tîmûr, etc., on fol. 224^{b}; Bâbar, on fol. 247^{b}; Humâyûn, on fol. 248^{a}.

No date. An entry from A.H. 1069 (A.D. 1658, 1659), on fol. 1^{a}.

No. 428, ff. 251, ll. 19; Nasta'lîḳ; ff. 240–251 are written by another hand; size, 9 in. by $4\frac{7}{8}$ in.

106

Nusakh-i-Jahânârâ (نسخ جهان آرا).

General history of the world from the oldest times to A.H. 972 (A.D. 1564, 1565), commenced A.H. 971 (A.D. 1563, 1564) by Ḳâḍî Aḥmad bin Muḥammad Alghaffârî of Rai (who died A.H. 975 = A.D. 1567, 1568). The title of the book is a chronogram, see fol. 3^{a}, l. 5; author's name on fol. 2^{a}, l. 11. It is dedicated to Abû-almuẓaffar Shâh Ṭahmâsp Ṣafawî, and divided into one عنوان and three نسخه; comp. Bodleian Cat., No. 98; Rieu i. p. 111 sq.; Elliot, History of India, iv. p. 298 sq.; G. Flügel ii. p. 72; Ḥ. Khalfa ii. p. 658, etc.

Contents:

Preface, on fol. 1^{b}, beginning: شده نامورز نامت نسخ جهان آرا الخ.

Index, on ff. 3^a–4^b.

'Unwân or introduction, on fol. 4^b, in two حرف; 1. age of the world; 2. meaning of the word 'prophet.'

First Nuskhah: God's prophets and elects (در احوال انبيا و اوصيا), subdivided into two آيت: 1. prophets before Muhammad, beginning with Âdam (در ذکر انبيا و مرسلين), on fol. 5^a; 2. Muhammad and the Imâms (احوال حضرت خاتم الانبيا صلّى الله عليه و حضرت [حضرات] اوصيا عليهم التحيّة والثنا), on fol. 13^a, in two نص: (*a*) Muhammad's life; (*b*) the twelve Imâms.

Second Nuskhah: the kings of the world down to the Karâ-koyunlû and Âk-koyunlû (در احوال سلاطين عالم و حكّام بنى آدم), on fol. 22^a, in two صحيفه.

Sahîfah I (در فرقهٔ قبل از اسلام), in two صفحه: 1. Persian kings from Gayûmarth to Yazdajird III (در ملوك عجم), on fol. 22^a, in four سطر; 2. from the kings of Babylon to the Khâkâns of the Turks (در سلاطين غير عجم), on fol. 26^a, in six سطر.

Sahîfah II (در ملوك بعد از اسلام), in twenty صفحه: 1. the Umayyade Khalîfs (در بنى اميّه), on fol. 31^a, in two حرف; 2. the 'Abbâside Khalîfs (در بنى عبّاس), on fol. 34^a, in two سطر, with an offshoot (فروع عبّاسيّه), containing the vassals of the 'Abbâsides, in five حرف, viz. the Tâhirides, Banû Aghlab, Tûlûnîs, Ikshîdîs, and Âl-i-Hamdân; 3. the Sayyids (در حضرات سادات كه ولات ولايات بوده اند), on fol. 42^a, last line, in six سطر, viz. the Sultâns of Spain, the Sultâns of Yaman, the Sharîfs of Makkah, the Isma'îlîs of Egypt, with offshoots, the Sultâns of Gîlân and Mâzandarân, with offshoots, viz. Âl-i-Ziyâr, Âl-i-Buwaih, and Kâkûyah, etc., and the Musha'sha's of Khûzistân, with offshoots; 4. the Saffârides (صفّاريّه), on fol. 65^b; 5. the Sâmânides (در آل سامان و سبکتگين), on fol. 68^b, with their offshoots, in four سطر, viz. Alptigîns, Sabuktigîns, Khwârizmshâhs, and Banû Ilyâs; 6. the Saljûks of Îrân, Tûrân, Syria, and Kirmân (در آل سلجوق), on fol. 74^b, in four سطر; offshoots of the Saljûks in two حرف; (*a*) Mawâlî or Freedmen, in seven كلمه; (*b*) A'âlî or Amîrs, in four كلمه; 7. the Âl-i-Ayyûb of Egypt, Syria, and Yaman (در آل ايّوب), on fol. 95^b, in two سطر; 8. the Ghûrides (در ملوك غور), on fol. 100^b, in two سطر; offshoots in two حرف; (*a*) Ghulâmân or slaves of Sultân Shihâb-aldîn; (*b*) A'âlî or Amîrs, in two كلمه; 9. the Sultâns of Maghrib (در سلاطين مغرب), on fol. 107^a, in four سطر; 10. the 'Arab Amîrs (در امراى عرب), on fol. 109^b, in three سطر; 11. the Greek emperors (در قياصرهٔ روم), on fol. 112^b; 12. the rulers of Turkistân and Transoxania (در حكّام تركستان و ماوراء النهر), on fol. 115^b, in two سطر; 13. the rulers of the Kurds and Lûrs (در حكّام اكراد و الوار), on fol. 118^b, in two سطر; 14. the kings of Tabaristân and Rustamdâr (در ملوك طبرستان و رستمدار), on fol. 123^b, in two سطر; 15. the kings of the borders (در سلاطين اطراف), on fol. 132^b, in four سطر; 16. the Moghul Sultâns (در سلاطين مغول), i.e. Cingizkhân and successors, on fol. 137^b, in four سطر; 17. the Gûrgânîs (در سلاطين گورگانيّه), i.e. Tîmûr, his ancestors and his sons, on fol. 160^a; descendants in four سطر; (*a*) descendants of Mirzâ Jahângîr; (*b*) Shâhrukh and descendants; (*c*) descendants of 'Umar Shaikh; (*d*) Mîrânshâh and descendants; 18. race of 'Uthmân (در سلاطين آل عثمان), on fol. 175^a; 19. the Karâ-koyunlû (در سلاطين قرا قوينلو), on fol. 180^a; 20. the Âk-koyunlû (در سلاطين آق قوينلو), on fol. 183^b.

Third Nuskhah: the Safawî dynasty (در سلاطين ابدقرين عليّه علويّه صفويّه), especially from A. H. 906 to 972 (A. D. 1500–1564), on fol. 190^b.

No date. Worm-eaten throughout.

No. 28, ff. 226, ll. 19; Nasta'lîk; size, $9\frac{3}{4}$ in. by $5\frac{1}{4}$ in.

107

An incomplete copy of the same.

This copy is extremely defective, not only in the beginning, but in many places in the text, where extensive lacunas are found. The first leaf is missing. The author's name appears on fol. 1^b, l. 3: Ahmad bin Muhammad alkâdî Ghaffârî; the dedication to Abû-al-muzaffar Shâh Tahmâsp Bahâdurkhân on fol. 2^a, last line; and the title on fol. 2^b, l. 6. Index on ff. 2^b–4^b.

'Unwân or introduction, on fol. 4^b, in two harfs.

First Nuskhah, in two âyas, on fol. 5^a. The larger portion of the *first* âyah is missing, as well as the beginning of the *first* nass of the *second* (comprising the life of Muhammad), in consequence of a large lacuna after fol. 7; see the preceding copy, ff. 5^b–13^b, and the following copy, No. 101, ff. 10–16. The *second* nass of the *second* âyah begins on fol. 8^a.

Second Nuskhah: Sahîfah I, in two safhas, on ff. 14^b and 18^b. *Sahîfah II*, in twenty safhas: 1. on fol. 24^a; 2. on fol. 27^b; 3. on fol. 36^b; 4. on fol. 65^a; 5. on fol. 68^a; 6. on fol. 75^b; 7. on fol. 104^b (read here هفتم instead of هفدهم); 8. on fol. 110^a; the end of the first and the beginning of the second kalimah of the second harf of the offshoots (A'âlî or Amîrs) are missing in consequence of a lacuna after fol. 115, corresponding to the following copy, No. 101, fol. 110^b, l. 8, to fol. 111^b, last line; 9. on fol. 116^b; 10. on fol. 119^a; the larger portion of the third satar (Banû Asad) is missing, as there is again a lacuna after fol. 121, corresponding to No. 101, fol. 118^b, l. 9, to fol. 120^b, middle of l. 3 ab infra; 11. on fol. 122^a; beginning missing in consequence of the same lacuna; 12. on fol. 124^a; again a lacuna after fol. 127, which comprises the few concluding words of the second satar and the beginning of the thirteenth safhah, corresponding to No. 101, fol. 127^a, l. 3 ab infra, to fol. 128^a, lin. penult.; 13. on fol. 128^a; beginning missing, second satar on fol. 128^b; 14. on fol. 132^b; again a lacuna after fol. 135, comprising a portion of the first satar, corresponding to No. 101, fol. 138^a, l. 8, to fol. 139^a, l. 7; the second satar begins on fol. 136^a;

a lacuna after fol. 141, comprising the end of the second saṭar and the beginning of the fifteenth ṣafḥah, corresponding to No. 101, fol. 145^{a}, l. 11, to fol. 147^{b}, l. 8, middle; 15. beginning missing; 16. on fol. 145^{a}; a very large lacuna after fol. 147, comprising almost the whole four saṭars and a portion of the seventeenth ṣafḥah, corresponding to No. 101, fol. 153^{a}, l. 9, middle, to fol. 178^{b}, first line; 17. opens abruptly in the history of Tîmûr's ancestors, on fol. 148^{a}; the first saṭar of the descendants, which begins on fol. 153^{a}, is defective owing to a lacuna after fol. 153, corresponding to No. 101, fol. 183^{b}, l. 10, to fol. 184^{a}, end of l. 9; the second saṭar is for the same reason defective in the beginning; 18. on fol. 168^{b}; 19. on fol. 174^{a}, breaking off on fol. 177^{b}; a large lacuna after fol. 177, corresponding to No. 101, fol. 196^{b}, l. 3, to fol. 210^{b}, l. 3, comprises the end of the nineteenth ṣafḥah, the whole of the twentieth (the Âḳ-ḳoyunlû), and the beginning of the

Third Nuskhah, which opens abruptly, on fol. 178^{a}, in the reign of Shâh Isma'îl. The record of events from A. H. 906 to 972 begins here on fol. 179^{a}. The copy breaks off on fol. 234^{b}, in A. H. 972, after the first twelve lines, just as in Rieu i. p. 115.

The remainder of this copy, viz. ff. 235^{a}–259^{b}, contains a fragment of Amîr Yaḥyâ bin 'Abd-allaṭîf al-Ḥusainî al-Ḳazwînî's Lubb-altawârîkh (compiled A. H. 948, see above, 101–103 in this Cat.), beginning with the *fifth bâb* of the *third* ḳism (the Ḳarâ- and Âḳ-ḳoyunlû), and breaking off in the reign of Shâh Isma'îl Ṣafawî; the *sixth* and *last bâb* of the *third* ḳism (the Uzbegs) is found here on fol. 247^{a}, the beginning of the *fourth* ḳism (the Ṣafawî dynasty) on fol. 248^{b}.

This defective copy belonged formerly to Mr. Richard Johnson.

No. 61, ff. 259, ll. 19; clear and distinct Nasta'lîḳ; ff. 235–259 written by several other hands; size, 9 in. by $4\frac{1}{4}$ in.

108

Another equally defective copy of the same.

It begins abruptly on fol. 3^{a} in the preface. First words: ملال زدوده و بنايهٔ قدر الخ, corresponding to the preceding copy, fol. 1^{a}, middle of l. 2.

Author's name on fol. 3^{b}, l. 1; dedication to Ṭahmâsp on fol. 4^{b}, l. 3 sq.; title on fol. 4^{b}, ll. 7 and 8. Index on ff. 4^{b}–7^{a}, first line.

'Unwân on fol. 7^{a}.

Nuskhah I, first âyah, on fol. 7^{b}, last line; a lacuna after fol. 9, comprising *one* leaf (Yâfeth to Isḥâḳ). *Second âyah*, first naṣṣ, on fol. 14^{b}; this part breaks off on fol. 16^{b}, in consequence of a very extensive lacuna after fol. 16, which comprises the end of the *first naṣṣ* and almost the whole *second naṣṣ*, together with the *first Ṣaḥîfah* of Nuskhah II, except a short portion of the *second naṣṣ*, the beginning of the *first Ṣaḥîfah* of Nuskhah II (on ff. 1 and 2), and the portion from the end of the fourth saṭar of the second ṣafḥah to the end of the sixth saṭar of the same (on ff. 17^{a}–20^{a}). These small remnants, which are preserved here, correspond to the preceding copy, fol. 13^{b}, l. 7, to fol. 15^{b}, l. 3, and fol. 21^{a}, l. 1, to fol. 24^{a}, l. 14.

The *second Ṣaḥîfah* of Nuskhah II, in twenty ṣafḥas, is found here: 1. on fol. 20^{a}; 2. on fol. 23^{b}; 3. on fol. 33^{b}; 4. on fol. 60^{b}; 5. on fol. 63^{b}, l. 6 (heading omitted); 6. on fol. 70^{b}; 7. on fol. 98^{a}; 8. on fol. 103^{b} (read هشتم instead of ششم, and غوريه instead of قوريه); 9. on fol. 113^{a}; 10. on fol. 115^{b}, last line; 11. on fol. 119^{b}, first line; 12. on fol. 123^{a}; 13. on fol. 127^{a}; 14. on fol. 133^{a}; 15. on fol. 145^{b}, first line; 16. on fol. 151^{a}; 17. on ff. 177^{a}–187^{b} and 223–231^{a}; 18. on ff. 231^{a}, 231^{b}, 188^{a}–193^{a} (read هژدهم instead of سيزدهم); 19. on fol. 193^{a}; 20. on fol. 196^{b}.

Nuskhah III, on ff. 204^{b}–222^{b} and 232^{a}–244^{b}. There is a lacuna after fol. 222, corresponding to the preceding copy (No. 61), fol. 190^{a}, last line, to fol. 191^{b}, l. 2. On fol. 244^{b} this Nuskhah breaks off in A. H. 936, corresponding to No. 61, fol. 207^{b}, l. 4 ab infra, so that the final portion of No. 61 (viz. ff. 208–234) is entirely missing here. But there is another lacuna on the last page, between ll. 1 and 2, where the copyist probably found a gap in the MS., from which he transcribed this, corresponding to No. 61, fol. 205^{a}, lin. penult., to fol. 207^{a}, lin. penult. A seal of A. H. 1188 (A. D. 1774, 1775) on the fly-leaf.

The proper order of the leaves is: 3–16, lacuna, 1, 2, lacuna, 17–187, 223–231, 188–222, lacuna, 232–244, lacuna.

No. 101, ff. 244, ll. 15; Nasta'lîḳ; greatly injured and part totally destroyed by the worms; size, $8\frac{3}{8}$ in. by $4\frac{1}{2}$ in.

109

Mirât-aladwâr (مرآت الادوار).

General history, from Âdam to A. H. 974 (A. D. 1566, 1567), by Muḥammad Muṣliḥ-aldîn al-Lârî al-Anṣârî, who died at Âmid in Diyârbakr, A. H. 979 (A. D. 1571, 1572); see Rieu i. pp. 116 and 117; Ḥ. Khalfa i. p. 241; G. Flügel ii. p. 74 (where it is wrongly styled مختصر تأريخ لارى), etc. As five leaves are missing at the beginning of this copy, the author's name does not appear. It is divided into ten bâbs, viz.

1. Âdam and the first prophets, imperfect at the beginning. 2. The Pishdâdians of Persia and the prophets and holy men of their time, on fol. 4^{b}. 3. The Kayânians and their contemporaries, on fol. 27^{b}. 4. The Sâsânians and their contemporaries, on fol. 47^{b}. 5. Origin and rise of the Islâm, history of Muḥammad, the first four Khalîfs, the Imâms, the Umayyades, and the 'Abbâsides, on fol. 65^{b}. 6. The other dynasties contemporary with and posterior to the 'Abbâsides, on fol. 216^{b}, in eight ṭabaḳas, viz. (*a*) the Ṣaffârides, on fol. 216^{b}; (*b*) the Sâmânides, on fol. 219^{a}; (*c*) the Dailamis, on fol. 223^{a}; (*d*) the Ghaznawides, on fol. 230^{b}; (*e*) the Saljûḳs, on fol. 246^{a}; (*f*) the Khwârizmshâhs, on fol. 280^{b}; (*g* and *h*) the Isma'ilîs of Maghrib and Îrân, on fol. 287^{b}. 7. Čingîzkhân and his successors, on fol. 300^{a}. 8. Tîmûr and his successors in Îrân, on fol. 354^{b}. 9. Ḥasanbeg and his successors (the Âḳ-ḳoyunlû), beginning not marked. The brief mention of the Ṣafawî rulers, Shâh Isma'îl and Shâh

Tahmâsp, is found on ff. 426^b and 427^a. 10. The first 'Uthmânî or Turkish Sulṭâns from their origin to A. H. 974, the date of the death of Sulaimân I and the accession of Salîm II, on fol. 428^b.

No date.

The abrupt beginning runs thus: قابیل رسم نکاح را ترك کردند و شقوق فجور و فسوق بظهور آوردند الخ.

No. 166, ff. 451, ll. 21; Nasta'lîḳ; size, $10\frac{5}{8}$ in. by $6\frac{1}{2}$ in.

110

Ta'rîkh-i-Alfî (تاریخ الفی).

The *first half*, or about the *first* two volumes of the very rare and valuable general history, which is known as the Ta'rîkh-i-Alfî, and gives a detailed account of the millennium after Muḥammad's death to A. H. 997 (A. D. 1589). It was commenced, by order of the emperor Akbar, in A. H. 993 (A. D. 1585), by Mullâ Aḥmad Tatawî, and continued, after his assassination on the 15th of Ṣafar, A. H. 996 (A. D. 1588, January 15), see below, No. 3293 (112 in this Cat.), fol. 2^a, l. 9 sq., by Âṣafkhân. The final revision of the first two volumes was undertaken by Badâ'ûnî in A. H. 1000 (A. D. 1591, 1592), that of the third by Âṣafkhân; comp. Bodleian Cat., No. 99; Rieu i. p. 117 sq.; Elliot, Bibliographical Index, p. 143 sq.; and History of India, v. pp. 150–176. This copy comprises the first five hundred years, and goes down to A. H. 510.

Beginning of the *first* volume, on fol. 1^b: آغاز کتاب در بیان اموریکه واقع شده بود در سال اوّل از رحلت خاتم النّبیّین که چون خاتم النّبیّین رحلت فرمودند اهل بیت آغاز گریه و زاری کردند الخ.

The *second* volume begins here, on fol. 254^b, with the 135th year of the Riḥlat or death of Muḥammad (=A. H. 145): و از جملۀ وقائع این سال آنکه ابراهیم عبد الله الخ.

The copy is very badly written, and extremely incorrect in dates. There is the greatest confusion in the headings, but the text seems to be in proper order and uninterrupted.

Dated the 5th of Rajab, A. H. 1058 (A. D. 1648, July 26).

No. 836, ff. 602, ll. 27–32; very unequally written in different kinds of careless Nasta'lîḳ and Shikasta by many different hands; some pages seriously damaged; illuminated frontispiece; size, $13\frac{3}{4}$ in. by 8 in.

111

The same.

Another copy of the *second* volume, beginning exactly like the preceding copy with the 135th year of the Riḥlat, but going down to the middle of the 506th year of the same era (A. H. 145–516), that is, six years further than No. 836. It comes to an abrupt end with the words: .... قرار بآن داد که روز نهم. The 500th year of the Riḥlat (the end of the *second* volume in the preceding copy) concludes here on fol. 253^b, l. 3.

Most of the last thirty-eight leaves are severely damaged.

No. 10, ff. 262, ll. 30; clear and distinct Nasta'lîḳ; size, 14 in. by $8\frac{5}{8}$ in.

112

The same.

The *second*, *third*, and *fourth volumes* of the Ta'rîkh-i-Alfî.

Second volume (No. 3291) begins here (much later than in the two preceding copies) with the Khilâfat of Muḥammad Amîn bin Hârûn-alrashîd, in the year of the Riḥlat, 183 (=A. H. 193), and goes down to that of Al-Muktafî (Abû 'Abdallâh bin almustaẓhir) in the year of the Riḥlat, 520 (=A. H. 530), that is, twenty years further than No. 836.

Third volume (No. 3292) begins with the year of the Riḥlat, 521 (=A. H. 531), and breaks off in the year of the Riḥlat, 682 or 683 (=A. H. 692 or 693); there are besides two large lacunas in this volume, viz. between ff. 312 and 313 (eight blank leaves being inserted), and between ff. 409 and 410 (six blank leaves).

Fourth volume (No. 3293) begins, after the preface of the continuator Âṣafkhân, with the end of the year of the Riḥlat, 684 (=A. H. 694), and goes down to the year of the Riḥlat, 987 (=A. H. 997).

This excellent copy was finished the 14th of Rabî'-althânî, A. H. 1015 (A. D. 1606, August 19).

No. 3291, ff. 442; No. 3292, ff. 415; No. 3293, ff. 494, ll. 27; clear and distinct Nasta'lîḳ; size, $12–12\frac{1}{2}$ in. by $8–8\frac{1}{4}$ in.

113

The same.

The *second half* or the *third and fourth volumes* of the Ta'rîkh-i-Alfî, together with a small portion of the second volume, incomplete at the end. It begins in the midst of the 484th year of the Riḥlat (=A. H. 494): در آن سعی و اجتهاد نمودند اثری الخ, corresponding to No. 10 (111 in this Cat.), fol. 221^a, first line, and goes down to the beginning of the 975th year of the Riḥlat (=A. H. 985). The *second half* (or the 501st year of the Riḥlat=A. H. 511) begins on fol. 33^b, l. 4. There is a lacuna after fol. 59. Ff. 85 and 542–549 are severely damaged. The right order of ff. 141–149 is this: 141, 143–148, 142, 149; and of ff. 183–187 this: 183, 186, 184, 185, 187. Most of the headings and dates are missing.

No. 312, ff. 549, ll. 30; clear and distinct Nasta'lîḳ; size, $14\frac{1}{2}$ in. by $8\frac{3}{4}$ in.

114

The same.

A large portion of the same *second half*, beginning in the midst of the 545th year of the Riḥlat (=A. H. 555): مابعد از چند روز زین الدین الخ, and going down to the end of the 974th year of the Riḥlat (=A. H. 984). It breaks off with these words: و یکهزار دویست کس ازیشان بقتل آوردند مجملا درین روز ...., corresponding to No. 3293 (112 in this Cat.), fol. 493^a, l. 9.

Many headings are omitted.

No. 121, ff. 495, ll. 30; clear Nasta'lîḳ; size, $14\frac{1}{8}$ in. by $8\frac{3}{4}$ in.

115

The same.

Another portion of the *second half* of the Ta'rîkh-i-Alfî, beginning in the midst of the 585th year of the Riḥlat (=A. H. 595): متوجّه قطع و قطع مادّهٔ ملاحدهٔ اسمعيليّهٔ الخ, corresponding to No. 312 (113 in this Cat.), fol. 127ª, l. 26, and going down to the midst of the 974th year of the Riḥlat (=A. H. 984). It breaks off with the words: .... يازده كس از نسل شاه اسمعيل, corresponding to No. 312, fol. 548ᵇ, last line.

A full index of this copy's contents is found on the fly-leaves.

No. 316, ff. 476, ll. 29–30; written in good and distinct Nasta'lîk by at least three different hands; size, 13⅞ in. by 8⅝ in.

116

The same.

Another portion of the same *second half*, beginning with the 553rd year of the Riḥlat (=A. H. 563): ذكر وقائع سال پانصد وپنجاه و سيوم از رحلت سيّد البشر عليه و آله التحيّة من الملك الخ, and going down to the end of the 932nd year of the Riḥlat (=A. H. 942). It breaks off with these words: محمّد سلطان و سلطان جنيد برلاس ضبط خزائن دهلى مأمور شدند و آنحضرت..., corresponding to No. 3293 (112 in this Cat.), fol. 388ᵇ, first line.

No. 152, ff. 211, ll. 31; small, but clear Nasta'lîk; illuminated frontispiece; slightly worm-eaten throughout; size, 12⅞ in. by 7½ in.

117

The same.

A smaller portion of the *second half*, or the *third volume* of the Ta'rîkh-i-Alfî, beginning with the 501st year of the Riḥlat (=A. H. 511): ذكر وقائع سال پانصد و يكم از رحلت سيّد بشر.... در اوائل اين سال سلطان سنجر الخ, and going down to the middle of the 679th year of the Riḥlat (=A. H. 689). It breaks off with the words: ..... بجانب روم فرستادند و پادشاه, corresponding to No. 316 (115 in this Cat.), fol. 147ᵇ, l. 5. Blanks on ff. 186ᵇ, 196ª, 196ᵇ, 199ª, 199ᵇ (entirely blank), 200ª, and 215ª.

No. 835, ff. 320, ll. 29; clear and distinct Nasta'lîk; illuminated frontispiece; size, 13⅛ in. by 8½ in.

118

Muntakhab-i-Ta'rîkh-i-Alfî (منتخب تاريخ الفى).

Extracts from the Ta'rîkh-i-Alfî, comprising:

1. Account of the Russians, on fol. 1ᵇ.
2. Extract from the history of Shâhrukh and account of Khotan and Khotâ, in the years 806 and 812, on fol. 9ᵇ.
3. Extract from the history of Sulṭân Sa'îdkhân and account of Tibet, in the year 929, on fol. 22ᵇ.
4. Account of Kashmîr, on fol. 27ᵇ.
5. Account of the fortress of Kangra and its capture in 1029, on fol. 33ª.
6. Account of Mâlwah, Gujarât, Fatḥpûr, etc., on fol. 35ᵇ sq.

No. 1719, ff. 46, ll. 15; Shikasta; size, 9⅛ in. by 5½ in.

119

Majâmi'-alakhbâr (مجامع الاخبار).

A compendium of general history, from the beginning to A. H. 1000 (A. D. 1591, 1592), by Muḥammad Sharîf alḥusainî, known as Wuḳû'î, who entered a second time the service of the emperor Akbar in A. H. 998= A. D. 1590 (see fol. 3ᵇ, l. 3 ab infra). The title, written here incorrectly as مجامع الخيار, appears on fol. 4ª, l. 5. On fol. 1ª the work is simply called: تاريخ محمّد شريف وقوعى.

Beginning: ستايش سعادت اساس مالكى را سزد كه ملك قديمش بيزوالست الخ.

There is no proper subdivision to be found in this copy; we only learn from fol. 64ᵇ and other occasional headings, that it comprises two maḳâlas of very unequal proportion, the first comprising the ante-Muhammadan, the second the post-Muhammadan history.

First maḳâlah (not marked) begins with a short sketch of the usefulness of historiography (بيان فوائد علم تاريخ), on fol. 4ª, after which follow:

Old prophets, kings of the Israelites, etc., on fol. 4ᵇ, beginning with Âdam and ending with Khâlid bin Sinân (Jesus on fol. 21ª, Seven Sleepers on fol. 23ª, St. George on fol. 23ᵇ, Simeon on fol. 24ᵇ).

Old philosophers and sages, on fol. 25ª, ending with Buzurjmihr.

Old Persian kings, on fol. 29ª, in four ṭabaḳât, from Gayûmarth to Yazdajird III.

Banû Lakhm in the Arabian 'Irâḳ, on fol. 56ª.

The Ghassânians in Syria, on fol. 57ᵇ.

The Tubba's in Yaman, on fol. 58ᵇ.

Second maḳâlah, on fol. 64ᵇ, beginning with the history of Muḥammad's life, his genealogy, wives, children, etc.; the first four Khalifs, the twelve Imâms, the Aṣḥâb, etc. (Abû Bakr on fol. 74ª, 'Umar on fol. 76ª, 'Uthmân on fol. 78ᵇ, 'Alî on fol. 83ª, the Imâms on fol. 90ᵇ).

The Umayyade Khalîfs, on fol. 92ᵇ.

The 'Abbâside Khalîfs, on fol. 114ª.

Minor dynasties, contemporary with the 'Abbâsides: Ṭâhirides, on fol. 204ª; Ṣaffârides, on fol. 205ª; Sâmânides, on fol. 206ª; Dailamîs, on fol. 209ª; Ghaznawides, on fol. 214ª; Ghûrides, on fol. 217ª; Kurt kings, on fol. 219ᵇ; Saljûḳs, on fol. 221ª (Saljûḳs of Kirmân, on fol. 229ᵇ; Saljûḳs of Rûm, on fol. 230ª); Khwârizmshâhs, on fol. 230ᵇ; Isma'îlîs, on fol. 237ᵇ (this part is curiously styled باب از مقالهٔ اوّل); Ḥasan Ṣabâḥ, on fol. 240ᵇ; Ḳarâkhitâ'îs of Kirmân, on fol. 242ᵇ; Atâbegs of Fârs, Diyârbakr, and Adharbaijân, in three shu'bahs, on fol. 243ª; Atâbegs of Lûristân, on fol. 246ª.

Moghuls, on fol. 246ᵇ, to Ṭughâtîmûrkhân.

(History of Cingizkhân begins on fol. 249ª; a short

chapter on the Sulṭâns of Egypt, on fol. 255ᵃ; reign of Sulṭân Abû Sa'îdkhân, on fol. 260ᵇ.)

Sultâns who ruled after the Moghuls in some of the Bilâd-i-jibâl, that is, the local dynasties of the Cingîzkhânîs, in five ṭâ'ifas, of which however only four are distinctly marked, viz. Cûpânîs, on fol. 263ᵇ; Îlkânîs, on fol. 264ᵃ; Muẓaffarîs, on fol. 266ᵃ (preceded on fol. 265ᵃ by the history of Amîr Shaikh Abû Isḥâḳ, the last Înjûking, which is probably reckoned as third ṭâ'ifah); and Sarbadârs, on fol. 268ᵇ.

The Tîmûrides in Îrân and Tûrân, beginning with Tîmûr himself, on fol. 271ᵃ, and ending with a short sketch of the Caghatâikhâns of Tûrân, on fol. 304ᵇ.

History of India, *first part*, beginning on fol. 306ᵃ with Sabuktagin; Ḳuṭb-aldîn Aibak, and the following kings of Dihlî, on fol. 306ᵇ, down to Sulṭân 'Alâ-aldîn Maḥmûdshâh bin Sulṭân Muḥammadshâh, the last of the Sayyids, and the rise of the house of Lûdî.

Kings of Gujarât, from the early Râjahs to A. H. 999, on fol. 334ᵇ.

Bahmanî kings of the Dakhan, on fol. 336ᵇ.

Kings of Bangâlah, on fol. 338ᵃ.

Rulers of Mâlwah, on fol. 340ᵃ.

Rulers of Jaunpûr, on fol. 342ᵇ.

History of India, *second part*, from Bahlûl Lûdî to Ibrâhîm Lûdî, on fol. 343ᵇ.

Sketch of the reign of the Ḳarâ-ḳoyunlû, on fol. 344ᵇ; of the Âḳ-koyunlû, on fol. 352ᵃ; of the Uzbegs, on fol. 360ᵃ; of the Ṣafawîs, on fol. 364ᵇ (accession of Shâh 'Abbâs, on fol. 383ᵃ); and of the 'Uthmânî Sulṭâns, on fol. 385ᵃ.

History of India, *third part*, beginning with Bâbar, on fol. 389ᵇ (a portion of his history has been told already in the chapter of the Ṣafawîs, on fol. 369ᵇ sq.); first reign of Humâyûn, on fol. 391ᵃ; Shîrkhân, etc., on fol. 393ᵃ; second reign of Humâyûn, on fol. 398ᵃ; Akbar, on fol. 398ᵇ. The history of this emperor is brought down to A. H. 1000.

No date. The oldest entry on fol. 1ᵃ is from A. H. 1027 (A. D. 1618), so that the copy of this rare work, not met with anywhere else, is comparatively old. Other seals from A. H. 1169, 1192, 1198, etc.

No. 1758, ff. 410, ll. 23; very small Nasta'lîḳ; worm-eaten and occasionally damaged besides, particularly on fol. 55; size, 10 in. by 5¼ in.

120

General history.

An anonymous universal history from the beginning of the world to A. H. 1001 = A. D. 1592, 1593 (the last date found here, on fol. 537ᵇ), and the conquest of the Dakhan by Akbar. The copy is defective, both at the beginning and in many parts of the context; in fact, it is impossible to state how many lacunas there may be, and how many leaves are misplaced by the binder, as there are no catchwords at all, and the contents of the book are in the most hopeless state of confusion imaginable. No strict subdivision is visible anywhere. To give an idea of the pell-mell character of this book, we subjoin the principal headings in the order in which they appear:

Fragments of a general index, on ff. 1 and 2, with a lacuna both after fol. 1 and fol. 2.

Part of the history of the Khalîf 'Uthmân, on fol. 3ᵃ (the story of his death appears on fol. 533ᵇ !). Again a lacuna after fol. 5.

Part of the history of 'Alî, on fol. 6ᵃ (the beginning of 'Alî's Khilâfat appears on fol. 532ᵇ in the middle of the page !).

History of Ḥasan, on fol. 15ᵇ; of Ḥusain, on fol. 18ᵃ; of 'Alî ibn Al-Ḥusain and the following Imâms, on fol. 19ᵇ sq.

Khilâfat of Mu'âwiyah, on fol. 27ᵃ; of Yazîd, on fol. 29ᵇ. History of the martyrs of Karbalâ, on fol. 32ᵃ.

The other Umayyade Khalîfs, on fol. 32ᵇ.

Abû Muslim, on fol. 56ᵇ.

'Abbâside Khalîfs in Asia, on fol. 58ᵃ sq.

'Abbâsides in Egypt, on fol. 83ᵇ.

Kings of Yaman, on fol. 90ᵃ.

Ghassânians in Syria, on fol. 100ᵇ.

Banû Umayyah in Maghrib, on fol. 103ᵃ.

Banû Aghlab in Afrika, on fol. 103ᵇ.

Mulaththamîn, on fol. 106ᵇ.

The Ṭûlûnîs, on fol. 108ᵃ.

The Ikhshîdîs, on fol. 108ᵇ.

The Ḥamdânîs, on fol. 109ᵃ.

The Ṭughtiginîs, on fol. 110ᵇ.

The Dânishmandîs, on fol. 111ᵃ.

The Urtuḳîs, on fol. 111ᵇ.

The Salîḳîs, on fol. 112ᵃ.

The Isma'ilîs in Afrika, Egypt, and Syria, on fol. 112ᵃ.

Sharîfs of Makkah, on fol. 116ᵇ.

The Banû Kilâb of Ḥalab, on fol. 118ᵃ; the Banû 'Ukail, on fol. 118ᵇ; the Banû Asad, on fol. 119ᵇ.

The Musha'sha' Sayyids, on fol. 120ᵃ.

The Atâbegs, on fol. 121ᵃ.

The Ayyûbites, on fol. 128ᵇ. History of Ṣalâḥ-aldîn Yûsuf and his successors, on fol. 129ᵃ.

Mamlûk kings of Egypt, etc., on fol. 145ᵇ.

Old Persian kings, on fol. 175ᵃ sq.

Mulûk-alṭawâ'if, on fol. 192ᵇ.

Kings of Ṭabaristân, on fol. 205ᵇ; Ḥusâm-aldaulah and successors in Mâzandarân, on fol. 207ᵇ. Rulers of Gîlân, on fol. 211ᵇ; of Rustamdâr, on fol. 212ᵇ. Kings of Dailam or Buwaihides, on fol. 216ᵃ.

Washmgîr and his successors, on fol. 222ᵇ.

The Ṭâhirides in Khurâsân, on fol. 224ᵃ.

The Ṣaffârides, on fol. 226ᵃ.

The Ghaznawides, on fol. 228ᵃ (the Sâmânides follow on fol. 382ᵇ, between the Âl-i-Jûjî and the Âl-i-Afrâsiyâb !).

The Saljûḳs, on fol. 235ᵃ.

Rulers of Khwârizm, on fol. 245ᵃ.

The Ghûrides, on fol. 255ᵃ.

Rulers of Kurdistân, on fol. 268ᵇ; of Lâr, on fol. 269ᵇ; of Hurmuz, on fol. 273ᵇ; of Shîrwân, on fol. 274ᵇ.

Atâbegs of Adharbaijân, on fol. 275ᵇ.

Salgharides, on fol. 276ᵃ.

Rulers of Kirmân, on fol. 280ᵃ.

Ḳarâkhitâ'î rulers in Kirmân, on fol. 281ᵇ.

Muẓaffarides in Fârs, on fol. 283ᵃ.

Sarbadârs in Khurâsân, on fol. 295ᵃ.

Kurt kings in Harât, on fol. 297ᵃ.

Shâhrukh, on fol. 300ᵃ.

The Âḳ-ḳoyunlû, on fol. 314ᵃ; the Ḳarâ-ḳoyunlû, on fol. 315ᵇ.

Shaikh Ṣafî-aldîn and successors, on fol. 318^{b}.
Shâh Isma'îl, on fol. 320^{a}.
Shâh Ṭahmâsp, on fol. 331^{b}.

Rulers of Khatâ or China in thirty-six ṭabaḳât, but arranged in a very queer and incomprehensible manner; it begins with a ninth ṭabaḳah on fol. 339^{b}; after the twenty-first suddenly a new series of ṭabaḳât sets in on fol. 346^{a}, and a third series again on fol. 347^{b}.

The descendants of Yâfeth bin Nûḥ, on fol. 352^{b} (immediately after the thirty-sixth ṭabaḳah of the Chinese rulers).

The emperor Humâyûn, on fol. 354^{b}.
C̓ingizkhân, on fol. 364^{a}.
Sulṭâns of Transoxania after Muḥammadkhân, on fol. 369^{b}.
Âl-i-Jûjî in Khwârizm, on fol. 372^{b}.
The Sâmânides (see above), on fol. 382^{b}.
Âl-i-Afrâsiyâb, on fol. 389^{a}.
Sulṭâns of Transoxania before Tîmûr, on fol. 391^{b}.
Tîmûr, on fol. 392^{a}, last line sq.; his death, on fol. 410^{a}; his successors in Transoxania, on fol. 410^{b} sq.
The emperor Bâbar, on fol. 415^{a}.
History of the Israelites after Joshua, on fol. 424^{b}.
History of the Ptolemies in Egypt, on fol. 430^{a}.

Âdam and the patriarchs (Âdam's history pretends to be the European version, according to the people of Frangistân; the author says, God created Âdam in Frangistân (sic!), and brought him then to the paradise), on fol. 431^{a}.

Jesus' birth and life, on fol. 433^{a}.
Roman emperors, on fol. 433^{b}.
Saljûḳs in Rûm, on fol. 449^{b}.
The 'Uthmânî dynasty, on fol. 452^{b}.
Ante-Muhammadan rulers of India, on fol. 470^{b}.
Shâkmûnî, on fol. 473^{b}.
Post-Muhammadan rulers of India, on fol. 479^{b}.

Khiljî dynasty, on fol. 482^{b}; Tughluḳshâhs, on fol. 489^{b}; the Sayyids, on fol. 496^{b}; house of Lûdî, on fol. 502^{b}; Shîrkhân Afghân and his successors, on fol. 506^{a}.

Sulṭâns of Gujarât, beginning with Muẓaffarshâh, on fol. 509^{a}.

After fol. 512 a large lacuna; rulers of Rûm appear again on fol. 513^{a}, beginning with منجائیل; on fol. 514^{a} the history of Iskandar bin Ḳarâ Yûsuf begins; on fol. 415^{a} the history of Gujarât continues, and goes down to the abdication of Muẓaffar III, A. H. 980.

Rulers of Mâlwah, on fol. 523^{a}.

Lacuna after fol. 527. Portion of the history of the Râjahs of Kashmîr, on fol. 528^{a}.

Again the emperor Bâbar, on fol. 530^{b}.

On fol. 532^{b} suddenly appears the Khilâfat of 'Alî (see above); on fol. 533^{b} the death of 'Uthmân; on fol. 534^{a} an account of Ṭalḥah and Zubair.

On fol. 535^{a} continuation of Indian history. On fol. 537^{b} the last date, A. H. 1001, and a short statement about the conquest of the Dakhan.

The following pages are more or less seriously injured: ff. 1, 21, 22, 175, 176, 184^{b}, 185^{a}, 190^{b}, 191^{a}, 192^{b}, 193^{a}, 257, 258, 282^{b}, 283^{a}, 323, 324^{a}, 341; 342^{b}, 343, 344^{a}, 368, 370^{a}, 380, 381, 386–388, 397^{b}, 398, 399, 403, 404, 408^{b}, 409, 446^{b}, 447^{a}, 513, and 537.

The upper half of fol. 105 is glued together with fol. 106.

Bibliotheca Leydeniana. No date.

No. 2370, ff. 537, ll. 19; clear Nasta'lîḳ; size, $8\frac{5}{8}$ in. by $4\frac{3}{4}$ in.

121

Ma'din-i-akhbâr-i-Aḥmadî (معدن اخبار احمدی).

Part of the *second* volume of the general history of the world by Aḥmad bin Bahbal bin Jamâl Kamgû, commonly known as Kanbû, who compiled it in Jahângîr's reign, about A. H. 1023 (A. D. 1614); see Rieu iii. p. 888, where a large portion of the first volume, going down to the reign of Ibrâhîm Lûdî, is described. This *second* volume comprises the history of the C̓aghatâi dynasty and the rulers of India from Tîmûr to Jahângîr, see the beginning of our copy, on fol. 1^{b}: تأریخ معدن اخبار احمدی در بیان خلافت سلسلهٔ شریفهٔ چغتیّه و بعضی از سلاطین دیار هند تا عهد خلافت ظلّ اللّه نور الدین محمّد جهانگیر پادشاه غازی الخ. It is divided into many ذکر, like the first volume (see Rieu, loc. cit.), but only four are properly numbered, viz. the fortieth on fol. 115^{b}, the forty-first on fol. 127^{a}, the forty-second on fol. 128^{a}, and the forty-third on fol. 146^{b}, where a new section begins.

Contents:

Reign of Tîmûr, on fol. 2^{a}; Tîmûr's descendants, on fol. 27^{a}; beginning, on fol. 27^{b}, with 'Umar Shaikh Mirzâ; Bâbar, on fol. 31^{b}; *first* reign of Humâyûn, on fol. 49^{a}; Akbar's birth in A. H. 949, on fol. 63^{b}; Shîr Shâh Sûr, on fol. 95^{a}, Islâmshâh bin Shîrshâh, on fol. 115^{b}; Fîrûzshâh bin Islâmshâh, on fol. 129^{a}; Muḥammad 'Âdil Sûr, Ibrâhîm Sûr, and Sikandar Sûr, on fol. 128^{b}; *second* reign of Humâyûn, on fol. 139^{a}; Akbar, on fol. 146^{b}.

This copy breaks off in the thirty-seventh year of Akbar's reign, A. H. 999 (A. D. 1590, 1591).

The copy belonged formerly to Sir Barry Close.

No. 814, ff. 343, ll. 14; large and very distinct Nasta'lîḳ; size, $12\frac{3}{8}$ in. by $7\frac{1}{4}$ in.

122

Ṭirâz-alakhbâr (طراز الاخبار).

The *first* volume of a large and extensive general history of the world, composed by Najm-aldîn Aḥmad bin Faḍl-allâh of Khûzistân, called Aḥmadbegkhân alisfahânî, and dedicated to the emperor Aurangzîb (see fol. 2^{a}, ll. 17 and 18, and fol. 2^{b}, l. 3 ab infra). The title is a chronogram, and gives as date for the commencement of this work A. H. 1052 (A. D. 1642, 1643); see fol. 2^{b}, l. 14, and comp. Rieu iii. p. 1056^{a}.

This first volume contains:

1. A large cosmographical introduction, styled افتتاح, and beginning, on fol. 3^{b}, last line: افتتاح در معرفت علم و بیان معنیٔ وجود و اثبات واجب الوجود و آگاهی دادن از اوّلین مخلوق در سلسلهٔ ممکن الوجود و تحقیق موجودات روحانی و جسمانی و تفصیل مراتب مخلوقات از جواهر و اعراض. This introduction comprises the whole range

of astronomical, physical, geographical, philosophical, and psychological sciences in the same manner, as, for instance, Kazwînî's cosmography. Beginning, on fol. 1[b]: طراز کارنامهٔ اخبار عوالم ابداع بنام اقدس حیّ قدیم رواست که بقیومیّت ذات کامله قوام انتظام اجناس جواهر موجودات الخ.

2. The *first* bâb of the whole work, styled باب آغاز (see fol. 60[a]), and introduced by a preface, entitled مفتاح, on the Jinns and the creation of Âdam and Eve, on fol. 57[b] (ذکر خلق بنی جانّ و احوال ایشان و تخمیر طینت ابو البشر تاهبوط آنحضرت از روضات جنان). The first bâb itself is divided into two لخت, the *first* of which comprises the whole biblical history in four چمن: (1) from Âdam to Jacob, on fol. 60[a]; (2) from Joseph to Khiḍr, on fol. 81[a]; (3) from Joshua, the son of Nûn, to David, including an account of Lukmân, on fol. 104[b]; (4) from Solomon to Jesus, St. George, the Seven Sleepers, etc., on fol. 113[a]. The second لخت comprises the old Persian dynasties, the Pishdâdians, the Kayânians, the Mulûk-alṭawâ'if, the Sâsânians, etc., together with short accounts of contemporary ante-Muhammadan rulers; likewise in four چمن: (1) on fol. 142[a], (2) on fol. 150[a], (3) on fol. 157[b], (4) on fol. 159[a], introduced by an ethical chapter on the duties and qualities of a Pâdishâh. Beginning of this *first* bâb, on fol. 57[b]: سرآغاز هر نامهٔ نامی اسم سامی واجب الاعظامی زیبد که قولش از شائبهٔ صوت و حرف مبرّاست الخ.

No. 733, ff. 195, ll. 23; Nasta'lîk; size, $15\frac{1}{8}$ in. by $9\frac{7}{8}$ in.

123

Intikhâb-i-Muntakhab (انتخاب منتخب).

An abridgment of Muḥammad Yûsuf bin Shaikh Raḥmat-allâh al-Atakî al-Kan'ânî's general history, entitled منتخب التواریخ, and completed A.H. 1056, 15th of Dhû-alḥijjah (A.D. 1647, January 22), a detailed description of which is given in Rieu i. pp. 122–124. This extract, which is styled انتخاب منتخب تواریخ, or simply انتخاب منتخب (see fol. 2[b], l. 9), was made, as far as the bad handwriting allows us to decipher, by 'Abd-alshakûr (see fol. 2[a], l. 8), and finished under 'Âlamgîr, A.H. 1084 (A.D. 1673, 1674). It goes down, like the original, to the accession of Shâhjahân, A.H. 1037, and is divided into the same five kisms.

Beginning: انتخاب منتخب کلام ابلغ النظام و خلاصهٔ مقاصد و مرام سلاطین ذی الاحترام الخ.

Dated the 25th of Rajab, in the twenty-fourth year of Muhammadshâh's reign (=A.H. 1155, not 1149, as here is written, A.D. 1742, September 25).

No. 170, ff. 144, ll. 20; Shikasta; size, $10\frac{7}{8}$ in. by $5\frac{3}{8}$ in.

124

Mirât-al'âlam (مرآت العالم).

General history, from the oldest times to A.H. 1078 (A.D. 1667, 1668), usually ascribed to Bakhtâwarkhân (who died A.H. 1096=A.D. 1685), but composed in fact by Shaikh Muḥammad Baḳâ; see below in the Mirât-i-Jahânnumâ. For further details we refer to Bodleian Cat., Nos. 114–116; Rieu i. pp. 125–127 and iii. pp. 890 and 1080[a]; W. Morley, p. 52 sq.; and Elliot, History of India, vii. p. 145 sq.

It is divided into a mukaddimah and seven Ârâyish (see the index on ff. 3[a]–5[a]), viz.:

Mukaddimah, on the creation, on fol. 5[a].

Ârâyish I, on ante-Muḥammadan history, on fol. 35[a], in four numâyish.

Ârâyish II, history of Muḥammad, the first four Khalîfs, etc., on fol. 54[b], in twelve numâyish.

Ârâyish III, history of the Umayyade and 'Abbâside Khalîfs, as well as of the other contemporary and succeeding dynasties to Tîmûr, on fol. 141[a], in eight numâyish.

Ârâyish IV, history of Tîmûr and his descendants, of the Turks in Asia Minor, and the Ṣafawî dynasty, on fol. 215[a], in five numâyish.

Ârâyish V, history of India to the accession of Bâbar, on fol. 235[b], in nine numâyish.

Ârâyish VI, history of Bâbar, Humâyûn, Akbar, Jahângîr, and Shâhjahân, on fol. 298[a], in five numâyish.

Ârâyish VII, history of Aurangzîb and his contemporaries, probably beginning on fol. 459[a] (the heading is missing), in three pairâyish.

The conclusion, containing the biographies of poets in alphabetical order, which is usually in other copies, and likewise in the index of this copy, called the خاتمهٔ کتاب, forms here the *fourth* نمود of the third پیرایش of the seventh Ârâyish. At the end is a short addition by another author, fixing the death of Bakhtâwarkhân in A.H. 1096.

Beginning of this copy: الحمد لله الذی منّ علی المؤمنین اذ بعث فیهم رسولا منهم یتلو علیهم آیاته و اوضح لهم الخ.

Copied by Ghulâm Muḥammad, but not dated. Collated throughout. Ff. 130[b], 151[b], 152[a], 156[b], 380[b], and 435[b] a little injured.

No. 986, ff. 613, ll. 21; Nasta'lîk; illuminated frontispiece; size, $11\frac{1}{8}$ in. by 7 in.

125

A fragment of the same Mirât-al'âlam.

Beginning: برترین گوهری که تاجداران کشور فصاحت و تخت‌نشینان خطهٔ بلاغت را پیرایهٔ افتخار باشد حمد و ثنای یگانه ایست الخ.

Detailed index, on ff. 4[a]–7[a].

This fragment consists of two incoherent portions, written by two different hands, and contains:

The preface, on fol. 1[b].

The index, on fol. 4[a].

The mukaddimah or introduction, on fol. 8[a].

The beginning of the first Ârâyish, on fol. 9[b], which breaks off already on fol. 11[a].

An index of the 250 poets, whose short biographies are given in the khâtimah of this work, on ff. 12[b]–16[b].

The greater portion of the *seventh* Ârâyish, containing the history of 'Âlamgîr's reign from A. H. 1068–1078 (A. D. 1658–1668), that of the contemporary rulers, amîrs, shaikhs, etc., together with a topographical and statistical account of Hindûstân, etc., on ff. 17ᵃ–153ᵇ, defective both at the beginning (where two leaves are missing) and at the end (where a large lacuna of forty-seven leaves is found after fol. 153).

The last words of the *khâtimah*, on fol. 154ᵃ.

Consequently there are missing in this copy: the greater portion of Ârâyish I, the entire five Ârâyish from II–VI inclusive, the beginning and end of Ârâyish VII, and the whole *khâtimah* or tadhkirah of Persian poets, except the last few lines.

The greater part of this copy, viz. ff. 17–154, was written by Muhammad Manṣûr, A. H. 1131 (A. D. 1719). A marginal note on fol. 4ᵃ tells us that the mukaddimah and first six Ârâyish formed *one* volume, and the rest the *second;* therefore ff. 1–12 (or 1–16) belong to that *first*, the rest to the *second* volume.

Several leaves are greatly injured; many parts quite effaced and illegible.

No. 899, ff. 154, ll. 24–25; Nasta'lîk, by two different hands; size, 9¾ in. by 5¼ in.

126

Mirât-i-Jahânnumâ (مرآت جهاننما).

An almost complete copy of the extremely rare Mirât-i-Jahânnumâ or general history of the world, an enlarged edition of the Mirât-al'âlam, which is due, like the shorter work, to the authorship of Shaikh Muhammad Bakâ (born A. H. 1037 = A. D. 1627, 1628, died A. H. 1094 = A. D. 1683), and not to Bakhtâwarkhân, as Rieu has proved in his Cat., iii. pp. 890 sq. and 1018ᵃ; see also Elliot, History of India, vii. pp. 145–165. The usual edition of this work is that by the author's nephew Muhammad Shafî', A. H. 1095 (A. D. 1684). Our copy wants a portion of the introduction (two leaves being missing in the beginning, and leaving the question who the editor was uncertain), all the rest is complete; but the division into Ârâyish differs considerably from that in Rieu's incomplete copy, especially as there are eleven instead of seven, although the contents are exactly the same. Minor differences appear in the subdivisions of the various Ârâyish, and it is not unlikely that we have got here the later edition of Muhammad Bakâ's younger brother Riḍâ, see Rieu iii. p. 1018. It opens in the elaborate index (on ff. 1ᵃ–5ᵃ) with the *first* Pairâyish of the *first* Ârâyish.

Contents:

Mukaddimah, on fol. 5ᵃ, on creation, in five Guftâr.

Ârâyish I, ante-Muhammadan history, in three Pairâyish: 1. On fol. 11ᵃ, old prophets, in forty-nine Numâyish, from Âdam to the Seven Sleepers, St. George, the monk Jariḥ, and Khâlid bin Sinân. 2. On fol. 63ᵃ, old philosophers, in sixteen Numâyish, from Lukmân to Democritus and Buzurjmihr. 3. In two Numâyish: (*a*) on fol. 66ᵃ, old Persian kings, from Gayûmarth to Yazdajird III; (*b*) on fol. 71ᵇ, kings of Yaman and Syria before the Islâm.

Ârâyish II, history of Muhammad, the first four Khalîfs, and the Imâms, in nine Pairâyish: 1. On fol. 72ᵇ, Muhammad's life from his birth to the flight, in nine Numâyish. 2. On fol. 88ᵃ, Muhammad's life from the flight to his death, in thirteen Numâyish. 3. On fol. 133ᵇ, his wives, children, scribes, etc., in three Numâyish. 4. On fol. 138ᵇ, the first four Khalîfs, in four Numâyish. 5. On fol. 161ᵃ, the Imâms, in twelve Numâyish. 6. On fol. 166ᵇ, the Aṣḥâb, etc., alphabetically arranged in twenty-seven Numâyish. 7. On fol. 173ᵇ, the Tâbi'în and the four Mujtahidîn, beginning with Abû Hanîfah, in two Numâyish. 8. On fol. 176ᵃ, the seven readers of the Kurân and the traditionists, in two Numâyish. 9. On fol. 178ᵃ, renowned Shaikhs, Saints, Hakîms, etc., in four Numâyish.

Ârâyish III, the Umayyade and the 'Abbâside Khalîfs, together with the contemporary minor dynasties, in eight Pairâyish: 1. On fol. 230ᵃ, the Umayyades. 2. On fol. 234ᵃ, the 'Abbâsides. 3. On fol. 239ᵇ, minor dynasties, from the Tâhirides to the Karâkhitâ'îs of Kirmân, in eleven Numâyish. 4. On fol. 251ᵇ, kings of Rûm, from the Caesars to the Osmanlîs, in eight Numâyish. 5. On fol. 256ᵇ, Sharîfs of Makkah and Madinah. 6. On fol. 257ᵃ, Khâns of the Turks, in four Numâyish. 7. On fol. 258ᵇ, Čingîzkhân and his descendants, in seven Numâyish. 8. On fol. 266ᵇ, Sultâns who ruled in Îrân after Abû Sa'îd Bahâdurkhân, from the Čûpânîs to the Sarbadârs, in five Numâyish.

Ârâyish IV, Tîmûr and his successors in Îrân and Tûrân, the Karâ-koyunlû and Âk-koyunlû, and the Ṣafawîs, down to Sulaimanshâh bin 'Abbâs II, on fol. 269ᵇ, in five Pairâyish.

Ârâyish V, history of India, in ten Pairâyish: 1. Early Râjahs, on fol. 277ᵇ. 2. Emperors of Dihlî from Shihâb-aldîn Ghûrî to Ibrâhîm Lûdî, on fol. 282ᵃ. 3. Sultâns of the Dakhan, on fol. 294ᵇ, in six Numâyish. 4. Kings of Gujarât, on fol. 299ᵇ. 5. Rulers of Sind, on fol. 302ᵃ, in two Numâyish. 6. Kings of Bangâlah, on fol. 304ᵇ. 7. Sultâns of Mâlwah, on fol. 306ᵃ; 8. Rulers of Khândîs, on fol. 309ᵃ. 9. Rulers of Jaunpûr, on fol. 310ᵃ. 10. Kings of Kashmîr, on fol. 310ᵇ.

Ârâyish VI, from Bâbar to Shâhjahân, in five Pairâyish: 1. Bâbar, on fol. 313ᵇ. 2. Humâyûn, on fol. 315ᵇ. 3. Akbar, on fol. 324ᵃ. 4. Jahângîr, on fol. 327ᵇ. 5. Shâhjahân, on fol. 335ᵇ.

Ârâyish VII, Aurangzîb 'Âlamgîr, in five Pairâyish: 1. His early life and the first ten years of his reign, on fol. 345ᵇ. 2. His eminent qualities, on fol. 375ᵇ. 3. His children, on fol. 377ᵇ. 4. Extent of his empire, on fol. 378ᵃ. 5. Contemporary Sultâns, on fol. 379ᵃ.

This Ârâyish corresponds in its contents to the first Pairâyish, and the *first four* Numâyish of the second Pairâyish of the seventh Ârâyish in Rieu's copy, iii. p. 891.

Ârâyish VIII, in two Pairâyish: 1. Celebrated wazîrs from the first four Khalifs to the time of 'Âlamgîr, on fol. 379ᵇ, in fourteen Numâyish. 2. 'Ulamâs and other eminent men of 'Âlamgîr's time, on fol. 391ᵇ.

This Ârâyish corresponds to the fifth Numâyish of the second Pairâyish, and the first Numûd of the third Pairâyish of the seventh Ârâyish in Rieu's copy.

Ârâyish IX, in two Pairâyish: 1. Famous calligraphers, on fol. 395ᵃ. 2. Strange occurrences, on fol. 399ᵇ.

This Ârâyish corresponds to the second and third Numûds of the third Pairâyish of the seventh Ârâyish in Rieu's copy.

Ârâyish X, on fol. 409^a, account of the author's ancestors, beginning with Khwâjah Ḍiyâ-aldîn, who came from Harât to India A.H. 754 (A.D. 1353) and became governor of Multân, corresponding to the fourth Numûd of the third Pairâyish of the seventh Ârâyish in Rieu's copy.

Ârâyish XI, on fol. 414^b, notices of Persian poets, arranged alphabetically in twenty-eight Pairâyish, beginning with Abû Sa'îd bin Abû-alkhair and Abû 'Alî Ibn Sînâ. This corresponds to the *first* section of the *khâtimah* in Rieu's copy.

Khâtimah, on fol. 515^a, life of the author, Shaikh Muhammad Bakâ, corresponding to the *second* section of the *khâtimah* in Rieu's copy.

Dated the 19th of Dhû-alka'dah, A.H. 1148 (the seventeenth year of Muḥammadshâh's reign) = A.D. 1736, April 1. From the rather defective colophon we learn that it was written for Mirzâ Murshid Kulîbeg Khânṣâḥib Tabrîzî (or as he is styled on the fly-leaf, Murshid Kulîkhân Bahâdur Tabrîzî, governor of Oudh). One of the copyists (probably the last) was Muḥammad Ḥusainbeg Khwâjû Gilânî, living in Bangâlah. This copy belonged formerly to Mr. A. Welland (February 4, 1810).

No. 1497, ff. 519, ll. 25; Naskhî on ff. 1–277, parts of 299 and 301, 304–331, and 340–348; the rest in Nasta'lîk by various other hands; worm-eaten; size, 14¼ in. by 10¼ in.

127

Tankîh-alakhbâr (تنقیح الاخبار).

The sifting of the chronicles, a concise general history of the world, based on the best authorities, down to A.H. 1125 (A.D. 1713) in Farrukhsiyar's reign (see fol. 409^a, lin. penult., and the following copy, No. 1648, fol. 335^b, l. 3), by Mullâ Muḥammad Mâh (so the name is written on the fly-leaf and on fol. 1^a, in the text we have not succeeded in finding it), who began this work A.H. 1117 (A.D. 1705, 1706), see fol. 3^b, ll. 10 and 11. The title occurs on fol. 4^a, l. 7. It begins: سبحان ربّی الاعلی این چه استحقاق سجدهٔ مطلق وعبادت علی الاطلاق است الخ, and contains a *muḳaddimah* on the origin of the world and mankind, on fol. 5^b, seven *taḥrîrs* (تحریر), and a *khâtimah*.

The seven تحریر treat of the following subjects:

1. History of the old prophets and sages, the ante-Muhammadan kings of Persia down to the last of the Sâsânians, the rulers of Yaman, the Greek emperors, and the Mulûk-altawâ'if, on fol. 8^b.
2. History of Muḥammad, his companions and followers, the Imâms, the first four Khalîfs, and other famous men of the same time, partly in alphabetical order, on fol. 51^b.
3. History of the Umayyade and 'Abbâside Khalîfs and all the contemporary and posterior dynasties down to the successors of Cingizkhân, the Muẓaffarides, Sarbadârs, and Kurt kings, on fol. 115^b.
4. History of Tîmûr and his successors, the Karâ-koyunlû and Âḳ-koyunlû, and the Ṣafawîs, on fol. 207^b.
5. The minor Indian dynasties of the Dakhan, Gujarât, Sind, Multân, Bangâlah, Mâlwah, Khândîs, Kashmîr, etc., and the kings of Dihlî down to Ibrâhîm Lûdî, on fol. 219^b.
6. History of the five emperors, Bâbar, Humâyûn, Akbar, Jahângîr, and Shâhjahân, on fol. 258^b.
7. *First section*, history of the first ten years of 'Âlamgîr's reign (taken from the 'Âlamgîrnâma), to which are added noteworthy dates of the later years of the same emperor's life, of Bahâdurshâh's reign, and the first year of Farrukhsiyar, on fol. 383^b.

Second section, tadhkirah of the most famous Shaikhs (on fol. 410^a), Ḥakîms (on fol. 434^a), 'Ulamâs (on fol. 436^b), and poets (on fol. 459^a) of the Islâm, for the greater part in alphabetical order. This copy was made from the author's autograph by Muḥammad Afḍal, and finished the third of Jumâdâ-alâkhar, A.H. 1108 (so is here written, but as the work itself goes down to A.H. 1125, it is undoubtedly a clerical error for A.H. 1128, which is rightly styled the *fourth* year of Farrukhshâh's reign, that is, of Muḥammad Farrukh-siyar) = A.D. 1716, May 25. Sayyid Khair-allâh finished the perusal of this copy the 9th of Rabî'-alawwal, A.H. 1132 (A.D. 1720, January 20).

No. 579, ff. 516, ll. 15; collated; large and distinct Nasta'lîk; illuminated frontispiece; size, 11⅜ in. by 7⅛ in.

128

A defective copy of the same.

This copy is incomplete both at the beginning and end. In the beginning there are missing thirty leaves. It opens abruptly in the *first taḥrîr* with these words: ... بنابر تصرّفش در ممالك الخ, corresponding to the preceding copy, fol. 35^a, l. 8. Taḥrîr II, on fol. 15^b; III, on fol. 66^b; IV, on fol. 151^b; V, on fol. 163^b; VI, on fol. 202^a; VII, first section, on fol. 313^b. The *second* section begins on fol. 336^a and breaks off in the beginning of the short tadhkirah of *poets* (چهارم بیان احوال شعرا), corresponding to the preceding copy, fol. 459^b, first line. Collated throughout.

No. 1648, ff. 376, ll. 17; Nasta'lîk; slightly damaged in many pages, especially towards the end; size, 12⅛ in. by 7 in.

129

Miḥakk-alsulûk u miṣḳalat-alnufûs (محكّ السلوك و مصقلة النفوس).

A curious work on general history, intermixed with theological and esoteric discussions, compiled by a former companion of prince Muḥammad Mu'aẓẓam, that is, the emperor Bahâdurshâh, A.H. 1133 (A.D. 1721), see fol. 6^b. After the usual praises of the prophet, the معراج, the first four Khalîfs, and the explanation of the reasons for this work's composition, a long exposition of mystical philosophy follows, dealing with the نفس امّاره, توبه, معرفت, شکر, فضیلت خلفا, معرفت گروه مبداء, اقسام گروه بدعتیان, امّت چون خوارج وروافض

معنیٔ قضا و قدر, خلقت, and similar topics. After this introductory part the real work begins, a compendium of general history in fifteen maḳâlas and a khâtimah, all interspersed with theological and philosophical aphorisms. The contents are as follows:

Maḳâlah I: The oldest prophets, from Âdam to Nûḥ, on fol. 72[a].

Maḳâlah II: Old Persian kings down to Jamshîd (including the story of Hûd, Ṣâliḥ, etc.), on fol. 87[a].

Maḳâlah III: From Ḍaḥḥâk to Farîdûn (including Nimrûd, Ibrâhîm, Lûṭ, Ya'ḳûb, and Yûsuf), on fol. 94[a].

Maḳâlah IV: From Minûćihr to Alexander the Great (Shu'aib, Mûsâ, Khiḍr, Ilyâs, Samuel, David, Luḳmân, Solomon, Daniel), on fol. 102[a].

Maḳâlah V: Mulûk-altawâ'if and contemporary prophets (Zechariah, Yaḥyâ, the Seven Sleepers, Jesus, Jonah), on fol. 142[a].

Maḳâlah VI: The Sâsânian kings down to Nûshirwân, on fol. 162[b].

Maḳâlah VII: History of Muḥammad and the first four Khalîfs, on fol. 189[a].

Maḳâlah VIII: The Umayyade Khalîfs, on fol. 256[a].

Maḳâlah IX: The 'Abbâside Khalîfs, on fol. 291[a].

Maḳâlah X: Rise of Islâm in India, and first Muhammadan rulers in that country (Maḥmûd of Ghazna, etc.), on fol. 360[a].

Maḳâlah XI: Emperors of Dihlî down to Ibrâhîm Lûdî (slave kings, fol. 381[a]; house of Khiljî, fol. 390[a]; house of Tughluk, fol. 399[a]; Khiḍrkhân, fol. 405[a]; house of Lûdî, fol. 407[b]), on fol. 377[b].

Maḳâlah XII: From Bâbar to Shâhjahân, on fol. 410[a].

Maḳâlah XIII: 'Âlamgîr and Bahâdurshâh, on fol. 438[a].

Maḳâlah XIV: Jahândârshâh and Farrukhsiyar, on fol. 496[b].

Maḳâlah XV: Rites and duties of Islâm (واجبات اسلام), on fol. 542[b].

Khâtimah: Conclusion of the history of Farrukhsiyar, Rafî'-aldarajât, Rafî'-aldaulah, and accession of Muḥammadshâh. At the end a series of miscellaneous matters, short review of the great poets of Persia, Jalâl-aldîn Rûmî, Sanâ'î, Farîd 'Aṭṭâr, Firdausî, Anwarî, Sa'dî, Khâḳânî, Niẓâmî, Amîr Ḥusainî, Ḥâfiẓ, Ni'mat-allâh Walî, Jâmî, etc., on fol. 649[a]. It is incomplete at the end; one or two leaves missing.

Beginning: منّت و سپاس حضرت بیچون لا یزالی راست اوجب که ایجاد موجودات بکن فیکون الخ.

An endless number of marginal and also interlinear glosses and additions. The MS. is in some portions very badly preserved; many lines effaced or partly torn away. A complete index on the fly-leaves. The proper order of ff. 624–649 is: 624, 641–648, 625–640, 649.

No. 1012, ff. 704, ll. 17; very careless and inelegant Nasta'lîk; size, 9¾ in. by 5½ in.

130

Mirât-alṣafâ (مرآت الصفا).

The *second* volume (دفتر دویم) of Muḥammad 'Alî bin Muḥammad Ṣâdiḳ alḥusainî's work on general history, from the rise of Tîmûr to A.H. 1169 (A.D. 1755, 1756). The present copy is the author's autograph (see the colophon: محمّد علی الحسینی مؤلّف و کاتب کلام), finished in the same year 1169, the second of Ramaḍân (A.D. 1756, May 31), and represents undoubtedly the first sketch of this volume which was afterwards revised and continued to A.H. 1179 (A.D. 1765, 1766), as the copy in Rieu i. pp. 129–131 proves. The dedication therefore to Ṣamṣâm-aldaulah Shâhnawâzkhân Bahâdur Ṣamṣâmjang (the author of the Maâthir-alumarâ, who was put to death A.H. 1171 = A.D. 1758), which in Rieu's copy is only found in the preface, appears here a second time at the end, immediately before the colophon, as the patron was still alive in 1169. This second daftar is subdivided into two bâbs:

First bâb, on fol. 3[b]: Tîmûrides of Îrân and Tûrân, from Tîmûr to Muḥammad Zamân (A.H. 920).

Second bâb, on fol. 24[a]: Tîmûrides of India from Tîmûr and Mirzâ Mîrânshâh (born A.H. 769) to A.H. 1169, the third year of 'Âlamgîr II's reign. The latter part of this bâb is very detailed, and narrates the events in full from year to year. *Bâbar*, on fol. 25[a]; *Humâyûn*, on fol. 27[a]; *Akbar*, on fol. 32[b]; *Jahângîr*, on fol. 38[b]; *Shâhjahân*, on fol. 40[b]; *'Âlamgîr Aurangzîb*, on fol. 44[b]; *Bahâdurshâh*, on fol. 50[b]; *Mu'izz-aldîn Jahândârshâh*, on fol. 56[b]; Muḥammad *Farrukhsiyar*, on fol. 60[b]; *Rafî'-aldarajât*, on fol. 66[b]; *Rafî'-aldaulah*, on fol. 67[a]; *Muḥammadshâh*, on fol. 67[b]; *Aḥmadshâh*, on fol. 136[b]; *'Âlamgîr II*, on fol. 168[b].

Undoubtedly for the sake of selling the MS. at a higher price, a clumsy forger's hand has effaced the proper title on fol. 3[a], ll. 1 and 2, مرآت الصفا, by writing over it رقعات عالمگیری (Letters of 'Âlamgîr), and the same nonsensical description appears on fol. 1[a].

Beginning: مبتدای هر شی حمد و ثنای یگانه ایست بی ابتدا و منتهای الخ.

No. 3038, ff. 175, ll. 14; Nasta'lîk; size, 8¾ in. by 5½ in.

II. History of Muḥammad, the Khalîfs, and Imâms.

131

Kitâb-i-Futûḥ (کتاب فتوح).

Persian translation of the Arabic work فتوح ابن اعثم, or history of Islâm from Muḥammad's death to the death of Ḥasan and Husain and the accession of Yazîd in A.H. 60 and 61 (A.D. 680), by Khwâjah Abû Muḥammad Aḥmad bin A'tham al-Kûfî, who died about A.H. 314 (A.D. 926). The translation was undertaken in or soon after A.H. 596 (A.D. 1199, 1200) by Muḥammad bin Aḥmad al-Mustaufî al-Harawî, chiefly encouraged and supported by a nobleman of Khwârizm and Khurâsân, see ff. 1[b], l. 6 and 2[a], l. 12. As we learn from Ouseley 284 in the Bodleian Library, this first translator died when he had only finished a small portion of the work, viz. the greater part of Abû Bakr's Khilâfat, and was succeeded by Muḥammad bin Aḥmad bin Abî Bakr al-Kâtib al-Mâbarnâbâdî, who carried the translation

to an end. Comp. for fuller details, Bodleian Cat., Nos. 124–126; Rieu i. p. 151 sq.; W. Morley, p. 16, etc.

Beginning: الحمد لله الملك القديم المنّان الكريم الرؤف الرحيم هو الاوّل و الآخر و الظاهر و الباطن الخ.

The right order of ff. 1–54 is: 1–44, 53, 45–52, 54. Dated the 16th of Rabî'-alawwal, A. H. 1013 (A. D. 1604, August 12), at Kol (کول), by one of the sons of Shaikh Jamâl, called Shams-al'ârifîn, who was himself an offspring of Khwâjah Abû 'Ubaidah ibn aljarrâh Khalîl ibn Shaikh Râzî.

No. 1341, ff. 345, ll. 25; Naskhî; size, 10 in. by 5¾ in.

132

The same.

Beginning: الحمد لله المنان الكريم الرؤف الرحيم هو الاوّل و الآخر و الظاهر و الباطن الخ.

Dated the 9th of Rabî'-althânî, in the thirtieth (or thirty-first) year of, probably, 'Âlamgîr's reign (=A. H. 1098 or 1099), A.D. 1687, February 22, or 1688, February 12. College of Fort William, 1825.

No. 2027, ff. 603, ll. 13; large and distinct Nasta'lîk; illuminated frontispiece; size, 9½ in. by 5⅝ in.

133

The same.

Beginning: الحمد لله الملك القديم المنّان الرؤف الرحيم هو الاوّل و الآخر الخ.

This copy was finished the 17th of Sha'bân, A. H. 1103 (thirty-fifth year of 'Âlamgîr's reign)=A. D. 1692, May 4.

No. 921, ff. 438, ll. 12–15; very careless and irregular Nasta'lîk, written, as it seems, by different hands; illuminated frontispiece; size, 9 in. by 5¾ in.

134

Ta'rîkh-i-Futûh-i-Shâm (تأريخ فتوح شام).

Persian translation of an Arabic history of the conquest of Syria, perhaps—although no author's or translator's name appears in the text—of Muhammad bin 'Umar al-Wâkidî's (died about A. H. 207, A. D. 822) كتاب المغازى or rather Pseudo-Wâkidî's فتوح الشام, a Turkish translation of which is described in G. Flügel ii. p. 134. It begins under Abû Bakr and ends under 'Umar, comprising altogether forty-two غزوات or battles. It is interspersed with many Arabic verses. As title appears, on fol. 1ᵃ, تأريخ فتح شام and تأريخ فتوح شام.

Beginning: بعد حمد مر خداى معطئ جزيل بر غزا و صلوة مصطفئ مستخلف خلفاى گويد بندهٔ امّيدوار برحمت پروردگار چون حق تعالى خواست الخ.

No date.

No. 248, ff. 244, ll. 17; Nasta'lîk; small illuminated frontispiece; size, 8⅜ in. by 5 in.

135

Tarjuma-i-Siyar-alnabî (ترجمهٔ سِيَر النبى).

A Persian translation of Muhammad ibn Ishâk Almuttalibî's Arabic biography of the Prophet. The anonymous translator made the first acquaintance with this famous book in Egypt in the majlis of Kâdî امام ركن الدين ابن حسّان (in the copy of the Bodleian Library, Walker 96: زكى الدين ابن حيّان, see Bodleian Cat., No. 127) and Kâdî امام ابن محلى (see fol. 2ᵇ, ll. 9 and 10), and began after his return to Persia to put it into a Persian garb, at the request of the Atâbeg Sa'd bin Zangî, Sa'dî's patron, A. H. 620 (در شهور سنهٔ عشرين و ستّمائة = A. D. 1223; the Bodleian copy has A. H. 612 = A. D. 1215). It is divided into the following thirty bâbs:

1. در نسب پيغامبر ما عليه السلام تا آدم, on fol. 8ᵇ, l. 1.
2. در تفصيل نسب پيغمبر ما از اسمعيل تا عبد الله, in seven bâbs, on fol. 8ᵇ.
3. در تعاقب ولايت بخانهٔ كعبه و ترتيب ولايت ايشان, on fol. 53ᵇ (in the Bodleian copy the *first* and *second* bâbs are contracted into one; from that arises the apparent inconsistency in the numbering of the following chapters there).
4. در ظاهر شدن چاه زمزم ديگر بار بر دست عبد المطّلب, on fol. 59ᵃ.
5. در ذبح عبد الله پدر پيغمبر الخ, on fol. 62ᵃ.
6. در مولد پيغمبر ما, on fol. 64ᵇ.
7. در رضاع پيغامبر ما, on fol. 65ᵃ.
8. در كفالت ابو طالب سيّد را, on fol. 68ᵃ.
9. در اوصاف و اخلاق پيغامبر ما پيش از حدّ بلوغ, on fol. 69ᵇ.
10. در تقديم قريش پيغامبر ما پيش از مبعث, on fol. 72ᵇ.
11. در خبر دادن اخبار يهود و رهبانيّهٔ عرب و نصارى از مبعث پيغامبر, on fol. 73ᵇ.
12. در مبعث پيغامبر ما, on fol. 81ᵃ.
13. در اسلام حمزه رضى الله عنه, on fol. 95ᵃ.
14. در ماجراها كه ميان پيغامبر و رؤساء قريش گذشته, on fol. 96ᵇ.
15. در هجرت صحابه رضى الله عنهم بجانب حبشه باذن سيّد, on fol. 107ᵇ.
16. در معراج پيغامبر ما, on fol. 123ᵃ.
17. در وفات خديجه رضى الله عنها و وفات ابو طالب الخ, on fol. 126ᵇ.
18. در رفتن پيغامبر بطرف طائف و نصرت طلبيدن از قوم, on fol. 128ᵃ.
19. در عرض دادن سيّد عليه السلام خود را در موسم حاجّ (حجّ) بر قبائل عرب, on fol. 129ᵇ.
20. در بيعت انصار با پيغامبر و احوال آن, in three fasls, on fol. 130ᵇ.
21. در هجرت سيّد عليه السلام بمدينه, on fol. 135ᵇ.

22. در هجرت صحابه رضی الله عنهم اجمعين بمدينه, on fol. 136b (this bâb does not appear at all in the Bodleian copy).

23. در ظاهر کردن يهود عداوهٔ سيّد عليه السلام, on fol. 144a.

24. در مناظرهٔ سيّد عليه السلام والتحيّة با يهود, on fol. 145b.

25. در مناظرهٔ نصاری بحران (read نجران) با سيّد عليه السلام, on fol. 147b.

26. در مغازئ پيغامبر ما علی التفصيل (twenty-seven battles according to the index, twenty-eight in the text), on fol. 149b (this is the twenty-fourth bâb in the Bodleian copy).

27. در ذکر وفود عرب که بطوع و رغبت باسلام آمدند بی دعوت, on fol. 216a.

28. در حجّ الوداع, on fol. 217b.

29. در فرستادن سيّد عليه السلام لشکر باطراف بلاد, on fol. 219a.

30. در وفات پيغامبر, on fol. 220b (this is the twenty-eighth bâb in the Bodleian copy; bâbs twenty-nine and thirty of that MS., which are to deal, according to the index, with the prophet's wives and Abû Bakr, are not found here).

Beginning: حمد و ستايش آفريدگاری را که کسوت وجود در تن عالم از آثار قدرت الخ

Dated the twenty-second of Dhû-alka'dah, A. H. 1030 (A. D. 1621, October 8).

No. 1581, ff. 225, ll. 15; distinct Nasta'lîḳ; size, 9 in. by 4⅞ in.

136

Siyar-alnabî (سير النبی).

A large portion of another detailed history of Muhammad's life, deeds, and exploits, no doubt translated from some Arabic original like the preceding work and divided into thirty faṣls, but defective at the beginning and injured throughout, especially in the first leaves, which are moreover misplaced. The contents of the thirty faṣls are as follows:

1. در سبب ايراد موجودات, on fol. 1a.

2. در بيان اسماء مبارك گرامئ رسول امّی و فضيلهٔ همه نامی (read نام) او, on fol. 11b.

3. در ذکر بشارات رسل سالفه و اشارات کتب سابقه بوجود آنحضرت, on fol. 14b.

4. در ذکر اخبار متقدّمان و کاهنان و جنّيان و خوابهاء بعضی از مردمان بظهور سيّد عالميان, on fol. 24b.

5. در بيان انتقال نور فائض السرور وجود مودود الخ, on fol. 30b.

6. در امارات حمل حبيب الله و وفات پدرش عبد الله, on fol. 46b.

7. در بيان کيفيّت ولادت آن صاحب هدايه, on fol. 49a.

8. در ذکر حوادثی که در شب ولادت آن افتخار برج سعادت ظاهر شده, on fol. 56b.

9. در بيان ارضاع و کيفيّت احوال مرضعهٔ او, on fol. 60a.

10. در بيان شقّ صدر شريف و شرح سينه با سکينهٔ آن الطف از هر لطيف, on fol. 67b.

11. در وفات آمنه و کفالهٔ عبد المطّلب آن حضرت الخ, on fol. 70b.

12. در وفات عبد المطّلب و کفالهٔ کردن ابو طالب الخ, on fol. 74a.

13. در بيان تجارهٔ آن حضرت ببضاعهٔ خديجه و مزاوجهٔ او با خديجه, on fol. 78a.

14. در بيان تعمير کعبه و کيفيّت بناء آن, on fol. 83a.

15. در زمان بعث آنحضرت و کيفيّت بدايهٔ وحی بر آن صاحب درايه, on fol. 95b.

16. در بيان کيفيّت نزول وحی, on fol. 102a.

17. در بيان اخبار احبار اهل کتاب و هواتف و جنّيان و وحوش بيابان بظهور آن حضرت و طلوع نور نبوّت او, on fol. 103b.

18. در بيان حوادثی که در زمان بعثه وقوع يافته, on fol. 110b.

19. در اجهار دعوهٔ خير البريّة الخ, on fol. 115a.

20. در بيان هجرهٔ عصابهٔ صحابه بحبشه, on fol. 125b.

21. در بيان محاورهٔ قريش با آنحضرت و اقتراحات ايشان ازو الخ, on fol. 129a.

22. در بيان وقائع سال هفتم از نبوّة و غالب آمدن فارس بر روم و معاهدهٔ قريشيان الخ, on fol. 135a.

23. در بيان وفات ابو طالب و خديجه و توجّهٔ آن حضرت بطائف و دعوهٔ جنّ و کيفيّت آن و مزاوجهٔ سوده و عائشه الخ, on fol. 139a.

24. در بيان معراج آن سراج وهّاج الخ, on fol. 146b.

25. در ذکر بيعة با اهل مدينة, on fol. 165b.

26. در بيان مشاورهٔ قريشيان در شان آنحضرت و ذکر کيفيّت هجرهٔ آنجناب بمدينهٔ ميمونه با خير الاصحاب در سال چهاردهم از بعثه, on fol. 168a.

27. در بيان کيفيّت نزول حضرت با سکينه بمدينهٔ ميمونه و استقبال اهل آنجا الخ, on fol. 176a.

28. در ذکر واقعات سال دوم از هجرة و تزويج فاطمه الخ, on fol. 188a.

29. در بيان جهاد و مراتب او واعداد مغازئ حضرت نبوی الخ, on fol. 192a.

30. در بيان سال سيوم هجرة از غزاء سويق و قتل کعب بن اشرف الخ, on fol. 206b.

With the third year of the Hijrah this work ends. The chief authorities quoted are: کتاب وفا; کتاب فصل خطاب; جواهر.

Beginning missing. No date.

No. 1209, ff. 219, ll. 21; distinct Nasta'lîḳ; size, 9 in. by 5¼ in.

137

Siyar-alnabî (سیر النبی).

The last part of a very extensive history of the prophet's life and actions, with many traditions about his companions and successors. Since this MS. comprises faṣls 32–45 and the khâtimah of the whole work and begins with the 5th year of the Hijrah, it is very likely that it forms the continuation and conclusion of the immediately preceding copy, the thirtieth or last faṣl of which deals with A. H. 3. It goes down to Muḥammad's death.

Beginning: (!) الحمد للّه ربّ العالمین و الصلوة والسلم الاتمّان الاکملان الامجدان علی خیر خلق اللّه محمّد رسول اللّه اللهمّ صلّی و سلّم و بارك علی سیّدنا محمّد صاحب النبوّة . . . . فصل سی دوم در ذکر وقائع سال پنجم از غزوات الخ. The 6th year of the Hijrah begins on fol. 18^b, the 7th on fol. 35^b, the 8th on fol. 40^b, the 9th on fol. 54^a, the 10th on fol. 68^b, the 11th on fol. 103^b. The story of Muḥammad's illness and death begins on fol. 123^b, the chapter about his companions and successors on fol. 153^a, the khâtimah on fol. 222^a.

Dated A. H. 871 (A. D. 1466, 1467). This copy is injured at many places, especially in the last half, and worm-eaten.

No. 1337, ff. 226, ll. 21; Nasta'lîḳ; size, $9\frac{3}{4}$ in. by $5\frac{3}{4}$ in.

138

Ma'ârij-alnubuwwah (معارج النبوّة).

The detailed biography of the prophet, composed by Mu'în almiskîn, who died A. H. 907 (A. D. 1501, 1502), and divided into a muḳaddimah, four rukns, and a khâtimah; comp. Bodleian Cat., Nos. 128–130; Rieu i. p. 149 sq.; J. Aumer, p. 100; G. Flügel ii. p. 391; see also H. Khalfa iii. 20 and 513; v. 12, 251, and 608. According to Rieu the work was commenced A. H. 891 (A. D. 1486), but a note in Ouseley 364 in the Bodleian Library proves beyond doubt that already, A. H. 866 (A. D. 1461, 1462), a considerable portion of it existed in a copy, corrected and revised by the author himself.

Beginning: ربّنا آتنا من لدنك رحمة وهیٔ لنا من امرنا رشدا حمدی که صحائف لطائف الخ.

Muḳaddimah, on the praise of God, invocations, prayers, etc., in five faṣls (فصل اوّل در تحمیدات فصل دوم در مناجات فصل سیوم در نعوت و مناقب ذات و صفات حضرت سیّد المرسلین فصل چهارم در فضائل خصائص حضرت رسالت پناهی فصل پنجم درفضیلت و ثواب صلوات و محامد و مناجات الخ), on ff. 6^b, 16^b, 29^b, 44^a, and 64^b. Copied A. H. 1008 (A. D. 1599), by Khwâjah 'Alî Ibn Mîrkâ of Samarḳand.

Rukn I, on the former prophets, Âdam, Sheth, Idrîs, Nûḥ, Hûd, Ibrâhîm, on 'Abd-almuttalib and 'Abdallâh, Muḥammad's father, through all of whom the prophetic light has transmigrated into Muḥammad himself, in eight bâbs, on ff. 77^b, 83^a, 104^a, 111^b, 113^a, 121^a, 124^b, and 160^a. Dated by the same the 5th of Jumâdâ-althânî, A. H. 1008 (in the text ۱۰۰۷, 1007, which seems to be a mistake for ۱۰۰۸)=A. D. 1599, December 23.

Rukn II, on Muḥammad's life, from his birth to his prophetic mission, i. e. to his fortieth year, in seven bâbs, on ff. 171^b, 188^b, 191^a, 207^a, 211^a, 216^b, and 222^b. Dated by the same, end of Muḥarram, A. H. 1009 (A. D. 1600, August 11).

Rukn III, on Muḥammad's life, from his prophetic mission to his flight, in five bâbs, on ff. 227^b, 244^b, 257^a, 272^a, and 340^a. Dated by the same the 1st of Rabî'-althânî, A. H. 1009 (A. D. 1600, October 10).

Rukn IV, on Muḥammad's life, from his flight to his death, in fourteen bâbs (here and in all the other copies there is stated at the beginning of the Rukn that it contains twelve bâbs only, but the internal arrangement in many copies is incompletely concealed by an arbitrary omission of numbers, or by the repetition of the same numbers in two places), on ff. 345^b, 354^a, 360^b, 366^b (correctly styled باب چهارم), 388^a, 391^b (correctly styled باب ششم), 407^b, 414^b, 433^b, 448^a, 458^a (correctly styled باب یازدهم), 483^a (correctly styled باب دوازدهم), 499^a, and 507^a (correctly styled باب چهاردهم). Dated by the same the 9th of Ṣafar, A. H. 1010 (A. D. 1601, August 9).

Khâtimah, on Muḥammad's miracles and marvellous deeds, on fol. 529^b.

The whole copy was finished by the same at Samarḳand, the 18th of Jumâdâ-alawwal, A. H. 1011 (A. D. 1602, November 3). Printed in Lucknow, A. H. 1292. A Turkish translation has appeared in Constant. A. H. 1257, under the title: دلائل نبوّت محمّدی.

No. 122, ff. 564, ll. 27; excellent Nasta'lîḳ; many additions on the margin; illuminated frontispiece at the beginning of the muḳaddimah, the khâtimah, and each of the four rukns; a vignette on fol. 1^a; ff. 1^b and 2^a splendidly adorned; size, $14\frac{7}{8}$ in. by $8\frac{1}{2}$ in.

139

Another complete copy of the same.

Beginning as in the preceding copy. It consists of *two* parts, the *first* comprising the muḳaddimah and the first two rukns, the *second* the last two rukns and the khâtimah.

Muḳaddimah, in five faṣls, on ff. 10^a, 27^a, 49^a, 71^b, and 102^b.

Rukn I, in eight bâbs, on ff. 120^a, 129^b, 165^b, 178^b, 181^b, 195^b, 201^a, and 261^a. Title: رکن اوّل در ذکر خلقت وجود باجود محمّدی صلی اللّه علیه و سلم از حین خلقت نور تا بوقت ولادت آنحضرت.

Rukn II, in seven bâbs, on ff. 278^a, 306^a, 309^b, 333^a, 338^b, 346^b, and 355^a. Title: رکن دوم در ذکر ولادت حضرت صلّی اللّه علیه و سلّم و مقدّمات آن از دلائل و شواهد نبوّت و واقعاتی که در حین ولادت حضرت رسالة بوقوع پیوسته و ارضاع و وقائعی (!) تا بحین نزول وحی.

Rukn III, in five bâbs, on ff. 361^b, 389^b, 411^a, 438^b, and 561^a (the last bâb is not marked). Title: رکن سیوم

در وقائعی که از سال چهلم از مولدت حضرت رسالت بظهور پیوسته تا بوقت هجرت آنحضرت بمدینه'.

Rukn IV, here only in twelve bâbs, on ff. 566^a, 577^b, 588^b, 640^a, 645^a, 678^a, 711^a, 739^a, 757^a, 798^a, 823^b, and 835^a. Title: رکن چهارم در ذکر هجرت آن حضرت از مکّه بمدینه و درین رکن واقعاتی که از هجرت تا وفات آنحضرت بوقوع پیوسته'.

Khâtimah, on fol. 864^a. Title: خاتمة الکتاب فی المعجزات (!) النبی'.

Dated A. H. 1029 (A. D. 1620). A full index on the fly-leaves.

No. 1259, ff. 928, ll. 19–21; Nastaʿlīḳ, written by many different hands; size, 11½ in. by 6½ in.

140

Another slightly defective copy of the same.

Beginning as usual.

Muḳaddimah, in five faṣls, on ff. 6^a, 16^a, 28^b, 40^b, and 59^a.

Rukn I, in eight bâbs, on ff. 70^b, 76^a, 96^a (heading of the bâb omitted), 101^b (called by mistake فصل), 103^a (again فصل instead of باب), 111^a, 114^a (on fol. 141^b فصل هفدهم must be read instead of پنجم, and on fol. 142^a فصل هژدهم instead of ششم, being the last two of the eighteen faṣls of the seventh bâb), and 145^b. Title of this rukn here: رکن اوّل در بیان ایجاد نور حضرت محمّدیّه صلعم از حین خلقت الخ.

Rukn II, in seven bâbs, on ff. 154^b, 169^b, 171^a, 184^a, 187^a, 191^b, and 196^b. Title here: رکن دویم این کتاب معارج النّبوّت در ذکر ولادت حضرت رسالت صلعم شواهد نبوّت و واقعاتی که در حین ولادت بوقوع پیوسته و ارضاع و وقائع دیگر تا حین نزول وحی'.

Rukn III, in five bâbs, on ff. 199^b, 213^b, 224^a, 236^a, and 294^a (here the number of the bâb is omitted). Title here: رکن سیم در وقائعی که از سال چهلم از مولود حضرت رسالت صلعم بظهور پیوسته تا بوقت هجرت آنحضرت بمدینهٔ سکینه'.

Rukn IV, in fourteen bâbs, on ff. 297^b, 304^b, 310^b, 315^b (*no* number of the bâb), 322^b, last line, 335^b, 348^a, 352^b, 366^b, 378^b (*no* number), 386^b (*no* number), 406^b (here called دهم, the tenth, dealing with the 9th year of the Hijrah, so that the previous two bâbs, the 7th and 8th years of the Hijrah, have not been counted at all), 419^b (10th year of the Hijrah, called the eleventh bâb), and 425^b (11th year of the Hijrah, called the twelfth bâb). Title here: رکن چهارم درذکر هجرت آنحضرت صلعم از مکّهٔ متبرّکه بمدینهٔ سکینه و درین رکن واقعات که از هجرت تا ایّام وفات آنحضرت صلعم بوقوع رسید مبیّن گردد'. The fourth bâb of this rukn has here seven faṣls (in other copies only six, the first of which is split here into two).

Khâtimah, on fol. 442^b. Title here: خاتم (!) الکتاب فی المعجزات (!) النبی صلعم'.

This copy is slightly incomplete at the end; although the lacuna is disguised, the last words of it agree with No. 3264 (143 in this Cat.), fol. 465^a, l. 13.

Copied by Muḥammad Ṣâliḥ bin Bâbâ bin Ḥusain, A. H. 1025 (A. D. 1616), at Balkh.

No. 3262, ff. 471, ll. 25; Nastaʿlīḳ; illuminated frontispieces on ff. 1^b, 70^b, 154^b, 199^b, 297^b, and 442^b; size, 15¼ in. by 9⅝ in.

141

The same without the khâtimah.

This copy is very much injured on many pages, and contains only the muḳaddimah and the four rukns.

Muḳaddimah, on fol. 5^b, in five faṣls, on ff. 6^a, 16^a, 28^a, 41^a, and 59^a.

Rukn I, in eight bâbs, on ff. 70^a, 76^a, 98^a, 106^b, 108^b, 117^a, 120^b, and 157^a.

Rukn II, in seven bâbs, on ff. 167^a, 177^a, 181^a, 186^a, 188^a, 191^b, and 195^b.

Rukn III, in five bâbs, on ff. 246^b, 261^a, 271^b, 198^a, and 243^a (by mistake ff. 198–245 are placed before ff. 246–283).

Rukn IV, here for once in fifteen bâbs (in the heading as well as in the text), on ff. 284^b, 290^a, 295^b, 301^a, 320^a, 323^a, 337^a, 342^b, 358^b, 372^a, 375^b, 377^b, 393^b, 408^b, and 415^a.

Copied A. H. 1022 (A. D. 1613) by Muhammad Ḥusain bin Khâkrâh bin Khâkpâi bin Naurûz Muḥammad bin ʿAbd Muḥammad bin Naẓar Muḥammad بقلانی.

No. 566, ff. 434, ll. 27; Nastaʿlīḳ; illuminated frontispiece at the beginning of the preface and of every rukn; size, 14½ in. by 9 in.

142

The same without the muḳaddimah.

Rukn I, in eight bâbs, on ff. 1^b, 7^a, 26^b, 33^b, 35^b, 43^a, 46^b, and 79^a.

Rukn II, in seven bâbs, on ff. 89^b, 103^b, 105^b, 118^a, 120^a, 125^a, and 130^a.

Rukn III, in five bâbs, on ff. 133^b, 146^b (no heading), 156^a, 169^a, and 217^a.

Rukn IV, in fourteen bâbs (although there are mentioned in the heading of this rukn, as usually, only twelve), on ff. 220^b, 227^a, 232^b, 237^b, 254^b (styled by mistake باب چهارم, instead of باب پنجم), 257^b, 270^a, 275^b, 289^b, 302^a, 310^a, 329^a (comprising the events of the 9th year of the Hijrah, and wrongly styled باب دهم, although the immediately preceding bâb is rightly called باب یازدهم, and the immediately following باب سیزدهم), 341^b, and 347^b.

Khâtimah, without a heading, on fol. 363^b, beginning: باب در بیان معجزات و واقعهٔ معجزات آنحضرت صلعم امّا دربیان معجزات حسّی الخ. From these introductory words it is apparent that the first portion of the khâtimah is entirely missing, viz. ff. 442^b–445^b,

l. 11, of No. 3262 (140 in this Cat.), altogether six and a half pages.

No date; probably 11th century of the Hijrah. Two seals of a former owner, 'Abd-alkhâliḳ, with the date A. H. 1162 (A. D. 1749), on fol. 1^a.

No. 3258, olim 23. J. 4, ff. 384, ll. 27; large and distinct Nasta'lîk; illuminated frontispiece at the beginning of each rukn; size, 15 in. by 9 in.

143

Another copy without the muḳaddimah.

Rukn I, in eight bâbs, on ff. 1^b, 6^b, 26^b, 34^a, 35^b, 43^a (heading omitted), 46^a, and 82^b (heading omitted, but partly restored on the margin).

Rukn II, in seven bâbs, on ff. 93^b, 110^a, 112^b (heading added on the margin), 127^a, 130^b, 136^a, and 142^a.

Rukn III, in five bâbs, on ff. 146^b, 164^a, 177^a, 193^a, and 268^b.

Rukn IV, in twelve bâbs, on ff. 272^b, 281^a, 288^a, 294^b, 317^a, 320^b (with four faṣls only, although there are stated to be five in the beginning of the bâb; the fourth and last here corresponds to the usual fifth, so that the proper fourth faṣl is missing), 335^a (wrongly called پنجم), 341^a (wrongly called ششم), 359^b (wrongly called هفتم), 405^a (styled دهم, the tenth, and dealing with the 9th year of the Hijrah; consequently the 7th and 8th years of the Hijrah are, as in No. 3262, included in the previous ninth bâb), 415^a (eleventh bâb), and 428^a (twelfth bâb).

The *khatîmah* begins (without any heading), on fol. 439^a, exactly in the same abrupt way as the preceding copy.

After the conclusion of the khâtimah there follow here, on ff. 467^b–469^a, eulogiums on the prophet, فی نعت النبی صلعم الخ, the first of which begins: بهترین نغمه‌نوائی که بلبلان گلستان فصاحت و عندلیبان بوستان بلاغت الخ.

No date. Dûst 'Alî ibn Maulânâ 'Alî Muḥammad is mentioned as scribe on fol. 467^a, margin. Various seals of a former owner, Ḍiyâ-aldîn bin Ḳâḍî Khwâjah Kalân.

No. 3264, ff. 469, ll. 25; Nasta'lîk, Arabic quotations in Naskhî; size, 15½ in. by 9½ in.

144

The *first half* of the same.

This copy contains only the muḳaddimah and the first *two* rukns, preceded by a detailed index of the whole work, on ff. 1^b–10^b (without, however, any mention of the khâtimah). Beginning of the preface on fol. 11^b.

Muḳaddimah, in five faṣls, on ff. 18^a, 30^a, 45^a, 61^b, and 87^b. This part is dated the last of Muḥarram, A. H. 1015 (A. D. 1606, June 7).

Rukn I, in eight bâbs, on ff. 102^b, 110^b, 141^a, 151^a, 153^b, 164^a, 168^b, and 216^b.

Rukn II, in seven bâbs, on ff. 230^b, 250^b, 253^a, 271^a, 276^a, 282^a, and 289^b.

No. 3266, ff. 293, ll. 25; clear and distinct Nasta'lîk; a splendid vignette on fol. 11^a; ff. 11^b and 12^a are most luxuriously ornamented, all the lines being surrounded by a gorgeous framework of variegated colours, in the highest style of Eastern ornamental art; illuminated frontispieces besides on ff. 102^b and 230^b, and a similar illumination at the end of the first rukn, on fol. 230^a; size, 15 in. by 9½ in.

145

Rauḍat-alaḥbâb (روضة الاحباب).

Amîr 'Aṭâ-allâh bin Faḍl-allâh Jamâl al-Ḥusainî's famous history of Muḥammad, his family, companions, followers, and successors, the first book of which was finished by the author already on the 11th of Dhû-alḥijjah, A. H. 888 (A. D. 1484, January 10), as we learn from a subscription at the end of the first maḳṣad on ff. 287^a, last line, and 287^b, first line, and from the colophon of No. 1674 (149 in this Cat.); comp. Rieu i. p. 148^a, first line. The whole work was completed A. H. 900 (A. D. 1494, 1495), and dedicated to Mîr 'Alishîr. The author died A. H. 926 (A. D. 1520); comp. Bodleian Cat., Nos. 131–133; Rieu i. p. 147 sq., and iii. p. 1081^b; W. Morley, p. 15; Cat. des MSS. et Xyll. p. 298; G. Flügel ii. pp. 368 and 369; Dorn, Das Asiatische Museum, p. 348; Ḥ. Khalfa iii. p. 495, etc. It is divided into *three* books or maḳṣads.

Contents:

Maḳṣad I, beginning on fol. 1^b: الحمد لله الذی منّ علی المؤمنین اذ بعث رسولا منهم یتلو علیهم آیاته و اوضح لهم مناهج الصدق الخ. It contains the history of Muḥammad's life and exploits, and is subdivided into a *muḳaddimah* (در بیان ابتداء آفرینش و آنکه اوّل مخلوقات نور نبوّت آن حضرت بوده), on fol. 3^a, and three *bâbs*, the first (در بیان نسب اطهر پیغمبر) on fol. 4^a, the second (در ذکر تاریخ ولادت آن سرور و بیان مکان ولادت و کیفیّت آن و ذکر شمّهٔ از غرائب که در حین تولّد وی بظهور آمده و ذکر بعضی از حوادث که در شب ولادت آن سرور واقع شده و شرح نبذهٔ از احوال و وقائع که در مدّت حیوة آنحضرت روی نموده) on fol. 28^a, the third (در متمّمات و مکمّلات فنّ سیرت) on fol. 230^b, in eight faṣls. A part of fol. 271^a, and the whole of fol. 271^b, left blank. Dated by Abû-almafâkhir Nasîm-aldîn Muḥammad bin Jamâl-aldîn Ḥusainî, known as Mîrakshâh, in Jumâdâ-alâkhar, A. H. 954 (A. D. 1547, July–August).

Maḳṣad II, beginning on fol. 288^b: لك الحمد یا مسبّب الأسباب و لك الشکر یا مفتّح الابواب علی التوفیق للشروع فی تألیف الدفتر الثانی الخ. It contains the history of the first three Khalîfs, or the first three صحابه. According to the preface in the first maḳṣad, it is subdivided into *two* bâbs (باب اوّل در معرفت رجال صحابه and باب دوم در معرفت نساء صحابه); but here, as in fact in most copies extant, only the *first bâb* is

found, beginning on fol. 293^a and going down to the death of 'Uthmân, A. H. 35 (A. D. 655); the *second bâb* seems not to have been completed by the author.

Maksad III contains the history of 'Alî, the twelve Imâms, and all the other famous followers of the prophet, and is subdivided, according to the preface in the first maksad, into *three* bâbs (باب اول در ذکر تابعین باب دوم در ذکر تبّع باب سیوم در ذکر جماعتی که بعد از تبّع بوده اند); but there is found, instead of this third maksad, first a large fragment of another work, by the same author, on the virtues and eminent qualities of Muhammad, 'Alî, Fâtimah, etc., entitled: تحفة الاحبّا فی مناقب آل العبا, and beginning, on fol. 406^b: الحمد لله الذی جعل فوق فرق الفرقدین اقدار اهل البیت و اطلع من سماء السعادة الخ. It is divided into two matlabs (مطلب اول در ذکر فضائل و مناقب و احوال سیّد سادات عالم و منبع سعادات دمادم سرور اولاد آدم رهبر جمیع طوائف امم الخ مطلب دوم در ذکر مناقب نساء الجنّة التی حرّها وحبّ اولادها من احسن وقایة و جُنّة الملقّبة بالزهراء البتول الخ), and the first matlab is subdivided again into a mukaddimah (در بیان امتنان خداوند تعالی برین امّت بوجود بار جود پیغمبر خویش و بعث وی در میان ایشان. و برداشتن الخ) and two kisms (قسم اول در ذکر فضائل و مناقب و احوال سیّد المرسلین قسم دوم در ذکر فضائل و مناقب و احوال امیر المؤمنین). This fragment contains only a part of the mukaddimah, and breaks off on fol. 441^b. Then follows, on ff. 444^b–473^a, a portion of the *third book* of the Raudat-alahbâb, beginning: کلام در بیعت انام با امیر المؤمنین علی بن ابی طالب, and corresponding to ff. 10^b, l. 22–47^a, l. 20, in No. 557 (157 in this Cat.), the only complete copy of this *third* maksad. Many various readings and additions on the margin. An index of the whole contents of this copy on the four fly-leaves. A Turkish translation of the Raudat-alahbâb has been published in Constantinople, A. H. 1268.

No. 1703, ff. 473, ll. 29–30; Nasta'lîk; illuminated frontispieces on ff. 1^b, 288^b, and 406^b; size, $9\frac{3}{4}$ in. by $6\frac{1}{2}$ in.

146

Another copy of the same.

Maksad I:

Mukaddimah on fol. 4^b.

Bâb I on fol. 7^b, II on fol. 56^a, III on fol. 424^b.

Maksad II:

Mukaddimah on fol. 586^b.

Bâb I on fol. 592^a.

The second bâb is wanting, see the preceding copy.

Maksad III on fol. 728^b. No subdivision.

Beginning of all the three maksads the same as in the preceding copy. The *third maksad* is nearly as incomplete here as there.

Dated the 19th of Jumâdâ-alâkhar, A. H. 1121 (A. D. 1709, August 26).

No. 1656, ff. 780, ll. 19; Naskhî, by different hands; size, $11\frac{1}{2}$ in. by 7 in.

147

Another copy of the *first maksad* of the same work.

Good old copy, written A. H. 984 (A. D. 1576, 1577). Mukaddimah on fol. 4^b, *first* bâb on fol. 7^b, *second* on fol. 51^a, *third* on fol. 388^b. Large waterspots; many pages slightly injured at the corners.

No. 1150, ff. 480, ll. 19; Naskhî; size, $9\frac{3}{4}$ in. by $6\frac{1}{4}$ in.

148

The same *first maksad.*

Good copy, finished the 3rd of Sha'bân, A. H. 1044 (A. D. 1635, January 22), by 'Abd-alrahmân bin almarhûm Tayyib bin almaghfûr 'Abdallâh bin Ya'kûb bin 'Abd-alrahmân.

Mukaddimah on fol. 3^b, *first* bâb on fol. 6^a, *second* on fol. 42^a, *third* on fol. 332^a. The proper order of ff. 65–72 is: 65, 71, 67–70, 66, 72. A blank on fol. 388^a. A few notes and additions on the margin.

No. 562, ff. 412, ll. 25; Naskhî; size, $11\frac{1}{8}$ in. by $7\frac{1}{8}$ in.

149

The same.

Mukaddimah on fol. 5^a, *first* bâb on fol. 8^a, *second* on fol. 56^b, *third* on fol. 397^b. It has no date of its own, but reproduces in the colophon the date of the original composition of this maksad, viz. the 11th of Dhû-alhijjah, A. H. 888; see No. 1703 (145 in this Cat.).

No. 1674, ff. 496, ll. 24–25; written in Nasta'lîk by three or four different hands; illuminated frontispiece; size, $10\frac{3}{4}$ in. by $5\frac{7}{8}$ in.

150

The same.

Mukaddimah on fol. 3^a, *first* bâb on fol. 5^a, *second* on fol. 37^b, *third* on fol. 234^b. An index on the fly-leaves, written very carelessly by another hand.

No date.

No. 1390, ff. 293, ll. 25; large, unequal Nasta'lîk; size, $13\frac{1}{2}$ in. by $7\frac{7}{8}$ in.

151

A defective copy of the same.

The greater part of fol. 247^a and the whole of fol. 247^b are left blank; there are also blanks on ff. 249^b and 250^a. At the end about half a page is wanting; the last words here, ترا دریای رحمت پیش از آنست, agree with No. 1703 (145 in this Cat.), fol. 287^a, l. 7.

Mukaddimah on fol. 3^a, *first* bâb on fol. 4^b, *second* on fol. 26^b, *third* on fol. 210^b.

No date.

No. 1513, ff. 261, ll. 23; excellent Nasta'lîk; size, $13\frac{1}{4}$ in. by $8\frac{1}{4}$ in.

152

A still more defective copy of the same.

There are two lacunas in this copy, a larger one after fol. 195, corresponding to No. 1703, fol. 200^a, last line, to fol. 236^b, l. 16; and a smaller one, comprising about

half a page, in the middle of the text on fol. 31^b, l. 6, between the words الواحد and جمهور, corresponding to No. 1703, fol. 27^b, l. 23, to fol. 28^a, l. 15. Fol. 181^a is left blank, but the text is uninterrupted; ff. 227^b, 228^a, and a part of fol. 227^a are also left blank.

Mukaddimah on fol. 3^b, first line; the *first* bâb on fol. 5^a; the headings of the *second* and *third* bâbs are not to be found, because they just fall into the smaller and larger lacunas.

No date.

No. 866, ff. 243, ll. 25; clear Nasta'lîk; slight injuries in many places; illuminated frontispiece; size, $10\frac{1}{2}$ in. by $6\frac{5}{8}$ in.

153

Another copy of the *second maksad* of the same work.

Beginning as in No. 1703; the *second* bâb is missing here, as in all the other copies. Mukaddimah on fol. 1^b; *first* bâb on fol. 7^b.

Dated the 4th of Rabî'-alawwal, A. H. 1094 (A. D. 1683, March 3).

No. 1266, ff. 264, ll. 24; Nasta'lîk; size, $11\frac{5}{8}$ in. by $7\frac{1}{8}$ in.

154

The same *second maksad*.

Quite agreeing with No. 1703 and the preceding copy. The right order of ff. 313–319 is: 313, 318, 314–317, 319. The *first* bâb begins on fol. 13^a.

No date.

No. 1462, ff. 323, ll. 15; ff. 168–175 supplied later; clear and distinct Nasta'lîk; illuminated frontispiece; size, $10\frac{1}{2}$ in. by $5\frac{3}{4}$ in.

155

The same.

The right order of ff. 1–7 is: 1, 2, 4–6, 3, 7; and after fol. 2 there is a lacuna, corresponding to No. 1703, fol. 289^b, l. 11, to fol. 290^a, last line but two. Ff. 49–54 are also misplaced, and must be read in this order: 49, 51, 50, 53, 52, 54.

No date. The last pages injured.

No. 1275, ff. 141, ll. 25; clear Nasta'lîk; illuminated frontispiece; size, $10\frac{1}{2}$ in. by $6\frac{5}{8}$ in.

156

The same.

At the beginning there is wanting one leaf, containing the first ten or eleven lines of the second maksad. It begins abruptly: من الصلوة اتمّها و من التسليمات اعمّها, agreeing with No. 1703, fol. 288^b, l. 11. The *first* bâb begins on fol. 8^b. It concludes on fol. 211^b in the usual manner, and then follows immediately a part of the third maksad, beginning like No. 1703, fol. 444^b, with كلام در بيعت انام, and breaking off, on fol. 246^b, with these words: گفتند كه ما ازين اتّفاق. This fragment of the *third* maksad corresponds to the following copy, No. 557, fol. 10^b, l. 22, to fol. 36^a, l. 20. Fol. 247 does not belong at all to the preceding or following pages, ff. 248 and 249^a are left blank, and ff. 249^b–273^b contain again a fragment of the *first* maksad of this work, with the usual beginning: الحمد لله الذى من الخ; it comprises the *mukaddimah* (on fol. 252^a), and the greater part of the *first* bâb (on fol. 254^b).

No. 385, ff. 273, ll. 19; very careless and unequal Nasta'lîk, sometimes quite like Shikasta; size, $10\frac{1}{4}$ in. by $6\frac{7}{8}$ in.

157

Another copy of the *third maksad* of the same work.

This copy, the only complete one of the *third* maksad, begins, without any heading or introduction, immediately with the history of 'Alî's life and exploits: ارباب سير رحمهم اللّه آورده اند كه حضرت امام المتّقين و امير المؤمنين اسد اللّه الغالب على ابن ابيطالب عليه التحيّة و الثنا امام اوّل است الخ. After 'Alî, who represents the first Imâm, follow the other eleven: Abû Muhammad al-*Hasan* (on fol. 100^b), Abû 'Abd-allâh *Husain* (on fol. 108^b), Abû-alhasan 'Alî *Zain-al'âbidîn* (on fol. 197^a), Abû Ja'far *Muhammad albâkir* (on fol. 200^b), *Ja'far bin Muhammad* bin 'Alî bin alhusain (on fol. 202^a), Abû-alhasan Mûsâ *al-Kâzim* (on fol. 205^a), 'Alî ibn Mûsâ *al-Ridâ* (on fol. 207^a), *Muhammad ibn 'Alî al-Ridâ* (on fol. 212^a), *'Alî ibn Muhammad* bin al-Ridâ (on fol. 213^b), *Hasan ibn al'askarî* (on fol. 215^b), and *Abû-alkâsim* Muhammad bin al-Hasan (on fol. 216^b). To these is added as thirteenth, *Imâm Mahdî*, who is styled آخر الزمان (on fol. 222^b). This maksad is concluded by an alphabetical list of famous companions and followers of Muhammad, beginning on fol. 224^a with Hamzah ibn 'Abd-almuttalib, the prophet's uncle. The subdivisions, which are quoted in the general preface of the first maksad, are not found.

Dated the 5th of Muharram, A. H. 1107 (A. D. 1695, August 16).

No. 557, ff. 245, ll. 25; Nasta'lîk; ff. 80–88 supplied by another hand in Shikasta, ll. 24–26; size, $13\frac{1}{2}$ in. by $7\frac{1}{2}$ in.

158

Raudat-alshuhadâ (روضة الشهدا).

A detailed history of the martyrdom of 'Alî and his family, especially of Hasan and Husain, composed by Husain bin 'Alî alwâ'iz alkâshifî, the author of the Anwâr-i-Suhailî, who died A. H. 910 (A. D. 1505); comp. Bodleian Cat., Nos. 134–137; Rieu i. p. 152, etc. It has been printed in Lahore, A. H. 1287.

Beginning: اى شربت درد تو دواى دل ما - آشوب بلاى تو عطاى دل ما - از نامهٔ حمد تو شفاى دل ما - وزنام حبيب تو صفاى دل ما الخ. It is divided into ten bâbs and a khâtimah, but the last part of the tenth bâb and the whole khâtimah are missing in this copy. The contents of the ten bâbs are as follows:

باب اوّل در ابتلاى جمعى از انبيا, on fol. 8^b.

باب دوم در جفاى قريش با سيّد ابرار و افضل ملك الجبّار و شهادت حمزه و جعفر طيّار, on fol. 62^b.

باب سیوم در وفات حضرت سرور کائنات, on fol. 92^{a}.

باب چهارم در مناقب حضرت فاطمهٔ زهرا از وقت ولادت تا زمان وفات, on fol. 115^{b}.

باب پنجم در اخبارات قاتل کفّار شیر الملک الجبّار صاحب دلدار ذو الفقار اسد اللّه الغالب علی ابن ابیطالب از ولادت تا وقت شهادت, on fol. 143^{b}.

باب ششم در احوال امیر المؤمنین امام حسن بن علی ابن ابیطالب از ابتدای ولادت تا وقت شهادت, on fol. 172^{b}.

باب هفتم در احوال امیر المؤمنین امام حسین از ابتدای ولادت و بعضی از احوالش بعد از وفات برادرش, on fol. 188^{a}.

باب هشتم در شهادت مسلم بن عقیل بن ابیطالب و قتل بعضی از فرزندان او, on fol. 207^{a}.

باب نهم در عزیمت امیر المؤمنین امام حسین بجانب کوفه و رسیدن بدشت کربلا, on fol. 236^{b}.

باب دهم از آنچه بعد از شهادت امام مظلوم بر اهل بیت واقع شده, on fol. 345^{a}.

This last bâb contains two fasls, and in the middle of the second the copy breaks off. This work was translated into Turkish by Muhammad bin Sulaimân albaghdâdî with the takhallus Fudûlî, and entitled, حدیقة السعدا; comp. H. Khalfa iii. p. 500, No. 6648, and p. 41, No. 4456; Flügel ii. p. 378, etc.

No. 482, ff. 391, ll. 15; Nasta'lîk, unequally written; size, 8¼ in. by 5⅜ in.

159

Another copy of the same.

Beginning as in the preceding copy. Of the *ten* bâbs there are marked here only the sixth: باب ششم در شهادت امام حسن, on fol. 77^{b}; the seventh (corresponding to the eighth in the preceding copy): باب هفتم در شهادت مسلم بن عقیل و فرزندان, on fol. 88^{b}; and the tenth: باب دهم در وقائعی که اهل بیت را بعد از واقعهٔ کربلا واقع شد, on fol. 201^{a}. Of all the other bâbs we have only a few indications in form of chapter-headings marked on the margin, viz.: قصّهٔ حضرت آدم, on fol. 4^{a}; قصّهٔ نوح پیغمبر, on fol. 10^{a}; قصّهٔ خلیل پیغمبر, on fol. 13^{b}; قصّهٔ ذبیح اسمعیل, on fol. 14^{b}; قصّهٔ یوسف, on fol. 21^{a}; قصّهٔ ایّوب, on fol. 33^{a}; قصّهٔ زکریّا و یحیی, on fol. 34^{b}; وفات سرور حضرت, on fol. 43^{a}; قصّهٔ حضرت علی وفات حضرت فاطمه, on fol. 58^{b}; حکایت عبّاس بن علی ابن ابی طالب, on fol. 63^{b}; and بن ابی طالب, on fol. 184^{b}.

The *khâtimah*, in two مقصد, begins on fol. 238^{b} (مقصد ثانی on fol. 245^{b}).

No date. College of Fort William, 1825.

No. 2240, ff. 256, ll. 19; distinct Nasta'lîk; the last page supplied by another hand; large waterspots throughout; many pages slightly damaged by the worms; size, 10½ in. by 6¼ in.

160

Muntakhab-i-Raudat-alshuhadâ (منتخب روضة الشهدا).

An extract from the Raudat-alshuhadâ, or history of the martyrdom of 'Alî's family, similar to, but not at all identical with, the Dah Majlis (see Bodleian Cat., Nos. 136 and 137, and Rieu i. p. 155). Beginning the same as in the original work, viz.: بسم اللّه الرحمٰن الرحیم و علیك الاعتماد یا کریم رباعی ای شربت دردی (!) تو دوای دل ما ـ اندوه بلایتو عطای دل ما الخ.

It is probably divided into ten majlis, like the ده مجلس, but only seven of these are indicated in our copy. The *first* is not marked at all (identical in its contents with the first in Rieu's copy of the ده مجلس, and the first three in the Bodleian copy); the *second* deals with Fâtimah: در وفات حضرت خیر النّسا فاطمهٔ زهرا, on fol. 19^{b}; the *third* with 'Alî: در بعضی از اخبار امیر المؤمنین و امام المتّقین ... علی بن ابی طالب, on fol. 31^{b}; the *fourth* with Hasan: در وفات حضرت امام حسن, on fol. 46^{a}; the *fifth* and *sixth* with Husain and Muslim bin 'Akîl: در مناقب امام حسین و بعضی از احوالش و شهادت مسلم بن عقیل, on fol. 58^{b}, and سر قصّهٔ مسلم بن عقیل و حضرت امام حسین, on fol. 70^{a}; the *seventh* with the children of Muslim bin 'Akîl: در فضیلت فرزندان مسلم بن عقیل و شهادت ایشان, on fol. 83^{b}; and the *eighth* with some other martyrs of Karbalâ: در بعضی احوال شهدای کربلا که بعد از قتل خرد برادر و پسرش و غلام (غلمان ?) واقع شده, on fol. 111^{b}. No further subdivision appears.

This copy was written in A. H. 996 (A. D. 1588). College of Fort William, 1809.

No. 2267, ff. 158, ll. 12–17; clear Nasta'lîk; size, 8¼ in. by 4⅞ in.

161

The same.

The same Muntakhab or abridgment of the Raudat-alshuhadâ, arranged in a far greater accordance with the ده مجلس of Rieu's Cat. (i. p. 155) than the preceding copy, but defective at the end, and injured more or less seriously by worms, from fol. 130 down to the end. Beginning the same as in No. 2267.

Majlis I: Muhammad (در ذکر وفات حضرت سیّد الانام علیه التحیّة و السلام), on fol. 1^{b} (there is no preface whatever).

Majlis II: Fâtimah (در ذکر حضرت فاطمه علیه (!) السلام), on fol. 23^{b}.

Majlis III: 'Alî (در بعضی اخبار از شهادت حضرت امیر المؤمنین و امام المتّقین ... علی ابن ابی طالب الخ), on fol. 38^{a}.

Majlis IV: Hasan and his children (در ذکر شهادت حضرت امام حسن و احوال اولادش), on fol. 56^{a}.

Majlis V: Husain's noble qualities and Muslim bin 'Akîl's martyrdom (در مناقب سبط بنی الثقلین ابی عبد

الله للحسين و بعضی از شرح حالات آن حضرت و شهادت مسلم بن عقیل بعد از وفات برادر), on fol. 72ª.

Majlis VI: Muslim bin 'Aḳîl's children (در شهادت فرزندان مسلم بن عقیل), on fol. 103ª.

Majlis VII: Ḥusain's history (شمّهٔ از قصّهٔ پرغصّهٔ امیر المؤمنین حسین الخ), on fol. 117ᵇ.

Majlis VIII: The martyrs of Karbalâ (در بعضی احوال شهدای کربلا), on fol. 143ᵇ.

Majlis IX: Continuation of the same, and death of Ḥusain (در تتمّهٔ اخبار اولاد حضرت امام حسین و سائر شهدا و شهادت امام حسین), on fol. 164ª.

Majlis X: Events subsequent to Ḥusain's martyrdom (... (آنچه بعد(؟) از قتل امام شهید مظلوم واقع شده), on fol. 187ᵇ. This chapter breaks off on fol. 195ᵇ, corresponding to the preceding copy, fol. 152ᵇ, l. 2; consequently 6–7 leaves are missing.

Bibliotheca Leydeniana.

No. 2812, ff. 195, ll. 13; Nasta'lîk, mixed in some pages with Shikasta; size, 7⅜ in. by 4⅜ in.

162

Rauḍat-alshuhadâ (روضة الشهدا).

A poetical paraphrase of the same in Dakhnî verses, by a poet with the takhalluṣ Walî, as it appears, beginning:

کرون نا میکون بسم الله سون آغاز
اجیون تا مین فصاحت مین سر فراز

The subdivisions are called majlis, as in the Persian original, but their number is rather uncertain; there seem to be eleven. The arrangement of the subjects less resembles that in the Rauḍat-alshuhadâ than that in the Muntakhab-i-Rauḍat-alshuhadâ; see the two preceding copies, or Rieu's Dah Majlis (i. p. 155). The eight majlis, which are indicated in the text itself, deal with the following members of Muḥammad's and 'Alî's families: I, on fol. 2ᵇ, Muḥammad; II, on fol. 10ᵇ, Fâṭimah; III, on fol. 19ª, 'Alî; IV, on fol. 30ª (not numbered), Ḥasan; V, on fol. 38ᵇ, and VI, on fol. 58ᵇ, Ḥusain and Muslim bin 'Aḳîl; VII, on fol. 67ᵇ, and VIII, on fol. 88ᵇ, Muslim's children and other martyrs of Karbalâ. After these eight, there follow at least three chapters without heading and number, viz. on ff. 111ᵇ, 150ᵇ, and 165ᵇ, comprising the materials of the last two majlis and the khâtimah of the Rauḍat-alshuhadâ, together with a great number of marthiyyas and similar lyrical poetry, in mournful remembrance of 'Alî's family and the later Imâms. Part of fol. 183ᵇ and the whole of fol. 184 are left blank. A lacuna after fol. 176. Bibliotheca Leydeniana.

Dated by Sayyid Ja'far, known as Miyân-Ṣâḥib, the 25th of Sha'bân, A.H. 1216 (A.D. 1801, December 31).

No. 2380, ff. 1–186, two columns, each ll. 13 (on ff. 1–8), ll. 15 (on ff. 9–114 and 177–186), ll. 11 (on ff. 115–176); written by various hands in Nasta'lîk and Shikasta; size, 8⅝ in. by 5¼ in.

163

Maṭâli'-alanwâr (مطالع الانوار).

A history of Muḥammad and his four immediate successors, together with a short sketch of the Umayyade Khilâfat, and a long dogmatic treatise on eschatology, by 'Afîf Nûr-i-Kâshânî (see fol. 7ᵇ, l. 3; Rieu iii. p. 1037ª, calls him 'Afîf Nawâ Kâshânî, and Ouseley 260 in the Bodleian Library, 'Afîfah Nûr-i-Kâshânî), who became a Ḥanafite lawyer in his twenty-first year, and applied himself to the study of the history of Muḥammad; comp. Bodleian Cat., Nos. 141 and 142. The work is divided into twenty-one faṣls, nineteen of which belong to the historical, and two to the dogmatical part, viz.: 1. در ولادت سیّد المرسلین, on fol. 10ª; 2. از (در) ابتدای نزول وحی وبیعت یاران, on fol. 13ᵇ; 3. در اظهار دعوت و جفای اهل قریش, on fol. 22ᵇ; 4. در ذکر هجرت حبشی, on fol. 28ᵇ; 5. در معراج سیّد المرسلین و هجرت مدینه, on fol. 35ᵇ; 6. در باز آمدن یاران از حبشه در مدینه (the index on fol. 9ª adds: ونکاح امّ حبیبه), on fol. 40ᵇ; 7. در بیان معجزات سیّد علیه السلام, on fol. 41ᵇ; 8. در جنگ بدر, on fol. 48ᵇ; 9. در جنگ احد, on fol. 52ᵇ; 10. در جنگ احزاب, on fol. 54ᵇ; 11. در هرب (حرب) (read بنی قریظه), on fol. 56ª; 12. در حرب تبوک, on fol. 56ᵇ; 13. در فتح خیبر, on fol. 58ᵇ; 14. در فتح مکّه, on fol. 60ª; 15. در فتح حنین, on fol. 66ª; 16. در فتح طائف, on fol. 67ᵇ; 17. در کیفیّت حجّ و وفات سیّد المرسلین, on fol. 69ª; 18. در خلافت خلفاء الراشدین, on fol. 73ª; 19. در خلافت معاویه و خلفاء دیگر, on fol. 79ª (down to the beginning of the 'Abbâside dynasty); 20. در بناء خانهٔ کعبه, on fol. 81ª; 21. در احوال آخرت, on fol. 86ᵇ. The chief subdivisions of this last and longest chapter are: ذکر نزول مهتر عیسی و خروج او ذکر دجّال, on fol. 90ᵇ; ذکر خروج یاجوج, on fol. 93ᵇ; ذکر وفات مهتر عیسی, on fol. 94ª; ذکر قیام قیامت, on fol. 95ª; ذکر معاتبه و مجادله و امتیاز مؤمنان از کافران الخ, on fol. 95ᵇ; ذکر دوزخ و پل صراط الخ, on fol. 100ª; ذکر تعذیب عرصات (؟ عرضات) مؤمنان الخ, on fol. 104ᵇ; ذکر دخول جنّت الخ, on fol. 109ª; on fol. 116ª; khâtimah, on fol. 124ᵇ.

Beginning, on fol. 7ᵇ: الحمد لله ربّ العالمین ... امّا بعد ضعیف‌ترین بندگان حضرت ربّانی عفیف نورکاشانی بلّغه الله الخ.

The book ends on fol. 126ª, and is dated the 6th of Jumâdâ-althânî, A.H. 1088 (A.D. 1677, August 6), by Ḳulîbeg.

Ff. 1–6 are filled with Arabic prayers and invocations, beginning with the کلمهٔ طیّب, کلمهٔ شهادت, کلمهٔ توحید, etc. Ff. 127–131 contain some traditions

of the prophet, and short extracts from Persian poetry, ghazals, and rubâ'îs; on fol. 131a there is found a longer ķiṭ'ah, styled مناجات کاکی.

College of Fort William, 1809.

No. 2315, ff. 131, ll. 17; Nasta'lîķ; size, 8⅞ in. by 5 in.

164

Another copy of the same.

The same Maṭâli'-alanwâr, slightly differing sometimes in the wording of the chapter-headings.

Contents:

1. در بیان ولادت حضرت سیّد المرسلین, on fol. 2a. 2. در اظهار ابتدای وحی و بیعت یاران, on fol. 7a. 3. در ذکر هجرت دعوت و جفاء اهل قریش, on fol. 13b. 4. حبشه, on fol. 17b. 5. در معراج و هجرت مدینه, on fol. 22b. 6. در بیان باز آمدن یاران از حبشه و نکاح امّ حبیبه, on fol. 26a. 7. در بیان معجزات, on fol. 27a. 8. در جنگ بدر, on fol. 32a. 9. در جنگ اعدا (instead of اعدا the index has the more correct reading احد), on fol. 34b; this chapter is moreover wrongly called فصل هشتم instead of فصل نهم. 10. در جنگ احزاب, on fol. 36a. 11. در حرب بنی قریظه, on fol. 37a. 12. در حرب تبوك, on fol. 37b. 13. در جنگ خیبر, on fol. 38b. 14. در فتح مکّه, on fol. 39b. 15. در فتح حنین, on fol. 43b. 16. در جنگ طائف, on fol. 44b. 17. در کیفیّت حجّ و ذکر وفات سیّد المرسلین, on fol. 45b. 18. در خلافت خلفای راشدین, on fol. 48b. 19. درخلافت معاویه و خلفای دیگر, on fol. 52b. 20. در بیان خانهٔ کعبه, on fol. 53b. 21. در بیان آخرت, on fol. 57a.

Subdivisions marked here: ذکر دجّال, on fol. 59a; ذکر خروج یاجوج و ماجوج, ذکر نزول مهتر عیسی, on fol. 60b; ذکر قیام قیامت and ذکر وفات عیسی, on fol. 61a; ذکر عرصات (? عرضات), on fol. 61b; ذکر کتاب مؤمنان, on fol. 65b; on fol. 69b; etc. Khâtimah, on fol. 80a.

Beginning (different from that in the preceding copy): کثرت مطالع کلام در بار نبوی و حجّت خاندان مصطفوی صلّی الله علیه و سلّم و علی آله الخ.

Copied A.H. 1206 (A.D. 1791, 1792), at Calcutta. College of Fort William, 1825.

No. 2197, ff. 80, ll. 15-17; partly Nasta'lîķ, partly Shikasta; size, 8⅞ in. by 6¼ in.

165

Siyar-i-'afîfî (سیر عفیفی).

A detailed biography of the prophet Muhammad, translated from the Arabic work of Sa'îd-aldîn Muhammad bin Mas'ûd Kâzarûnî, divided into four ķisms and a khâtimah; see the index on fol. 8a sq.

قسم اوّل در بیان آنچه از اوّل خلق آفریده نور نبوّت تا زمان ولادت حضرت رسالت بوده, in eight bâbs, on fol. 9b, last line.

قسم دوم در بیان آنچه از اوّل ولادت تا زمان نبوّت او جاری شده, in nine bâbs, on fol. 60b.

قسم سیوم در بیان آنچه در زمان نبوّت و مدّت اقامت او در مکّه بوده, in nine bâbs, on fol. 92b.

قسم چهارم در بیان آنچه در مدّت سالهای هجرت حضرت رسالت جاری شده, in eleven bâbs, on fol. 144a. In the sixth bâb of this ķism our copy breaks off, all the rest is wanting.

Beginning: حمد و سپاس بی قیاس خدای را که نور محمّد علیه الصلوة و السلام الخ.

Ff. 32 and 33 a little injured. In Rieu iii. p. 1026a this work is styled تاریخ حسینی, and even منتخب الاخبار like the following history, which is, however, quite distinct from this.

No. 67, ff. 268, ll. 15; clear Nasta'lîķ; size, 8⅞ in. by 4⅞ in.

166

Muntakhab-alakhbâr (منتخب الاخبار).

An abridged history of the prophets, especially of Muhammad and his companions, the first four Khalîfs, and the martyrdom of 'Alî, his sons, and his whole family, compiled from many sources, which are not specified, by Bahâ-aldîn bin Sa'd-aldîn, beginning: الحمد لله علی آلائه والصلوة والسلام علی سیّد انبیائه و علی آله الهدات و اصحاب الثقات امّا بعد میگوید فقیر مسکین بهاء الدین بن سعد الدین الخ. It opens with the creation of the world, the creation of the Jinns and Âdam, and goes through all the biblical prophets down to Jesus and the Seven Sleepers; the story of *Muhammad* begins on fol. 58a, of *Abû Bakr* on fol. 132a, of *'Umar* on fol. 135b, of *'Uthmân* on fol. 139b, of *'Alî* on fol. 140b, of *Hasan* on fol. 153b, of *Husain*, his family, and companions on fol. 159b, of the *Imâms* on fol. 214b. At the end a complement and continuation of *Jewish and Christian history*.

This copy is dated the 12th of Sha'bân, in the seventeenth year of Muhammadshâh's reign=A.H. 1148 (A.D. 1735, December 28).

No. 783, ff. 234, ll. 15; large inelegant Nasta'lîķ; size, 9¼ in. by 5⅜ in.

167

The same.

Another copy of the same, beginning like the preceding one. The story of *Muhammad* begins here on fol. 80b, of *Abû Bakr* on fol. 182a, of *'Umar* on fol. 189a, of *'Uthmân* on fol. 195a, of *'Alî* on fol. 196a, of *Hasan* on fol. 212b, of *Husain*, etc., on fol. 225a, of the *Imâms* on fol. 310a, etc. Quite modern copy.

No. 99, ff. 340, ll. 11; modern and inelegant Nasta'lîķ, on European paper; size, 7⅞ in. by 6¼ in.

168

Kitâb dar bayân-i-ansâb-i-Ṭâlibîn (کتاب در بیان انساب طالبین).

A detailed genealogical account of the descendants

of Abû Țâlib through his three sons, 'Alî (the fourth Khalîf), Ja'far Țayyâr, and 'Akîl, translated into Persian from an Arabic work, styled بحر الانساب (see fol. 4ᵇ, last line). There are two Arabic works with this title, containing genealogies of the prophets, of Muḥammad, 'Alî and his descendants, viz. one by Alfakhr-alrâzî (see Ḥ. Khalfa ii. p. 17, No. 1653), the other by Muḥammad bin Muḥammad (see W. Pertsch, Arab. Cat. of Gotha, iii. p. 335). The translator's name is Khwâjah Mîr bin 'Imâd-aldîn Muḥammad bin Amîr Sayyid 'Alî alḥusainî (see fol. 5ª, ll. 5 and 6).

Beginning: الحمد لله الذی نسب المتقین الی نبیه صلی الله علیه و آله و سلم اشرف الانساب و شرف اهل بیت الخ.

On the back of the binding the work is simply styled Kitâb-alansâb. There are no dates given anywhere, not even with regard to the author's own time. The work is divided into three bâbs, according to the *three* sons of Abû Țâlib, viz.:

Bâb I, on fol. 5ᵇ, 'Alî's offspring (در بیان نسب اولاد امیر المؤمنین علی بن ابی طالب), in five faṣls: 1. Ḥasan and his descendants, on fol. 6ᵇ; 2. Ḥusain and his descendants, on fol. 54ᵇ; 3. Abû-alkâsim Muḥammad Akbar Shujâ' (that is, Muḥammad Ḥanîf or Ḥanîfah, styled on fol. 141ᵇ, l. 7, also 'Ibn Ḥanîfah!') and his descendants, on fol. 141ᵇ; 4. Abû-alfaḍl al-'Abbâs, called سقاء اکبر, and his descendants, on fol. 144ª; 5. Abû Țâlib 'Umar al-aṭraf and his descendants, on fol. 148ᵇ.

Bâb II, on fol. 157ᵇ, Ja'far Țayyâr's offspring (در بیان نسب اولاد جعفر الطیار بن ابی طالب رضی الله عنه).

Bâb III, on fol. 165ª, Abû Zaid 'Akîl's offspring (در بیان نسب اولاد عقیل بن ابی طالب).

This genealogy ends on fol. 165ª, and is dated Dhû-alka'dah, A. H. 1081 (A. D. 1671, March–April), by Ibn Ṣafî-aldîn Muḥammad alḥusainî alkhwârizmî Muḥammad Sa'îd alḥusainî. The few remaining pages are filled by another hand with some مکتوبات by 'Abdallâh, that is, Muḥammad Marwârîd (who had the takhalluṣ Bayânî, and died A. H. 922 = A. D. 1516).

This copy was presented to the Library by Sir W. Muir, K.C.S.I., March 7, 1877.

No. 3201, ff. 167, ll. 15; distinct Nasta'lîk; the MS. is carefully mended; size, 9½ in. by 5½ in.

169

Three documents of historical interest, in Arabic with Persian paraphrase, viz.:

1. A deed or 'Ahdnâma of the prophet, addressed to Mahdî Farûh bin Shakhsân, the brother of the well-known Salmân the Persian (مهدی فروخ بن شخسان اخی سلمان الفارس), written by 'Alî bin Abû Țâlib, on a red skin, headed: نسخة منشورة بخط امیر المؤمنین علی ابن ابی طالب الخ, and beginning, on fol. 404ª: تناسلو من اسلم منهم او قام علی دینه الخ.

2. A letter of the Amîr-almu'minîn 'Alî to the Parsee high-priest Bahrâmshâh (بهرامشاه بن خیر ادراس المجوسی والمتولی امر دینهم), written by 'Alî's son Ḥusain, A. H. 39 (A. D. 659, 660), and beginning, on fol. 413ᵇ: انی قد امنتکم علی دمائکم و اموالکم الخ.

3. The letter of emancipation by which the prophet Muḥammad declared Salmân the Persian, whom he had bought from a Jew with the name 'Uthmân bin Ashhal (عثمان بن اشهل), to be free. This letter again was written by 'Alî, in the very year of the Hijrah. Beginning, on fol. 420ᵇ: هذا ما اقر محمد بن عبد الله الخ.

On ff. 418ª–419ᵇ is an interesting account of the discovery of these documents according to the تاریخ برگزیده, in a library at Sûrat, A. H. 1064 (A. D. 1654), by the Persian (Parsee) نانا بها ولد پونجیا ولد بیان.

Dated the 18th of Rajab, A. H. 1217 (A. D. 1802, November 14). Bibliotheca Leydeniana.

No. 2556, ff. 403–428, ll. 9; Nasta'lîk, the Arabic text in Naskhî; size, 9⅝ in. by 6⅝ in.

III. History of the Moghuls, C'ingîzkhân, Tîmûr, and their descendants.

170

Ta'rîkh-i-Jahânkushâi (تاریخ جهانکشای).

History of the Moghul emperor C'ingîzkhân and his successors, beginning with C'ingîzkhân's accession to the throne, A. H. 599 (A. D. 1202, 1203), and going down to A.H. 655 (A. D. 1257); see this date on fol. 234ᵇ, l. 14. It was completed A. H. 658 (A. D. 1260) by 'Alâ-aldîn 'Aṭâmalik bin Bahâ-aldîn Muḥammad al-Juwainî, who died A. H. 681, the 4th of Dhû-alḥijjah (A. D. 1283, 5th of March). Ḥ. Khalfa fixes his death in A.H. 683. Comp. Bodleian Cat., Nos. 145 and 146; Rieu i. p. 160 sq.; G. Flügel ii. p. 178; Ḥ. Khalfa ii. p. 685, No. 4353; Cat. Codd. Or. Lugd. Bat. iii. p. 7; Elliot, History of India, ii. p. 384 sq.; Nott. et Extr. ii. p. 383 sq., and iv. p. 698; Quatremère, Histoire des Mongols, pp. lxvii and 169, note 39; etc. etc. The usual division into three books (مجلد) is not found in this copy, the text of which is uninterrupted.

Beginning: سپاس وثنا معبودی را که واجب الودیت مسجودی را که وجود او الخ (read الوجودست).

Dated the 15th of Shawwâl, A. H. 1076 (A. D. 1666, April 20). The right order of ff. 229–233 is: 229, 231, 230, 232, 233.

No. 1914, ff. 236, ll. 19; many slight injuries; the first page seems to be supplied later; size, 12 in. by 6⅝ in.

171

Ta'rîkh-i-Shâhrukh (تاریخ شاهرخ).

Portion of the history of Sulțân Shâhrukh's reign, who succeeded his father Tîmûr in A. H. 807 (A. D.

1405), down to A. H. 816 (A. D. 1413), see fol. 182[a], with a short introduction on Tîmûr himself, by Nûr-aldîn Luṭf-allâh bin 'Abdallâh (as he is correctly styled on fol. 1[a], whereas in the text itself, fol. 2[b], ll. 4 and 5, his name is given in this peculiar form: Nûr-allâh Kâtib al'abd 'Abd Luṭf-allâh), better known as Ḥâfiẓ-i-Abrû, the great historian, who died at Zanjân in Shawwâl, A. H. 834 (A. D. 1431, June–July); see Rosen, Persian MSS., p. 52 sq.; Rieu i. p. 421 sq.; Bodleian Cat., No. 33; G. Flügel ii. p. 174; Cat. des MSS. et Xyll., p. 265 sq.; Dorn, Das Asiatische Museum, p. 374; Elliot, History of India, iv. p. 3 sq.; etc. etc.

Beginning of the preface, on fol. 1[b]: حمد و سپاس مبدعی را که بیك اشارت کن ابداع موجودات و اختراع مصنوعات کرد الخ, and of the history itself, on fol. 10[b]: آغاز کتاب بسم الله الرحمن الرحیم، پیش از ذکر واقعات وحالات الخ.

Whether this history is a portion of the rare زبدة التواریخ, or rather of the geographical work described by Rieu, loc. cit. (see especially i. p. 424[b]), and Bodleian Cat., No. 33, is difficult to say; but it is more likely to belong to the latter, since it is dedicated to Shâh-rukh, and not to prince Baisunghar, and a similar treatise on chronology (تعریف تاریخ و فوائد آن) is found here, on ff. 4[a]–10[b], as in the geographical work (Bodleian copy, Elliott 357, fol. 15[b] sq.).

No date.

No. 173, ff. 183, ll. 19; clear and distinct Nasta'lîḳ; size, 10½ in. by 6¼ in.

172

Ulus-i-arba'ah-i-ćingîzî (الوس اربعهٔ چنگیزی).

A history of the Moghul race, Ćingîzkhân, his ancestors from the time of Yâfeth, son of Nûḥ, and his descendants down to the time of Tîmûr, styled الوس اربعهٔ چنگیزی, and taken from the ذکر خانان الوس اربعه of Sulṭân alsa'îd Ulughbeg Mirzâ (see fol. 226[b]); comp. Rieu i. p. 164. The last date, mentioned on fol. 226[a], before the short epilogue, is A. H. 805 (A. D. 1402, 1403), but a later date, viz. A. H. 831 (A. D. 1427, 1428), appears on fol. 160[b], the year of the accession of the thirty-ninth and last successor of Jûjîkhân, Muḥammadkhân bin Tîmûrkhân bin Tîmûr Kutlûkhân bin Tîmûrbeg Oghlan (comp. the marginal note on fol. 160[a]). The year 851, which is mentioned in Rieu's copy, is not found here anywhere.

An abridged translation of this work has been published by Col. Wm. Miles, entitled: 'Shajrat ul Atrak, or genealogical tree of the Turks and Tartars,' London, 1838. The same title is found on the binding of this MS. too: کتاب شجرت الاتراك, without any justification in the text itself.

Beginning: الحمد لله خبیر و هو علی کلّ شیٌ قدیر و الصلوة و السلام علی خیر خلقه الخ.

Contents:

History of the old patriarchs from Âdam to Nûḥ and his three sons, Sâm (on fol. 13[a]), Ḥâm (on fol. 14[a]), and Yâfeth (on fol. 14[b]). The eldest of Yâfeth's sons was Turk, the ancestor of the Turks and Tâtars. Reign of Turk, on fol. 17[a]. Line of the Tâtars, on fol. 20[a] (ذکر طبقهٔ تاتار); line of the Moghuls, on fol. 20[b] (ذکر طبقهٔ مغول), beginning with Moghulkhân, Ḳarâkhân, Aghûzkhân, Ruknkhân, etc.; line of the 'Uthmânî Sulṭâns, on fol. 31[b].

Birth of Ćingîzkhân (or as he is called here, Timûćîn Ḳâ'ân) on the 9th of Dhû-alḥijjah, A. H. 549, on fol. 46[a]. Ćingîzkhân's reign begins on fol. 52[b].

Uktâi Ḳâ'ân and his line, on fol. 138[a].

Jûjîkhân and his line, on fol. 148[a].

Hulâgûkhân, son of Tûlîkhân, and the Îlkânîs, on fol. 161[a].

Caghatâikhân and his line, on fol. 205[a].

Copied A. H. 1204 (A. D. 1789, 1790); presented by Lieut.-Col. Wm. Kirkpatrick, the 30th of May, 1804. On the margin throughout there are both Persian glosses, various readings, and short English notes, probably by Wm. Kirkpatrick.

No. 167, ff. 226, ll. 19; clear and distinct Nasta'lîḳ; size, 10⅝ in. by 6⅛ in.

173

Żafarnâma (ظفرنامه).

The only copy of Sharaf-aldîn 'Alî Yazdî's (died A. H. 858 = A. D. 1454) history of Tîmûr from his birth to his death (A. H. 736–807 = A. D. 1336–1405) in this collection, which contains the rare Introduction or *Iftitâḥ* on the genealogy of the Turkish Khâns (to the death of Amîr Turaghâ, Tîmûr's father, in A. H. 762), and on the history of Ćingîzkhân and his descendants; see a full description of its contents in Rieu i. p. 175, and G. Flügel ii. p. 189. It was written before the Żafarnâma, and commenced A. H. 822 (A. D. 1419). The Żafarnâma itself was completed A. H. 828 (A. D. 1424, 1425); comp. Bodleian Cat., Nos. 153–159; Rieu i. p. 173 sq.; W. Morley, pp. 94 and 95; Elliot, History of India, iii. p. 478; J. Aumer, p. 86; etc. It was translated into French by Petis de la Croix, 'Histoire de Timur-Bec,' Paris, 1722; English version by J. Darby, London, 1723. An extract in text and translation is given by C. Stewart, Descriptive Catalogue, pp. 234–247.

Beginning of the Introduction, on fol. 1[b]: افتتاح تأریخ جهانداری و ابتداء نامهٔ ظفر و بختیاری حمد و سپاس حضرت پادشاهی تواند بود الخ.

Beginning of the Żafarnâma itself, on fol. 73[b]: حمداً کثیراً مبارکاً لمن یوتی الملك من یشاء الخ:

The Introduction is dated A. H. 1054 (A. D. 1644, 1645); the Żafarnâma by the same hand three years before, A. H. 1051, the 20th of Ramaḍân (A. D. 1641, December 23). The copyist's name is Naṣr-allâh the Kâtib of Tattah, son of Shaikh Ṭâhir Muḥammad. An entry of a former owner, bearing the date A. H. 1138 (A. D. 1725, 1726), on fol. 1[a].

No. 984, ff. 470, ll. 21; splendid Nasta'lîḳ; large illuminated frontispieces of the most gorgeous kind on ff. 1[b] and 73[b]; arabesques in gold and other colours on the margin of ff. 1[b], 2[a], 73[b], and 74[a]; size, 12⅝ in. by 7½ in.

174

The same without the Iftitâḥ.

The oldest of all the copies of the Ẓafarnâma in this collection *without* the Introduction, dated the 18th of Ramaḍân, A. H. 901 (A. D. 1496, May 31), by Sayyidi 'Alî bin Kamâl الكرباني. It is incorrectly styled in the frontispiece: 'كتاب تاريخ تيموری شرفی.'

Beginning: حمداً كثيراً طيّباً مباركاً فيه تؤتی الملك من تشاء و تنزع الملك ممّن تشاء الخ.

No. 31, ff. 307, ll. 23; good Nasta'lîḳ; illuminated frontispiece; size, 9⅞ in. by 6½ in.

175

The same.

Another excellent and richly illustrated copy, dated the 5th of Ramaḍân, A. H. 939 (A. D. 1533, March 31), by Murshid, the Kâtib of Shîrâz.

Beginning: حمداً كثيراً مباركاً لمن تؤتی الخ. A complete index, comprising three pages, written by a different hand, on the fly-leaves, styled: فهرست ظفرنامهٔ حضرت تيمور. The work is styled on the first page: 'تاريخ جهان كشای تيمور كه ظفرنامه هم خوانند.'

No. 137, ff. 474, ll. 19; small, neat, and very distinct Nasta'lîḳ; large illuminated frontispiece; thirty fine pictures on ff. 6ᵃ, 20ᵃ, 34ᵇ, 50ᵃ, 71ᵇ, 86ᵃ, 102ᵇ, 120ᵃ, 139ᵇ, 161ᵃ, 176ᵇ, 190ᵃ, 199ᵇ, 217ᵃ, 230ᵇ, 248ᵃ, 254ᵇ, 268ᵃ, 284ᵇ, 298ᵃ, 307ᵇ, 326ᵃ, 351ᵇ, 358ᵃ, 368ᵇ, 380ᵃ, 404ᵇ, 418ᵃ, 438ᵇ, and 450ᵃ; some pages rather effaced, a few others damaged; size, 12 in. by 7½ in.

176

The same.

Excellent copy, collated and with occasional notes on the margin, dated the 25th of Ramaḍân, A. H. 970 (A. D. 1563, May 18), by Pîr Muḥammad bin Ḥasan. Bibliotheca Leydeniana.

No. 2597, ff. 359, ll. 23; splendid Naskhî; illuminated frontispiece; small illuminated headings throughout; size, 9⅞ in. by 7 in.

177

The same.

This fine copy is dated the 8th of Rajab, A. H. 982 (A. D. 1574, October 24), by Ḥâjî Khiḍr bin Sulaimân bin Ḥâjî Khiḍr Ḳuraishî. Bibliotheca Leydeniana.

Beginning, as in No. 31 (174 in this Cat.): حمداً كثيراً طيّباً الخ.

No. 2432, ff. 375, ll. 23; clear Naskhî; ff. 1–9, 13, and 352–375 are put into a modern margin; size, 11⅝ in. by 7½ in.

178

The same.

Dated Jumâdâ-alâkhar, A. H. 997 (A. D. 1589, April–May).

Beginning: حمداً كثيراً مباركاً لمن تؤتی الملك من تشاء الخ.

No. 60, ff. 490, ll. 21; small illuminated frontispiece; Nasta'lîḳ; size, 9⅝ in. by 7 in.

179

The same.

Finished in the month Jumâdâ-alâkhar, A. H. 1007 (A. D. 1599, January), by Muḥammad alkâtib, in the province of Bâkharz, in the village of بزد. Many leaves injured by damp; many of the last pages almost entirely effaced.

No. 1104, ff. 349, ll. 19; Nasta'lîḳ; illuminated frontispiece; size, 12⅝ in. by 8½ in.

180

The same.

This copy of the Ẓafarnâma, complete, with all the poetical specimens, as usual, opens with two additional portions: 1. A detailed index, on ff. 1ᵇ–10ᵇ, dated the 24th of Sha'bân, A. H. 1145 (A. D. 1733, February 9). 2. The introductory chapters of the abridgment of the Ẓafarnâma, noticed below in Nos. 190 and 191, and styled فتح نامهٔ صاحبقرانی, on ff. 11ᵇ–16ᵇ. The latter portion goes down (see fol. 16ᵃ, last line but two) to the گفتار در فهرست كتاب. Both pieces are written by another and more modern hand than the Ẓafarnâma itself, which begins here, on fol. 17ᵇ: حمداً كثيراً طيّباً مباركاً الخ.

No date. Excellent and tolerably old copy, collated throughout.

No. 1315, olim 14. J. 4, ff. 334, ll. 23; small and clear Nasta'lîḳ; ff. 17ᵇ and 18ᵃ splendidly adorned; size, 9¼ in. by 6¼ in.

181

The same.

Another very clear and correct copy, beginning as usual. No date.

No. 2859, ff. 617, ll. 16–17; Nasta'lîḳ; size, 11⅜ in. by 7⅝ in.

182

The same.

Another splendid copy, not dated.

No. 1106, ff. 254, ll. 27; clear and distinct Nasta'lîḳ; illuminated frontispiece; splendid binding in red, gold, and other colours; size, 13½ in. by 7 in.

183

The same.

No date.

No. 3153, ff. 538, ll. 19–21; Nasta'lîḳ, written by different hands; splendid binding; size, 8⅞ in. by 5⅝ in.

184

The same.

This copy is considerably old, and being collated would be of intrinsic value, if it were not greatly damaged throughout; a number of pages are entirely spoilt by these injuries. The last leaf (fol. 428), of which unfortunately only a fragment is left, must, as it seems, be inserted between ff. 272 and 273, where a lacuna is found. The copy breaks off on fol. 427ᵇ, towards the

end of the mathnawî, in praise of Ibrâhîm Sultân (see Rieu i. p. 174ᵃ), with the bait:

سعادت مغنّی بشارت سرود ـ صدایش گذشته زچرخ کبود

corresponding to No. 1315 (180 in this Cat.), last page, ll. 15 and 16. This mathnawî is wanting in several of the other copies, for instance in No. 3153, the immediately preceding MS.

No date; but on fol. 1ᵃ we find an entry from A. H. 999 (A. D. 1590, 1591).

No. 3309, olim 15. J. 7, ff. 428, ll. 21; Naskhî; size, 10⅝ in. by 5⅝ in.

185

A defective copy of the same.

This copy opens, on fol. 1ᵃ, with the following chapter: ذکر غدر علی بیك جونی قربانی با امیر حسین و حضرت صاحب قرانی, corresponding to the preceding copy, fol. 21ᵃ, l. 4 ab infra, where جانی appears instead of جونی.

No. 3318, olim 14. J. 5, ff. 318, ll. 25; written by different hands in Nasta'lîk and Naskhî; size 10 in. by 5¾ in.

186

Another defective copy of the same.

Beginning as usual. The copy, which was finished the 7th of Rabî'-alâkhar, A. H. 1007 (A. D. 1598, November 7; chronogram: درج درهای شرف), has been collated by Sir Barry Close with another copy of his (probably No. 984, 173 in this Cat.), and some omissions and lacunas are pointed out to the reader, for instance on fol. 173ᵃ, l. 12 (where sixty-three and a half pages are said to be missing), and on fol. 386ᵃ, last line (where three and a half pages are left out).

No. 851, ff. 458, ll. 21; clear Nasta'lîk; size, 11⅝ in. by 6⅞ in.

187

Iftitâḥ-i-Ẓafarnâma (افتتاح ظفرنامه).

Another copy of the rare introduction to the Ẓafarnâma (see No. 173 in this Cat.). Beginning as in No. 984, fol. 1ᵇ. Interlinear and marginal glosses on the first eight leaves.

No date; but an entry on fol. 85ᵃ, in another handwriting, bears the date A. H. 1012, 5th of Jumâdâ-althânî (A. D. 1603, November 10); another entry, dated A. H. 1139 (A. D. 1726, 1727), on fol. 1ᵃ.

No. 1985, ff. 85, ll. 25; Nasta'lîk; worm-eaten; size, 8⅝ in. by 4⅞ in.

188

The same.

Dated by Malik Muḥammad bin Hâjî . . . . Jumâdâ-althânî, A. H. 1024 (A. D. 1615, July). The similarity between this introduction to the Ẓafarnâma and the ninth maḳâlah of Khwândamîr's Khulâṣat-alakhbâr (see Nos. 76–78 in this Cat., and Rieu i. pp. 164 and 175) has probably caused the wrong inscription on fol. 1ᵃ, which states that this MS. contains the third volume of the Ḥabîb-alsiyar.

No. 3033, ff. 1–112, ll. 20; Nasta'lîk; size, 10 in. by 5⅝ in.

189

The same.

Dated the 10th of Jumâdâ-alawwal, A. H. 1182 (A. D. 1768, September 22).

No. 712, ff. 91, ll. 24; Nasta'lîk; size, 8⅝ in. by 5¼ in.

190

Fatḥnâma-i-Ṣâḥibḳirânî (فتح نامهٔ صاحبقرانی).

A more plain and simplified edition of 'Alî Yazdî's Ẓafarnâma, compiled, like the original, for Abû-alfath Ibrâhîm Sultân (see ff. 4ᵇ, l. 19, and 5ᵇ, l. 7), and differing from it only in so far as it omits the poetical pieces and the less important passages of the prose-narrative. Beginning of the (anonymous) abbreviator's preface, on fol. 1ᵇ: ربّ کما افضیت نعمة الشروع فتمّمها بتوفیق التیمیم حمد و سپاس بیقیاس که از فتح نامه الخ.

Comp. Bodleian Cat., No. 160, and Elliot, Bibliogr. Index, p. 4, No. CXXI. This abridgment is, of course, not identical with that of 'Abd-alsattâr Ḳâsim (made A. H. 1024 = A. D. 1615); see Bodleian Cat., No. 159, and Rieu i. p. 177; comp. also No. 180 in this Cat.

The Ẓafarnâma itself begins, on fol. 5ᵇ, in the same words as usual: حمداً کثیراً مبارکاً لمن توتی الملك الخ.

On fol. 1ᵃ both فتح نامه and ظفر نامه are given as title to this work.

Dated the 6th of Dhû-alḥijjah, A. H. 982 (A. D. 1575, March 19).

No. 1141, ff. 335, ll. 20; Naskhî; size, 9⅝ in. by 6⅞ in.

191

Another copy of the same.

A defective and rather confused copy of the same simplified edition of the Ẓafarnâma, beginning: حمد و سپاس بی قیاس که از فتح نامه الخ. The preface of the abbreviator goes down to fol. 8ᵇ, last line; ff. 9ᵃ–26ᵇ, which are included here in the introductory part, contain a portion of the Zafarnâma, beginning abruptly, on fol. 9ᵃ, l. 1: ارجمند مجید بمعذرت برگشادند که الحمد لله تعالی الخ.

The first heading of this portion, which ought to be inserted at the end of the volume, runs thus on fol. 10ᵇ: گفتار در لشکرکشیدن حضرت صاحبقرانی بجانب بغداد و فتح آنملك; the last, on fol. 25ᵃ: گفتار دربیان رسیدن امیر زاده سلطان حسین و سیّد خواجه شیخ علی بهادر.

On fol. 21ᵃ the capture of the fortress of Fîrûzkûh is narrated (comp. Petis de la Croix, iv. p. 153).

The Zafarnâma itself begins, in the usual way, on fol. 27ᵃ, and breaks off with the death of prince 'Umar

Shaikh, on fol. 318ª, and the end of the campaign against Mârdîn, on fol. 320ª. The last words of this chapter are written by quite a different and altogether modern hand the 19th of Dhû-alka'dah, A. H. 1211 (A. D. 1797, May 16).

No. 2940, ff. 321, ll. 17; clear and distinct Nasta'lîk; size, 11 in. by 8⅝ in.

192

Maṭla'-alsa'dain wa majma'-albaḥrain (مطلع السعدين و مجمع البحرين).

The *first* volume of 'Abd-alrazzâk bin Isḥâk al-Samarkandî's history of the Tîmûrides, from A. H. 704 to A. H. 875 (A. D. 1304–1470). The author was born at Harât, A. H. 816 (A. D. 1413), and died there A. H. 887 (A. D. 1482); see the full account of his life and work given by Quatremère in the Notices et Extraits, vol. xiv. pp. 1–514; comp. also Bodleian Cat., Nos. 163 and 164; Rieu i. p. 181 sq.; Elliot, History of India, iv. p. 89 sq.; W. Morley, pp. 96–98 (where a complete list of the various editions of fragments of this work is found); Cat. des MSS. et Xylogr., pp. 286–288; G. Flügel ii. p. 190; J. Aumer, pp. 87 and 88, etc. Extracts are edited by B. Dorn in Muhammadanische Quellen, iv, Auszüge, pp. ۱۰۴–۲۳۷. This *first* volume or *first half* of the work goes from A. H. 704 (the date of Abû Sa'îd Bahâdurkhân's birth) to A. H. 807 (the year of Tîmûr's death and Khalîl Sulṭân's accession); see the beginning of the last chapter here on fol. 440ᵇ. The death of Sulṭân Abû Sa'îd in A. H. 736 (A. D. 1335) is related here on fol. 38ᵇ, Tîmûr's birth on fol. 39ᵇ.

Beginning, without the usual preface: ... الحمد لله داستان سلطان سعيد علاء الدنيا والدين سلطان ابو سعيد الخ.

Dated the 10th of Jumâdâ-alawwal, A. H. 1000 or 1024 (الف, but above in figures ۱۰۲۴) = A. D. 1592, February 23, or 1615, June 7. Bibliotheca Leydeniana.

No. 2704, ff. 449, ll. 19; small, but clear Nasta'lîk; collated; size, 10½ in. by 5⅞ in.

193

Maṭla'-alsa'dain wa majma'-albaḥrain.

The *second* volume or latter half of the same work, containing the history of Tîmûr's successors from A. H. 807 to A. H. 875. Beginning: فاتحهٔ کلام حمد و ثنای ملك علامی باید که ثنای ستایش از ضمیر منیر خورشید جهانگیر الخ.

Dated the 4th of Dhû-alḥijjah, A. H. 992 (A. D. 1584, December 7). Fol. 268ᵇ and part of fol. 269ª left blank.

No. 1580, ff. 463, ll. 19; clear and distinct Nasta'lîk; size, 9 in. by 6¾ in.

194

Another copy of the same *second* volume.

Beginning as in the preceding copy. This copy, written A. H. 1010 (A. D. 1601, 1602), about four years before Akbar's death, was presented to the Library by Lieut.-Col. W. Kirkpatrick the 30th of May, 1804. A note from the 11th of November, 1868, on fol. 1ª, runs thus: 'The leaves of this book have been cut out and mounted on different paper, and whoever did it has misplaced the pages and leaves in numerous places, and some leaves are wanting likewise—a great pity, for the work is well and elegantly written. Its value as history is sufficiently well known. This is the second volume only.' By the same hand which has written this note, all the misplacings and lacunas are carefully marked on the margin. Evident lacunas are after ff. 39 and 313. The greater portion of fol. 208ᵇ is left blank.

No. 297, ff. 353, ll. 21; large and distinct Nasta'lîk; the first two pages richly illuminated; full-page pictures on ff. 20ª, 49ª, 56ª, 88ª, 118ª, 147ª, 177ᵇ, 226ª, 258ª, and 353ᵇ; size, 15 in. by 9¾ in.

195

The same.

Beginning as in the preceding copies. No date. It belonged formerly to Mr. Richard Johnson.

No. 1135, ff. 376, ll. 23; written by different hands, partly in Naskhî, partly in Nasta'lîk; size, 10½ in. by 6⅝ in.

196

Malfûẓât-i-Tîmûrî (ملفوظات تيموری).

Tîmûr's alleged autobiographical memoirs, in the Persian translation of Abû Ṭâlib alhusainî al'arîdî, beginning with a preface of the translator, on ff. 1ᵇ–2ᵇ; comp. Bodleian Cat., No. 150; Rieu i. p. 177 sq.; W. Morley, pp. 95 and 96; Elliot, History of India, iii. p. 389 sq.; and iv. p. 559 sq.; etc. This version was presented to the emperor Shâhjahân probably a short time before A. H. 1047 (A. D. 1637). The full title given here to these memoirs runs thus: واقعات السلطان بن السلطان والخاقان بن الخاقان پادشاه جم جاه خلائق پناه قطب السلاطين عالی جاه امير تيمور گورگان صاحب قران خلّد الله تعالی ملکه و سلطانه, after which the preface opens with these words: حمد بليغ سبحانی را که بمقتضای آیهٔ کریمه إنّا جعلناك خليفة فی الأرض الخ.

The memoirs begin, on fol. 4ᵇ, with the usual account of Tîmûr's omens of a great future: فرزندان سعادتبليغ و امرای دولتبليغ و وزرای کفايتبليغ معلوم نمايند که تکری تعالی مرا بسبب دوازده چيز که شعار خود ساختم بزرگی داد الخ, and go down here to A. H. 783 (A. D. 1381), the twelfth year of his reign, which year begins on fol. 226ᵇ. They conclude, on fol. 236ᵇ, with these words: 'چنانچه جميع راههای که گرفتن قلعه از آن طرفها ممکن بود مسدود ساخت'. The transcriber adds: 'معلوم باد که ازين مجلس تا مجلس وصيّت و وصايا که امير در دست انداز صحرای خطا نموده اند تا برليغ توزوك قريب بچهل هزار بيت (!) ديگر خواهد بود که از سواد به بياض رفته انشاء الله تعالیٰ اگر دل و دماغ ياری دهد باتمام خواهد رسيد والسلام'. On ff. 237ᵇ–320ª there

are added the تزوکات تیمور, or 'Institutes, designs, and enterprises' of Tîmûr (comp. Institutes, political and military, written originally in the Moghul language, etc., first translated into Persian by Abu Taulib Alhusseini, and thence into English by Major Davy. The original Persian transcribed, etc., by Joseph White, D.D., Oxford, 1783), but, as a comparison with that edition shows, in a rather different version. They are entitled in the colophon at the end: سوانح نصاب که آئینهٔ احوال ملوك پیشین و گلدستهٔ محافل هوشمندان خبرت گزین است (mirror of the lives and deeds of ancient kings, and a handful of roses from the assemblies of wise men), headed at the top of fol. 237^b: راسثیُ رستیُ تیمور ابو المنصور تیمور سوزومیز, and beginning with a few Turkish words: فرزندان ملك گیر کامگار و نبائر ذوی القدر ملك داره معلوم اولسون کیم یتمش الخ.

The transcriber was Muḥammad Ashraf. According to a note on fol. 1^a this copy was finished the 4th of Shawwâl, A. H. 1196 (A. D. 1782, September 12).

No. 1943, ff. 320, ll. 15; clear Nasta'lîḳ; size, 9½ in. by 5¼ in.

197

The same.

Another copy of the Malfûẓât, in a somewhat shorter redaction, as it seems. Preface, on fol. 1^b; beginning of the memoirs, on fol. 3^b; end of the memoirs, on fol. 214^b; beginning of the Institutes, designs, and enterprises, on fol. 215^a.

Dated Jumâdâ-althânî, A. H. 1077 (A. D. 1666, December), by Mullâ Muḥammad 'Alî Khûshânî.

No. 722, ff. 277, ll. 14; Nasta'lîḳ; worm-eaten; size, 7 in. by 3½ in.

198

The same.

The same Malfûẓât, in the shorter redaction, as in the preceding copy. Preface, on fol. 1^b; beginning of the memoirs, on fol. 3^a; beginning of the Institutes, designs, and enterprises, on fol. 224^a.

Dated the 15th of Jumâdâ-althânî, in the twenty-fourth year of ('Âlamgîr probably, = A. H. 1092, A. D. 1681, July 2). This copy was made at the request of Nawwâb Ḥaidar Kulîkhân.

No. 1714, ff. 299, ll. 11; large and distinct Nasta'lîḳ; illuminated frontispiece; size, 8¾ in. by 5⅛ in.

199

Another copy of the Tuzûkât-i-Tîmûr.

The Institutes, designs, and enterprises, in the shorter redaction, beginning: فرزندان ملك گیر کامگار و نبائر ذوی القدر جهاندارا معلوم باد که چون از درگاه تینکری تعالی امیدوارم الخ. It is styled in the colophon: توزك تیموری.

Dated the 7th of Ṣafar, A. H. 1229 (A. D. 1814, January 29). Bibliotheca Leydeniana.

No. 2435, ff. 50, ll. 15; Nasta'lîḳ; size, 10⅜ in. by 7⅛ in.

200

The same.

Many blanks left. No date.

No. 1538, ff. 1–64, ll. 9; large Nasta'lîḳ; size, 10½ in. by 7⅞ in.

201

The same.

A still shorter redaction of the Institutes, designs, and enterprises, styled in the colophon توزك تیموریّه, and dated the 15th of the month Aghan, in the year 1196 of the Bangâlî era. Beginning as usual.

No. 3058, ff. 20–46, ll. 13–15; Nasta'lîḳ; size, 8½ in. by 6½ in.

202

The same.

This copy, containing the fuller redaction, is defective both at the beginning and end. It opens thus: درین وقت پیر من بمن گفت که بو المنصور تیمور آمده الله تعالی را معلوم باد الخ, corresponding to fol. 248^b, l. 10, in No. 1943 (196 in this Cat.), and breaks off on fol. 55^b. As far as fol. 55^a, l. 6, it agrees upon the whole with the wording in No. 1943 (down to fol. 307^a, l. 10). The remainder of the copy contains the introductory portion of the Malfûẓât-i-Ṣâḥibḳirân (see the following copy), the preface of which begins here on fol. 56^a, l. 3 sq.

On fol. 1^a the following note: این چند جزء از کتاب تیمور نامه در شهر دار الخلافت شاهجهان‌آباد گرفت و در این کتاب داخل نموده, 'these few pieces from the Tîmûrnâma (!) he (the owner) found in the town of Shâhjahânâbâd, and inserted them in this volume.'

No date.

No. 1606, ff. 1–69, ll. 15; clear and distinct Nasta'lîḳ; size, 8½ in. by 4¾ in.

203

Malfûẓât-i-Ṣâḥibḳirân (ملفوظات صاحبقران).

The revised and enlarged edition of the same Malfûẓât or autobiographical memoirs of Tîmûr, made at the request of the emperor Shâhjahân, A. H. 1047, by Muḥammad Afḍal of Bukhârâ (see fol. 3^b, ll. 1, 9, and 10; the title occurs on fol. 2^a, last line but one); comp. Bodleian Cat., Nos. 151 and 152; Rieu i. p. 179; Elliot, History of India, iii. p. 392. It comprises the whole life of Tîmûr from his seventh year to his death.

Beginning: حمد افزون از شمار نثار بارگاه علی الاطلاقی سزد که سر رشتهٔ امور عالم و عالمیان را بعدالت و سیاست الخ.

Ff. 565, 566, and 567^a are left blank.

No date. English references occasionally on the margin. A portion of these memoirs, down to A. H. 777, has been translated by Major C. Stewart, Oriental Translation Fund, London, 1830.

No. 455, ff. 587, ll. 15; Nasta'lîḳ; size, 8¾ in. by 7⅝ in.

IV. History of India.

a. *History of the early Râjahs and the Emperors of Dihlî, and general history of India.*

204

Aḥwâl-i-Râjahâi-Hindûstân (احوال راجهای هندوستان).

A short tract, dealing with the early Râjahs of India down to Shihâb-aldîn Ghûrî, who, A. H. 588=A. D. 1192 (see fol. 414^a, ll. 1–3), defeated and killed رای پتهوری (otherwise called پرتهی), that is, Râjah Pithaurâ, or Prithwî, as he is called by Elphinstone, History of India, 5th ed., p. 364. This short account is stated in the colophon to have been taken from the روضة الطاهرين.

Beginning: مجملی از احوال راجهای هندوستان، راجهای هندوستان دو طبقه اند طبقهٔ اوّل سورج بنش پوشیده نماند که الخ.

Bibliotheca Leydeniana.

No. 2484, ff. 399–414, ll. 13; Nasta'lîḳ; size, 7¾ in. by 5¼ in.

205

Risâla-i-Râjâwalî (رسالهٔ راجاولی).

Another short account of the rulers of India, from the early Râjahs down to 'Âlamgîr II (پادشاه عالمگیر ثانی پسر معزّ الدین جهاندارشاه ابن بهادرشاه), who reigned from A. H. 1167 to A. H. 1173 (A. D. 1754–1759). It consists chiefly of lists and tables with a succinct text, originally drawn up by Râjâ Walî, whose real name, according to Rieu ii. p. 855, and iii. p. 916, was Banwâlîdâs, a munshî of prince Dârâ Shukûh, and continued by a later editor, but see the following copy.

Beginning:

بشنو زولی وفای دنیا ای شاه
مغرور مشو بدولت و حشمت و جاه

No date. Another copy in the Bodleian Library, Bodley 695 (Bodleian Cat., No. 170).

No. 1019, ff. 38, ll. 11; Nasta'lîḳ; size, 9⅞ in. by 5⅝ in.

206

Another copy of the Râjâwalî.

Beginning as in the preceding copy. This copy goes down as far as the beginning of Muḥammadshâh's reign, and ends on fol. 23^a middle. The remainder of this copy is filled with miscellaneous writings, chiefly epistles on mystic topics, other letters, for instance, to Fâḍil-khân (see fol. 47^a), and pieces of ornate prose (see, for instance, fol. 48^a, در مبارکباد طوی; fol. 55^b, رقعهٔ جواب و سؤال; fol. 57^b, انتخاب نسخهٔ عشقیّه, etc.), compiled or collected A. H. 1103=A. D. 1691, 1692 (see this date twice on ff. 28^a and 28^b) in 'Âlamgîr's reign. This collection begins: شرح غم دل درغم جانان سوخت الخ.

The author's name does not appear, as far as we can see; but as there is scarcely any separation between the راجاولی and this portion, we suppose that both are due to the same, viz. to Râjâ Walî. According to an English note, by C. Mackenzie (dated May 6, 1807), on the fly-leaf, the real name of Râjâ Walî would be (contrary to Rieu's statement, loc. cit.) Ranjît Singh, munshî to the celebrated Âṣafjâh, Ṣûbadâr of the Dakhan. Ranjît Singh had sometime a jâgîr in the country of Adone from Âṣafjâh, by whose order he collected this book from different authors and authorities.

This copy was transcribed in the second half of the eighteenth century from a MS. brought from Savanore.

No. 3105, ff. 61, written in diagonal lines; Nasta'lîḳ; size, 7¼ in. by 3½ in.

207

Tables, giving the names of all the Hindû Râjahs and Muhammadan rulers of Dihlî, with a short remark about the duration of their respective reigns, beginning with Râjah Judishtir (راجه جدشتر), who reigned 122 years and 8 months, and ending with Shâh 'Âlam (who ascended the throne in A. H. 1173=A. D. 1759).

Title: نام راجه‌های هنود و پادشاهان اسلام که از شروع اوان و زمان کلجك تا این زمان سریر آرای سلطنت دار الخلافت دهلی بودند و آنچه از روی کتب هندوی و تواریخ فارسی بنظر درآمده و بگوش رسیده همگی نوشته میشود که از راجه جدشتر تا راجه پرتهی یکصد و بیست نفر راجه بودند و از سلطان شهاب الدین غوری تا شاه عالم که اکنون در دهلی اند شصت و یك کسر پادشاه شدند.

No. 3058, ff. 1–5, 4 coll.; Nasta'lîḳ; size, 8⅛ in. by 6½ in.

208

Râja Sohâwalî (راج سوهاولی).

A history of the Hindû Râjahs and the Muhammadan rulers of India, together with statistical tables of the Ṣûbahs of Hindûstân, compiled from various Sanskrit (for instance, the Mahâbhârata) and Persian sources, by Munshî Hîrâm (or Hanîrâm), son of Dhanîrâm, son of Dhanrâja, the Registrar of the Pargana of Aunâm in the Sarkâr of Lakhnau in the Ṣûbah of Aḥmadnagar Oudh (منشی هیرام (هنیرام) ولد دهنی رام ابن دهنراج قانونگوی پرگنهٔ اونام سرکار لکهنو بمضاف صوبهٔ احمدنگر اوده), after A. H. 1207=A. D. 1192 (see fol. 7^a, ll. 8 and 9), for Colonel Robert Frith (فریط ?) (see fol. 2^a, l. 6, and fol. 6^b, l. 10), and entitled راج سوهاولی, in five ṭabakât (see fol. 8^a, l. 1 sq.), the first three of which deal with the Hindû Râjahs, the fourth with the Muḥammadan rulers down to Shâh 'Âlam (the last date mentioned in that chapter is A. H. 1194=A. D. 1780, the time of the occupation of Aḥmadâbâd in Gujarât by the English), and the fifth with the statistics of India. This copy, which seems to be the only one extant, is unfortunately without any headings, all being left blank except those of the *first* and *second* ṭabaḳah, viz.

(1) در بیان احوال بزرگان و آبادئ وطن مصنّف کتاب, on fol. 8ª, with interesting details about the author's ancestors and the history of his native town, and (2) در بیان احوال آفرینش راجها از ابتدای ستجك بغایت دواپر (from the Sati Yuga to the Dwâpara), on fol. 15ᵇ. The only other subdivision, marked, is on the ten *Avatârs*, on fol. 19ᵇ: احوال ظهوریافتن ده اوتار. The rise of Islâm is narrated about fol. 231 sq. The statistical tables of the Ṣûbahs of India, with descriptive text, begin on fol. 462ª.

Beginning: حمد وافرو سپاس متکاثر شهنشاهی را سزد که هفت طبق زمین را بمواليد ثلاثه الخ.

This copy belonged formerly to E. S. Montague.

No. 2938, ff. 492, ll. 14–15; written by various hands in different kinds of Nasta'lîk and Shikasta; size, 10 in. by 7⅝ in.

209

Tâj-almaâthir (تاج المآثر).

A tolerably old copy of the history of the empire of Dihlî from A. H. 587 to 614 (A. D. 1191–1217), by Hasan Nizâmî, or al-Hasan al-Nizâmî alnîshâpûrî (see the author's name on ff. 8ᵇ, l. 14, and 305ᵇ, l. 5). A fuller name of the author is given in the Raudat-alṣafâ, viz. Ṣadr-aldîn Muhammad bin Hasan al-Nizâmî; see H. Khalfa ii. p. 92, and Rieu i. p. 239 sq. The history comprises part of the reign of Mu'izz-aldîn (who was assassinated A. H. 602), the whole reign of Kutb-aldîn Aibak (A. H. 602 to 607), and the first seven years of that of Shams-aldîn Iltatmish.

Beginning of the very long and tedious preface, on fol. 1ᵇ: حمد و سپاس بی قیاس که قدم شهسوار عقل دو اسپه بسر حدّ عدّ و احصاء آن نرسد الخ.

Beginning of the history itself, on fol. 33ª, with the conquest of Ajmîr in A. H. 587. Last chapter, on fol. 248ª, account of the appointment of prince Nâṣir-aldîn Mahmûd as governor of Lâhûr in A. H. 614. The work apparently ends on fol. 260ª. Compare for further details Elliot, History of India, ii. p. 204 sq.; see also G. Flügel ii. p. 173; Cat. des MSS. et Xylogr. p. 296; W. Pertsch, p. 53, etc.

The remaining portion of this MS. contains:

1. On ff. 261ª–301ᵇ, repetitions of certain parts of the Tâj-almaâthir, viz. ff. 261ª–271ᵇ correspond to ff. 105ª, l. 5 ab infra, to 115ª, last line; and ff. 280ª, l. 6 ab infra–301ᵇ to ff. 125ᵇ, l. 11–146ᵇ, l. 11. The intervening piece, ff. 272ª–280ª, l. 6 ab infra, we have not been able to trace.
2. On ff. 302ª–304ᵇ, part of an epilogue to the Tâj-almaâthir, chiefly consisting of a فصل فی محاسن هذا الکتاب (see fol. 302ᵇ).
3. On ff. 305ª–307ᵇ, a panegyric of Hasan Nizâmî, written by the transcriber of the original copy of this work, Muhammad bin Muhammad, at the end of his MS.

No date.

No. 1486, ff. 307, ll. 23; very small Nasta'lîk; small illuminated frontispiece; ff. 209–216 and 289–298 turned upside down; size, 6⅝ in. by 3½ in.

210

Another copy of the same.

Beginning as in the preceding copy. A detailed index on the fly-leaves. Collated; many glosses on the margin. No date. Some pages a little damaged. Ff. 272 supplied by another hand.

No. 15, ff. 278, ll. 21; clear Nasta'lîk; size, 11⅝ in. by 7 in.

211

Ta'rîkh-i-Fîrûzshâhî (تاریخ فیروزشاهی).

The history of Fîrûzshâh and his predecessors, giving a full account of the kings of Dihlî from the accession of Ghiyâth-aldîn Balban, A. H. 664 (A. D. 1266), to the sixth year of Fîrûzshâh's reign, A. H. 758 (A. D. 1357), composed by Diyâ-aldîn Baranî; comp. Bodleian Cat., Nos. 172–174; Rieu iii. pp. 919 and 920; Elliot, History of India, iii. p. 93 sq.; Nassau Lees, Materials, pp. 441–446; Journal of the Asiatic Society of Bengal, vol. xxxviii. pp. 181–220; vol. xxxix. pp. 1–51; and vol. xl. pp. 185–247, etc. Edited in the Bibliotheca Indica, Calcutta, 1860–1862.

Beginning: حمد و ثنای مر خدایرا که اخبار و آثار انبیا و سلاطین را بوحی آسمانی الخ.

It consists of a very flowery introduction and eight books, every one comprising the reign of one monarch, viz. Sulṭân Ghiyâth-aldîn Balban, on fol. 16ᵇ; Sulṭân Mu'izz-aldîn Kaikubâd, on fol. 80ᵇ; Sulṭân Jalâl-aldîn Fîrûz Khiljî, on fol. 112ᵇ; Sulṭân 'Alâ-aldîn Khiljî, on fol. 158ᵇ; Sulṭân Kutb-aldîn, on fol. 246ᵇ; Sulṭân Ghiyâth-aldîn Tughlukshâh, on fol. 274ᵇ; Sulṭân Muhammad bin Tughluk, on fol. 289ᵇ; Sulṭân Abû-almuẓaffar Fîrûzshâh, on fol. 328ª. Every book, except the second, is preceded by a detailed index.

Dated the 12th of Ramadân, A. H. 1007 (A. D. 1599, April 8), by Maulânâ Ya'kûb, inhabitant of سودر.

No. 177, ff. 360, ll. 11–19; Shikasta; ff. 67–70, 328, 329, 331–339, two-thirds of ff. 340–356 and ff. 357–360 later supplied in Nasta'lîk by two different hands; size, 11¼ in. by 6 in.

212

Tawârîkh-i-Fîrûzshâhî (تواریخ فیروزشاهی).

History of Fîrûzshâh, king of Dihlî's reign, compiled by Shams-i-Sirâj 'Afîf (see fol. 11ᵇ, last line but one), from his accession to the throne, A. H. 752, to his death, A. H. 790 (A. D. 1351–1388), with a short account of his previous life. It is an amplification, continuation, and completion of the preceding تاریخ فیروزشاهی by Diyâ-aldîn Baranî. Shams-i-Sirâj resumed the interrupted and incomplete task, and gave a complete history of the whole reign of Fîrûzshâh; comp. Rieu i. p. 241 sq.; Elliot, History of India, iii. pp. 267–373; Nassau Lees, Materials, pp. 441–446.

It is divided into five kisms, each subdivided into eighteen مقدّمه. Kism I (containing Fîrûzshâh's life from his birth to his accession) begins on fol. 21ª, II on fol. 59ª, III on fol. 103ª, IV on fol. 141ᵇ, V on fol. 203ᵇ. The last kism is not complete, it breaks off in the fifteenth mukaddimah.

Copied in the twenty-fourth year of (? probably 'Âlam-

gîr's reign, A. H. 1092=A. D. 1681), by Shaikh Fâḍil. Index on ff. 18^a–21^a.

Beginning: قال الله تعالى و ما يعلم تأويله الّا الله والراسخون فى العلم الآية قال النبى صلّى الله عليه و سلّم قلوب الملوك ملهمون الخ.

After fol. 109 one leaf is missing, corresponding to the following copy, fol. 57^a, l. 14, to fol. 58^a, l. 5; in the middle of fol. 162^a two lines are wanting in l. 7 (corresponding to the following copy, fol. 97^b, ll. 14–16).

This copy was acquired A. D. 1786, at Lucknow, by Mr. Mulock, and presented by W. Kirkpatrick, May 30, 1804.

No. 1002, ff. 278, ll. 15; illuminated frontispiece; large and clear Nasta'lîḳ; many small damages throughout; size, $9\frac{3}{4}$ in. by $5\frac{3}{4}$ in.

213

Another copy of the same.

This copy is still more defective than the preceding one, but fortunately sufficient to supply the lacunas of No. 1002. There are missing after fol. 26 about forty-five pages (corresponding to the preceding copy, fol. 37^a, l. 3, to fol. 69^b, l. 8), from the middle of the eighth mukaddimah in ḳism I to the middle of the fifth in ḳism II. Another lacuna after fol. 97 (one leaf missing, corresponding to the preceding copy, fol. 162^a, l. 9, to fol. 163^b, l. 8), and a third large one on fol. 166^b in the third line (comprising the whole of the rest of the preceding copy, fol. 251^a, l. 13, down to the end). The real conclusion of the work, however, is found in this copy.

No date. Index on ff. 13^a–14^b. Ḳism I, on fol. 14^b (heading of II missing); III, on fol. 52^a; IV, on fol. 82^a, first line; V, on fol. 128^b.

No. 1002 A, ff. 167, ll. 17; clear and distinct Nasta'lîḳ; size, $10\frac{5}{8}$ in. by $5\frac{5}{8}$ in.

214

Wâḳi'ât-i-Bâbarî (واقعات بابرى).

A complete copy of the rare C̆aghatâi or Turkî original of the Bâbarnama, or autobiography of the emperor Bâbar, from his accession in Ramaḍân, A. H. 899 (A. D. 1494, June), to Muḥarram, A. H. 936 (A. D. 1529, September); see the edition of this work by N. Ilminski, Kasan, 1857, French translation by Pavet de Courteille, Paris, 1871.

Beginning: رمضان اى بتأريخ سيكيز يوز توقسان توقوز دا فرغانه ولايتنكده اون ايكى الخ.

Some marginal notes and corrections on the first pages by a European hand. Bibliotheca Leydeniana.

No date.

No. 2538, ff. 234, ll. 13; large Naskhî; size, $10\frac{5}{8}$ in. by $8\frac{1}{4}$ in.

215

Wâḳi'ât-i-Bâbarî.

The older Persian translation of the foregoing autobiographical memoirs of Bâbar, commenced A. H. 994 (A. D. 1586), at the request of Bihrûzkhân, by Mirzâ Pâyanda Ḥasan Ghaznawî, and continued by Muḥammad Kulî Moghul Ḥiṣârî; see the preface of the latter on fol. 74^b sq.; comp. Rieu ii. p. 799, and Bodleian Cat., No. 179.

Beginning: برضمائر ارباب بصائر مخفى و مستور نماند كه حضرت پادشاه فردوس مكان جنّت آشيان المغفور بعنايت الملك اله ظهير الدين محمّد بابر پادشاه انار الله برهانه بزبان معجز بيان چنين فرموده اند كه بتأريخ شهر رمضان هشتصد الخ.

The usual blanks are marked here distinctly after ff. 72^b, 177^b, in the middle of fol. 199^b, and on fol. 207^a. This copy ends with A. H. 935, so that the concluding portion of the history is missing (see the Brit. Mus. copy in Rieu, loc. cit.). No date. The title given to this work, on fol. 1^a, is توزك بابرى. Many English annotations and useful hints on the margin throughout, probably written by Col. W. Kirkpatrick, who presented this copy to the Library the 30th of May, 1804. A still older translation of Bâbar's memoirs is that of Shaikh Zain-aldîn Khwâfî (who died A. H. 940=A. D. 1533, 1534); see Rieu iii. p. 926.

No. 913, ff. 236, ll. 15; clear and distinct Nasta'lîḳ; size, $8\frac{5}{8}$ in. by $7\frac{1}{8}$ in.

216

Wâḳi'ât-i-Bâbarî.

The later Persian translation of the same autobiographical memoirs of Bâbar, made at the emperor Akbar's request, A. H. 998 (A. D. 1590), by Mirzâ Khân 'Abd-alraḥîm bin Bairâmkhân, who died under Jahângîr, A. H. 1036 (A. D. 1626, 1627); see Bodleian Cat., Nos. 180–183; Rieu i. p. 244 sq.; Elliot, History of India, iv. pp. 218–287, etc.; English translations by J. Leyden and W. Erskine, 'Memoirs of Zehir-ed-din Muhammed Baber,' London, 1826, 2nd edit. 1844; and by M. Caldecott, 'Life of Baber, abridged from the memoirs of Zehir-ed-din Muhammed Baber,' London, 1844.

The present version agrees upon the whole—save those gaps which are found in all copies of this work—with the C̆aghatâi original, and begins in the same abrupt manner as that: در ماه رمضان سنهٔ هشتصد ونود و نه در ولايت فرغانه در دوازده سالگى پادشاه شدم الخ. It goes down, like the original, to the 3rd of Muḥarram, A. H. 936, and breaks off with the words: فرستاده شد كه گواليار را بايشان سپرده . . . .

Not dated.

No. 2654, ff. 184, ll. 21; Nasta'lîḳ; size, $12\frac{1}{2}$ in. by $8\frac{1}{2}$ in.

217

Another copy of the same.

Beginning: در ماه مبارك رمضان سنهٔ هشتصد الخ.

Last words: كه گواليار را بايشان سپرده شده بود.

No date.

No. 30, ff. 263, ll. 19; Nasta'lîḳ; size, $9\frac{7}{8}$ in. by $5\frac{3}{4}$ in.

218

The same.

Beginning as in the preceding copy. End: بايشان سپرده بيايد. Many pages slightly injured. Additions and short remarks on the margin. Two entries at the

end from A. H. 1051 and 1054 (A. D. 1641 and 1644), the first of which runs thus: چهارم شهر صفر سنهٔ ۱۰۵۱ خوانده آمده شد.

No. 29, ff. 331, ll. 17; unequal Nasta'lîk, written, as it seems, by different hands; size, 10½ in. by 6¾ in.

219

Ta'rîkh-i-Shîrshâhî (تأريخ شيرشاهي).

The same slightly abridged redaction of 'Abbâs Khân bin Shaikh 'Alî Sarwânî's history of the life and reign of Sultân Shîrshâh Sûr of Dihlî (who assumed the title of king about A. H. 946, and died A. H. 952, A. D. 1539–1545) and his immediate successors, which is noticed in Rieu ii. p. 827[b], and iii. p. 921. The original title of 'Abbâs Sarwânî's work was تحفهٔ اکبرشاهي, composed at the emperor Akbar's request soon after A. H. 987 (A. D. 1579); see Bodleian Cat., Nos. 176–178; Rieu i. pp. 242 and 243; Elliot, History of India, iv. pp. 301–433, etc.

The present redaction is called, just as in two copies of the British Museum, the *third book* (طبقهٔ سيوم در ذکر احوال سلطنت قبيلهٔ سور از قوم لودیٔ افغان), so that there must have been two previous tabakas, and begins in a similar way: جنس حمد و اثنيّه خالق بريّه را سزد که سرسبزیٔ رياض ممالك در ميغ تيغ آبدار سلاطين الخ.

It is divided into the following three bâbs:

باب اوّل در ذکر احوال سلطنت شيرخان سور،

باب دوم در ذکر احوال سلطنت اسلامخان بن شيرخان سور،

باب سيوم در ذکر احوال ملوکی که از خويشان و متعلّقان شيرخانْ بودند و بعد از اسلامخان دعویٔ سلطنت نمودند و سکّه و خطبه بنام خود فرمودند،

This copy was finished the 20th of Safar, A. H. 1030 (A. D. 1621, January 14), by Mullâ Sâlih Badakhshî.

No. 218, ff. 121, ll. 15; clear and distinct Nasta'lîk; size, 9½ in. by 5½ in.

220

Ta'rîkh-i-Shîrshâhî.

A Hindûstânî translation of 'Abbâs Sarwânî's history of Shîrshâh's life and reign, which was completed the 5th of Jumâdâ-alawwal, A. H. 1220 = A. D. 1805, August 1 (see fol. 122[a], last two lines), and dedicated to the Governor-General of India, Marquis Wellesley (see fol. 2[a], last line, and fol. 2[b], first line). A lacuna after fol. 12.

Beginning of the translator's preface, on fol. 1[b]: شکر هی اُس شاهنشاه برترکا که وه واجب الوجود الخ.

Beginning of the history itself, on fol. 3[a]: حمد و ثنا اُس خالق خلق کی لئی لائق هی الخ.

This copy, a little worm-eaten, belonged formerly to Mr. Roebuck.

No. 2936, ff. 122, ll. 13; Naskhî; size, 10¼ in. by 7¼ in.

221

Tadhkirat-alwâki'ât (تذکرة الواقعات).

Private memoirs of the emperor Humâyûn (who reigned A. H. 937–963 = A. D. 1530–1556), compiled by the ewer-bearer Jauhar, who commenced this work A. H. 995 (A. D. 1587), and styled both تذکرة الواقعات, تاريخات همايون, and even جواهرشاهي (as, for instance, here on the top of fol. 1[a], and in the colophon). For further particulars, see Rieu i. p. 246, and Elliot, History of India, v. pp. 136–149. An English translation, severely criticised by W. Erskine, was published by Major C. Stewart for the Oriental Translation Fund, London, 1832.

The first leaf is a little damaged in the corners, so that the beginning cannot be given. Part of fol. 40[a], the whole of fol. 40[b], and fol. 41[a] are left blank.

Dated the last of Safar, in the forty-first year (no doubt of 'Âlamgîr's reign) = A. H. 1109 (A. D. 1697, September 16).

No. 220, ff. 55, ll. 25 (some of the first pages written in diagonal lines); Shikasta; size, 9 in. by 5 in.

222

Ta'rîkh-i-Humâyûnshâhî (تأريخ همايونشاهي).

The revised edition of Jauhar's memoirs, made in a flowery court-style by Ilâhdâd Faidî Sirhindî, the author of a Persian dictionary مدار الافاضل (compiled A. H. 1001 = A. D. 1592, 1593), and of a history of Akbar to A. H. 1010 (A. D. 1601, 1602), styled تواريخ اکبرنامه; see below, No. 289 in this Cat., and Rieu iii. p. 927, and i. p. 253. It begins: همايون گوهری که در سلك تحرير و عقد تقريرمنسلك و معتقد گردد، حمد و ثنای شاهنشاهي است که نوع انسانرا الخ, and is divided into five bâbs, viz.

1. Humâyûn's accession, and history of his reign to the year of Akbar's birth, A. H. 949 = A. D. 1542 (در جلوس فرمودن بر سرير سلطنت نصير الدين محمّد همايون پادشاه غازي الخ), on fol. 3[b].

2. Humâyûn's journey to Khurâsân (متوجّه شدن آن شاه جهانيان بقصد ملاقات شاه طهماسپ بولايت خراسان), on fol. 49[a].

3. Humâyûn's return from 'Irâk to Kandahâr (مراجعت نمودن آن شاه عالم از ولايت عراق بجانب ديار قندهار), on fol. 63[a].

4. Humâyûn's war-council and invasion of India, to his death (مجلس آراستن شاه عالميان به سپهداران کشورستان بجهت عزيمت ملك هندوستان الخ), on fol. 96[b].

5. Akbar's accession (جلوس فرمودن جلال الدين محمّد اکبر) and editor's epilogue.

Many remarks in English on the margin throughout. No date.

No. 788, ff. 114, ll. 15; Nasta'lîk; size, 8¾ in. by 7¼ in.

223

Ta'rîkh-i-Humâyûn (تأريخ همايون).

Another history of the emperor Humâyûn, and all the persons who were closely connected with him, and the affairs of his and his successor Akbar's reign, compiled by an old servant of the empire, and an eye-witness of most of its affairs, with the name of *Bâyazîd*, who was chosen for this task, at Akbar's request, by his wazîr Abû-alfaḍl bin Mubârak, beginning: چون بجم جاه جلال الدين محمّد اكبر پادشاه فرموده بودند كه از بندهاى درگاه هريك الخ.

Bâyazîd begins his story with A. H. 949 = A. D. 1542 (when Humâyûn was forced to leave India), and brings it down to A. H. 999 (A. D. 1591), the year of the beginning of this work's composition at Lâhûr. It is divided into four faṣls: 1. from A. H. 949 to A. H. 953, on fol. 1ᵇ; 2. from A. H. 953 to A. H. 959, on fol. 22ᵃ; 3. from A. H. 959 to A. H. 961, on fol. 50ᵃ; 4. from A. H. 961 to A. H. 999, with an account of Akbar's affairs as well as of all the high functionaries and servants of both emperors. He adds at the end that nine copies of this work were made, two of which went into Abû-alfaḍl's own library.

It was finished, so far as we can guess from the ta'rîkh at the end, A. H. 1000 (A. D. 1591, 1592). The right order of ff. 80–105 is: 80, 97–104, 89–96, 81–88, 105.

No. 216, ff. 160, ll. 17; Nasta'lîk; size, 9⅝ in. by 6¼ in.

224

Historical extracts dealing with Humâyûn's flight to Persia and the recapture of Kandahâr.

1. Firmân of Shâh Ṭahmâsp ibn Shâh Isma'îl Ṣafawî to the governor of Harât, Muḥammadkhân ibn Sharaf-aldîn Tuklû, fixing the ceremonies and observances for the reception of the Indian emperor Humâyûn, who had fled to Persia and asked for an interview with the Persian Shâh (A. D. 1544), on fol. 1ᵇ.

2. Account of Humâyûn's reception in Khurâsân, and his interviews with Ṭahmâsp, on fol. 6ᵇ.

3. Names of all the royal Amîrs and the other distinguished attendants who accompanied prince Muḥammad Murâd, third son of Ṭahmâsp, in his march against and his capture of Kandahâr (A. D. 1545), on fol. 11ᵃ.

Comp. for the historical facts referred to in these extracts, Elphinstone, History of India, 5th edit., pp. 463–466.

This copy (dated the first of Dhû-alka'dah, A. H. 1194 = A. D. 1780, October 29) was made for Mr. Richard Johnson by Muhammad Bakhsh, with the takhalluṣ Âshûb.

No. 1846, ff. 16, ll. 15; Shikasta; size, 8¼ in. by 4⅝ in.

225

Ṭabaḳât-i-Akbarî (طبقات اكبرى).

A complete copy of the general history of India from the time of Sabuktagîn of Ghazna, A. H. 367 (A. D. 977), to the end of the thirty-eighth year of Akbar's reign, A. H. 1002 (A. D. 1593), composed by Nizâm-aldîn Aḥmad bin Muḥammad Muḳîm of Harât, who died A. H. 1003 (A. D. 1594), and entitled both طبقات اكبرى or طبقات اكبرشاهى and تأريخ نظامى; comp. Bodleian Cat., Nos. 184–191; Rieu i. p. 220 sq.; W. Morley, pp. 58–61; Elliot, Bibliogr. Index, p. 178 sq.; History of India, v. pp. 177–476; J. Aumer, p. 83, etc.

Beginning: سپاس رفعت اساس پادشاه حقيقى راست (in other copies را سزد) كه حلّ و عقد نظام عالم الخ.

It is divided into a muḳaddimah, nine ṭabaḳât, and a khâtimah, viz.

Muḳaddimah, on fol. 3ᵃ: History of the Ghaznawides (در ذكر غزنويان).

Ṭabaḳah I, on fol. 16ᵃ: Sulṭâns of Dihlî (طبقهٔ سلاطين دهلى) from Mu'izz-aldîn Ghûrî to A. H. 1002.

Ṭabaḳah II, on fol. 365ᵇ: Kings of the Dakhan (طبقهٔ دكنيّه) to A. H. 1002.

Ṭabaḳah III, on fol. 398ᵃ: Kings of Gujarât (طبقهٔ سلاطين گجرات) to A. H. 980 (A. D. 1572).

Ṭabaḳah IV, on fol. 466ᵇ: Kings of Mâlwah (طبقهٔ مالوه) to A. H. 977 (A. D. 1569).

Ṭabaḳah V, on fol. 523ᵇ: Kings of Bangâlah (طبقهٔ بنگاله) to A. H. 984 (A. D. 1576).

Ṭabaḳah VI, on fol. 527ᵇ: Sharḳî kings of Jaunpûr, etc. (طبقهٔ سلاطين شرقيّه كه در جونپور و آنحدود فرمان روائى كرده اند), to A. H. 881 (A. D. 1476).

Ṭabaḳah VII, on fol. 533ᵃ: Rulers of Kashmîr (طبقهٔ حكّام كشمير) to A. H. 995 (A. D. 1587).

Ṭabaḳah VIII, on fol. 565ᵇ: Rulers of Sind (طبقهٔ حكّام سند) to A. H. 1001 (A. D. 1592).

Ṭabaḳah IX, on fol. 571ᵃ: Rulers of Multân (طبقهٔ حكّام ملتان) to A. H. 932 (A. D. 1526).

Khâtimah, on fol. 579ᵇ: Short geographical sketch of the Indian empire (دربيان حدود و ممالك هندوستان).

Dated the 11th of Rabî'-alawwal, A. H. 1031 (A. D. 1622, January 24), by حولى بيك كابلى. Many of the first and last leaves are worm-eaten; slight injuries here and there. A detailed index on the fly-leaves. The right order of ff. 38–41 is: 38, 40, 39, 41.

No. 3320, olim 15. J. 6, ff. 579, ll. 21; large, but unequal Nasta'lîk; size, 10¼ in. by 6 in.

226

Another complete copy of the Ṭabaḳât-i-Akbarî.

Beginning as usual. The arrangement of the Ṭabaḳât the same as in the preceding copy.

Muḳaddimah, on fol. 3ᵃ.

Ṭabaḳah I, on fol. 15ᵇ, first line; II, on fol. 320ᵃ, first line; III, on fol. 352ᵇ; IV, on fol. 422ᵇ; V, on fol. 476ᵃ; VI, on fol. 480ᵇ; VII, on fol. 485ᵇ; VIII, on fol. 516ᵃ; IX, on fol. 521ᵃ.

Khâtimah (not marked), on fol. 530ª.

Copied in Dhû-alhijjah, A. H. 1069 (A. D. 1659, August–September). The right order of ff. 215–225 is: 215, 224, 216–223, 225.

No. 2943, ff. 530, ll. 19; clear Nastaʿlîḳ; illuminated frontispiece; size, 10¾ in. by 6½ in.

227

The same.

The arrangement of the Ṭabaḳât in this copy, which is complete in two volumes, differs in so far from that of the two preceding copies, that the history of the kings of Mâlwah forms here the sixth ṭabaḳah instead of the fourth, and consequently the kings of Bangâlah and Jaunpûr represent the fourth and fifth ṭabaḳât respectively. The usual ninth ṭabaḳah is styled here خاتمه, and the real خاتمه is not marked.

Muḳaddimah, on fol. 3ª, in No. 997.

Ṭabaḳah I, on fol. 14ª, in No. 997; II, on fol. 1ᵇ, in No. 998; III, on fol. 27ᵇ, in No. 998; IV (kings of Bangâlah), on fol. 81ª, in No. 998; V (Sharḳî kings of Jaunpûr), on fol. 83ᵇ, last line, in No. 998; VI (kings of Mâlwah), on fol. 87ᵇ, in No. 998; VII, on fol. 126ᵇ, last line, in No. 998; VIII, on fol. 150ᵇ, last line, in No. 998.

Khâtimah (rulers of Multân), on fol. 154ᵇ, in No. 998.

Copied in Muḥammadshâh's reign (A. H. 1131–1161). Occasional English notes, both in ink and pencil, on the margin, probably by Lieut.-Col. W. Kirkpatrick, who presented this copy to the Library, 1804.

No. 997, ff. 280; No. 998, ff. 162, ll. 19; good and clear Nastaʿlîḳ; size, 10⅞ in. by 6⅝ in.

228

The same.

Another copy with the same arrangement of the Ṭabaḳât as in the preceding one, viz.

Muḳaddimah, on fol. 2ª.

Ṭabaḳah I, on fol. 8ª; II, on fol. 151ª; III, on fol. 164ª; IV (Bangâlah), on fol. 192ª; V (Jaunpûr), on fol. 194ª; VI (Mâlwah), on fol. 196ª; VII, on fol. 218ᵇ; VIII, on fol. 230ᵇ; IX, on fol. 233ª.

Khâtimah begins on the last page; some lines are wanting at the end.

Collated. Many marginal additions by a later hand. No date.

No. 731, ff. 236, ll. 25; careless Nastaʿlîḳ; some leaves injured; size, 15⅞ in. by 9¼ in.

229

The same.

This copy of the Ṭabaḳât-i-Akbarî is incomplete at the end, the ninth ṭabaḳah and the khâtimah being wanting, in spite of the usual words at the end: تمّت تمام شد.

Muḳaddimah, on fol. 2ᵇ.

Ṭabaḳah I, on fol. 12ᵇ; II, on fol. 260ª; III, on fol. 283ᵇ, last line; IV, on fol. 335ª; V, on fol. 338ª; VI, on fol. 342ª; VII, on fol. 383ª; VIII, on fol. 406ª.

No date; but a note in a different handwriting, on the last page, states that this copy was collated at Lâhûr in Shaʿbân, A. H. 1079 (A. D. 1669, January). It belonged formerly to Mr. Richard Johnson.

Ff. 83 and 88 are turned upside down, but fol. 88 must be put in the place of fol. 83, and vice versa.

No. 967, ff. 409, ll. 25; Nastaʿlîḳ; illuminated frontispiece; size, 14 in. by 6⅝ in.

230

A part of the same work.

This copy contains only the *muḳaddimah*, on fol. 3ᵇ, and the *first ṭabaḳah* (the history of the kings of Dihlî down to A. H. 1002), on fol. 19ª.

Dated the 9th of Jumâdâ-alawwal, A. H. 1066 (A. D. 1656, March 5), by ʿAbdallâh ibn ʿAzîz Muḥammad. Fol. 37ᵇ is left blank; fol. 253 is turned upside down.

No. 3289, olim 15. J. 5, ff. 415, ll. 21; unequally written in careless Nastaʿlîḳ and Shikasta; size, 12¼ in. by 6⅞ in.

231

An incomplete copy of the same part.

Muḳaddimah, on fol. 3ª, last line; *first ṭabaḳah*, on fol. 20ᵇ. It goes down only to the sixteenth year of Akbar's reign; all the rest is wanting.

Dated the 15th of Muḥarram in the thirty-fifth year of ʿÂlamgîr's reign = A. H. 1103 (A. D. 1691, October 8).

No. 3419, olim 16. J. 16, ff. 282, ll. 16; Nastaʿlîḳ; size, 11 in. by 6⅝ in.

232

A still smaller portion of the same.

This copy bears, on fol. 1ª, the titles of تواريخ نامهٔ ذكر احوال شيرخان كه بشيرشاه مشهور and of شيرشاه است, whilst on the fly-leaf it is styled simply: تأريخ شيرشاهى; but—as a note in pencil on the same fly-leaf informs us—it is only a fragment of the Ṭabaḳât-i-Akbarî, containing that portion of the first ṭabaḳah which relates the history of Shîrkhân Sûr, commonly called Shîrshâh, who assumed the title of king about A. H. 946, and died A. H. 952 (A. D. 1539–1545); see above, Nos. 219 and 220. The history of Dihlî is brought down moreover in this fragment to A. H. 963 = A. D. 1556, the year of Humâyûn's death and Akbar's accession (see fol. 104ᵇ).

Beginning: ذكر احوال شيرخان كه در السنه وافواه بشيرشاه مذكور است الخ.

Dated the 21st of Rabîʿ-alâkhar, A. H. 1046 (A. D. 1636, September 22). Entries of readers from A. H. 1051 and 1074 (A. D. 1641, 1642 and 1663, 1664).

No. 1585, ff. 105, ll. 19; Nastaʿlîḳ; worm-eaten throughout; size, 9 in. by 5¼ in.

233

Muntakhab-altawârîkh (منتخب التواريخ).

A complete copy of ʿAbd-alḳâdir bin Mulûkshâh Badâʾûnî's general history of India, from the time of the Ghaznawides down to the fortieth year of Akbar's

reign, completed A. H. 1004, the 23rd of Jumâdâ-althânî (A. D. 1596, February 23); see Bodleian Cat., Nos. 192–194; Rieu i. pp. 222 and 223; Nassau Lees, Materials, p. 455; Elliot, History of India, v. p. 477 sq., etc. Edited in the Bibl. Indica by Maulawî Aḥmad 'Alî, 3 vols., Calcutta, 1868–1869.

The *first* part, from Nâṣir-aldîn Sabuktagîn to Humâyûn's death, begins on fol. 9[b]: ای یافته نامها زنام تو رواج - شاهان بدرت چو ما بدیشان محتاج الخ.

The *second* part (comprising the first forty years of Akbar's reign, and a tadhkirah of all the contemporary Amîrs, Mullâs, Ḳâḍîs, Shaikhs, and poets) begins here on fol. 208[b]. The biographies of Shaikhs, Ḳâḍîs, etc., on fol. 388[a] sq.; those of the poets, in alphabetical order, on fol. 454[b] sq. Comp. A. Sprenger, Cat. Oudh, pp. 55–65. An alphabetical index of all the biographies contained in this work, is added on ff. 1[b]–7[a]. Fol. 8 is blank.

No date. The copy was presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 1139, ff. 540, ll. 17; Nasta'lîḳ; size, 10½ in. by 6¼ in.

234

The first part of the Muntakhab-altawârîkh.

This copy contains only the *first part* of Badâ'ûnî's work, from Sabuktagîn to Akbar's accession. Beginning as in the preceding copy, on fol. 19[b]. The first sixteen leaves are filled with a detailed index, dated the 14th of Ṣafar, A. H. 1159 (A. D. 1746, March 8); the copy itself was finished the 11th of Muḥarram in the same year (A. D. 1746, February 3), by Miyân Maḥbûb-i-'âlam at Shâhjahânâbâd. Collated.

No. 3140, ff. 160, ll. 21; clear Nasta'lîḳ; splendid binding in green and gold; size, 11¼ in. by 6¼ in.

235

Akbarnâma (اکبر نامه).

The famous history of the emperor Akbar, by Abû-alfaḍl bin Mubârak, who was assassinated A. H. 1011 (A. D. 1602). It was completed in Sha'bân, A. H. 1004 (A. D. 1596, April), and continued till A. H. 1010 (A. D. 1601, 1602); comp. Bodleian Cat., Nos. 200–212; Rieu i. p. 247 sq.; W. Morley, p. 108 sq.; J. Aumer, pp. 89–91; Sacy, Notices et Extraits, x. p. 199 sq.; Cat. Codd. Or. Lugd. Batav. iii. p. 9; A. F. Mehren, p. 20, etc. Large extracts are given in Elliot, History of India, vi. pp. 1–102. The text was lithographed at Lucknow, A. H. 1284.

Contents:

A preface, containing a short index of the *first book* of the Akbarnâma, down to the end of the seventeenth year of the emperor's reign, on fol. 1[b]. Beginning: ذکر بعضی بشارات غیبی و اشارات قدسی که پیش از سعادت ولادت الخ.

First part of the first book, on fol. 5[b], containing the preface and the history of Akbar's ancestors to the death of Humâyûn, A. H. 963 (A. D. 1556). Beginning: الله اکبر این چه دریافتی است ژرف و شناختی الخ.

Second part of the first book, on fol. 201[a], the history of Akbar's reign from his accession to the end of the seventeenth year of his reign. Beginning: سلسله انتظام کارگاه آفرینش که مظاهر حقیقت الخ.

Khâtimah of the first book, on fol. 392[a], beginning: المنّة لله الخ.

Second book, on fol. 401[b], the history of Akbar's reign from the eighteenth to the end of the forty-sixth and the beginning of the forty-seventh year of his reign. Beginning: سخن تازه سازم بنام خدای الخ.

Muḥammad Ṣâliḥ's continuation of the history to the fiftieth year of Akbar's reign is wanting here, and in all the following copies except two (Nos. 260 and 261 further below). A very curious feature of this MS. is, that between the end of the thirtieth and the beginning of the thirty-first year (fol. 632[b], first line, to fol. 640[b], l. 13) the whole *khâtimah of the first book*, together with the beginning of the *second book*, is repeated, so that these leaves are identical with fol. 392[a], last line but one, to fol. 402[b], l. 12.

The *first book* is dated the 27th of Rabî'-alawwal, A. H. 1065 (A. D. 1655, February 4), by Shâh Muḥammad bin Fatḥ Muḥammad of Lâhûr; the *second* the 24th of Jumâdâ-alâkhar, A. H. 1106 (A. D. 1695, February 9), by Muḥammad Ḳuraish Ḳuraishî.

Various readings on the margin.

No. 4, ff. 765, ll. 21–23; Nasta'lîḳ, written by two different hands; illuminated frontispieces on ff. 1[b], 5[b], and 401[b]; size, 13⅝ in. by 6¾ in.

236

Another copy of the same.

Contents:

First part of the first book, on fol. 1[b], beginning: سبحان الله این چه دریافتی است الخ.

Second part of the first book, on fol. 118[b], beginning as in the preceding copy.

Khâtimah, on fol. 212[b].

Some of the last leaves of this part, from fol. 211 to fol. 220, are misplaced, their right order is: 211, 219, 218, 214–217, 213, 212, 220.

Second book, on fol. 226[b], beginning as in the preceding copy, and going down to the beginning of the forty-seventh year of Akbar's reign. It is concluded by a *khâtimah*, which begins (on fol. 497[a]): بنام‌ایزد ای فکرت تیز رو الخ.

Various readings and annotations on the margin, especially of the first part of the first book.

No. 564, ff. 500, ll. 25; Nasta'lîḳ; illuminated frontispieces on ff. 1[b], 118[b], and 226[b]; size, 13½ in. by 8¾ in.

237

A slightly defective copy of the same, in two volumes.

Contents:

First volume (No. 1):

First part of the first book, on fol. 1[b], beginning: الله اکبر این چه دریافتیست الخ.

Second part of the first book, on fol. 235[b]. This part is rather incomplete at the end. It breaks off on fol. 531[a] in the *khâtimah* (which begins on fol. 527[a]) with the words: مرا زندگی, corresponding to fol. 222[b], l. 7, in the preceding copy.

Second volume (No. 2):

Second book, on fol. 1[b], concluding like the preceding copies with the beginning of the forty-seventh year of Akbar's reign (*khâtimah*, on fol. 555[a]). Some small blanks on the last leaves.

The handwriting in both volumes seems to be the same (except ff. 527–531 in No. 1, which are later supplied); but the *first part* of the *first book* is dated A. H. 1111 (A. D. 1699, 1700), and the *second book* A. H. 1132 (A. D. 1719, 1720)!

Nos. 1, 2, first vol., ff. 531; second vol., ff. 561, ll. 19; large and clear Nasta'lîk; size, 14⅝ in. by 7½ in.

238

A very incomplete copy of the same.

This copy contains:

The *first part of the first book*, on fol. 1[b], beginning: الله اکبر این الخ.

The *second part of the first book*, on fol. 250[b]. It concludes, on fol. 520[a], last line, with the end of the seventeenth year of Akbar's reign, but the horoscope and the *khâtimah* of the *first book*, as well as the introduction of the *second book*, are entirely missing in this copy.

The *second book* (without any heading) begins, on fol. 520[b], l. 3, immediately with the words: و از سوانحی که درین هنگام الخ, corresponding to No. 564 (236 in this Cat.), fol. 227[b], l. 5, and goes down to the nineteenth year of Akbar's reign. It breaks off, on fol. 589[b], last line, with these words: بآن بادیه ادبار گشت, corresponding to No. 564, fol. 263[b], l. 6. All the rest is wanting.

Small blanks on ff. 17[b], 20[a], 23[a], 277[a], 277[b], and 284[b] (entirely blank). Occasionally various readings on the margin. Presented by J. Wombmell, Esq., April 10, 1804.

No. 849, ff. 589, ll. 19; careless Nasta'lîk; ff. 250[b]–330[b] written by another hand in Shikasta; illuminated frontispieces on ff. 1[b] and 250[b]; size, 12 in. by 7½ in.

239

Another copy of the *first book* of the same.

First part, on fol. 1[b], beginning: الله اکبر الخ.

Second part, on fol. 206[b], beginning: سلسلهٔ انتظام الخ.

The *first part* is dated the 3rd of Rajab, A. H. 1073 (A. D. 1663, February 11), by ادنمل بن پراکداس بن ساميداس عرف سونی کهتری, at Lâhûr; the *second*, the 13th of Rabî'-alawwal, A. H. 1074 (A. D. 1663, October 15), by the same.

The *khâtimah* begins here, on fol. 418[b], last line: المنّة لله الخ.

College of Fort William, 1825.

No. 2238, ff. 427, ll. 19; Nasta'lîk; the old and original part of this MS. is greatly damaged, but most of the injured places have been carefully mended by a later hand; quite new are ff. 64–85, 142–146, and one half in each page of ff. 172–195, supplied in Shikasta by the same who filled in the missing portions in the rest of the MS.; several blanks on ff. 390[b], 394[a], and 404[a]; size, 10¾ in. by 6⅜ in.

240

The same *first book*.

First part, on fol. 1[b], beginning: الله اکبر این چه دریافتیست الخ.

Second part, on fol. 170[b], beginning: سلسلهٔ انتظام الخ.

It is complete: the *khâtimah* begins, on fol. 371[b], l. 4: المنّة لله الخ.

Many tables in the last part of this copy are missing; the place for them is left blank; see ff. 344[a], 347[b], and 357[a].

Dated the 29th of Muharram, A. H. 1101 (A. D. 1689, November 12).

No. 3287, olim 15. J. 2, ff. 380, ll. 23; Nasta'lîk; size, 11⅝ in. by 6¾ in.

241

The same.

First part, on fol. 1[b], beginning: الله اکبر الخ. Dated the 21st of Muharram, A. H. 1111 (forty-third year of 'Âlamgîr's reign) = A. D. 1699, July 19.

Second part, on fol. 159[b], beginning: سلسلهٔ انتظام الخ.

Khâtimah (here styled انجام این اقبال نامه), on fol. 342[a]. Dated the 24th of Muharram in the same year (only three days after the completion of the first).

No. 2667, ff. 350, ll. 20–27; very unequally written, partly in Nasta'lîk, partly in Shikasta, partly even in Naskhî, see ff. 199 and 200; size, 11⅝ in. by 7 in.

242

The same.

Index, on ff. 1[b]–5[a] (فهرست جلد اوّل اکبر نامه).

First part, on fol. 6[b].

Second part, on fol. 144[b].

Khâtimah, on fol. 307[a].

No date. A considerable number of the first and last leaves of the text severely damaged by worms.

No. 2404, ff. 314, ll. 25; Nasta'lîk by various hands, all equally clear and distinct; collated throughout; size, 14 in. by 8⅝ in.

243

The same.

First part, on fol. 1[b].

Second part (not separated from the first), on fol. 187[b], beginning in the sixth line.

The *khâtimah* begins on fol. 367[b], l. 3.

The last three lines of this book are missing; it

breaks off with: و اوفتد شاهنشاه او پسند خدمت که, agreeing with No. 564 (236 in this Cat.), fol. 225ᵇ, last line but three. Various readings and short additions on the margin. Many leaves injured at the bottom.

No. 134, ff. 375, ll. 17; clear Nasta'lîk; size, 13⅝ in. by 10½ in.

244

A slightly defective copy of the same.

First part, on fol. 1ᵇ; *second*, on fol. 136ᵇ. At the end a leaf or two missing; the seventeenth year of Akbar's reign begins here on fol. 271ᵇ. The *first part* is dated the 12th of Ṣafar, A. H. 1098 (A. D. 1686, December 28).

No. 3295, olim 17. J. 6, ff. 273, ll. 23; Nasta'lîk; illuminated frontispiece at the beginning of each part; size, 13 in. by 8⅝ in.

245

Another copy of the *first part* of the *first book*.

Beginning as usual. Dated the 5th of Dhû-alḳa'dah, A. H. 1094 (A. D. 1683, October 26). All the horoscopes are left blank.

No. 3297, olim 17. J. 8, ff. 236, ll. 23–25; Nasta'lîk; illuminated frontispiece; size, 13½ in. by 7⅝ in.

246

The same *first part* of the *first book*.

Beginning as usual. The horoscopes on ff. 25ᵇ, 29ᵇ, 33ᵇ, and 41ᵃ are omitted.

No date. Modern copy, presented by J. Wombmell, Esq., April 10, 1804.

No. 232, ff. 446, ll. 15; written by two different hands in Nasta'lîk, the first on ff. 1–104, the second on ff. 105–446; size, 8½ in. by 5¼ in.

247

The same.

No date. Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804. Annotations and various readings, both interlinear and marginal, besides many English notes, written probably by Kirkpatrick himself.

No. 3330, olim 14. J. 2, ff. 289, ll. 17; Nasta'lîk, written by at least three different hands; size, 10½ in. by 6 in.

248

The same.

Dated by Sayyid Bahâdur 'Alî the 22nd of Rajab, A. H. 1223 (A. D. 1808, September 13). Collated.

No. 2853, ff. 1–174, ll. 21; clear Nasta'lîk; large illuminated frontispiece; size, 12¾ in. by 8¼ in.

249

The same.

Good copy, but without any headings throughout. No date. The right order of ff. 256–259 is: 256, 258, 257, 259. Partly collated.

No. 3308, olim 14. J. 3, ff. 260, ll. 19; clear and distinct Nasta'lîk; size, 10¾ in. by 6½ in.

250

A defective copy of the same *first part*.

The original handwriting breaks off, on fol. 174ᵇ, with the words: .... محمّد خان جلایر و جمعی دیگر از, corresponding to No. 3330 (247 in this Cat.), fol. 228ᵇ, l. 6. On the following and last page, fol. 175ᵃ, there are added by another hand a few lines about Humâyûn's death. All the horoscopes in the beginning are left blank.

No. 3329, olim 14. J. 1, ff. 175, ll. 19; Shikasta; the last page added in Nasta'lîk; size, 10¾ in. by 5⅞ in.

251

Another copy of the *first part*, and a small portion of the *second part*.

The *second part* begins here on fol. 425ᵃ. Some pages are injured and worm-eaten. Several lacunas, for instance, after ff. 16, 102, and 438. No date.

No. 3335, olim 17. J. 10, ff. 447, ll. 16; very unequally written, for the greater part in Shikasta; size, 10¾ in. by 6 in.

252

Another copy of the *second part* of the *first book*.

Beginning: سلسلهٔ انتظام الخ.

This copy was finished the 29th of Muharram, A. H. 1098, that is, the thirtieth year of 'Âlamgîr's reign (=A. D. 1686, December 15).

The *khâtimah* begins on fol. 281ᵇ, l. 9.

No. 168, ff. 294, ll. 19; Nasta'lîk; size, 10½ in. by 5½ in.

253

The same *second part*.

No date. The *khâtimah* begins on fol. 125ᵃ, l. 12. Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 8, ff. 1–129, ll. 31–32; Nasta'lîk; slightly injured at many places; size, 13⅞ in. by 7½ in.

254

The same.

Beginning: جلوس مقدّس حضرت شاهنشاهی بر اورنگ فرماندهی و جهانبانی سلسلهٔ انتظام الخ.

It ends with the beginning of the seventeenth year. The horoscope and the khâtimah are entirely wanting. No date.

No. 169, ff. 168, ll. 19; Nasta'lîk; some slight injuries; size, 10¾ in. by 6¾ in.

255

Another copy of the *second part* of the *first book*, and the whole *second book*.

The second book is not separated from the first, and the usual beginning of the latter, سخن تازه سازم الخ, is quite missing in this copy; the *seventeenth* year of Akbar's reign begins here on fol. 167ᵃ, the *eighteenth*

on fol. 170^a, and it seems as if by mistake of the transcriber a good portion of text between both is omitted. It goes down to the beginning of the forty-seventh year, and is concluded by the same *khâtimah*, as, for instance, in No. 564 (236 in this Cat.), beginning, on fol. 494^b, l. 18: بنامیزد ای فکرت الخ.

The date is incomplete (the 11th of the second Jumâdâ, in the thirty-third year of, probably, 'Âlamgîr's reign = A. H. 1101, A. D. 1690, March 22).

No. 3298, olim 17. J. 9, ff. 498, ll. 25; large and distinct Nasta'lîk; ff. 58, 59, and 64 supplied by other hands; large illuminated frontispiece; size, 13⅝ in. by 8¾ in.

256

Another copy of the *second book* of the same.

The *second book* of the Akbarnâma, without Muhammad Ṣâliḥ's continuation. The forty-seventh year of the emperor's reign is noted on fol. 339^b, lin. penult. The khâtimah begins, on fol. 340^a, l. 3: بنامیزد ای فکرت الخ.

Beginning of this second book, on fol. 1^b: سخن تازه سازم بنام خدای الخ.

Dated the 24th of Ramaḍân, A. H. 1048 (A. D. 1639, January 29). The proper order of the leaves is: ff. 1–144, 153–160, 145–152, 161–343.

No. 2403, ff. 343, ll. 21; distinct Nasta'lîk; collated throughout; illuminated frontispiece; worm-eaten in some places; size, 13¾ in. by 9⅝ in.

257

The same *second book*.

It begins, on fol. 8^b: سخن تازه سازم الخ. Ff. 1^a–3^b are filled with letters of Mullâ Ṭughrâ and others; ff. 4^b–7^a contain a فهرست or complete index of this *second book*. It concludes with the forty-seventh year of Akbar's reign on fol. 443^b, and the last five pages, on ff. 444^a–446^a, contain a prose-essay, intermixed with verse, entitled: تعریف آئینه, and beginning: دل صاحبدلان آئینهٔ معنی نما باشد الخ.

This copy is dated the 29th of Dhû-alḥijjah, A. H. 1159 (the twenty-ninth year of Muhammadshâh's reign) = A. D. 1747, January 12, by اودوت رای, who is at the same time the author of the تعریف آئینه.

No. 3288, olim 15. J. 3, ff. 446, ll. 19; careless Nasta'lîk; size, 12½ in. by 6¾ in.

258

The same.

All the horoscopes are left blank; see, for instance, ff. 267^a, 290, and 309^a. The copy ends with the beginning of the forty-seventh year of the emperor's reign. No date.

No. 3257, olim 17. J. 5, ff. 405, ll. 21; large and clear Nasta'lîk; a few pages a little effaced; size, 14⅝ in. by 9¼ in.

259

The same.

This copy contains the same long introduction about the conquest of Sûrat as Aumer's No. 251 (p. 90); the eighteenth year of Akbar's reign begins here on fol. 19^a. The copy concludes, like the preceding ones, with the beginning of the forty-seventh year. The horoscopes are likewise left blank.

Copied by Abû-alkhair ibn Muḥammad Sâkî at Lâhûr; date incomplete.

No. 3296, olim 17. J. 7, ff. 419, ll. 19; very careless Nasta'lîk; size, 13½ in. by 8½ in.

260

The same.

The *second book*, with the complete continuation of Muhammad Ṣâliḥ, beginning, on fol. 502^b: حکم اشرف اعلی حضرت الخ.

Beginning of the *khâtimah*, on fol. 532^b, l. 9 (headed: خاتمهٔ دفتر دوم تصنیف شیخ ابو الفضل).

Collated. Dated by Sayyid Bahâdur 'Alî the 2nd of Rabî'-althânî, A. H. 1225 (A. D. 1810, May 7).

No. 2853, ff. 175–536, ll. 21; clear Nasta'lîk; illuminated frontispieces on ff. 175^b and 502^b; size, 12¾ in. by 8¼ in.

261

The same.

The same *second book*, with Muhammad Ṣâliḥ's continuation, incomplete at the end. The continuation begins, on fol. 259^a, as in the preceding copy: حکم اشرف اعلی حضرت الخ; the forty-ninth year of Akbar's reign on fol. 266^a (heading omitted), the fiftieth on fol. 269^a (here headed by mistake آغاز سال چهل و نهم); but on fol. 270^a, l. 3, the continuation breaks off (corresponding to the preceding copy, fol. 530^a, l. 5 ab infra), and is immediately followed by the *khâtimah*, beginning as usual: بنام ایزدی الخ (corresponding to the preceding copy, fol. 532^b, l. 9), so that fol. 530^a, l. 4 ab infra, to fol. 532^b, l. 8, of No. 2853 are missing here.

No date. The colophon gives the 12th of Ṣafar, but no year. Ff. 114–132 are misplaced, their proper order is: 114, 131, 115, 116, 130, 117–129, 132.

No. 2867, ff. 274, ll. 23; large Nasta'lîk; size, 12½ in. by 8 in.

262

A large fragment of the *second book*.

This copy breaks off in the middle of the thirty-first year of Akbar's reign, with these words: و گران ارزی آزوق باز گردیدن, corresponding to No. 564 (236 in this Cat.), fol. 400^a, l. 10.

No. 1324, ff. 279, ll. 15–22; very unequally written by different hands, partly in Nasta'lîk, partly in Shikasta; the first leaf is supplied later; size, 9¼ in. by 5 in.

263

A smaller fragment of the same.

This copy goes down to the twenty-third year of Akbar's reign only. The last words on fol. 271^b, last line, correspond to No. 564, fol. 322^a, l. 2.

No. 8, ff. 130^b–272, ll. 21; Nasta'lîk, written by two different hands, the first on ff. 130–177, the second on ff. 178–272; size, $13\frac{7}{8}$ in. by $7\frac{1}{2}$ in.

264

Â'în-i-Akbarî (آئین اکبری).

The *third book* or supplement of the Akbarnâma, containing the detailed statistical description of the Indian empire and the Institutes of Akbar, by the same Abû-alfadl bin Mubârak; comp. Bodleian Cat., Nos. 213–216; Rieu i. p. 251 sq.; W. Morley, p. 112; J. Aumer, p. 91, etc. etc.

Beginning, on fol. 13^b: ای همه درپرده نهان راز تو الخ.

Ff. 1^b–12^b contain a full index of the contents of this work. It has been edited by H. Blochmann in the Bibliotheca Indica, Calcutta, 1877; English translation by the same in the same collection, vol. i, Calcutta, 1873. An abridged and insufficient paraphrase of this work was published by Gladwin in three volumes, Calcutta, 1783–1786; reprinted in two volumes, London, 1800.

Ff. 51^b, 52^a, 241^b, 332^a, and 332^b are left blank.

Copied by Muhammad Husain Kâshî, and finished the 17th of Dhû-alka'dah (the year is missing).

No. 6, ff. 365, ll. 21; Nasta'lîk; size, $13\frac{3}{4}$ in. by 9 in.

265

Another copy of the same.

This copy is the only one among those of the Â'în-i-Akbarî in this collection which is dated, viz. 14th of Ṣafar, A. H. 1119 (A. D. 1707, May 17); but there is only a very short fragment of the index found here on fol. 1^b. The text of the work itself begins already on fol. 2^a in the usual manner.

No. 316*, ff. 379, ll. 23; clear Nasta'lîk; ff. 2, 3, and 101–107 supplied by another hand in Shikasta; ll. 24–27; fol. 104^a left blank; size, $13\frac{1}{2}$ in. by $8\frac{3}{4}$ in.

266

The same.

No date. Well-written copy. Bought A. H. 1196 (A. D. 1782); belonged formerly to Mr. Rich. Johnson.

No. 1114, ff. 463, ll. 19; large Nasta'lîk; illuminated frontispiece; size, $11\frac{5}{8}$ in. by $6\frac{3}{4}$ in.

267

The same.

No date.

No. 3142, ff. 482, ll. 19; careless and unequal Nasta'lîk; illuminated frontispiece; splendid binding; size, 11 in. by $6\frac{3}{4}$ in.

268

The same.

Some tables are left blank, for instance, on ff. 20^b, 21^a, 116^a, 116^b, 231^a, 232^a, and 243^a. No date. College of Fort William, 1825.

No. 2120, ff. 342, ll. 25; Nasta'lîk; size, $12\frac{3}{4}$ in. by $6\frac{3}{4}$ in.

269

The same.

No date. Worm-eaten. The tables on ff. 97^b, 98^a, 124^b, 155^b, 170^b, 171^a, 198^a, and 294^b are not filled in.

No. 2407, ff. 394, ll. 23; Nasta'lîk, by two different hands; ff. 388–391 are later added on different (white) paper; illuminated frontispiece; size, $13\frac{5}{8}$ in. by $8\frac{3}{8}$ in.

270

Muntakhab-i-Â'în-i-Akbarî (منتخب آئین اکبری).

An abridgment of the Â'în-i-Akbarî, in which especially all the larger statistical tables are omitted. Beginning the same as in the preceding copies. A short index at the end, on ff. 451^b–454^b. A portrait as title-page. No date.

No. 1609, ff. 454, ll. 11; Shikasta; illuminated frontispiece, and small illuminations throughout the whole copy; occasionally marginal glosses and interpretations; size, $8\frac{1}{4}$ in. by $4\frac{1}{2}$ in.

271

Mukâtabât-i-'allâmî (مکاتبات علّامی).

The official letters and refined prose-writings of the same Abû-alfadl, which were collected between A. H. 1011 and 1015 (A. D. 1602–1606, 1607), by 'Abd-alṣamad bin Afḍal Muḥammad; comp. Bodleian Cat., Nos. 1378–1383; Rieu i. p. 396; W. Morley, p. 109; A. F. Mehren, p. 26; J. Aumer, pp. 18 and 124, etc.

This collection is sometimes called مکاتبات ابو الفضل or انشاء ابو الفضل, and has been printed under the latter title in Calcutta, 1810, in Lucknow, A. H. 1262 and 1280. It was originally divided into three books (دفتر), which are, however, marked in very few copies only.

First daftar (letters, written in Akbar's name), on fol. 1^a, beginning: گوناگون نیایش مر داوریرا که وجود بشر را از کارخانهٔ عنایت کسوت حیات الخ.

Second daftar (letters, written by Abû-alfadl himself to Akbar and to Amîrs), beginning here on ff. 96^b, last line, and 97^a, first line, a little before the usual beginning in most other copies, thus: آغاز دفتر دوم از نسخهٔ علامی، بموقف عرض حضرت مخدومی قبله گاهی الخ.

The usual beginning of the second book, viz. بحضرت شاهنشاهی عرضه داشت الخ, is found here on fol. 99^a, last line.

Third daftar (miscellaneous letters and prose-pieces) is not marked here, but a comparison with other copies shows that it must begin on fol. 233^b. Beginning: خطبهٔ تفسیر بعضی از آیات سورهٔ فتح بسم الله الخ.

At the end of the first book is given as date the 4th of Ṣafar, A. H. 1211 (A. D. 1796, August 9).

No. 2985, ff. 334, ll. 12; very careless Nasta'lîk, often like Shikasta; size, $9\frac{3}{4}$ in. by 6 in.

272

Another complete copy of the same.

Beginning as in the preceding copy. The *second daftar* (without a special heading) opens on fol. 70ᵇ; the *third* (also without a heading), on fol. 191ᵇ.

Collated in some parts. No date. A little injured here and there.

No. 1456, ff. 329, ll. 15; large, but rather rude Nasta'lîḳ; size, 9½ in. by 5¼ in.

273

The same.

Beginning of the *first daftar* as usual. The *second* and *third daftars* are not marked in this copy.

No date.

No. 2444, ff. 199, ll. 12–16; written by different hands, partly in Shikasta, partly in Nasta'lîḳ; size, 9¾ in. by 5¼ in.

274

A slightly defective copy of the same.

Beginning of the *first daftar* as usual. *Second daftar* on fol. 40ᵃ, l. 9; *third daftar* on fol. 126ᵇ, l. 3. The last page is missing; the copy breaks off with the words: دو سه حرفی رقم کنم ...., corresponding to the following copy, fol. 189ᵃ, l. 1.

No. 3334, olim 8. J. 4, ff. 228, ll. 17; unequal Nasta'lîḳ, written by three different hands, the first on ff. 1–39, the second on ff. 40–95, the third on ff. 96–228; size, 10⅝ in. by 6 in.

275

A somewhat more defective copy of the same.

Beginning as usual; *second daftar*, on fol. 50ᵃ, l. 10: بحضرت شاهنشاهی الخ; *third daftar*, on fol. 116ᵇ, l. 13: خطبهٔ تفسیر بعضی الخ.

No date. After fol. 40 a lacuna, corresponding to the following copy, fol. 53ᵇ, l. 1, to fol. 54ᵇ, l. 15. Another lacuna in the midst of the text, on fol. 43ᵃ, last line but one, corresponding to the following copy, fol. 58ᵇ, l. 13, to fol. 61ᵃ, l. 1. Collated throughout. Many interlinear English translations, written in pencil.

No. 8. J. 6, ff. 189, ll. 17; small, careless Nasta'lîḳ; some pages in a much larger handwriting; size, 10 in. by 4¾ in.

276

Another copy of the *first two daftars* of the same.

The *second* begins here on fol. 71ᵇ. Dated the 17th of Rabî'-alawwal, A. H. 1186 (A. D. 1772, June 18).

No. 8. J. 3, ff. 198, ll. 17; large and clear Nasta'lîḳ; size, 10 in. by 6¼ in.

277

The same.

Another copy of the *first* and *second daftars*, dated the 27th of Jumâdâ-althânî, A. H. 1204 (=March 15, A. D. 1790), at Dânâpûr, by Bâbar 'Alî. Collated throughout.

The *second daftar* begins here on fol. 68ᵃ.

No. 435, ff. 187, ll. 15; large and distinct Nasta'lîḳ; size, 9⅝ in. by 6 in.

278

The same.

The same *first* and *second daftars*, not dated.

Many interlinear glosses. The *second* begins on fol. 57ᵇ.

No. 807, ff. 165, ll. 15; Nasta'lîḳ; size, 8¼ in. by 5⅓ in.

279

The same.

A defective copy of the first two daftars, the *second* of which begins on fol. 49ᵃ. It breaks off, on fol. 110ᵇ, with the words: نمی باشد زیادت . . ., corresponding to No. 8. J. 6 (275 in this Cat.), fol. 107ᵇ, l. 4. Many interlinear and marginal glosses on the first sixty-three leaves.

No. 8. J. 5, ff. 110, ll. 17–19; Nasta'lîḳ; size, 9½ in. by 6 in.

280

Another copy of the *first daftar*.

It is styled in the colophon قسم اوّل از مکتوبات علّامی ابو الفضل, and dated the first of Jumâdâ-althânî, A. H. 1161 (A. D. 1748, May 29).

No. 2327, ff. 52; written by different hands in Shikasta; partly in diagonal lines; size, 7⅝ in. by 4¾ in.

281

The same.

Dated in the month Rabî'-alâkhar, in the third year of (probably Shâh 'Âlam's) reign=A. H. 1176 (A. D. 1762, October–November). Interlinear glosses on the first pages.

No. 3269, olim 9. J. 2, ff. 67, ll. 12–17; very unequal and careless Nasta'lîḳ; size, 11⅞ in. by 7 in.

282

The same.

A modern transcript of the *first daftar* by Muḥammad Kâẓim. No date.

No. 3382, olim 43. J. 15, ff. 104, ll. 13; large Nasta'lîḳ; size, 8¾ in. by 6⅛ in.

283

The same.

Another complete, but very bad and soiled copy of the *first daftar*, dated the 21st of Rabî'-alawwal, A. H. 1204 (۱۲۰۴)=Samvat, 1846 (A. D. 1789, December 9). Interlinear glosses throughout. Between the fly-leaves and the first page of the text there are inserted seven smaller leaves, containing a فرهنگ انشاء ابو الفضل or glossary to Abû-alfaḍl's letters.

No. 8. J. 8, ff. 73, ll. 13–23; Shikasta; ff. 1, 2, 9–14, and 73 supplied by other hands; size, 8¼ in. by 4¾ in.

284

A defective copy of the same.

This incomplete copy of the *first daftar* breaks off with the words: .... عنایات گوناگون باشد, corresponding to No. 8. J. 3 (276 in this Cat.), fol. 69ª, l. 8, and 8. J. 6 (275 in this Cat.), fol. 48ª, l. 12. Various readings and interlinear glosses occasionally.

No. 3361, olim 8. J. 7, ff. 60, ll. 15; Nasta'lik; size, 8¼ in. by 4½ in.

285

A still more defective copy of the same.

It breaks off, on fol. 48ᵇ, with the words: غبار آلوده گردید اگرچه معراج ...., corresponding to No. 1456 (272 in this Cat.), fol. 40ª, l. 4 ab infra.

No. 1898, ff. 48, ll. 13; Nasta'lik; size, 9¼ in. by 6⅝ in.

286

Another copy of the *second and third daftars.*

Beginning of the *second daftar*, on fol. 1ᵇ: عرضه داشت الخ; beginning of the *third*, on fol. 108ª, last line: خطبهٔ تفسیر بعضی از آیات الخ. The second daftar concludes on fol. 104ᵇ, and is dated the 26th of Dhû-alhijjah, A. H. 1097 (A.D. 1686, November 13); ff. 105ª–108ª, last line, contain repetitions of some parts of the *second* daftar, viz. ff. 105ª–107ᵇ are identical with ff. 100ᵇ, l. 10 to 102ᵇ, l. 12, and fol. 108ª, ll. 1–15 with fol. 104ª, l. 8 to 104ᵇ, l. 3. The *third* daftar is dated the 1st of Muharram, A. H. 1089 (A. D. 1678, February 23). Interlinear glosses occasionally here and there.

No. 8. J. 9, ff. 238, ll. 15–18; ff. 1–104 and 207–238 are written in Shikasta, ff. 105–206 in Naskhi; size, 9⅛ in. by 5 in.

287

Ruka'ât-i-Shaikh Abû-alfadl (رقعات شیخ ابو الفضل).

Private letters, addressed by Abû-alfadl to his friends and contemporaries, and collected by Nûr Muhammad (see fol. 1ᵇ, ll. 6 and 7); this collection, never met with before and quite distinct from the usual Mukâtabât-i-'Allâmî, is perhaps that fourth book, of which the Sawânih-i-Akbarî speak; comp. Rieu i. p. 396.

Beginning: بعد از انشای و ثنای حضرت خداوند واهب العطایا که بخشندهٔ روزیٔ انسان و حیوان الخ.

There appear scarcely any names of the persons addressed. Some letters are obviously written to Faidî (برادر عزیز). Copied in the reign of Muhammad-shâh by 'Atâ-allâh; first owner, Sayyid Ni'mat-allâh; last owner, Sir Charles Wilkins.

No. 2357, ff. 34, ll. 12, towards the end ll. 14; Nasta'lik, slightly mixed with Shikasta; size, 8¼ in. by 6 in.

288

Gulshan-i-Balâghat (گلشن بلاغت).

Official letters and documents, collected by 'Abd-alwahhâb bin Muhammad Ma'mûrî alhusainî alhasanî, with the takhallus Fanâ'î, a contemporary of Abû-alfadl, and beginning: فرخنده انشای که مترسّلان بلاغت آئین دیباچهٔ هر مقصود رساند الخ.

The first letter is addressed to Ibrâhîm Khân, the governor of Lâr; several letters to Abû-alfadl are found on ff. 41ª and 43ª. The date, A. H. 996 (A. D. 1588), appears on fol. 37ª; the date, A. H. 1019 (A. D. 1610, 1611), on fol. 73ª.

The copy is not dated.

No. 1895, ff. 77, ll. 15; large and distinct Nasta'lik; small illuminated frontispiece; size, 10 in. by 5⅞ in.

289

Tawârîkh-i-Akbarnâma (تواریخ اکبرنامه).

A short and abridged history of the first forty-eight years of the emperor Akbar's reign, from his accession, A. H. 963=A. D. 1556 (see fol. 3ᵇ), to A. H. 1010=A. D. 1601, 1602 (see fol. 250ª sq.), composed by Shaikh Ilâh-dâd Faidî Sirhindî (see the author's name on fol. 3ª, l. 13: فقیر حقیر الهداد فیضی سرهندی, and comp. No. 222 in this Cat.). Beginning: بنام حضرت دادار اکبر—که کنه او زفهم ماست برتر—کنم آغاز در ذکر گرامی—که از نامش شود این نامه نامی، سپاس بیقیاس شاهنشاهی را که صیت بسیط تؤتی الملك من تشاء الخ; comp. Rieu i. p. 253; Elliot, History of India, vi. pp. 116–146.

Copied by Muhammad Husain, and finished the 14th of Dhû-alka'dah, A. H. 1104 (A. D. 1693, July 17). Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 192, ff. 252, ll. 15; clear Nasta'lik; illuminated frontispiece; size, 9¼ in. by 5 in.

290

Zubdat-altawârîkh (زبدة التواریخ).

General history of India from Mu'izz-aldîn bin Sâm to the accession of Jahângîr, A. H. 1014 (A. D. 1605), being a revised and greatly enlarged edition of the Ta'rîkh-i-Hakkî by 'Abd-alhakk (see fol. 2ᵇ, last line, sq.), made by the son of that author, Nûr-alhakk almashrikî aldihlawî albukhârî (see fol. 3ᵇ, lin. penult.), who died A. H. 1073 (A. D. 1662, 1663); see Rieu i. p. 224, and Elliot, History of India, vi. p. 182 sq. On the Ta'rîkh-i-Hakkî, comp. Rieu i. p. 223, and Bodleian Cat., Nos. 195–198.

Beginning of this work: خطبهٔ کبریا و جلال بنام پادشاهی سزد که عالم و هرچه در عالم است الخ.

The title appears on fol. 4ª, l. 13.

The arrangement of the subdivisions agrees with that in Rieu iii. p. 906.

Mukaddimah, on the meaning of 'Pâdishâh' and the usefulness of historiography (در بیان معنیٔ لفظ پادشاه و فائدهٔ علم تاریخ), on fol. 4ª.

Kings of Dihlî, on fol. 5^{b}, beginning with Mu'izz-aldîn bin Sâm, on fol. 6^{a}.

Bâbar, on fol. 61^{b}; Humâyûn, on fol. 68^{a}; Shîrshâh (or as he is called here, Shîrkhân), on fol. 81^{a}. On fol. 94^{a}, l. 12, there is a considerable but carefully concealed lacuna (as an English note on the margin points out), comprising part of the history of Shîrshâh and his successors as well as of the second reign of Humâyûn.

Akbar, on fol. 95^{b}.

Accession of Jahângîr, on fol. 203^{a}.

Kings of Mâlwah, on fol. 203^{b}.

Kings of Gujarât, on fol. 235^{a}.

Kings of the Dakhan, on fol. 261^{a} (the Nizâm-almulkîs, on fol. 271^{a}; the 'Âdilshâhîs, on fol. 275^{a}; the Ḳutb-almulkîs, on fol. 275^{a}).

Rulers of Kashmîr, on fol. 276^{b}; of Tattah and Sind, on fol. 290^{a}; of Multân, on fol. 295^{b}; of Bangâlah, on fol. 296^{a}; of Jaunpûr, on fol. 307^{a}.

No date. Twelfth century of the Hijrah. Former owners: Mr. Richard Johnson and Mr. C. Stewart.

No. 1805, ff. 310, ll. 17–19; unequal Nasta'lîḳ; worm-eaten; size, $10\frac{3}{4}$ in. by $6\frac{1}{2}$ in.

291

Gulshan-i-Ibrâhîmî (گلشن ابراهیمی).

General history of India, from the oldest times to A. H. 1015 (A. D. 1606, 1607), composed by Muḥammad Ḳâsim Hindûshâh of Astarâbâd, commonly called Firishta, and dedicated by him to his patron Naṣîr-aldîn Ibrâhîm 'Âdilshâh, who ruled over Bîjâpûr from A. H. 988 to A. H. 1037 (A. D. 1580–1627); see Rieu i. p. 225 sq.; Bodleian Cat., No. 217; W. Morley, pp. 63–68; Elliot, Bibliogr. Index, p. 310 sq.; History of India, vi. pp. 207–236 and 532–569. The work is also styled تأريخ نورس نامۂ فرشته, and commonly تأريخ فرشته. It has been lithographed at Bombay and Poona, 1831 and 1832; 2nd edition, Lucknow, A. H. 1281. The whole has been translated into English by J. Briggs in his 'History of the rise of the Mahomedan power in India,' 4 vols., London, 1829. Former translations of select portions of the same work were Alexander Dow's 'History of Hindostan,' London, 1768; Jonathan Scott's 'History of Dekkan,' Shrewsbury, 1794; and Anderson's 'Account of Malabar,' Asiatic Miscellany, 1786. It is divided into a muḳaddimah, twelve maḳâlas, and a khâtimah. Beginning: پیش وجود همه آیندگان پیش بقای همه پایندگان الخ.

Muḳaddimah, on fol. 5^{a}, first line: Tenets of the Hindûs and early Râjahs of Hindûstân down to the rise of Islâm.

Maḳâlah I, on fol. 24^{a}: Ghaznawide Sulṭâns of Lâhûr.

Maḳâlah II, on fol. 68^{a}: Sulṭâns of Dihlî.

Maḳâlah III, on fol. 288^{b}: Sulṭâns of the Dakhan in six rauḍas, viz.

1. Bahmanî kings of Gulbargah; 2. 'Âdilshâhs of Bîjâpûr; 3. Nizâmshâhs of Aḥmadnagar; 4. Ḳuṭbshâhs of Tiling; 5. 'Imâdshâhs of Barâr; 6. Barîdiyyah Shâhs of Bîdar.

Maḳâlah IV, on fol. 541^{b}: Sulṭâns of Gujarât.

Maḳâlah V, on fol. 592^{b}: Rulers of Mâlwah and Mandû.

Maḳâlah VI, on fol. 626^{a}: Fârûḳî Sulṭâns of Burhânpûr.

Maḳâlah VII, on fol. 636^{a}: Sulṭâns of Bangâlah and Sharḳî rulers of Jaunpûr.

Maḳâlah VIII, on fol. 643^{b}: Rulers of Sind, Tattah, and Multân.

Maḳâlah IX, on fol. 649^{a}: Sulṭâns of Multân.

Maḳâlah X, on fol. 663^{a}: Kings of Kashmîr.

Maḳâlah XI, on fol. 693^{b}: Kings of Malabar (heading is here forgotten).

Maḳâlah XII, on fol. 699^{b}: Saints of India.

Khâtimah, on fol. 742^{b}: Description of India, etc.

This copy, which is badly written in many places, is dated the 22nd of Shawwâl, A. H. 1058 (A. D. 1648, November 9).

No. 1251, ff. 743, ll. 15–26; very unequally written, partly in Nasta'lîḳ, partly in Shikasta; size, $18\frac{1}{4}$ in. by 10 in.

292

Another complete copy of the same.

Beginning as in the preceding copy.

The order of the twelve maḳâlas in the index (on fol. 3^{b}) is the usual one, but in the book itself the seventh maḳâlah of the original is split into two, the Sharḳî kings of Jaunpûr forming a special maḳâlah, viz. the eighth; therefore the twelfth maḳâlah here corresponds to the eleventh of the usual copies, and the chapter on the Shaikhs of India has consequently no heading whatever.

Vol. I (comprising the muḳaddimah, the first two maḳâlas, and the first rauḍah of the third):

Muḳaddimah, on fol. 3^{b}.

Maḳâlah I, on fol. 19^{b}.

Maḳâlah II, on fol. 64^{a}.

Maḳâlah III, on fol. 250^{a} (*first* rauḍah).

Vol. II (comprising the rest):

Second rauḍah of the third maḳâlah, on fol. 1^{b}.

Third rauḍah of the third maḳâlah, on fol. 108^{b}.

Fourth rauḍah of the third maḳâlah, on fol. 172^{b}.

Fifth rauḍah of the third maḳâlah, on fol. 180^{a}.

Sixth rauḍah of the third maḳâlah, on fol. 181^{b}.

Maḳâlah IV, on fol. 182^{b}.

Maḳâlah V, on fol. 238^{b}.

Maḳâlah VI, on fol. 278^{a}.

Maḳâlah VII, on fol. 291^{b}.

Maḳâlah VIII (Sharḳî Sulṭâns of Jaunpûr), on fol. 296^{a}.

Maḳâlah IX (Rulers of Sind and Tattah), on fol. 302^{a}.

Maḳâlah X (Sulṭâns of Multân), on fol. 312^{b}.

Maḳâlah XI (Rulers of Kashmîr), on fol. 319^{a}.

Maḳâlah XII (Rulers of Malabar), on fol. 347^{a}.

The Shaikhs of India, on fol. 351^{b}.

Khâtimah, on fol. 401^{a}.

The *first* volume is dated A. H. 1141 (tenth year of Muḥammadshâh's reign) = A. D. 1728, 1729; the *second*

the 27th of Ramadân, A. H. 1163 (third year of Ahmad-shâh's reign = Samvat, 1807) = A. D. 1750, August 30, at Shâhjahânâbâd.

No. 2425, ff. 336, ll. 24; careless and unequal Nasta'lîk; illuminated frontispiece; large waterspots; size, 11¾ in. by 7⅝ in. No. 2426, ff. 402, ll. 17; written for the greater part in legible Shikasta; illuminated frontispiece; size, 11¾ in. by 7¼ in.

293

The same.

A third complete copy of the Gulshan-i-Ibrâhîmî in three volumes.

Vol. I: Mukaddimah, on fol. 4ᵇ; Makâlah I (Lâhûr), on fol. 7ᵃ; II (Dihlî), on fol. 50ᵃ.

Vol. II: Makâlah III (Dakhan): *first* raudah, on fol. 1ᵃ; *second*, on fol. 129ᵇ; *third*, on fol. 265ᵇ; *fourth*, on fol. 348ᵃ; *fifth*, on fol. 357ᵇ; *sixth*, on fol. 359ᵇ.

Vol. III: Makâlah IV (Gujarât), on fol. 1ᵇ; V (Mâlwah and Mandû), on fol. 79ᵃ; VI (Burhânpûr), on fol. 127ᵇ; VII (Bangâlah), on fol. 143ᵃ; VIII (Sind and Tattah), on fol. 157ᵇ; IX (Multân), on fol. 170ᵃ; X (Kashmîr), on fol. 180ᵃ; XI (Malabar), on fol. 219ᵇ; XII (Shaikhs, etc.), on fol. 226ᵃ. Khâtimah, on fol. 273ᵇ.

The first volume is dated only, A. H. 1176 (A. D. 1762, 1763).

Nos. 2887, 2886, and 2885, *first* vol. ff. 304, *second* vol. ff. 361, *third* vol. ff. 276; ll. 21; Nasta'lîk; collated; written by the same hand, except some portions at the beginning and end of the *third* vol.; size, 12 in. by 7⅝ in.

294

The same.

A fourth complete copy of the same, with a detailed index on ff. 1ᵇ–11ᵃ, beginning: مجمل تاريخ فرشته مسمّى بنورسنامه الخ.

On the back of the binding the book is also styled Naurasnâma.

The history begins on fol. 12ᵇ.

Mukaddimah, on fol. 16ᵃ.

Makâlah I, on fol. 21ᵇ; II, on fol. 55ᵃ; III, on fol. 232ᵃ; IV, on fol. 461ᵃ; V, on fol. 506ᵇ; VI, on fol. 539ᵃ; VII, on fol. 549ᵃ; VIII, on fol. 558ᵇ; IX, on fol. 566ᵇ; X, on fol. 573ᵃ; XI, on fol. 596ᵇ; XII, on fol. 601ᵃ.

Khâtimah, on fol. 641ᵇ. No date.

No. 2035*, ff. 642, ll. 23; clear and distinct Nasta'lîk; beautifully illuminated on ff. 12ᵇ and 13ᵃ; size, 13⅝ in. by 8⅝ in.

295

The same.

A fifth complete copy of the same, arranged in the same way as Nos. 2425 and 2426 (292 in this Cat.); it contains thirteen instead of twelve makâlas (the seventh being split into two), in the following order:

First volume (جلد اوّل), on ff. 1ᵇ–366ᵇ, beginning as usual.

Mukaddimah, on fol. 4ᵇ. Makâlah I, on fol. 20ᵃ; II, on fol. 62ᵃ; III in six raudas, *first* on fol. 268ᵇ.

Second volume (جلد دويم), on fol. 367ᵇ, beginning: حمد وثنا قادری را كه از درر الفاظ چهره الخ.

Second raudah, on fol. 368ᵃ; *third*, on fol. 433ᵇ; *fourth*, on fol. 498ᵃ; *fifth*, on fol. 505ᵇ; *sixth*, on fol. 507ᵃ.

Makâlah IV, on fol. 508ᵇ; V, on fol. 568ᵃ; VI, on fol. 610ᵃ; VII (Bangâlah), on fol. 624ᵇ; VIII (Jaunpûr), on fol. 631ᵃ; IX (Sind, etc.), on fol. 638ᵃ; X (Multân), on fol. 649ᵃ; XI (Kashmîr), on fol. 656ᵇ; XII (Malabar), on fol. 686ᵃ; XIII (Shaikhs, etc.), on fol. 691ᵃ.

Khâtimah begins on fol. 734ᵃ (no heading).

No date.

No. 2647, ff. 736, ll. 21; large and distinct Nasta'lîk; size, 13 in. by 7⅝ in.

296

An incomplete copy of the same.

This copy is defective in the middle part; between ff. 522 and 523 some pages are missing; besides, many leaves are injured and most of the headings omitted. Beginning, on fol. 1ᵇ: نورس بستان كلام قديم، پيش وجود همه الخ.

Mukaddimah, on fol. 4ᵇ.

Makâlah I, on fol. 11ᵇ; II, on fol. 49ᵃ; III, on fol. 243ᵃ; IV, not marked; V, on fol. 571ᵇ; VI, on fol. 610ᵇ; VII, on fol. 622ᵇ; VIII, on fol. 641ᵃ; IX, on fol. 651ᵇ; X, on fol. 658ᵃ; XI, not marked; XII, on fol. 694ᵃ.

Khâtimah, not marked, seems to begin on fol. 740ᵇ.

Dated A. H. 1042, 20th of Dhû-alhijjah (= A. D. 1633, June 28), by Mîr Fakhrâ, commonly called Shâh Pasandkhân. An index on the fly-leaves. Blanks on ff. 361ᵃ, 395ᵇ, and 467ᵃ. Many English notes in pencil on the margin.

No. 3280, olim 15. J. 1, ff. 741, ll. 25; Nasta'lîk, by different hands; size, 12½ in. by 5¼ in.

297

Another incomplete copy of the same.

A large portion of the Gulshan-i-Ibrâhîmî, defective both at the beginning and end, with a large lacuna besides after fol. 1. Many headings are entirely or partly missing. According to the date of completion, given on fol. 322ᵇ, viz. A. H. 1018 (A. D. 1609, 1610), this copy belongs to the second recension of the work, which was finished in that year; see Rieu i. p. 226ᵃ. It opens in the second raudah of the third makâlah, the history of the 'Âdilshâhs of Bîjâpûr, with an account of Yûsuf 'Âdilshâh, whose death is fixed on fol. 13ᵇ, l. 7, in A. H. 916 (ta'rîkh: نماند شهنشاه عادل); the third raudah of the same makâlah begins on fol. 130ᵇ, the fourth on fol. 199ᵃ, the fifth on fol. 207ᵇ, the sixth on fol. 209ᵃ.

Makâlah IV, on fol. 211ᵃ, without any heading; V, on fol. 275ᵃ; VI, on fol. 322ᵇ; VII, on fol. 337ᵃ, without any heading; VIII, on fol. 351ᵇ; IX, on fol. 364ᵇ, without a heading; X, on fol. 373ᵇ; XI, on fol. 410ᵇ; XII, on fol. 416ᵇ, breaking off in the biography of Sayyid Jalâl-aldîn Husain. The last two pages are partly torn away.

Beginning: سلطان مراد شخصی ظهور کرده دعوی . . . . نمود که مصطفی الخ.

Bibliotheca Leydeniana.

No. 2431, ff. 462, ll. 16–20; many pages in diagonal lines; Nasta'lîk and Shikasta, by different hands; size, 12 in. by $7\frac{7}{8}$ in.

298

A third incomplete copy of the same.

This copy begins with the *fourth raudah* of the *third makâlah*, the Kutbshâhs of Tiling, on fol. 14b; *fifth* raudah, on fol. 26b; *sixth* raudah, on fol. 29b.

Makâlah IV, on fol. 31b; V, on fol. 126b; VI, on fol. 192b; VII, on fol. 214a; VIII, on fol. 233b; IX, on fol. 250a; X, on fol. 262a; XI, on fol. 310a; XII, on fol. 318a. Khâtimah, on fol. 388b.

A detailed index of this volume on ff. 1b–13b, dated the 2nd of Sha'bân, A. H. 1155 (A. D. 1742, October 2), at Aurangâbâd. No date at the end.

No. 136, ff. 392, ll. 17; large and clear Nasta'lîk; size, $12\frac{1}{2}$ in. by $6\frac{3}{4}$ in.

299

The first volume of the same.

This copy, called the first volume of the Gulshan-i-Ibrâhîmî, comprises the *mukaddimah*, the *first* and *second makâlas*, and the *first raudah* of the *third makâlah*.

Mukaddimah, on fol. 5a.

Makâlah I, on fol. 8a; II, on fol. 61a; III, on fol. 338a; first raudah, on fol. 338b. With the heading of the second raudah of the same makâlah the copy concludes on fol. 461a: روضهٔ دویم در ذکر سلاطین بیجاپور.

Beginning: بسم الله الرحمن الرحیم، نورس بستان کلام قدیم، پیش وجود الخ.

No. 1128, ff. 461, ll. 21; very legible Shikasta; size, $10\frac{1}{2}$ in. by $5\frac{3}{8}$ in.

300

The same.

This copy is a little larger than the preceding one, since it goes about three pages beyond the beginning of the *second* raudah of the *third* makâlah, breaking off with the words: . . . . جنازهٔ شاهزاده کرده بی تحسین. Beginning as usual.

Mukaddimah, on fol. 6a. Makâlah I, on fol. 10a; II, on fol. 72a; III, on fol. 400b; *first* raudah, on fol. 401b; *second*, on fol. 569a.

No. 3294, olim 16. J. 14, ff. 570, ll. 19; large Nasta'lîk; written by two hands (the second on ff. 440–570); size, 12 in. by $6\frac{1}{2}$ in.

301

The same.

This copy contains only the *mukaddimah*, on fol. 8a, and the first *two makâlas*, on ff. 25a and 72b respectively. A full index of this volume on ff. 1b–3a. Beginning the same as in No. 1128 (299 in this Cat.), on fol. 4b. As date is given only the 15th of Rabî'-althânî, without a year. The last twenty-seven leaves are more or less damaged.

No. 135, ff. 348, ll. 17 (ff. 1–3, ll. 18); large Nasta'lîk; size, $11\frac{5}{8}$ in. by 7 in.

302

A fragment of the same.

This copy breaks off in the first half of the *second* makâlah with the words: چون شنیده بود که رامدیوارچه . . . .; corresponding to No. 3294 (300 in this Cat.), fol. 123b, l. 16. After fol. 3 a lacuna. About half of the first five pages is torn away. Beginning the same as in No. 1128 (299 in this Cat.).

No. 244, ff. 126, ll. 15–23; very unequal Nasta'lîk, from a large and distinct one to a small and very careless one; size, $8\frac{3}{4}$ in. by $4\frac{3}{4}$ in.

303

Ta'rîkh-i-Râjahâi-hindi (تاریخ راجهای هندی).

A short abridgment of the history of India, made from Firishta's work and other standard histories, A. H. 1018 (see fol. 36b, l. 6: تا حال که ثمان عشر و الف است) = A. D. 1609, 1610, by an anonymous author, and beginning: در معتقدات اهل هند و ذکر رایان و بیان کیفیّت ظهور اسلام در آن بلاد، ذکر فرزندان سام بن نوح علیه السلام الخ.

The preface gives a short account of the ante-muhammadan Râjahs of India; the book itself is divided, like Firishta's, into twelve makâlas, viz. 1. سلاطین لاهور, on fol. 4a; 2. سلاطین دهلی, on fol. 7a; 3. سلاطین دکن, on fol. 23b; 4. سلاطین گجرات, on fol. 36b; 5. حکّام مملکت مالوه الخ, on fol. 41a; 6. سلاطین فاروقیّه برهانپور, on fol. 44a; 7. سلاطین بنگاله, on fol. 46a; 8. حکّام مملکت سند الخ, on fol. 49b; 9. سلاطین ملتان, on fol. 50b; 10. حکّام کشمیر, on fol. 51a; 11. احوال ملیبار, on fol. 53b; 12. حالات مشایخ هندوستان, on fol. 54a.

Dated the 19th of Rabî'-althânî, A. H. 1149 (A. D. 1736, August 27).

No. 2983, ff. 59, ll. 14–15; careless Nasta'lîk; size, $9\frac{5}{8}$ in. by $5\frac{7}{8}$ in.

304

Another copy of the same abridgment.

Beginning the same. It is styled here, on fol. 1b, تاریخ حاکمان هند. Makâlah I, on fol. 3a; II, on fol. 6b (down to Akbar's death, A. H. 1014); III, on fol. 21a, in six raudas; IV, on fol. 32a; V, on fol. 36a; VI, on fol. 38b; VII, on fol. 41a; VIII, on fol. 44a; IX, on fol. 45a; X, on fol. 45b; XI, on fol. 47b; XII (Saints of India), on fol. 48b, in two sections: *a.* C'ishtî order, on fol. 48b; *b.* Suhrawardî order of Multân, on fol. 50b. No date.

No. 3006, ff. 1–53, ll. 15; large Nasta'lîk; size, 10 in. by $5\frac{3}{4}$ in.

305

Jahângîrnâma (جهانگیرنامه).

The complete first or original edition of the authentic autobiographical memoirs of the emperor Jahângîr (who reigned A.H. 1014–1037 = A.D. 1605–1627), beginning: از عنایات بیغایات الهی یکساعت نجومی از روز پنجشنبه هشتم جمادی الثانی هزار و چهارده هجری گذشته الخ.

These memoirs go down to the beginning of the nineteenth year of the emperor's reign; comp. Rieu i. p. 253 sq.; Bodleian Cat., Nos. 219–220; W. Morley, p. 112 sq.; Elliot, History of India, vi. p. 276 sq.; J. Aumer, p. 93 sq.; etc. A second or revised edition by Mîr Muhammad Hâdî, who brought the history down to the end of Jahângîr's reign, is described in the Bodleian Cat., No. 221, and has been edited by Sayyid Ahmad, 1864, at Ally Gurh, under the title توزك جهانگیری, which is frequently given to these memoirs.

No date.

No. 164, ff. 311, ll. 15–21; written by many different hands in very unequal Nasta'lîk and in Shikasta (so on ff. 265–272); size, 10½ in. by 6¼ in.

306

Another copy of the same.

This copy is likewise complete, going down to the beginning of the nineteenth year of Jahângîr's reign (see fol. 215ª, last line but two). Beginning the same. Notes and remarks, both in Persian and English, on the margin. Presented by Lieut.-Col. William Kirkpatrick, May 30, 1804.

No. 181, ff. 216, ll. 23; good Nasta'lîk; illuminated frontispiece, size, 10½ in. by 6¼ in.

307

The same.

This copy is incomplete, and goes down only to A.H. 1024, the tenth year of the emperor's reign. Muharram, A.H. 1024, appears on fol. 168ª, ll. 9 and 10. The last words agree with the preceding copy, fol. 86ª, l. 10. Beginning the same. No date.

No. 1603, ff. 170, ll. 17; Nasta'lîk; size, 8¾ in. by 5 in.

308

The same.

This copy is incomplete, like the preceding one, and ends exactly in the same manner. Beginning as usual.

Copied at Banâras, and finished the 25th of October, 1835 = 2nd Rajab, A.H. 1251 = Samvat, 1892, 4th of the month Kâtik or Kârtik. In the colophon these memoirs are styled واقعات جهانگیری. Purchased of General Cunningham, July, 1870.

No. 3181ᵇ, ff. 227, ll. 11; Nasta'lîk; size, 9 in. by 5⅞ in.

309

Tûzuk-i-Jahângîrî (توزك جهانگیری).

The shorter redaction of the spurious memoirs of Jahângîr, agreeing completely with No. 259 in J. Aumer, p. 94; see also Bodleian Cat., No. 222. The short preface begins, on fol. 1ᵇ, thus: حمد بی غایت و شکر بی نهایت مبدعی را الخ.

In the last line of the first page the memoirs themselves begin: امّا بعد یادگار سرگذشت احوال خود را الخ.

Jahângîr's accession is fixed here (as in the Bodleian copy and partly in Aumer too) on the 20th (بیستم, probably a mistake for هشتم, the 8th) of Jumâdâ-alawwal (!), A.H. 1014.

Dated the 25th of Jumâdâ-alawwal, A.H. 1194 (A.D. 1780, May 29).

No. 546, ff. 56, ll. 15; Shikasta; size, 7¾ in. by 4¼ in.

310

The same.

The amplified redaction of the same spurious memoirs of Jahângîr, on which Major D. Price's English translation, 'Memoirs of the emperor Jahangueir, written by himself' (London, 1829, Oriental Translation Fund), is based, styled in the colophon on fol. 80ª, on the fly-leaves, and on the top of fol. 1ª: جهانگیر نامه; in the various later entries on the margin of fol. 80ª and on fol. 1ª: مقالات جهانگیری. Beginning: ای نام تو سر دفتر اسرار وجود الخ.

In the *second* line the usual beginning appears: حمد بی غایت و شکر بی نهایت الخ; see Rieu i. p. 254. With the exception of a number of verses and other embellishments the text agrees with that of the preceding copy.

This copy was written for Mirzâ Muhammad by 'Atâ-allâh bin Isma'îl Kâdirî and finished the 17th (هفدهم, but above is written ١٩, 19th) of Dhû-alhijjah, in the twenty-fourth year of Muhammadshâh's reign, A.H. 1154 = A.D. 1742, February 23.

Collated throughout. Various later entries on fol. 1ª, and on the margin of fol. 80ª. On the fly-leaf some hadith with Persian translation, taken from the سراج الهدایة (من کتاب سراج الهدایة بعضی احادیث و ترجمهٔ آن).

No. 3393, ff. 80, ll. 17; careless Nasta'lîk, very near Shikasta; size, 8¼ in. by 6 in.

311

The same.

Beginning as in the preceding copy. In the colophon it is styled تاریخ جهانگیرنامه.

No date. Beginning of the present century (about 1802 or 1803).

No. 2383, ff. 127–370, ll. 11; large Nasta'lîk; size, 8¼ in. by 5¾ in.

312

Ikbâlnâma-i-Jahângîrî (اقبالنامهٔ جهانگیری).

The *first two volumes* of the history of Sultân Akbar and Sultân Jahângîr, composed A. H. 1029 = A. D. 1620 (see fol. 4[b], last line but two), by Muhammad Sharîf, called Mu'tamadkhân (see fol. 4[a], l. 9), who died A. H. 1049 = A. D. 1639, 1640; comp. Rieu iii. p. 922 and i. p. 255; W. Morley, p. 120; Elliot, History of India, vi. p. 400 sq.; J. Aumer, p. 92, etc.

The *first volume*, on ff. 1[b]–154[b], comprises the history of Akbar's ancestors;

The *second volume*, on ff. 155[b]–592[b], the history of Sultân Akbar's reign, from his accession to his death.

The *third volume* (containing Jahângîr's reign down to his death and later added by the same author) is wanting here (see copies of this volume further below in Nos. 314–323); therefore this copy is styled both on fol. 1[a] and in the colophon: اکبرنامهٔ معتمد خان.

Beginning of the *first volume* here: تعالی الله این چه ارتفاع شان و اعتلای مکان واجب است که ممکن را تصوّر آن در امکان نگنجد الخ.

Beginning of the *second volume* (agreeing verbatim with the beginning of the *second* part of the *first* book of the Akbarnâma, of which it is an abridgment, see No. 235 sq. in this Cat. and J. Aumer, loc. cit.): سلسلهٔ انتظام کارگاه آفرینش که مظاهر حقیقت نمای شهود و شواهد الخ.

The *first* volume is dated the 10th of Rabî'-alawwal, in the nineteenth year (probably of 'Âlamgîr's reign, A. H. 1087 = A. D. 1676, May 23). Ff. 17–23 are misplaced, the right order is 17, 22, 18–21, 23. Some pages a little injured at the corners.

No. 161, ff. 592, ll. 13–19; very unequally written, partly in Shikasta, partly in Nasta'lîk; size, 10½ in. by 6½ in.

313

Another copy of the *second* part of the *second* volume of the same.

This part of the Ikbâlnâma-i-Jahângîrî, styled دفتر دویم از جلد دویم, begins in the middle of the twenty-eighth year of Akbar's reign with the chapter: رزم آرائی میرزا خان با سلطان مظفّر گجراتی و ارتفاع رایات فتح و ظفر بعون ملك دادگر الخ, corresponding to fol. 442[a] in the preceding copy, and goes down to the death of Akbar. It contains about one page more than No. 161, for the end of the preceding copy, انجامید روز نهم الخ, is found here on fol. 232[a], l. 9.

Dated the 19th of Rajab, A. H. 1064 (A. D. 1654, June 5), at Ahmadâbâd.

No. 1325, ff. 233, ll. 14–15; Shikasta, ff. 1, 4, and 5 supplied by another hand in Nasta'lîk; size, 9⅛ in. by 5⅝ in.

314

Ikbâlnâma-i-Jahângîrî.

The *third* volume of the same work, containing the history of Jahângîr's reign from his accession to his death; comp. Bodleian Cat., Nos. 224–230, and Rieu i. p. 255. Beginning: شایستهٔ سریر سلطنت و فرمانروائی و زیبندهٔ افسر خلافت و کشورکشائی الخ.

It has been edited in the Bibliotheca Indica, Calcutta, 1865, and in Lucknow, A. H. 1286.

A little worm-eaten. Dated the first of Safar, A. H. 1071 (A. D. 1660, October 6).

No. 247, ff. 177, ll. 15; Nasta'lîk; size, 9⅛ in. by 5½ in.

315

The same *third* volume of the Ikbâlnâma-i-Jahângîrî.

Beginning as in the preceding copy. Lacunas after ff. 7 and 60. Dated the 10th of Safar, in the third year of Bahâdurshâh's reign, A. H. 1122 (A. D. 1710, April 10), by Muhammad 'Alî.

No. 2007, ff. 192, ll. 15; large Nasta'lîk; size, 9⅛ in. by 5 in.

316

The same.

This copy is dated the 12th of Jumâdâ-alawwal, in the eleventh year of Muhammadshâh's reign, A. H. 1142 (A. D. 1729, December 3).

No. 3148, ff. 158; written by two different hands, the first a large and distinct Nasta'lîk, on ff. 1–115[a], ll. 16–17; the second Shikasta, on ff. 115[a]–158, ll. 23; splendid binding in brown and gold; size, 9¾ in. by 5¼ in.

317

The same.

A very inelegant copy, the last ten leaves of which are greatly injured, whole portions being torn away. Beginning as usual. Written in Muhammadshâh's reign, A. H. 1153 (A. D. 1740, 1741), as it seems (the date being partly destroyed).

No. 2045, ff. 186, ll. 11–14; mostly written in Shikasta; ff. 74–108 by another hand in diagonal lines in Nasta'lîk; size, 10⅝ in. by 6⅝ in.

318

The same.

The chapter on contemporary poets, which is found in some copies, is wanting here; it closes with Jahângîr's death.

Dated the 9th of Jumâdâ-alawwal, in the twenty-fifth year of Muhammadshâh's reign, A. H. 1156 (A. D. 1743, July 1).

No. 3285, olim 14. J. 21, ff. 159, ll. 17; Nasta'lîk, mixed with Shikasta; collated; rather worm-eaten in the latter half; size, 10⅛ in. by 6¼ in.

319

The same.

This copy, like the preceding one, has no chapter on contemporary poets; it just breaks off with the heading: ذکر شعرا که معاصر آنحضرت بودند; the last words being ملا حیاتی گیلانی (Mullâ Hayâtî of Gilân, the first of the contemporary poets).

No date. The proper order of ff. 26–31 is: 26, 28, 27, 30, 29, 31.

No. 2937, ff. 120, ll. 17; the older part, in clear Nasta'lîk, comprises ff. 4–34 and 43–120; the remaining portion is added by a modern hand, which has also repaired many injured corners in the other pages; size, 10¼ in. by 6⅝ in.

320

The same.

Dated by Ahsan-allâh ibn Shaikh Hidâyat-allâh the 20th of Rajab, in the twenty-ninth year of Shâh 'Âlam's reign, A. H. 1201 (A. D. 1787, May 8). The right order of ff. 61–68 is: 61, 62, 64, 63, 66, 65, 67, 68.

No. 1965, ff. 200, ll. 13; large and distinct Nasta'lîk; size, 9¼ in. by 5⅞ in.

321

The same.

No date. This copy was purchased at Seringapatam, A. D. 1802, presented by J. H. Peile, Esq., and received the 19th of September, 1818; transferred to Civil Collection, August 9, 1819.

No. 3389, olim 14. J. 25, ff. 185; the first seventy-nine leaves written in Nasta'lîk, 13–14 diagonal lines; the last 106 leaves are added by a European hand, as it seems, ll. 12–13; size, 8¼ in. by 6 in.

322

The same.

Dated the 25th of Rabî'-alawwal, A. H. 1231 (A. D. 1816, February 24). Occasionally various readings on the margin.

No. 3147, ff. 175, ll. 15; illuminated frontispiece; splendid binding in green and gold; size, 10⅝ in. by 6 in.

323

A defective copy of the same.

This copy breaks off on fol. 141^b in the middle of the nineteenth year of Jahângîr's reign, A. H. 1033, which begins on fol. 139^a. Last words: تا سر راه برآن فوج گرفته نگذارند که از آب ...., corresponding to fol. 117^b, l. 4 in No. 3285 (318 in this Cat.).

No. 3322, ff. 141, ll. 12; modern Nasta'lîk; size, 9¾ in. by 6⅛ in.

324

Maâthir-i-Jahângîrî (مآثر جهانگیری).

A large fragment of Kâmgâr Husainî's (died A. H. 1050 = A. D. 1640, 1641) history of the early life and reign of the emperor Jahângîr, which was completed A. H. 1040 (A. D. 1630, 1631); comp. Rieu i. p. 256 sq.; Bodleian Cat., No. 223; Elliot, History of India, vi. p. 439 sq. This copy opens abruptly, on fol. 16^a, with the death of Akbar and Jahângîr's accession: رشك هشت بهشت شود و بدستیاری الخ. The events are narrated from year to year, viz.: first year of his reign, on fol. 19^b; second, on fol. 28^b; third, on fol. 36^a; fourth, on fol. 38^b; fifth, on fol. 41^a; sixth, on fol. 48^b; seventh, on fol. 55^a; eighth, on fol. 59^b; ninth, on fol. 63^a; tenth, on fol. 67^b; eleventh, on fol. 73^b; twelfth, on fol. 82^b; thirteenth, on fol. 90^a; fourteenth, on fol. 100^a; fifteenth, on fol. 108^b; sixteenth, on fol. 136^a; seventeenth, on fol. 145^b; eighteenth, on fol. 153^b; nineteenth, on fol. 165^a; twentieth, on fol. 183^b; twenty-first, on fol. 191^a; twenty-second, on fol. 218^a. In the middle of this year, the last but one of Jahângîr's reign, the copy breaks off on fol. 222^b. A later portion of the MS., viz. the events between Jahângîr's death and Shâhjahân's accession, going from the 19th of Rabî'-alawwal, A. H. 1037, to the 26th of Jumâdâ-alawwal in the same year (Shâhjahân's accession took place on the 7th of Jumâdâ II), on ff. 10^a–15^b, likewise incomplete both at beginning and end.

Besides the main portion, the Maâthir-i-Jahângîrî, or as it is styled on the back of the binding, the 'Jâhângîrnâma,' by which more general term it is, for instance, designated by Khâfîkhân too, this copy contains two other fragmentary pieces, viz.

1. Ff. 1–9^b, the first part of the *third book* of the Maktûbât-i-Abû-alfadl or Mukâtabât-i-'allâmî, the collection of Abû-alfadl's letters (comp. Nos. 271–286 in this Cat.), beginning: يا فاتح ابواب علوم و حکم الخ. Abû-alfadl's name appears on fol. 2^a, l. 2.

2. Ff. 223^a–229^b, the last portion of the Ma'dan-aljawâhir, by Mullâ Tarzî (composed A. H. 1025 = A. D. 1616), comprising part of the sixteenth bâb, the whole of the seventeenth bâb, and the khâtimah of the shorter redaction (comp. Bodleian Cat., Nos. 464 and 465; Rieu iii. p. 1038^b). Bâb XVII begins on fol. 224^b: در پاداش اندیشهٔ تباه الخ. This portion is dated the 11th of Jumâdâ II, A. H. 1180 (A. D. 1766, November 14).

No. 3098, ff. 229, ll. 10–15; Shikasta, by at least three different hands; size, 8⅝ in. by 4¾ in. (the last seven leaves 4¼ in.).

325

Pâdishâhnâma (پادشاهنامه).

The *first* volume of 'Abd-alhamîd Lâhûrî's (died A. H. 1065 = A. D. 1655) history of the emperor Shâhjahân, comprising the first ten years of his reign, A. H. 1037–1047 (A. D. 1627–1638), beginning: نگارين كلامی که گذارش آن دامن سامعه را جواهر آگین کند الخ; comp. Bodleian Cat., Nos. 232–235; Rieu i. p. 260 sq.; W. Morley, p. 122; J. Aumer, p. 95; Elliot, History of India, vii. p. 3 sq., etc. The introduction, on the emperor's ancestors, begins with Tîmûr, on fol. 23^b; Bâbar, on fol. 25^a; Humâyûn, on fol. 25^b; Akbar, on fol. 26^a; Jahângîr, on fol. 27^a.

The first year of Shâhjahân's reign, on fol. 33^b; the second, on fol. 123^b; the third, on fol. 145^b; the fourth, on fol. 170^a; the fifth, on fol. 208^b; the sixth, on fol. 230^a; the seventh, on fol. 284^b; the eighth, on fol. 316^b; the ninth, on fol. 348^a; the tenth, on fol. 402^b. The appendix, containing an account of the con-

temporary Shaikhs, Mullâs, Ḥakîms, and poets, on fol. 440ª.

No date. An index on the fly-leaves.

No. 317, ff. 454, ll. 15; excellent, large, and clear Nasta'lîḳ; all the pages sprinkled with gold; illuminated frontispiece; size, 12¾ in. by 8 in.

326

Another copy of the *first* volume of the Pâdishâhnâma.

Beginning as in the preceding copy. Tîmûr, on fol. 22ᵇ; Bâbar, on fol. 24ᵇ; Humâyûn, on fol. 32ª; Akbar, on fol. 33ᵇ; Jahângîr, on fol. 34ᵇ; the history of Shâhjahân's reign begins on fol. 41ᵇ. The appendix on the contemporary learned men and poets is wanting here; ff. 10 and 102 are left blank.

No date. An index on the fly-leaves.

No. 128, ff. 384, ll. 16–17; large Nasta'lîḳ; size, 12½ in. by 6¾ in.

327

The same.

This copy which begins, on fol. 5ᵇ, thus: رنگین کلامی که گذارش الخ, contains, on ff. 1ᵇ–4ᵇ, a short introductory chapter on Shâhjahân's life before his accession, styled ذکر احوال خجسته مآل ایّام شاهزادگی, and beginning: در شناختن جلوس اشرف الخ. See the same account at the end of Elliott 368 in the Bodleian Library (Cat. No. 232). The sketch of the emperor's ancestors begins with Tîmûr, on fol. 15ª; the history of Shâhjahân's reign, on fol. 24ª.

Dated the 24th of Rabî'-althânî, A. H. 1162 (A. D. 1749, April 13). The appendix on the learned men, etc., begins somewhere about fol. 166ª, but there is no heading marked.

No. 1495, ff. 171, ll. 27; inelegant and careless Nasta'lîḳ; size, 15¾ in. by 8¾ in.

328

Pâdishâhnâma.

The *second* volume of the Pâdishâhnâma, comprising the years A. H. 1047–1057 (A. D. 1638–1647).

Beginning, on fol. 4ᵇ: سپاس والا اساس دادار کارساز و کردگار بی انباز را که الخ.

A complete index, on ff. 1ᵇ–3ᵇ, beginning: آغاز سال اوّل از دویم دور.

These first two volumes of the Pâdishâhnâma have been edited in the Bibliotheca Indica, Calcutta, vol. i, 1867; vol. ii, 1868.

Copied by Maulânâ Shaikh Naṣr-allâh of Sûdhân in the month Rajab, A. H. 1109, that is, the forty-first year of 'Âlamgîr's reign (A. D. 1698, January, February).

No. 1388, ff. 370, ll. 19; large and distinct Nasta'lîḳ; size, 13¾ in. by 6¾ in.

329

Pâdishâhnâma.

The *third* volume of the Pâdishâhnâma, supplied, after 'Abd-alḥamîd's death, by Muḥammad Wârith (killed A. H. 1091 = A. D. 1680), and comprising the history of Shâhjahân's reign from the twentieth to the thirtieth year, A. H. 1057–1067 (A. D. 1647–1657).

It begins, on fol. 7ᵇ:

بر سر هر نامه دبیر قلم - آنچه کند بهر تیمّن رقم

An index, on ff. 3ᵇ–4ᵇ, beginning: افتتاح بخشیش سال سیوم دور غرّهٔ جمادی الثانی سنهٔ هزار پنجاه هفت، آغاز سال اوّل دور سیوم الخ. Short statistical reports on ff. 1ᵇ, 2ª, and 275ª–276ᵇ.

The *third* volume itself concludes on fol. 273ᵇ, and is copied by the same Shaikh Naṣr-allâh of Sûdhân as the *second* volume, in the same year 1109, in the month Ṣafar. It is incorrectly styled شاهجهان نامه in the colophon.

No. 324, ff. 276, ll. 19; large and distinct Nasta'lîḳ; size, 13¾ in. by 6¾ in.

330

An incomplete copy of the *second* and *third* volumes of the *Pâdishâhnâma*.

There are seven leaves missing in the beginning of the *second* volume, which opens abruptly thus, on fol. 1ª: ... مبلغ رایان عمدة الملك برساند, corresponding to No. 1388 (328 in this Cat.), fol. 23ᵇ, l. 9.

The twelfth year of Shâhjahân's reign (the second of the second decade) begins on fol. 11ᵇ. A short appendix on Shaikhs, learned men, etc., on fol. 90ª.

Third volume, on fol. 91ᵇ, beginning: بر سر هر نامه دبیر قلم الخ. The literary appendix to this volume is found on fol. 178ª. On fol. 178ᵇ the work concludes.

Ff. 179ᵇ–186ᵇ are filled with an interesting piece of Ṣûfic debate between a devout monk (زاهد) and a false anachoret (رِنْد), beginning: ای بر تو سجود زاهدان وقت نماز الخ.

No date.

No. 1494, ff. 186, ll. 32–38, different Nasta'lîḳ, in many parts nearly equal to Shikasta, by various hands; size, 16 in. by 8¾ in.

331

Shâhjahânnâma (شاهجهاننامه).

Another history of the emperor Shâhjahân's reign to the close of the thirtieth year, by Muḥammad Ṭâhir, with the takhalluṣ Âshnâ, commonly called 'Inâyatkhan bin Ẓafarkhân bin Khwâjah Abû-alḥasan (who died A. H. 1077 = A. D. 1666, 1667). It was composed A. H. 1068 (A. D. 1658), and is a kind of abridgment of the preceding Pâdishâhnâma; comp. Bodleian Cat., No. 237; Rieu i. p. 261, and iii. p. 1083ᵇ; W. Morley, p. 123; Elliot, History of India, vii. p. 73 sq. According to Rieu, the proper title of the work is مُلَخّص.

Beginning:

بنام پادشاه پادشاهان
سر افرازی ده صاحب کلاهان
حمدی که در خورشان الخ

At the end, on fol. 235^b sq., an account of the revenues of Hindûstân and other statistics are found.

Dated the 14th of Rajab, in the twenty-fourth year of Muhammadshâh's reign (=A. H. 1155, A. D. 1742, September 14).

No. 981, ff. 240, ll. 21; Nasta'lîk; size, $11\frac{3}{4}$ in. by $6\frac{3}{4}$ in.

332

'Amal-i-Şâlih (عمل صالح).

A very large and detailed history of Shâhjahân's reign, together with a full account of his forefathers and predecessors, especially of Akbar and Jahângîr, and of the first three years of 'Âlamgîr's reign, completed by Muhammad Şâlih Kanbû, A. H. 1070 (A. D. 1659, 1660; see the chronogram, (لطيفهٔ فيض الهى); comp. Rieu i. p. 263 sq.; A. F. Mehren, p. 21; Elliot, History of India, vii. p. 123 sq.; etc. It consists here of two volumes, the *first* comprising the introduction and the first seven years of Shâhjahân's reign (which begins here on fol. 99^b), the *second* the remaining portion of his reign and the beginning of that of 'Âlamgîr. The biographical appendix on famous Shaikhs, Mullâs, Ḥakîms, poets, etc., begins on fol. 271^a in No. 857.

Beginning of the whole work: شگفته رونق چمن بيان و خنده ريزئ گلبن سخن از حمد بهار پيراى الخ.

An index on the fly-leaves of the *first* volume (No. 856), which is dated the 11th of Rajab, A. H. 1112 (A. D. 1700, December 22).

The *second* volume was finished the 25th of Dhû-alhijjah, A. H. 1113 (A. D. 1702, May 23).

No. 856, ff. 247; No. 857, ff. 301, ll. 23; Nasta'lîk; size, $12\frac{3}{4}$ in. by $8\frac{1}{4}$ in.

333

Another copy of the same.

The first year of Shâhjahân's reign, on fol. 103^a; the second, on fol. 119^b; the third, on fol. 133^b; the fourth, on fol. 151^b; the fifth, on fol. 167^a; the sixth, on fol. 190^b; the seventh, on fol. 218^a; the eighth, on fol. 248^a; the ninth, on fol. 270^a; the tenth, on fol. 291^a; the eleventh, on fol. 305^b; the twelfth, on fol. 316^a; the thirteenth, on fol. 320^b; the fourteenth, on fol. 327^b; the fifteenth, on fol. 331^b; the sixteenth, on fol. 340^a; the seventeenth, on fol. 345^b; the eighteenth, on fol. 352^a; the nineteenth, on fol. 359^a; the twentieth, on fol. 375^a; the twenty-first, on fol. 395^b; the twenty-second, on fol. 415^b; the twenty-third, on fol. 426^a; the twenty-fourth, on fol. 430^b; the twenty-fifth, on fol. 434^b; the twenty-sixth, on fol. 442^a; the twenty-seventh, on fol. 446^b; the twenty-eighth, on fol. 454^b; the twenty-ninth, on fol. 459^a; the thirtieth, on fol. 462^a; the thirty-first, on fol. 469^a.

The first year of 'Âlamgîr's reign, on fol. 493^b.

Biographical appendix, on ff. 505^b–530.

Copied A. H. 1157 (A. D. 1744, 1745). On fol. 1^a this work is incorrectly styled شاهجهاننامه.

No. 44, ff. 530, ll. 23–25, a few pages with less lines; very careless and unequal Nasta'lîk, written by different hands; size, 11 in. by $6\frac{1}{2}$ in.

334

The same.

A third copy of the same, in three volumes. Beginning quite different from that in the preceding copies: ذكرى كه حسن آغاز يابد و بيانى كه پيرايهٔ انجام الخ.

The history of Shâhjahân's ancestors appears to be much shorter here. The story of Shâhjahân's accession begins here already, in No. 3132, on fol. 28^b; the second year of his reign, on fol. 107^a; the third, on fol. 129^b; the fourth, on fol. 154^a; the fifth, on fol. 190^b; the sixth, on fol. 211^b; the seventh, on fol. 262^b; the eighth, on fol. 293^a; the ninth, on fol. 323^a; the tenth, on fol. 378^b; the eleventh, in No. 3133, on fol. 1^b; the twelfth, on fol. 24^a; the thirteenth, on fol. 33^b; the fourteenth, on fol. 48^a; the fifteenth, on fol. 57^b; the sixteenth, on fol. 76^b; the seventeenth, on fol. 89^b; the eighteenth, on fol. 106^a; the nineteenth, on fol. 122^b; the twentieth, on fol. 161^b; the twenty-first, on fol. 216^b; the twenty-second, in No. 3134, on fol. 1^b; the twenty-third, on fol. 29^a; the twenty-fourth, on fol. 40^a; the twenty-fifth, on fol. 50^a; the twenty-sixth, on fol. 66^b; the twenty-seventh, on fol. 78^b; the twenty-eighth, on fol. 100^b; the twenty-ninth, on fol. 113^b; the thirtieth, on fol. 121^b; the thirty-first, on fol. 141^b.

The biographical index, on fol. 235^a, in No. 3134.

An index of the contents of the *second* volume is found on ff. 269^a–271^b, in No. 3133.

The *first* volume is dated the 1st of Sha'bân, A. H. 1213 (A. D. 1799, January 8); the *second* and *third*, A. H. 1225 (A. D. 1810). On the first leaves, as well as in the colophons, this work is again styled شاهجهاننامه. The author's name does not occur here in the preface; only in the colophon Muhammad Şâlih is mentioned.

No. 3132, ff. 434; No. 3133, ff. 271; No. 3134, ff. 308, ll. 17; large and distinct Nasta'lîk; illuminated frontispiece at the beginning of each volume; the first two pages of each volume splendidly adorned; size of No. 3132, $12\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; of Nos. 3133 and 3134, $10\frac{3}{4}$ in. by $6\frac{1}{2}$ in.

335

The same.

A fourth complete, but very badly written, copy of the 'Amal-i-Şâlih, without any date. The main work ends on fol. 697^b (the biographical appendix beginning on fol. 663^b). There are added:

1. On the margin, frequent quotations from the پادشاهنامه (see above, Nos. 325–330 in this Cat.) in red ink.

2. On ff. 699^a–711^a, genealogical lists and a general index of famous personages appearing in the book: تفصيل مناصب پادشاهزادهاى والا مقدار و سلاطين عالى تبار و امرايان عظام اخلاص شعار و ديگر بندهاى عقيدت آثار تا پانصدى.

3. On ff. 712^a–736, some other historical documents, especially letters, relating to Shâhjahân's time, probably taken from the پادشاهنامه too, if not belonging to the عمل صالح itself.

The first heading is: نقل نامهٔ اعليحضرت از منشآت

علّامی سعد الله خان که بسلطان محمّد خان فرمانروای روم مصحوب حاجی احمد سعید در سال بیست و پنجم از جلوس اقدس ارسال یافت.

No. 1410, ff. 736, ll. 19; Shikasta; size, 11¼ in. by 6½ in.

336

Extracts from the ʿAmal-i-Ṣâliḥ.

Short extracts from the second book of Muḥammad Ṣâliḥ Kanbû's ʿAmal-i-Ṣâliḥ, or Pâdishâhnâma (as it is styled here), entitled: بعضی از فوائد منقول از جلد دویم پادشاهنامه که مشتمل بر احوال حضرت صاحبقران ثانی ابو المظفّر شهاب الدین محمّد شاهجهان پادشاه غازی انار الله برهانه است تألیف محمّد صالح کنبوی دهلوی الخ.

It begins with ذکر طول و عرض مملکت روز افزون هندوستان بهشت نشان, in this way: طول این مملکت الخ.

These extracts were made by Muḥammad Bakhsh-khân, with the takhalluṣ *Âshûb*, the author of a history of the reign of Muḥammadshâh and other works (died A. H. 1199=A. D. 1785),—see Rieu iii. p. 944; Elliot, History of India, viii. p. 232,—for Mr. Richard Johnson, A. H. 1194 (A. D. 1780).

No. 667, ff. 24, ll. 15; Shikasta; size, 8 in. by 4¼ in.

337

Tuḥfat-i-Shâhjahânî (تحفهٔ شاهجهانی).

A concise history of the life and reign of the emperor Shâhjahân, from his birth in A. H. 1000=A. D. 1592 (fol. 3ª, l. 6) to his death in A. H. 1076=A. D. 1666 (fol. 31ᵇ, first line), based on the best authorities, a list of which is given in the preface, particularly on the عمل صالح (see the preceding copies, and fol. 2ᵇ, ll. 6–10 in this work), by Sudhârî Laʿl (سدهاری لعل); see fol. 1ᵇ, l. 6.

Beginning: از آنجا که تحریر مآثر جلیله و مفاخر نبیله اقبال الخ.

No date. C. M. K. 43.

No. 2935, ff. 32, ll. 11–13; Shikasta; size, 9⅞ in. by 8¼ in.

338

Laṭâʾif-alakhbâr (لطائف الاخبار).

Journal of the expedition of Shâhjahân's eldest son, prince Dârâ Shukûh (born A. H. 1024=A. D. 1615, murdered A. H. 1069=A. D. 1659), to Ḳandahâr, A. H. 1063 (A. D. 1653), composed under his auspices by somebody who accompanied him (probably Badîʿ-alzamân Rashîdkhân, who died A. H. 1107=A. D. 1695, 1696; comp. Rieu i. p. 264, and iii. p. 1083ᵇ).

Beginning: حمد بیحدّی که ابواب فتح را بر روی پادشاهان تواند کشاد مر آن خدایرا سزاست الخ; see also Bodleian Cat., Nos. 238 and 239; Elphinstone, History of India, 5th ed., p. 587, etc.

After the preface follows an introductory chapter on the previous expeditions under Murâd and Aurangzîb, and the army's outset from Lâhûr the 24th of the first Rabîʿ, A. H. 1063. The journal itself begins with the 10th of Jumâdâ-althânî, A. H. 1063 (A. D. 1653, May 8), and goes down to the 9th of Dhû-alḥijjah of the same year (A. D. 1653, October 31).

Dated the 25th of Muḥarram, in the twenty-sixth year (probably of ʿÂlamgîr's reign, A. H. 1094=A. D. 1683, January 24), at Shâhjahânâbâd, by Mîr Ghulâm ʿAlî bin Mîr ʿAbd-alraḥîm, an inhabitant of Dihlî.

No. 2461, ff. 282, ll. 11; clear Nastaʿlîḳ, written by two hands, the first of which goes down from fol. 1 to fol. 203, the second from fol. 204 to the end; size, 9½ in. by 6⅛ in.

339

Another copy of the same.

Beginning as in the preceding copy. The appendix, on the march back from Ḳandahâr to Multân, and the general conclusion (see the Bodleian copies loc. cit.) are not distinctly marked here. No date.

No. 42, ff. 151, ll. 19; Nastaʿlîḳ; size, 10⅞ in. by 5⅞ in.

340

Taʾrîkh-i-Shâh Shujâʿî (تاریخ شاه شجاعی).

A history of the life and exploits of Shâhjahân's second son, prince Muḥammad Shâh Shujâʿ, who was born A. H. 1025 (A. D. 1616), and put to death A. H. 1070 (A. D. 1660), composed by Muḥammad Maʿṣûm bin Ḥasan bin Ṣâliḥ, A. H. 1070 (A. D. 1659, 1660); see this date twice, on fol. 2ª, l. 7, and fol. 5ª, l. 10. The author was himself, as he states on fol. 5ᵇ, l. 5, twenty-five years in the prince's service. This work may be a part of the same author's فتوحات عالمگیری, or history of the early part of ʿÂlamgîr's reign, which was also completed A. H. 1070; see Rieu i. p. 270ª, and iii. p. 1049ª; Elliot, History of India, vii. p. 198.

Beginning: حمدیکه زبان همچو ما قاصدان را بآن دسترس است نثار کبریای مقدّس خداوند الخ.

No date.

No. 533, ff. 162, ll. 11; Shikasta; size, 6⅛ in. by 3⅞ in.

341

ʿAjîba-i-gharîbah (عجیبهٔ غریبه).

Special history of the conquest of Kûčbahâr and Âshâm (or Assam, a rich country along the river Brahmaputra), by the Khânkhânân Mîr Muḥammad Saʿîd Ardastânî, otherwise styled Mîr Jumlah, under the emperor ʿÂlamgîr, A. H. 1072 and 1073 (A. D. 1662 and 1663). It is written by an eye-witness of, and co-operator in, this campaign, Ibn Muḥammad Walî Aḥmad, commonly called Shihâb-aldîn Ṭâlish; see fol. 2ᵇ, l. 5, and fol. 4ᵇ, l. 7. Another and more common title of this book is فتحیّهٔ عبریّه, or فتحیّهٔ عبریّه; comp. Bodleian Cat., Nos. 240 and 241; Rieu i. p. 266; Elphinstone, History of India, 5th ed., p. 610 sq.; Elliot, History of India, vii. pp. 265–269; Blochmann,

Journal of the Asiatic Society of Bengal, vol. xli. p. 51 sq.

The book is divided into a mukaddimah and two makâlas, viz.:

مقدّمه در بیان سبب توجّه اعلام ظفرفرجام به تسخیر کوچ بهار و آشام, on fol. 4^b.

مقالهٔ اوّل در ذکر توجّه نوّاب مستغنی القاب باستیصال بیم نراین راجهٔ کوچ بهار و فتح آن سرزمین بتایید آفریدگار, on fol. 7^a.

مقالهٔ دوم در ذکر موکب عالی بجانب آشام و فتح آن ملك بعون ملك علام, on fol. 12^a.

The continuation, relating the immediately following events down to the month Sha'bân, A.H. 1076, is missing here. As date of composition is given, at the end, the 20th of Shawwâl, A.H. 1076, but that seems to be a mistake of the transcriber, since in the Bodleian copies the 20th of Shawwâl, A.H. 1073 (A.D. 1663, May 28), appears. Probably the date of the missing continuation is confounded with that of the original report, just as the title عجیبهٔ غریبه seems to be a mere mistake for فتحیّهٔ عبریّه.

Beginning: جنود نا معدود حمد ملازم حضرت مالك الملك علی الاطلاقیست که صف آرایان معرکه الخ.

A Hindûstânî translation of this work, entitled تاریخ آشام, by Mîr Bahâdur 'Alî Husainî, was published at Calcutta, 1805, and a French version of the same by T. Pavie, Paris, 1845.

This copy belonged formerly to Robert Ireland, Fort William in Bengal, June 1, 1780.

No. 1724, ff. 108, ll. 15; clear and distinct Nasta'lîk; size, 9 in. by 5¾ in.

342

Another copy of the same.

Most of the headings are omitted in this copy; beginning the same as in the preceding one. In the colophon this history is styled تواریخ آشام.

Copied at Murshidâbâd in the dominion of Nawwâb Mu'taman-almulk Mubârak-aldaulah Sayyid Mubârak 'Alîkhân Bahâdur Fîrûzjang; the date is the 19th of Dhû-alka'dah, in the twenty-second year (of whose reign is not stated).

No. 1453, ff. 92, ll. 17; Nasta'lîk; size, 9½ in. by 5½ in.

343

The same.

Mukaddimah, on fol. 5^a. Makâlah I, on fol. 8^a; II, on fol. 14^a. The last chapter, relating the death of the Khânkhânân, begins on fol. 122^a. Date of composition: 20th of Shawwâl, A.H. 1073.

The copy is not dated. Bibliotheca Leydeniana.

No. 2493, ff. 129, ll. 15; Nasta'lîk; size, 8¾ in. by 6¼ in.

344

Historical extracts.

1. Extract from Firishta's Gulshan-i-Ibrâhîmî (see Nos. 291–304 in this Cat.), seventh makâlah, on the Sharkî rulers of Jaunpûr (از منتخب تاریخ فرشته مقالهٔ هفتم در بیان سلطنت حکّام شرقی الخ), on fol. 1^b.

2. Extracts from the preceding history of the conquest of Kûcbahâr and Âshâm (گفتار در فتح ولایت کوچ بهار...... و توجّه عساکر گیتی کشا از آنجا بآهنگ تسخیر ملك آشام و کشایش آن ناحیت الخ), on fol. 10^b.

A short sketch of the capture of the fortress of جانکام is added on fol. 72^a.

No date.

No. 1572, ff. 79, ll. 17–18; careless and irregular Nasta'lîk, mixed with Shikasta, by different hands; size, 9½ in. by 5½ in.

345

Wâkiʻât-i-Âlamgîrî (واقعات عالمگیری).

A history of the first five years of the reign of the emperor 'Âlamgîr (A.H. 1068–1118 = A.D. 1658–1707), to A.H. 1073, Safar (A.D. 1662, September, October), identical with the ظفرنامهٔ عالمگیری, described in Rieu i. p. 265; comp. ii. p. 699^a, and iii. p. 1083^b. It concludes with a short notice on Shâhjahân's death, Rajab, A.H. 1076 (A.D. 1666, January).

The above title appears in the colophon, where (on fol. 141^a) the work is wrongly ascribed, just as in Rieu's first copy, to Mirkhân (i.e. Sayyid Mîr, brother of Shaikh Mîr Khwâfî, died A.H. 1080 = A.D. 1669, 1670). The real author was 'Âkilkhân Râzî, better known by his dîwân and several romantic mathnawîs (died A.H. 1108 = A.D. 1696; see Rieu ii. loc. cit., and Bodleian Cat., Nos. 1148 and 1149). He is correctly mentioned in the colophon of the following copy.

Beginning: ابو الظفر محیی الدین محمّد اورنگ زیب بهادر عالمگیر پادشاه غازی آن قطب فلك سلطنت و جهانداری مرکز دائرهٔ عظمت و بختیاری الخ.

Dated the 9th of Jumâdâ-althânî, A.H. 1124 (first year of Jahândârshâh's reign = A.D. 1712, July 14), at Allahâbâd.

No. 212, ff. 87–141, ll. 13–18; written by different hands, partly in careless Nasta'lîk, partly in Shikasta; size, 9½ in. by 6 in.

346

Another copy of the same.

Beginning: آن قطب فلك سلطنت و جهانداری مرکز دائرهٔ عظمت الخ.

The title given to it in the colophon is the same as in the preceding copy: واقعات عالمگیری; on the fly-leaf it is styled وقائع عالمگیری. The author 'Âkilkhân is mentioned on the last page, last line but two.

Written by Tabîr 'Alî for Mîr Muhammadshâh, and finished the 7th of Jumâdâ-alawwal, A. H. 1204 (A. D. 1790, January 23).

No. 1562, ff. 80, ll. 15; large and distinct Nasta'lîk; size, 9⅝ in. by 6 in.

347

'Âlamgîrnâma (عالمگیرنامه).

A history of the first ten years of the emperor 'Âlamgîr's reign, to the end of Rajab, A. H. 1078 (A. D. 1668, middle of January), by Muhammad Kâzim bin Muhammad Amîr Munshî, who died, according to Rieu iii. p. 1083ᵇ, A. H. 1092 (A. D. 1681). The statement therefore in Morley's Cat. and elsewhere, that this work was completed in the thirty-second year of the emperor's reign, i. e. A. H. 1100, must needs be wrong. See other copies of the same work in Bodleian Cat., Nos. 243 and 244; Rieu i. p. 267; W. Morley, p. 125; J. Aumer, p. 97, etc.; comp. also Elliot, History of India, vii. p. 174 sq. It has been edited in the Bibliotheca Indica, Calcutta, 1865–1868.

Beginning:

ای داده بعقل پرتو آگاهی
شاهان زتو کامیاب شاهنشاهی
آنرا که زکائنات برتر خواهی الخ

Copied A. H. 1131 (A. D. 1719). Collated.

No. 615, ff. 316, ll. 21; Nasta'lîk; illuminated frontispiece; size, 9⅝ in. by 5½ in.

348

Another copy of the same.

This copy is about a year older than the preceding one, dated the 10th of Shawwâl, A. H. 1130 (A. D. 1718, September 6), but it is very badly written. Collated and annotated A. H. 1138 (A. D. 1725, 1726), at Shâhjahânâbâd. Beginning the same as in the preceding copy.

No. 1795, ff. 402, ll. 13–26; written for the greater part in bad Shikasta, a few leaves in Nasta'lîk, by different hands; size varying from 8⅞ in. by 4⅝ in. to 10½ in. by 5¾ in.

349

The same.

Another old, but undated copy, a little worm-eaten. The first ten leaves are later supplied, and from the Arabic paging, which begins on fol. 11ª with ٢, it appears that the original copy opened immediately with 'Âlamgîr's accession, and that the missing introduction was added by another hand afterwards. Collated.

No. 853, ff. 527, ll. 16–22; large and clear, but very unequal Nasta'lîk, by different hands; size, 12¼ in. by 7 in.

350

The same.

This copy is dated the 20th of Sha'bân, in the seventh year of Muhammadshâh's reign (=A. H. 1138, A. D. 1726, April 23), by Muhkam Singh. It is styled here, on fol. 1ª: تاریخ عالمگیری, and in the colophon: تواریخ عالمگیر پادشاه.

A blank on fol. 274ª.

No. 1611, ff. 334, mostly written in diagonal lines of different number; Nasta'lîk; size, 8⅝ in. by 5 in.

351

The same.

Dated by Muhammad Husain Darwîsh the 8th of Rajab, in the first year of Ahmadshâh's reign (=A. H. 1161, A. D. 1748, July 4). The proper order of ff. 384–389 is: 384, 386, 385, 388, 387, 389. No headings.

No. 3328, olim 14. J. 10, ff. 422, ll. 17; very careless Nasta'lîk; size, 9⅞ in. by 5¼ in.

352

The same.

A very good copy, dated the 19th of Jumâdâ-alûlâ, A. H. 1184 (Samvat, 1827=A. D. 1770, September 10).

No. 359, ff. 321, ll. 21; Nasta'lîk; illuminated frontispiece; size, 9⅞ in. by 5⅝ in.

353

The same.

No date.

No. 171, ff. 332, ll. 18–21; small, but clear Nasta'lîk; ff. 241–248 and 321–332 supplied by other hands; size, 10⅞ in. by 5¾ in.

354

A slightly defective copy of the same.

Ff. 547, 550, 554, and 559 are very severely damaged, considerable portions of the text being torn away.

Dated in the more modern part the 10th of Rajab, in the forty-fifth year of Shâh 'Âlam's reign (=A. H. 1217, A. D. 1802, November 6). Bibliotheca Leydeniana.

No. 2600, ff. 577, ll. 17; consisting of two portions, an older and a more modern one, the latter on ff. 1–8, 16, 22, 34–37, 40, 56–175, 234–237, 513–536, 545, 546, 551, and 577; Nasta'lîk; illuminated frontispiece; size, 9⅞ in. by 5¾ in.

355

An incomplete copy of the same.

This copy breaks off in the middle of the sixth year of the emperor's reign with the words غسلخانه جهت دولتخانه, corresponding to No. 359 (352 in this Cat.), fol. 236ª, l. 3. Besides fol. 557 is torn away. The right order of ff. 46–56 is: 46, 54, 55, 47–53, 56.

No. 881, ff. 611, ll. 15; large and distinct Nasta'lîk, written on white and brown paper; size, 9¾ in. by 5⅝ in.

356

Another incomplete copy of the same.

This copy, dated A. D. 1811, is very defective at the beginning; it opens abruptly in the third year of 'Âlamgîr's reign, fol. 4ª, l. 3 ab infra, corresponding to No. 2600 (354 in this Cat.), fol. 276ª, l. 9. It is besides rather incorrect in many places.

The fourth year of 'Âlamgîr's reign begins on fol. 56^{b}; the fifth, on fol. 151^{b}; the sixth, on fol. 213^{b}; the seventh, on fol. 245^{b}; the eighth, on fol. 265^{a}; the ninth, on fol. 329^{a}; and the tenth, on fol. 387^{b}.

Bibliotheca Leydeniana.

No. 2545, ff. 444, ll. 13; very neat and distinct Nasta'lîk; size, $10\frac{5}{8}$ in. by $7\frac{3}{8}$ in.

357

A fragment of the same.

This copy contains only a small portion of the 'Âlamgîrnâma, but many headings being omitted, and no dates being found at all, it is impossible to state how far it extends; it seems to comprise only the first two or three years of the emperor's reign. Beginning as usual on fol. 4^{b}. The first three leaves, fol. 4^{a}, and the margin of ff. 4^{b}–45^{b}, as well as of ff. 143–147, and the whole of fol. 148 are filled by fragments from Muhammad Mahdî Astarâbâdî's تاریخ جهانکشای, or تاریخ نادری, the history of Nâdirshâh (see Rieu i. p. 192 sq., and Bodleian Cat., Nos. 302–306), beginning: بر دانایان رموز الخ.

No. 14. J. 11, ff. 148, ll. 19; careless Nasta'lîk; the fragments of Nâdirshâh's history written by another still more careless hand; size, $9\frac{3}{4}$ in. by 6 in.

358

Lubb-altawârîkh-i-Hind (لبّ التواریخ هند).

General history of India, abridged from Firishta's famous work (see Nos. 291–304 in this Catalogue), but enlarged from other sources, and brought down to A. H. 1101 (A. D. 1689, 1690), by Râe Bindrâban, son of Râe Bhâramal (see author's name and title, on fol. 1^{a}, l. 4, and fol. 2^{a}, l. 3). It begins with the reign of Shihâb-aldîn Ghûrî (A. H. 572), and goes down to the thirty-third year of that of 'Âlamgîr, to whom the work is dedicated; see Rieu i. p. 228 sq.; Bodleian Cat., No. 245; A. F. Mehren, p. 18; Elliot, History of India, vii. p. 168 sq.

The chronogram for the date of composition, viz. حالات ملك هندوستان (=A. H. 1106, A. D. 1694, 1695), is not found in this copy (see below, No. 360).

It is divided into the following ten faṣls:

1. Kings of Dihlî, on fol. 2^{b}, beginning with Shihâb-aldîn Ghûrî.
2. Sulṭâns of the Dakhan, on fol. 129^{b}, in six shu'bas: (*a*) Bahmanîs of Gulbargah, on fol. 129^{b}; (*b*) 'Âdil-shâhs of Bîjâpûr, on fol. 139^{a}; (*c*) Niẓâmshâhs of Aḥmadnagar and Daulatâbâd, on fol. 147^{b}; (*d*) Kuṭb-shâhs of Tiling, on fol. 158^{b}; (*e*) 'Imâdshâhs of Barâr, on fol. 161^{b}; (*f*) Barîdshâhs of Bîdar, on fol. 162^{a}.
3. Sulṭâns of Gujarât, on fol. 163^{a}.
4. Rulers of Mâlwah and Mandû, on fol. 173^{a}.
5. Fârûkî-Sulṭâns of Burhânpûr and Âsîr, or Khân-dîs, on fol. 180^{b}.
6. Sulṭâns of Bangâlah, on fol. 184^{b}.
7. Sharkî-rulers of Jaunpûr, on fol. 188^{b}.
8. Rulers of Sind, on fol. 190^{b}.
9. Rulers of Multân, on fol. 192^{a}.
10. Rulers of Kashmîr, on fol. 192^{b}.

Beginning: پادشاهی بیزوال مر خدایراست جلّ جلاله و عمّ نواله الخ.

Dated the 24th of Muharram, in the forty-second year of 'Âlamgîr's reign, = A. H. 1110 (A. D. 1698, August 2), only four years after the completion of the work.

No. 3050, ff. 193, ll. 14–17; Shikasta; size, $9\frac{3}{8}$ in. by $5\frac{5}{8}$ in.

359

Another copy of the same.

Beginning as in the preceding copy. Author's name on fol. 1^{b}, l. 4; date (A. H. 1101) on fol. 1^{b}, l. 5; title on fol. 2^{a}, l. 9. The chronogram at the end (fol. 160^{b}) appears here in a mutilated and consequently useless form, as حالات هندوستان.

Faṣl I, on fol. 2^{b}; II, in six shu'bas: (*a*) on fol. 100^{a}; (*b*) on fol. 107^{b}, last line; (*c*) on fol. 114^{b}; (*d*) on fol. 124^{a}; (*e*) on fol. 126^{b}; (*f*) on fol. 127^{a}; III, on fol. 128^{a}; IV, on fol. 137^{a}; V, on fol. 145^{a}; VI, on fol. 149^{b}; VII, on fol. 155^{a}; VIII, on fol. 157^{a}; IX, on fol. 158^{b}, last line; X, on fol. 159^{b}.

Dated by Muhammad Jalâl-aldîn, the 4th of Dhû-alḥijjah, A. H. 1131 (the first year of Muḥammadshâh's reign) = A. D. 1719, October 18.

This copy belonged formerly to Mr. Richard Johnson.

No. 1127, ff. 160, ll. 20; Nasta'lîk; size, $10\frac{5}{8}$ in. by $6\frac{5}{8}$ in.

360

The same.

This copy is dated the 17th of Muḥarram, A. H. 1156 (twenty-fifth year of Muḥammadshâh's reign = A. D. 1743, March 13), at Shâhjahânâbâd. Collated the 24th of Ṣafar in the same year. Another collation was completed the 17th of Dhû-alḳa'dah, A. H. 1195 (A. D. 1781, November 4), at Ḥaidarâbâd in the Dakhan.

The ten faṣls are found here: 1. on fol. 71^{b}; 2. in six shu'bas, on fol. 192^{a}; 3. on fol. 226^{b}; 4. on fol. 236^{a}; 5. on fol. 243^{a}; 6. on fol. 247^{b}; 7. on fol. 251^{b}; 8. on fol. 253^{a}; 9. on fol. 255^{a}; 10. on fol. 255^{b}.

Author's name and title on fol. 70^{b}, ll. 3 and 4, and fol. 71^{a}, l. 7. The full chronogram, حالات ملك هندوستان, on the last page. As title to this work is given here, on fol. 70^{a}: تواریخ لبّ اللباب, and in the colophon: لبّ اللباب.

No. 1606, ff. 70–257, ll. 14–18, many pages written in diagonal lines; Shikasta; size, $8\frac{1}{2}$ in. by $4\frac{3}{4}$ in.

361

An extract from the same.

A select portion of the *first faṣl* of the Lubb-alta-wârîkh-i-Hind, comprising the history of the emperors of Dihlî from Bâbar's birth in A. H. 888 = A. D. 1483 (so to be read instead of 988 on fol. 2^{a}, l. 9) to A. H. 1096 = A. D. 1685 (see fol. 80^{a}, last line), with a fragment of the history of Siwâî or Siwâjî, the famous Marattah prince of the Bhoslah family, beginning on fol. 81^{a}.

Beginning of this extract, on fol. 1^b: از منتخب رای بندرابن ابن رای بهاره مل که از مفصّل تاریخ فرشته مجمل بر داشته مجملی از آن مجمل بطریق الخ.

Bâbar's accession in A. H. 899 (A. D. 1494) is related on fol. 2^b, l. 2.

No date.

No. 2966, ff. 83, ll. 13; Nasta'lîḳ; size, $8\frac{3}{4}$ in. by $4\frac{7}{8}$ in.

362

Khulâṣat-altawârîkh (خلاصة التواريخ).

General history of India, from the earliest times to the death of Dârâ Shukûh and the accession of 'Âlamgîr, completed in the fortieth year of that emperor's reign, A. H. 1107 (A. D. 1695), by the Hindû Sujân Singh Munshî (or, as his usual name runs, Sujân Râi Munshî); comp. Rieu i. p. 230; Bodleian Cat., No. 246; W. Morley, pp. 69–71; Elliot, History of India, viii. p. 5 sq.; Garcin de Tassy, Hist. de la littérat. hind. etc. i. 31; Journal Asiat., 1854, tom. 3, p. 366; J. Aumer, p. 84.

Beginning: نقّاش نگارخانۀ کائنات و مصوّر کارگاه ممکنات چون اقتضای آن کرد الخ.

After the preface and an enumeration of the authorities on which this history is based, an account of the Hindûs begins on fol. 6^a; after that follows a description of the different Ṣûbas or provinces of India on fol. 16^b, and a history of the Hindû Râjahs on fol. 57^a.

The history of the Muḥammadan dynasties begins, on fol. 102^b, with Nâṣir-aldîn Sabuktagîn of Ghazna, and goes down to 'Âlamgîr. A short account of the emperor's death in A. H. 1118 (A. D. 1707) was added by the author many years afterwards.

On ff. 328^a–342^b there appears the further addition of a short compendium of local Indian history, consisting mostly of lists of rulers from the early Râjahs to the forty-second year of 'Âlamgîr's reign, A. H. 1109 (A. D. 1697, 1698), in which year this appendix appears to have been drawn up.

The whole work is dated the 10th of Dhû-alḥijjah, A. H. 1216 (A. D. 1802, April 13).

No. 1657, ff. 342, ll. 19; different handwriting, partly in Nasta'lîḳ, partly in Shikasta; size, $11\frac{3}{4}$ in. by $6\frac{3}{4}$ in.

363

The same.

A still more modern copy of the Khulâṣat-altawârîkh, by Munshî Sujân Râi (so distinctly written here in the colophon), made by Nadhar Muḥammad, A. H. 1271 = Samvat, 1911 = A. D. 1854. An English note prefixed to this MS. and signed by C. Raikes, Commissioner and Superintendent, states that it was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore. The copy was received into the library from Dr. Royle, July, 1856.

Contents:

Preface, on fol. 1^b, beginning as in the preceding copy.

Title, on fol. 4^b, l. 4.

Account of the Hindûs, on fol. 7^b.

Description of the Ṣûbas of Hindûstân, on fol. 18^a.

Hindû Râjahs, on fol. 61^a.

Muḥammadan dynasties, beginning with Sabuktagîn, on fol. 117^b; 'Âlamgîr, on fol. 335^a.

Both the short account of 'Âlamgîr's death, and the compendium of the local histories of India, are wanting here.

No. 3242, ff. 369, ll. 17; clear and distinct Nasta'lîḳ; large illuminated frontispiece; the first two pages prettily adorned with gold borders round each line; size, $12\frac{3}{4}$ in. by $8\frac{1}{4}$ in.

364

A fragment of the same.

The first part of the Khulâṣat-altawârîkh, comprising about a third of the whole, that is, the introduction, the account of the Hindûs (on fol. 55^b), the description of the Ṣûbas of India (on fol. 71^b), and the history of the Hindû Râjahs (on fol. 129^a). At the end a list of the Muḥammadan dynasties down to 'Âlamgîr. Beginning as in the preceding copies.

No date.

No. 3051, ff. 47–186, ll. 10–13; Shikasta; size, $8\frac{1}{2}$ in. by $5\frac{3}{8}$ in.

365

Maâthir-i-'Âlamgîrî (مآثر عالمگیری).

A history of the full reign of the emperor 'Âlamgîr, from A. H. 1067 to his death in A. H. 1118, completed by Muḥammad Sâḳî Musta'iddkhân (who died A. H. 1136 = A. D. 1724), A. H. 1122 (A. D. 1710); comp. Bodleian Cat., No. 247; Rieu i. p. 270, and iii. p. 1083^b; W. Morley, p. 127; A. F. Mehren, p. 22; Elliot, History of India, vii. p. 181 sq., etc.

It consists of two unequal parts, the first of which, on ff. 1^b–25^a, comprises the first ten years of the emperor's reign, and is a mere abridgment of Muḥammad Kâẓim's 'Âlamgîrnâma (see Nos. 347–357 in this Cat.). The second part is Muḥammad Sâḳî's own work, and contains the history of the last forty years of 'Âlamgîr's reign. The work has been edited in the Bibliotheca Indica, Calcutta, 1870–1871.

Beginning of the *first* part, on fol. 1^b: انتخاب صحائف ایجاد انس وجان والتقاط لطائف انشاء کون و مکان الخ.

Beginning of the *second* part, on fol. 25^b: له الحمد فی الاولی والآخره خامه به پیرایش حمد جهان آفرینی الخ.

This copy was finished the 25th of Rabî'-althânî, in the twenty-third year of Muḥammadshâh's reign, A. H. 1154 (A. D. 1741, July 10). Purchased from the executors of the Marquess of Hastings.

No. 3152, ff. 169, ll. 18; Nasta'lîḳ; size, $9\frac{3}{8}$ in. by $5\frac{1}{4}$ in.

366

Another copy of the same.

Beginning the same. The *second* part commences here on fol. 39^b. No date. Fol. 5 and many of the following leaves, especially in the second half, slightly damaged. On fol. 1^a this work is styled تاریخ عالمگیری.

No. 217, ff. 325, ll. 15; careless Nasta'lîḳ; size, $9\frac{1}{2}$ in. by $5\frac{3}{8}$ in.

367

The same.

Another quite modern copy of the same work, dated the 20th of Jumâdâ-alawwal, A. H. 1211 (A. D. 1796, November 21).

Beginning of the *first* part, on fol. 1b: انتخاب صحائف ابجاد انس و جان الخ.

Beginning of the *second* part, on fol. 31a: له الحمد فی الاوّل و الآخر خامه به پیرایش الخ.

Bibliotheca Leydeniana.

No. 2434, ff. 251, ll. 17; very clear and distinct Nasta'lîk; size, 11¼ in. by 7⅝ in.

368

A defective copy of the same.

Beginning of the *first* part, on fol. 1b; of the *second*, on fol. 32b: لله الحمد فی الاولی و الآخرة الخ.

It breaks off in the middle of the forty-fifth year of 'Âlamgîr's reign, A. H. 1113.

No. 1455, ff. 197, ll. 17; Nasta'lîk, by different hands on various paper; size, 9 in. by 4⅝ in.

369

Extracts from the same.

These extracts from the Maâthir-i-'Âlamgîrî contain the history of the proceedings in the Dakhan during the emperor's reign, styled in the colophon: وقائع دکهن عهد عالمگیری, and beginning: جهت اندائی بر آستان سپاس ادائی الخ.

Dated the 12th of Rabî'-alawwal, in the seventeenth year of Muhammadshâh's reign, A. H. 1148 (A. D. 1735, August 2), at Ahmadâbâd.

No. 1981, ff. 62, ll. 15–18; Shikasta; size, 8⅜ in. by 4⅞ in.

370

Letters.

Copies of official letters, all written in the thirty-ninth and fortieth years of 'Âlamgîr's reign (A. H. 1107 and 1108 = A. D. 1695–1697), and received from Sûrat, A. D. 1698. The library received them from the Register Office, August 24, 1821. After fol. 7 one leaf appears to be torn out. Ff. 24b–27a and 35b–38b are left blank.

No. 150, ff. 65, ll. 15; Shikasta; size, 12⅛ in. by 7⅞ in.

371

Âdâb-i-'Âlamgîrî (آداب عالمگیری).

State papers, documents, and letters written in 'Âlamgîr's name by the Munshî-almamâlik Shaikh Abû-alfath, with the honourable title of Kâbilkhân, and collected by Sâdik Muttalibî (died the first day of A. H. 1129 = A. D. 1716, December 16) at the request of his son, Muhammad Zamân. The date of this collection is A. H. 1115 (chronogram: گُل از باغ جان = A. D. 1703, 1704; comp. the fuller description of the contents of this work in Rieu i. p. 399 sq., and Elliot, History of India, vii. p. 205. The majority of these letters belong to the time of Aurangzîb's minority.

Beginning: خداوند علیم حکیم خرد بخش سخن آفرین را بکدام مرتبه سخنوری ستایش کنم الخ.

Dated the 17th of Jumâdâ-alawwal, A. H. 1151 (A. D. 1738, September 2), in Muhammadshâh's reign, at Shâhjahânâbâd.

No. 1675, ff. 408, ll. 21–23; written by many different hands in Nasta'lîk and Shikasta; size, 11 in. by 6¼ in.

372

Another copy of the same.

Beginning the same.

Dated the 12th of Rajab, A. H. 1184 (A. D. 1770, November 1), by رام کول, at Lucknow, in Shâh 'Âlam's reign.

No. 2942, ff. 188, ll. 16–22, written in a very rough and unequal way by many different hands in Nasta'lîk and Shikasta; size, 11⅛ in. by 7 in.

373

Kalimât-i-tayyibât (کلمات طیّبات).

Another collection of notes and orders, issued by the emperor 'Âlamgîr and edited A. H. 1131 (A. D. 1719) by his favourite secretary 'Inâyat-allâh, who died A. H. 1139 (A. D. 1726, 1727); see Bodleian Cat., Nos. 248–251; Rieu i. p. 401, and iii. p. 1087b; Elliot, History of India, vii. p. 203.

Beginning: الهی از قلم شکسته و زبان خسته چه آید که سپاس و ستایش جناب کبریا الخ.

No date. According to Rieu i. p. 401b this collection is contained in the رقعات عالمگیر, or رقعات عالمگیری, edited Lucknow, A. H. 1260, and Lahore, A. H. 1281; but it must be noticed that there exist also two special collections of letters with the same particular title of 'Ruka'ât-i-'Âlamgîrî,' different from the Kalimât-i-tayyibât; see Bodleian Cat., No. 252; Rieu ii. p. 801 (comp. i. p. 401, where a very similar collection is noticed under the title of رمز و اشارهای عالمگیری); J. Aumer, p. 96; and No. 379 in this Cat.

No. 1594, ff. 51–160, ll. 11; Nasta'lîk; size, 8½ in. by 5¼ in.

374

Another, but much shorter copy of the same.

Beginning as in the preceding copy. No date.

No. 1761, ff. 39–87, 10 diagonal lines in a page; Shikasta; size, 8¼ in. by 4 in.

375

Raka'im-i-kara'im (رقائم کرائم).

A third collection of letters by 'Âlamgîr, mostly written to Amîrkhân (who died soon after A. H. 1131 = A. D. 1719), and collected after Amîrkhân's death by his son Sayyid Ashrafkhân Mîr Muhammad al-Husainî; see

Bodleian Cat., No. 253; Rieu i. p. 400; Elliot, History of India, vii. p. 204.

Beginning: سخن جان است و دیگر گفتگو جانا زمن بشنو الخ.

The names both of the collector Ashrafkhân and of his father Amîrkhân appear on fol. 1b, last three lines.

This copy, which is the most extensive among those of the رقائم کرائم, in the India Office Library, is not dated; it belongs to the twelfth century of the Hijrah. The title on the inside of the binding, 'Rukat Alemgiri,' is incorrect.

No. 3021, ff. 53, ll. 15; large and distinct Nasta'lîk; size, 8⅝ in. by 6⅛ in.

376

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1594, ff. 1–50b, ll. 11; large and distinct Nasta'lîk; size, 8½ in. by 5¼ in.

377

A much shorter copy of the same.

Beginning as usual. Dated the 24th of Shawwâl, A. H. 1154 (Samvat, 1798) = A. D. 1742, January 2. The copy belonged formerly to Mr. Richard Johnson.

No. 3388, olim 14. J. 14, ff. 41b–68, ll. 15–16; Nasta'lîk; size, 8 in. by 4⅜ in.

378

The same.

The beginning of this copy is quite different from that in all the preceding copies, viz.:

برتر از خورشید شد کار سخن - شب ندارد روز بازار سخن

The name of the collector, Sayyid Ashrafkhân Mîr Muḥammad alḥusainî, appears on fol. 1b, first line. The notes are called ارشاد.

No date.

No. 1761, ff. 1–38, 10 diagonal lines in a page; Shikasta; size, 8¼ in. by 4 in.

379

Ruḳa'ât-i-'Âlamgîrî (رقعات عالمگیری).

A fourth collection of short notes and orders of 'Âlamgîr, different from those in J. Aumer, p. 96, and the Bodleian Cat., No. 252, which bear the same title; comp. also Rieu ii. p. 801.

Beginning: الحمد لله و الصلوة علی عباده الذین اصطفی ورضا چند وصیّت دارد اوّل آنکه این عاصی الخ.

The copy belonged formerly to Mr. Richard Johnson.

No. 3388, olim 14. J. 14, ff. 1–40, ll. 12; large Nasta'lîk; size, 8 in. by 4⅜ in.

380

Dastûr-al'amal-i-Âgâhî (دستور العمل آگاهی).

A fifth collection of notes and letters of 'Âlamgîr to his father Shâhjahân, his sons, officials, and servants, collected A. H. 1156 (here wrongly called the twenty-ninth year of Muḥammadshâh's reign) = A. D. 1743; see another copy in Rieu i. p. 402.

Beginning: بعد حمد ربّ العالمین و نعت خاتم المرسلین . . . . . بر ضمیر صیرفیان سخن و جوهر شناسان این فنّ الخ.

The last of the collection is the well-known 'last will' (وصیّت نامه) of the emperor.

No date.

No. 1344, ff. 51, ll. 15; Shikasta; size, 7¾ in. by 5¾ in.

381

The same.

Part of the same collection, as it seems, styled in the colophon رسالهٔ دستور العمل, or مجموعهٔ رقعات عالمگیر اورنگزیب, and beginning: بفرزند زاده حافظ قرآن عظیم قرین عریضه کند بعضی کارهای ملکی الخ.

No date.

No. 3301, olim 14. J. 12, ff. 1–32, ll. 11–18; Shikasta; size, 10 in. by 5⅛ in.

382

The same.

Another part of the same collection, as it seems, styled in the colophon کلمات اورنگزیب, and beginning abruptly thus: درینصورت تحلّلی عظیم در کار جهانداری راه مییابد وروز قیامت الخ.

No. 3301, olim 14. J. 12, ff. 33–60, ll. 12–16; Nasta'lîk; size, 10 in. by 5⅛ in.

383

Letters of 'Âlamgîr to his second son, prince Muḥammad A'żamshâh, probably selected from the foregoing collections, in all of which he comes in for the largest share of notes, beginning: فرزند سعادت توأم شاه اعظم حفظ الله الخ; comp. Bodleian Cat., No. 254.

This collection is incomplete, and breaks off in the middle of a letter on fol. 32b.

No. 3337, olim 14. J. 13, ff. 1–32, ll. 13; unequal Nasta'lîk; size, 9⅝ in. by 5⅝ in.

384

The main portion of this very uncouth and often illegible MS. contains a series of notes and letters of the emperor 'Âlamgîr, chiefly to his son, prince A'żamshâh (see the preceding collection), to Dhû-alfaḳârkhân, and others, beginning, on fol. 4a: شقّههای دستخطّ خاصّ پادشاه عالمگیر به ذو الفقارخان الخ.

This portion comprises ff. 4–10, 3, and 11–56a, and is dated the 23rd of Ṣafar, A. H. 1193 (A. D. 1779, March 12). It is followed, on ff. 56a–68b, by a short historical piece (from Mîr Ghulâm Ḥusainkhân's سیر المتأخّرین, as it seems; see below, Nos. 416–421 in this Cat.), entitled: حقیقت نادرشاهی از غلام حسین خان,

dated likewise A. H. 1193, the 5th of Rabî'-alawwal (A. D. 1779, March 23).

On ff. 1 and 2 are fragments from the نامهٔ عمدة الملك بهادر بنام حسین دوست خان, in mathnawî-baits ('Umdat-almulk Anwar-aldînkhân Muḥammad 'Alî was Nawwâb of the Carnatic A. H. 1162–1210 = A. D. 1749–1795); on ff. 69^a–84^a various miscellanies: 1. extracts from Amîr Khusrau's poetry; 2. a Hindûstânî mathnawî, styled نادرنامه (Nâdirnâma), on ff. 71^a–78^b, with the date of composition A. H. 1152 (A. D. 1739, 1740); 3. a few ghazals by Dhauḳî (see A. Sprenger, Catal., p. 389), fragmentary letters, and other pieces in prose and verse, and on ff. 82^b–84^a a نامهٔ حسین دوست خان بنوّاب عمدة الملك بهادر, again in mathnawî-baits; a reply to the poetical letter on ff. 1 and 2.

No. 3108, ff. 84, ll. 9–13, at the beginning and end in diagonal lines, written by different hands in Shikasta; size, 6¼ in. by 3⅝ in.

385

Bahâdurshâhnâma (بهادرشاهنامه).

A detailed history of the first two years of the reign of Bahâdurshâh, the second son of 'Âlamgîr (who reigned A. H. 1119–1124 = A. D. 1707–1712), by Mirzâ Nûr-aldîn Muḥammad, generally known as Ni'matkhân, with the takhalluṣ 'Âlî, and the honorary titles of Muḳarrabkhân and Dânishmandkhân, who died A. H. 1122 (A. D. 1710); see Bodleian Cat., No. 256; Rieu i. pp. 268 and 272; iii. p. 1049^b; Elliot, History of India, vii. p. 568; J. Aumer, p. 97.

Beginning: بسم الله الرّحمٰن الرّحیم، دست برآورده بجود کریم، ناز و نعیم دو جهان در کفش، خلق ازل تا بابد مصرفش، افسر سلطان سخن حمد مالك الملکت که سریر الخ.

No date. Entries of A. H. 1196 and 1197 (A. D. 1782 and 1783) on fol. 1^a. Most headings throughout the text are left blank.

No. 1942, ff. 196, ll. 17; Nasta'lîḳ, written by different hands; size, 10⅛ in. by 5¾ in.

386

The same.

The same history in a rather abridged form, beginning: افسر سلطان سخن حمد ملك الملکیست که سریر شهنشاهش بجواهر کلمات الخ.

Copied A. H. 1195 (A. D. 1781), by Muḥammad Ja'far Rifatî, in the army of the Nawwâb Bahâdur.

No. 3391, olim 14. J. 19, ff. 54–107, ll. 15; Nasta'lîḳ; size, 7⅞ in. by 4⅝ in.

387

The same.

The same abridged edition of the Bahâdurshâhnâma as the previous copy, but beginning like No. 1942:

بسم الله الرّحمٰن الرّحیم - دست برآورده بجود کریم - ناز و نعیم دو جهان در کفش - خلق ازل تا بابد مصرفش - افسر سلطان سخن حمد الخ

Dated the 10th of Shawwâl, A. H. 1217 (A. D. 1803, February 3), at Sarîrangpatan. Presented by J. H. Peile, Esq., and received September 19, 1818; transferred to Civil Coll., August 9, 1819.

No. 3392, olim 14. J. 20, ff. 69, ll. 11; Nasta'lîḳ; size, 7⅞ in. by 5⅝ in.

388

Farrukhnâma (فرّخ نامه).

A special history of A. H. 1124 and 1125 (A. D. 1712 and 1713), that is, from Bahâdurshâh's death to the successful establishment of Farrukhsiyar's reign, in the form of eighteen stories (داستان) dealing with the struggles of Bahâdurshâh's sons, by Shaikh Muḥammad Mun'im Ja'farâbâdî, who published this book at the special request of the Ḳuṭb-alaḳṭâb Shâh Shukr-allâh; see fol. 1^b, last line but one, and fol. 2^a, last line.

Beginning: سپاس بیقیاس قادری را که از آب سیوف شاهان کرام الخ.

Occasionally explanatory notes on the margin. There is a great want of correctness in the dates, for instance, in the very beginning of the first dâstân Bahâdurshâh's death is fixed in A. H. 1123 (!), 20th of Muḥarram.

Dated by Shaikh Khair-allâh 'Abbâsî, the 24th of Rabî'-alawwal, in the fourth year of Farrukhshâh's reign (A. H. 1128 = A. D. 1716, March 18). A special history of the same eventful years, similar to, but not identical with this work, is described by Rieu i. p. 273, under the title of Farrukhsiyarnâma, and ascribed to Mîr Muḥammad Aḥsan Îjâd.

No. 1876, ff. 114, ll. 13–14; irregularly written in careless Nasta'lîḳ and Shikasta; some of the last pages in diagonal lines; worm-eaten; size, 8⅜ in. by 4⅝ in.

389

Ta'rîkh-i-Irâdatkhân (تأریخ ارادتخان).

The memoirs of Mirzâ Mubârak-allâh, with the takhalluṣ Wâḍiḥ, and the honorary title of Irâdatkhân, son of Kifâyatkhân Shikasta Nawîs (مبارك الله متخلّص بواضح ولد مغفرت نشان کفایتخان شکسته نویس), who also bore the title of Irâdatkhân (Irâdatkhân-i-Shâhjahânî, to distinguish him from his son Irâdatkhân-i-'Âlamgîrî), on the principal events during the seven years from 'Âlamgîr's death, A. H. 1118, to the entrance of Farrukhsiyar into Dihlî in Muḥarram, A. H. 1125 (A. D. 1713, February), completed A. H. 1126 (A. D. 1714), when the author was sixty-seven years old; see fol. 1^b, ll. 7 and 8, fol. 2^b, l. 6, and fol. 90^a, lin. penult.; comp. Rieu iii. p. 938, and Elliot, History of India, vii. p. 534 sq. An abridged English translation was published by J. Scott, London, 1780.

Beginning: تمهید نگارش یافتن این سوانح و وقائع که جامع آن میرزا مبارك الله واضح تخلّص مخاطب بارادتخان ولد کفایتخان شکسته نویس مشهوراست و آنچه دیده در تحریر کشید، لحمد لمن یقول فی حقّ کلامه فأتوا بسورة من مثله و الصلوة والسلام علی من نطق بالنطق انا افصح الخ.

This work is wrongly styled, on fol. 1ª: واقعات عالمگیری من تصنیف مبارك الله الخ.

No date. It was presented to the library by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 50, ff. 1–90, ll. 16; clear Nastaʿlîk; illuminated frontispiece; size, 9¼ in. by 5½ in.

390

Another copy of the same.

Beginning: الحمد لمن یقول فی حقّ کلامه الخ.

After the preface there follows here, on ff. 3ᵇ–4ᵇ, an index of the work, and on fol. 6ª the real beginning of the history: ابتدای تحریر کلمات چون بهنگام تغیّر صوبه داری الخ, corresponding to fol. 3ª, l. 4 ab infra, in the preceding copy. The title given to it here is تواریخ بهادرشاه.

This copy (not dated) was transcribed from the original in the possession of the king of Dihlî.

No. 3139, ff. 163, ll. 17; large Nastaʿlîk; two illuminated frontispieces on ff. 1ᵇ and 6ª; binding red with gold; size, 11⅝ in. by 6¼ in.

391

ʿIbratnâma (عبرتنامه).

The first volume (دفتر اوّل), or at least portions of the first volume, of the ʿIbratnâma, by Kâmrâj, son of Nain Singh of the Kâyath tribe; who, like his father and forefathers, was in the Imperial service, and personally attached to the unfortunate emperor Aʿẓamshâh, of whose short-lived reign he wrote, as tribute of his gratitude, a detailed and circumstantial history, the اعظم الحرب (described in Rieu iii. p. 937). The present work is of a later date, and of a wider import. It gives the history of India from A. H. 1118 to 1131 (A. D. 1707–1719), that is, from the accession of the same Aʿẓamshâh, who was defeated by Bahâdurshâh the 18th of Rabîʿ-alawwal, A. H. 1119 (A. D. 1707, June 19), to the elevation of prince Rûshan Akhtar to the Imperial throne, under the title of Muḥammadshâh. There is no introduction; the book begins, on fol. 9ª, immediately with the story of Aʿẓamshâh and his accession, the 18th of Dhû-alḥijjah, A. H. 1118 (A. D. 1707, March 23).

First heading, on fol. 9ª: گفتار میمنت آثار سریر آرائی پادشاه سلیمان جاه آفتاب عالمتاب همای ظفر طرازی رونق افزای افسر سری وسر افرازی ابو النصر قطب الدین شاه عالم پادشاه غازی بر ممالك موروثی هندوستان جنّت نشان بکرم و فضل ایزد منّان.

A complete index, styled فهرست مطالب عبرتنامه, on ff. 1ᵇ–8ᵇ.

Dated the 24th of Muḥarram, A. H. 1183 (A. D. 1769, May 30), the ninth year (sic! correctly the tenth year) of Shâh ʿÂlam's reign, by Sayyid Fikr-allâh, who copied it by order of Maulawiṣâḥib Muḥammad Aslamṣâḥib.

No. 1534, ff. 71, ll. 19; Nastaʿlîk; size, 9⅝ in. by 5⅞ in.

392

ʿIbratnâma (عبرتنامه).

Another history with the same title, dealing like the preceding one with the first successors of ʿÂlamgîr from A. H. 1118 down to the death of Farrukhsiyar, A. H. 1131, by Mirzâ Muḥammad bin Muʿtamadkhân bin Diyânatkhân, who was born, according to the preface on fol. 92ª, ll. 5 and 6, in Jalâlâbâd, the 21st of Jumâdâ I, in the thirtieth year of ʿÂlamgîr's reign, which is A. H. 1098 (A. D. 1687, April 4) and not 1070, as it is called by mistake here; comp. Rieu iii. p. 895, where a larger work of his, the تاریخ محمّدی, is described (completed A. H. 1190 = A. D. 1776). He entered the emperor's service A. H. 1115, the 25th of Jumâdâ II (A. D. 1703, November 5), and lost his father Muʿtamadkhân, sixty-nine years old, the 18th of Jumâdâ II, A. H. 1117 (A. D. 1705, October 7). In the preface the author speaks of his former life and of the last three years of ʿÂlamgîr's reign. On fol. 93ª he gives an account of the emperor's death, and on fol. 94ª he begins the history of Bahâdurshâh. A title does not occur, but the author calls himself very often راقم این عبرتنامه.

Beginning: الحمد لله علی الطافه و افضاله و صلّی الله علی محمّد و علی آله و اصحابه اجمعین، امّا بعد چنین گوید بندهٔ امّیدوار رحمت پروردگار میرزا محمّد الخ.

No date.

No. 50, ff. 91–224, ll. 16; Nastaʿlîk; illuminated frontispiece; size, 9¼ in. by 5½ in.

393

A third history of the reigns of Bahâdurshâh and Farrukhsiyar, A. H. 1118–1131, with an account of subsequent events, from Muḥammadshâh's accession to the overthrow of the Sayyids in A. H. 1133 (A. D. 1721), by a native of Lâhûr, who in consequence of bad luck was obliged to leave his home and his business and to go to Dihlî. But the affairs of the realm under Farrukhsiyar being in great confusion he struggled very long to get employment, until at last he gained the favour of the Wazîr Nawwâb Ḥusain ʿAlî Khân's dîwân, Ṣûrat Singh and his son. At their request, supported by their friends, he wrote this history, which is styled, on fol. 1ª, rather incorrectly, تاریخ فرّخ سیر (no title appearing in the work itself), and dedicated it to his patron. It begins, on fol. 10ᵇ, with the death of the emperor ʿÂlamgîr. The author does not disclose his name.

Beginning: حمد بیعدّ و ثنای خداوند کارساز حقیقی را که سلطان روح انسان را از کتم عدم الخ.

A short account of the contents of this work in English is given on the margin, particularly of the first thirty-two leaves, together with some explanations and paraphrases of Persian words, probably by William

Chambers, to whom this copy formerly belonged. Another copy of the same work is described in Rieu i. p. 273. No date.

No. 252, ff. 189, ll. 13; Nasta'lîk, by two different hands, the second beginning on fol. 145^{a}; size, $8\frac{3}{4}$ in. by $6\frac{1}{2}$ in.

394

Haft Gulshan (هفت گلشن).

An autograph of Muḥammad Hâdî Kâmwarkhân's compendium of Indian history, especially of the minor dynasties, whilst the later portions of the history of Dihlî and the Moghul emperors are very short, written by the author in A. H. 1136, and finished in the month Muḥarram of that year=A. D. 1723, October. In Rieu iii. p. 908 and in Elliot's History of India, viii. pp. 13–16 (in both of which the fuller title, هفت گلشن محمّد شاهی, is given), the date of this book's composition is fixed in A. H. 1132 (A. D. 1720), and to that year the history of Dihlî is really brought down (not to Bâbar only, as in Rieu's and Elliot's MSS.), our copy obviously being a somewhat later and revised edition, for the author enumerates in the preface the *three* works which he had undertaken to write, viz. گلدستهٔ سعادت, a history of Muḥammad, the first Khalîfs, Imâms, Saints, and Shaikhs, compiled A. H. 1133=A. D. 1720, 1721 (chronogram: گلدستهٔ سعادت لایزال); هفت گلشن, which we have got here; and تذکرة السلاطین چغتا, a more detailed history of the Moghul emperors down to Muḥammadshâh, see the immediately following copy; this last work the author states here to have commenced in A. H. 1135 (A. D. 1722, 1723).

Contents:

First Gulshan, in three gulbuns: 1. Kings of Dihlî, on fol. 12^{b}; 2. Sharkî-kings of Jaunpûr, on fol. 164^{a}; 3. Kings of Mâlwah, on fol. 170^{b}.

Second Gulshan, in two gulbuns: 1. Kings of Gujarât, on fol. 193^{a}; 2. Kings of Khândîsh, on fol. 223^{b}.

Third Gulshan, in one gulbun: Kings of Bangâlah, on fol. 231^{b}.

Fourth Gulshan, in six gulbuns: 1. Bahmanî Sulṭâns in the Dakhan, on fol. 238^{b}; 2. 'Âdilshâhs of Bîjâpûr, on fol. 277^{b}; 3. Niẓâmshâhs of Aḥmadnagar, on fol. 306^{a}; 4. Kuṭbshâhs of Ḥaidarâbâd, on fol. 322^{a}; 5. 'Imâdshâhs of Barâr, on fol. 327^{b}; 6. Barîdshâhs of Bîdar, on fol. 329^{b}.

Fifth Gulshan, in two gulbuns: 1. Jâmis of Sind, on fol. 332^{b}; 2. Rulers of Multân, on fol. 335^{a}.

Sixth Gulshan, in one gulbun: Rulers of Kashmîr, on fol. 339^{a}.

Seventh Gulshan, in one gulbun: History of Muḥammad, the first Khalîfs, Imâms, and holy persons, on fol. 358^{b}. This part is only indicated by its heading—the history itself is found, as the author repeats, in his other work: گلدستهٔ سعادت. The Gulshan on the saints and holy personages of Hindûstân, which is described as the seventh in Rieu and Elliot, is not found anywhere in this copy.

Written in Shâhjahânâbâd by the author, A. H. 1136.

Beginning: آیات توحید و بیّنات تمجید او سبحانه تعالی و تقدّس از غایت وضوح محتاج الخ.

No. 1548, ff. 359, ll. 15; clear Nasta'lîk; size, $9\frac{3}{8}$ in. by 6 in.

395

Tadhkirat-alsalâṭîn-i-Caghatâ (تذکرة السلاطین چغتا).

A large portion of the very scarce *second volume* of the same Muḥammad Hâdî Kâmwarkhân's later work, the general history of the Indian branch of the Tîmûrides down to the seventh year of Muḥammadshâh's reign (A.H. 1137, 1138=A.D. 1724, 1725); comp. Rieu i. p. 274, and iii. pp. 924 and 1084^{a}; W. Morley, p. 99; Elliot, History of India, viii. pp. 17–20; Nassau Lees, Materials, p. 469. This fragment begins with the third year of Shâhjahân's reign, A. H. 1039 (A. D. 1630), and breaks off with the second year of Muḥammadshâh's reign, A.H. 1132. As there is no preface or conclusion, there is consequently no author's name or title found anywhere, but a comparison of the extract on Bahâdurshâh's death, given in English translation in the History of India, viii. p. 19, with fol. 316^{a}, lin. penult. sq. of this MS., proves beyond doubt its identity with the تذکرة السلاطین چغتا (commenced, according to the preceding copy, A. H. 1135).

Beginning, on fol. 1^{b}: سال سیوم از جلوس علیحضرت چون در ابتدای این سال فرخنده فال الخ.

'Âlamgîr's reign begins on fol. 79^{b}, but is incomplete; it breaks off in the twenty-first year (A. H. 1088, 1089= A. D. 1678), and is immediately followed (on fol. 154^{b}) by the account of A'ẓamshâh's accession (ذکر جلوس پادشاهزادهٔ عالیجاه محمّد اعظمشاه بر سریر سلطنت). The first year of Bahâdurshâh's reign begins on fol. 162^{b}; the first year of Muḥammadshâh's reign, on fol. 238^{b}. The right order of ff. 166–327 is: 166, 247–326, 167–246, and 327. This copy came from Farrukhâbâd, A. H. 1197 (A. D. 1783). On the back appears the title: 'Ma'âsir-i-Jahangîrî,' by a very peculiar mistake, which finds its explanation on the fly-leaf in this note: کتاب تاریخ کامگارخان حسینی. The author's name Kâmwar had been confounded with Kâmgâr, and since the latter, viz. Kâmgâr Ḥusainî (who died A. H. 1050 = A. D. 1640, 1641), is the author of the مآثر جهانگیری (see No. 324 above), the latter title has been wrongly assigned to this MS. It was purchased from the executors of the Marquess of Hastings.

No. 3151, ff. 328, ll. 15; excellent Nasta'lîk; splendid binding in red and gold; size, $9\frac{1}{4}$ in. by 6 in.

396

Muntakhab-i-Lubâb (منتخب لباب).

A complete copy of the *second volume* of Muḥammad Hâshim 'Alîkhân, commonly called Khâfîkhân or rather Khwâfîkhân's Muntakhab-i-Lubâb, containing the history of the Tîmûrides in India from Bâbar to Muḥammadshâh, and completely agreeing with the copy described in Rieu i. pp. 232 and 233; see also

Bodleian Cat., Nos. 259–261; W. Morley, p. 100 sq.; Nassau Lees, Materials, p. 465; Elliot, History of India, vii. pp. 211–533. It was not completed before A. H. 1143 or 1144 (A. D. 1731), and the author died probably in the same year, 1144. Edited in the Bibliotheca Indica, Calcutta, 1868–1874.

Contents:

Complete index, on ff. 4^b–11^b. Beginning of the preface, on fol. 12^b: جهان جهان شکر و سپاس افزون از قیاس الخ.

Introduction (مقدّمه) on the origin of the Tîmûrides, and the life of Tîmûr and his descendants, on fol. 12^b, l. 4 ab infra.

Bâbar, on fol. 15^b; Humâyûn, on fol. 25^b; Shîrshâh, on fol. 29^a; Salîmshâh, on fol. 32^a; Fîrûzkhân, on fol. 32^b; Sikandarshâh, on fol. 34^a; Akbar, on fol. 38^a; Jahângîr, on fol. 56^a; Shâhjahân, on fol. 83^a; 'Âlamgîr, on fol. 157^b; Saints of the time of 'Âlamgîr, on fol. 271^b; A'zamshâh, on fol. 274^b; Bahâdurshâh, on fol. 281^b; Jahândârshâh, on fol. 299^a, last line; Farrukhsiyar, on fol. 305^a; Rafî'-aldarajât, on fol. 339^a; Rafî'-aldaulah, on fol. 344^a; Muḥammadshâh, on fol. 346^b. Last chapter (seventh to thirteenth year of Muḥammadshâh's reign), on fol. 390^a.

No date. End of the twelfth century of the Hijrah. The larger portion of this MS. (ff. 4–298) is written by Ḥâji Darwîsh 'Alî, who also wrote ff. 1^b–3^b of this copy, containing a short introduction *into Persian lexicography*, which deals with the deficiencies in the فرهنگ جهانگیری, فرهنگ رشیدی, برهان قاطع, فرهنگ ابراهیمی and others, and gives valuable remarks as to the interchange of letters, etc. This short tract may perhaps be due to the authorship of *Khwâfîkhân* himself, as there are enumerated at the end, on fol. 3^b, a few other early works of the composer of this tract, which have been lost, viz. اخلاق هاشمی در علم اخلاق, شرح نیلاوتی (read لیلاوتی) در علم حساب, and شرح مدخل منظوم در علم نجوم (compare on the مدخل منظوم, Rieu ii. p. 801^a). Part of fol. 94^a and the whole of fol. 94^b left blank, but the text is uninterrupted. This MS. belonged formerly to Mr. Richard Johnson.

No. 323, ff. 392, ll. 25; large Nasta'lîk, written by two different hands, the second on ff. 299–392; size, 14⅝ in. by 9 in.

397

Another copy of the same.

The same *second* volume of the Muntakhab-i-Lubâb, beginning as in the preceding copy.

Contents:

Bâbar, on fol. 9^b; Humâyûn, on fol. 30^b; Akbar, on fol. 57^a; Jahângîr, on fol. 94^b; Shâhjahân, on fol. 151^a; 'Âlamgîr, on fol. 318^a; A'zamshâh, on fol. 574^b; Bahâdurshâh, probably on fol. 588^b (the headings are missing throughout the latter portion of the MS.); Jahândârshâh, on fol. 628^a; Farrukhsiyar, on fol. 647^a; Rafî'-aldarajât and Rafî'-aldaulah, on fol. 688^a; Muḥammadshâh, on fol. 698^b.

Dated the 23rd of Jumâdâ-alawwal, A. H. 1225 (A. D. 1810, June 26), by Kamar-aldîn Bahra, an inhabitant of Ḥaidarâbâd. Collated. Many marginal notes in English. The beginning of an 'Index of Reference to Khafîkhân's History of Aurengzeb' on the fly-leaf of No. 2402. Purchased by Madden, July 18, 1843.

No. 2402, ff. 1–400, No. 2401, ff. 401–752, ll. 19; large and distinct Nasta'lîk; size, 12⅜ in. by 7⅝ in.

398

The same.

A third complete copy of the *second* volume of the Muntakhab-i-Lubâb, in four books (چهار جلد), as the colophon states; what is meant by these four books is not clear, as only *three* distinct parts are marked in the text, viz. on ff. 1^b, 95^a, and 329^a.

Contents:

Bâbar, on fol. 5^a; Humâyûn, on fol. 17^a; Akbar, on fol. 37^a; Jahângîr, on fol. 63^a; Shâhjahân, on fol. 95^a (here a new part begins); 'Âlamgîr, on fol. 189^a; A'zamshâh, on fol. 324^b (this portion, viz. fol. 324^b, l. 10, to fol. 328^b, l. 3, where it breaks off, is repeated on fol. 329^a, where a new part begins, to fol. 333^a, l. 3); Bahâdurshâh, on fol. 339^a; Jahândârshâh, on fol. 359^a; Farrukhsiyar, on fol. 364^b; Rafî'-aldarajât, on fol. 391^a; Rafî'-aldaulah, on fol. 395^a; Muḥammadshâh, on fol. 397^a.

Beginning as usual. Dated the 7th of Rabî'-althânî, A. H. 1239 (A. D. 1823, December 11). Purchased for the library by Messrs. W. H. Allen and Co., April 7, 1859.

No. 3246, ff. 1–221, No. 3247, ff. 222–429, ll. 21; large and distinct Nasta'lîk; size, 15⅝ in. by 10¼ in.

399

The same.

A fourth complete copy of the same *second* volume.

Contents:

Bâbar, on fol. 5^a; Humâyûn, on fol. 17^a; Akbar, on fol. 30^a; Jahângîr, on fol. 59^a; Shâhjahân, on fol. 95^b; 'Âlamgîr, on fol. 189^b; A'zamshâh, on fol. 332^a; Bahâdurshâh (second year of his reign), on fol. 342^a; Jahândârshâh, on fol. 361^b; Farrukhsiyar, on fol. 367^a; Rafî'-aldarajât, on fol. 394^a; Rafî'-aldaulah, on fol. 397^b; Muḥammadshâh, on fol. 399^b.

No date. Modern copy.

No. 3256, ff. 435, ll. 26–27; mostly in Shikasta, written by different hands; a few portions in Nasta'lîk; size, 14⅝ in. by 8¾ in.

400

The same.

The *first half* of the same *second volume*, from Bâbar's conquest, A. H. 932, to the end of Shâhjahân's reign, A. H. 1067 (A. D. 1526–1657), divided into two sections, viz.

First section, on ff. 1^b–139^b, beginning in the usual way: جهان جهان شکر الخ.

Bâbar, on fol. 6^b; Humâyûn, on fol. 22^b; Shîrshâh, on fol. 28^a; Salîmshâh, on fol. 34^a; Fîrûzshâh, on fol. 35^a; Sikandarshâh, on fol. 37^a; Akbar, on fol. 41^a; Jahângîr, on fol. 84^a.

Second section, on ff. 140^b–276^a, beginning: از چمن

اخبار سلاطین کامگار و گلشن آثار خواقین نامدار الخ, corresponding to the preceding copy, fol. 95^b, l. 16.

Shâhjahân's reign (A. H. 1137–1167). The end of this copy corresponds to fol. 189^b, l. 14, in the preceding one.

No date. Very valuable marginal glosses. Fol. 56 turned upside down.

No. 2530, ff. 276, ll. 21; large and distinct Nasta'lîk; size, $13\frac{1}{8}$ in. by $8\frac{3}{8}$ in.

401

The same.

The *second* half of the same volume, from the accession of 'Âlamgîr to the fourteenth year of Muhammadshâh's reign. It consists of two sections; the *first*, on ff. 1^b–223^a, contains the history of 'Âlamgîr, headed: ذکر سوانح ایّام فرمانروائی خلد آرامگاه حضرت عالمگیر پادشاه, and beginning: ذکر خلاصهٔ دودمان سلاطین خلد مکان وزبدهٔ ثمر شجر گلشن سلطنت امیر تیمور الخ, corresponding to No. 3256 (399 in this Cat.), fol. 189^b, l. 15; the *second*, on ff. 224^b–378^a, contains the history of Muhammad A'zamshâh (on fol. 224^b), Bahâdurshâh (heading of his accession omitted), Jahândârshâh (on fol. 267^b), Farrukhsiyar (on fol. 279^a), Rafî'-aldarajât (on fol. 319^a), Rafî'-aldaulah (on fol. 323^b), and Muhammadshâh (on fol. 326^b). The fourteenth year of Muhammadshâh's reign begins on fol. 376^a. This section is headed ذکر سکّه و خطبهٔ محمّد اعظم شاه, and begins محمّد اعظم شاه که بصوبداریٔ مالوه از پادشاه رخصت حاصل نموده الخ, corresponding to No. 3256 (399 in this Cat.), fol. 332^a, l. 15.

No date. From a comparison of the contents of this MS. with those of the immediately preceding one it becomes evident that both formed originally *one* copy, the *fifth* complete one in the India Office Collection. Various readings and English annotations on the margin.

No. 2400, ff. 378, ll. 21; large and distinct Nasta'lîk; parts of ff. 240 and 302 supplied by another hand; size, $13\frac{1}{8}$ in. by $8\frac{3}{8}$ in.

402

A portion of the same.

A large portion of the *second* half of the *second* volume of the Muntakhab-i-Lubâb, beginning abruptly in the fourth year of 'Âlamgîr's reign (A. H. 1071, 1072 = A. D. 1661) and going down to the accession of Farrukhsiyar (A. H. 1124 = A. D. 1713). The first heading that appears in this copy runs thus (on fol. 2^b, last line): ذکر مهمّ آشام بدانجام بسرداریٔ عمدة امرای خجسته فرجام خانخانان عرف معظّم خان, corresponding to No. 3256, fol. 223^a, l. 20. The initial words of this defective copy, ملازمت مرحمت فرمودند الخ, correspond to No. 3256, fol. 222^b, l. 6; the last, جهان جمله در ... گذردیدم, to fol. 368^a, l. 16, in the same copy.

No date. Beginning of the thirteenth century of the Hijrah.

Bibliotheca Leydeniana.

No. 2544, ff. 361, ll. 15; small, distinct, and very neat Nasta'lîk; size, $10\frac{1}{2}$ in. by $7\frac{3}{4}$ in.

403

Another portion of the same.

This portion begins exactly where the preceding copy breaks off, i. e. with Farrukhsiyar's accession: برطالبان اخبار لیل و نهار روزگار مخفی نماند الخ, corresponding to No. 3256, fol. 368^a, l. 17, and goes down to Muhammadshâh's reign. According to the Arabic pagination 382 leaves are wanting in the beginning; it is slightly incomplete at the end also.

No. 305, ff. 79, ll. 21; Nasta'lîk; part of fol. 79^a and the whole of fol. 79^b written by another hand in Shikasta; size, 12 in. by $6\frac{3}{4}$ in.

404

A third portion of the same.

A very small portion of or rather extracts from the *first half* of the *second volume* of Khwâfîkhân's history (مُنْتَخَب انتخاب لباب, as it is styled in the colophon), beginning in the usual way, on fol. 1^a: جهان جهان شکر و سپاس افزون از قیاس الخ, and going down to A. H. 952, Rabî'-alawwal 12th (A. D. 1545, May 24), the date of Shîrshâh's death, see No. 3256 (399 in this Cat.), fol. 24^b, last two lines. It is divided into eleven small parts or جزء (on ff. 1^a, 11^a, 25^a, 37^a, 45^a, 53^a, 67^a, 79^a, 89^a, 101^a, and 111^a).

Dated the 29th of August, A. D. 1806.

No. 3054, ff. 116, ll. 6–8; Shikasta; size, $8\frac{1}{4}$ in. by $6\frac{5}{8}$ in.

405

Selections from the *second volume* of the Muntakhab-i-Lubâb.

This copy contains select portions:

1. From what is called here, erroneously, the *first volume* (جلد اوّل), that is, the *first half* of the *second* volume, on ff. 1^b–99^a, beginning with Akbar's reign, A. H. 963, and going down to the end of Shâhjahân's reign, A. H. 1068 (A. D. 1556–1658).

2. From what is called here جلد دوم, that is, the *second half* of the *second* volume, on ff. 100^b–216^a, beginning with Aurangzîb's accession in A. H. 1068 and going down to A. H. 1131, the first year of Muhammadshâh's reign (A. D. 1658–1719).

No. 2992, ff. 216, ll. 8–9; large Nasta'lîk; size, $9\frac{3}{4}$ in. by $6\frac{1}{4}$ in.

406

Other selections from the same volume.

A few short extracts, all taken from 'Âlamgîr's reign.

Beginning: گویند در برهانپور زیب اقطاب حضرت شیخ برهان الخ.

No. 246, ff. 16, ll. 14; Shikasta; size, $7\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

407

Muntakhab-i-Lubâb.

A small portion of the extremely rare *third volume* (جلد ثالث) of Khwâfîkhân's work, devoted to the minor dynasties of India; see Rieu i. p. 235.

Beginning: حمد بیحد و ثنای لاتعد پادشاهی را سزاوارست که فرمان فرمایان هفت اقلیم الخ.

This fragment contains only the principal part of the history of the Bahmanî dynasty in the Dakhan; it begins, after a historical introduction, with Sultân 'Alâ-aldîn Gângûi Bahmanî, called Hasan, who died A. H. 759 (A. D. 1358), on ff. 8^a–21^b; then follow:

Sultân Muhammadshâh Bahmanî, died A. H. 777 (A. D. 1375), on fol. 21^b, last line.

Sultân Mujâhid bin Sultân Muhammadshâh, died A. H. 779 (A. D. 1378), on fol. 34^b.

Sultân Dâ'ûdshâh bin 'Alâ-aldîn, on fol. 37^b.

Sultân Mahmûdshâh bin 'Alâ-aldîn, died A. H. 799 (A. D. 1397), on fol. 38^b.

Sultân Ghiyâth-aldîn bin Sultân Mahmûd, on fol. 40^a.

Sultân Shams-aldîn bin Sultân Mahmûd, on fol. 42^b, last line.

Sultân Fîrûzshâh bin Dâ'ûdshâh, died A. H. 825 (A. D. 1422), on fol. 46^b, last line.

Sultân Ahmadshâh, on fol. 63^a.

Sultân 'Alâ-aldîn Ahmad II, on fol. 69^b.

Sultân Humâyûn bin 'Alâ-aldîn, on fol. 79^a.

Sultân Nizâm-aldînshâh bin Humâyûn, on fol. 84^a.

Here the copy breaks off.

No. 84, ff. 86, ll. 9; careless Nasta'lîk; size, 8¾ in. by 5¾ in.

408

Extracts from historical works.

A collection of specimens of historical writings, taken from the following histories and Inshâs:

1. Extracts from Muhammad Kâzim's *'Âlamgîr-nâma*, see Nos. 347–357 in this Cat., on fol. 1^b, beginning: ای داده بعقل پرتو آگاهی الخ.

2. Extracts from the *first book* of Abû-alfadl's *Akbarnâma*; see Nos. 235–263 in this Cat., on fol. 61^b, beginning: الله اکبر این چه الخ.

3. Extracts from the *second book* of the same, on fol. 117^a, beginning: سخن تازه سازم الخ.

4. Extracts from the letters and refined prose-writings of *Abû-alfadl* (انتخاب مکاتبات ابو الفضل), see Nos. 271–287 in this Cat., on fol. 150^a; of *Mîr Muhammad Hâshim* (انتخاب رقعات میر محمد هاشم), i. e. Khwâfîkhân, the author of the *Muntakhab-i-Lubâb*, see the preceding numbers, on fol. 153^b; of *Nizâm-almulk* (رقعات نظام الملک), i. e. Âsafjâh, who defeated Mubârizkhân, A. H. 1137 (A. D. 1724), and died A. H. 1161 (A. D. 1748), see Rieu i. pp. 233^b and 402, on fol. 181^b, etc.

No date.

No. 852, ff. 185, ll. 19–23; unequally written in Shikasta; size, 11⅞ in. by 6⅞ in.

409

Tadhkirat-almulûk (تذکرة الملوك).

A general history of India, from the Arab conquest to A. H. 1149 = A. D. 1736, 1737 (see fol. 139^b, l. 8, and fol. 172^a, first line: حال که سنهٔ یکهزار و یکصد و چهل و نهم است), written, chiefly on the basis of the Tabakât-i-Akbarî (see Nos. 225–232 in this Cat.), at the request of some friends, by Yahyâkhân, who had been Mîr Munshî of the emperor Farrukhsiyar (see fol. 1^b, last three lines), and entitled: Tadhkirat-almulûk (see fol. 2^a, l. 1).

Beginning: کشورکشائی اقالیم سخن بتایید محامد شاهنشاهی است که جوهر فتح و ظفر الخ.

A short introductory part deals with Nûshirwân and his successors, Muhammad and the first four Khalîfs on fol. 2^a, the Umayyades on fol. 2^b, and the 'Abbâsides on fol. 4^a. The history of India begins, on fol. 9^a, with the *Ghaznawides* (Nâsir-aldîn Sabuktagîn on fol. 9^a, Sultân Mahmûd on fol. 9^b, Mas'ûd and his successors to Khusrau Malik bin Khusrau Shâh, A. H. 555–583 = A. D. 1160–1187, on ff. 13^b–17^a).

Sultâns of Dihlî, from Mu'izz-aldîn bin Muhammad Sâm Ghûrî to the nineteenth year of Muhammadshâh's reign, A. H. 1149, on fol. 17^a (Bâbar on fol. 60^a, Shîrkhân on fol. 61^a, Salîmkhân bin Shîrkhân on fol. 64^a, Humâyûn on fol. 67^a, Akbar on fol. 69^b, Jahângîr on fol. 89^b, Shâhjahân on fol. 99^a, 'Âlamgîr on fol. 105^a, Bahâdurshâh on fol. 112^a, Jahândârshâh on fol. 112^a, Farrukhsiyar on fol. 122^a, Rafî'-aldarajât and Rafî'-aldaulah on fol. 125^b, Muhammadshâh on fol. 130^b).

Sultâns of the Dakhan, from A. H. 748 (A. D. 1347) to the imprisonment of Abû al-Hasan by 'Âlamgîr, on fol. 140^a (beginning with the Bahmanîs; Nizâm-almulkîs on fol. 147^a, 'Âdilkhâns on fol. 149^a, Kutb-almulkîs on fol. 150^a).

Sultâns of Gujarât, from A. H. 793 to 983 (the usual date is 980 or 981) = A. D. 1391–1575, on fol. 150^b.

Sultâns of Mâlwah, from A. H. 809 to 970 (sic! the usual date is 977) = A. D. 1406–1563, that is, to Bâz Bahâdur's submission to Akbar after a reign of sixteen years, on fol. 160^a.

Sultâns of Bangâlah, from Fakhr-aldîn (A. H. 741 = A. D. 1340, the date is omitted here) to A. H. 982 = A. D. 1574, on fol. 169^b.

Sharkî Sultâns of Jaunpûr, from A. H. 784 to 881 (A. D. 1382–1476), on fol. 172^a.

Rulers of Sind, from the Arab conquest, A. H. 86 (A. D. 705), to the annexation by Akbar (here given as A. H. 993!), on fol. 173^b.

Rulers of Multân, to the annexation by the Moghul emperors, on fol. 175^b.

Sultâns of Kashmîr, from A. H. 747 to 995 (A. D. 1346–1587), on fol. 178^a.

Dated by Ihsân-allâh the 12th of Jumâdâ-alawwal, A. H. 1212 (fortieth year of Shâh 'Âlam's reign) = A. D. 1797, November 2. On fol. 1^a this work is incorrectly styled: تاریخ هند.

No. 1147, ff. 187, ll. 19; Nasta'lîk; size, 10½ in. by 6¼ in.

410

An anonymous history (or part of a history) of the last few years of Muhammadshâh's reign, from the 18th of Dhû-alka'dah, A. H. 1159 (A. D. 1746, December 2), to the 11th of Jumâdâ-althânî, A. H. 1161 (A. D. 1748, June 8). The account of Ahmadshâh's accession begins on fol. 94ᵇ. It is in form of a diary and evidently by an eye-witness, who noted down the events immediately after their occurrence.

Beginning: چون از بوقلمونهای روزگار الخ.

Worm-eaten. This copy seems to be the compiler's autograph.

No. 1612, ff. 17–98, ll. 11–13; Shikasta; size, 8¼ in. by 5½ in.

411

'Inâyatnâma (عنایتنامه).

A collection of famous letters and other interesting historical documents by Bâbar, Humâyûn, Akbar, Jahângir, 'Âlamgîr, Dârâ Shukûh, Bahâdurshâh, and other eminent men of the Moghul empire, made by 'Inâyatkhân Râsikh, the son of Shams-aldaulah Lutf-allâhkhân, A. H. 1163 (A. D. 1750), when he was in his forty-ninth year; see another copy of the same, endorsed رقعات عنایت خانی in Rieu ii. pp. 876 and 877. The compiler was a brother of Shâkirkhân, the author of a history of Muhammadshâh and his successors (تاریخ شاکر خانی) down to A. H. 1174, see Rieu i. p. 279.

Beginning: بسمله شقاق بیت المعمور اسرار سواد و بیاض حمد مبدء فیّاضی است که بعلم فیفش نسخهٔ خاطر سرخوشان الخ.

The first document in this collection is headed thus, on fol. 3ᵃ: فتح نامهٔ فردوس مکانی ظهیر الدین محمّد بابر پادشاه که بعد از فتح ممالك هندوستان بحاکم کابل مرقوم فرمود'.

No date.

No. 549, ff. 1–171, ll. 11; Shikasta; size, 8⅝ in. by 5 in.

412

A sort of a diary or note-book, containing military statistics, especially relating to Indian cities and fortresses, interspersed with historical notes, tables, genealogies, itineraries, etc., all referring to modern Indian history and topography.

A تفصیل سلاطین دهلی or a series of short notes on the emperors of Dihlî, from A. H. 602 to A. H. 968 (A. D. 1206–1561), begins on fol. 63ᵃ.

A مجموعهٔ میرزا مهدی خان or rather مجموعهٔ میرزا مهدی خانی (as the following copy reads more correctly), that is, a short outline of the history of the Tîmûrides in India, by Nizâm-aldîn Muhammad Hâdî alhusainî alsafawî, commonly called Shâh Mirzâ, with the honorary epithet Mirzâ Mahdîkhân Safawî (the author of the تاریخ نادری or history of Nâdirshâh, completed A. H. 1171 = A. D. 1757, 1758; comp. Bodleian Cat., Nos. 302–306 and 1971; Rieu i. p. 192 sq., etc.), begins on fol. 67ᵇ. The main portion of this little historical outline was completed A. H. 1142 (the title in its correct form is a chronogram) = A. D. 1729, 1730, and the more recent dates added later on. The last date, found here on fol. 70ᵇ, is A. H. 1173 (A. D. 1759, 1760).

Beginning of the مجموعه: سپاس بیقیاس سزاوار ملك الملکیست که انتظام جهان الخ.

No. 1727, ff. 72; mostly written in Shikasta; size, 17 in. by 6 in.

413

Majmû'a-i-Mîrzâ Mahdîkhânî (مجموعهٔ میرزا مهدی خانی).

Another copy of the same historical outline by Mirzâ Mahdîkhân Safawî, beginning as in the preceding copy. The tables go down to Bahâdurshâh's death only; all the later dates are wanting.

No. 339, ff. 1–7; careless Nasta'lîk; size, 11½ in. by 7 in.

414

The same.

A third copy of the same, also ending with Bahâdurshâh's death, A. H. 1124 = A. D. 1712. The date of composition appears on fol. 2ᵃ, ll. 3 and 2 ab infra. According to the wording of the title here, مجموعهٔ مرزا مهدی خان, it would be A. H. 1122, but that must be corrected into 1142 according to the preceding copy, by adding one ی in میرزا and another ی in خانی. College of Fort William, 1809.

No. 2304, ff. 10, ll. 13; careless Nasta'lîk; size, 9 in. by 5 in.

415

Miscellaneous tracts.

These tracts contain historical and statistical accounts of different kinds, viz.:

1. Dates of birth and death of the Moghul emperors from Tîmûr to Shâh 'Âlam (ولادت و وفات پادشاهان), on fol. 1ᵇ; the last date is A. H. 1185 (A. D. 1771, 1772).

2. Dates of the demise of holy and learned Shaikhs (رحلت بعضی اولیا), on fol. 6ᵇ; beginning with Shaikh 'Abd-alkâdir of Gîlân (born A. H. 471, died A. H. 561 = A. D. 1078–1166).

3. On the fourteen sciences (چهارده علوم که مشهورست), on fol. 9ᵇ, with the subdivisions علم هندی که علّامی شیخ ابو الفضل در کتاب اکبرنامه بقلم آورده, on fol. 11ᵃ, and علوم بموجب کتب عربی و فارسی, on fol. 12ᵃ.

4. Statistical accounts (دستور العمل), on fol. 12ᵇ: (a) Statistics of India, especially under 'Âlamgîr and his successors, beginning with Dihlî or Shâhjahânâbâd, on fol. 15ᵇ; after which follow Âgra (Akbarâbâd),

Lâhûr, Kâbul, Kashmîr, Multân, Gujarât, Ajmîr, Mâlwah, the Dakhan, Bangâlah, Allahâbâd, etc.; (*b*) Statistics of Persia (جمع ممالك ايران), on fol. 45ᵃ.

5. Names and titles of 'Âlamgîr's family, relations, and chief officials (القاب و منصب عهد عالمگير پادشاه), on fol. 49ᵇ.

6. A portion of 'Âlamgîr's writings, orders, and letters, beginning with the 'admonitions' of Shâhjahân, related by 'Âlamgîr, on fol. 56ᵇ (نصائح و پند عليحضرت شاهجهان پادشاه كه اورنگ زيب عالمگير پادشاه غازى نقل فرموده و بعضى شقّهٔ عالمگير پادشاه).

7. Another statistical account, written on different paper and by a different hand, entitled: تفريق كاربخشيان عظام, that is, on the great military officials of the Moghul empire, on fol. 82ᵃ.

No. 370, ff. 103; written in large Nasta'lîk as far as fol. 81, and throughout interleaved with many English notes and translations; ff. 82–103 in smaller, careless Nasta'lîk, by another hand; size, $10\frac{3}{4}$ in. by $6\frac{1}{4}$ in.

416

Siyar-almuta'akhkhirîn (سير المتأخرين).

History of the Indian empire, from A. H. 1118 (A. D. 1707), the year of 'Âlamgîr's death, to A. H. 1195 (A. D. 1781), by Ghulâm Ḥusain bin Hidâyat 'Alîkhân bin al-Sayyid 'Alîm-allâh bin al-Sayyid Faiḍ-allâh alḥusainî alṭabâṭabâ'î, completed in Ramaḍân, A. H. 1195 (A. D. 1781, August, September); comp. Bodleian Cat., No. 265; Rieu i. pp. 280 and 281; W. Morley, p. 105 sq.; J. Aumer, p. 85; Cat. Codd. Or. Lugd. Bat. iii. p. 14; Elliot, History of India, viii. pp. 194–198, etc. It is divided into two volumes, the *first* going down to A. H. 1152 (A. D. 1739, 1740), and beginning, on fol. 1ᵇ: سپاس بيقياس و ستايش سرمدى اساس نثار بارگاه عظمت و جلال دادار الخ; the *second*, beginning on fol. 269ᵇ: حمد و ثناى پادشاه على الاطلاق و شكر و سپاس خالق انفس و آفاق الخ, with A. H. 1153 and closing with A. H. 1195.

An English translation of this work (without the mukaddimah) by Musṭafâ, a French renegade, in three volumes, Calcutta, 1789; the first portion of the same, re-edited by J. Briggs, for the Oriental Translation Fund, London, 1832; see also Jonathan Scott's 'History of the Deccan,' ii. p. 313 sq. Complete edition, Calcutta, 1833, in fol. (Seear-ool Mutakhreen), and Lucknow, A. H. 1283; the mukaddimah was printed, Calcutta, 1836; an abridgment of the whole work under the title of 'Moolukhus-ool-Tuwareekh' appeared already, 1827.

This copy was made in the month Sha'bân, A. H. 1205 (A. D. 1791, April), by Nâsir 'Alî bin Sayyid Ḥusain 'Alî. It formerly belonged to Mr. A. Welland, whose name, with the date of February 4, 1810, is written on the top of fol. 1ᵇ.

No. 1117, ff. 336, ll. 25; Nasta'lîk, several leaves supplied by other hands; large waterspots and slight injuries throughout; ff. 119 and 192 are more severely damaged; size, $12\frac{3}{4}$ in. by $9\frac{1}{2}$ in.

417

Another copy of the same.

This copy is older than the preceding one, but slightly defective, as there is a lacuna of eight leaves after fol. 336 (corresponding to No. 2931, 419 in this Cat., fol. 175ᵃ, l. 10 to fol. 187ᵃ, l. 6). *First* volume on fol. 1ᵇ, *second* on fol. 357ᵇ; beginning of both the same as in the preceding copy. No date, but on the fly-leaves (three pages) there is added by another hand in Shikasta a complete index of the work (فهرست كتاب), dated the 27th of Shawwâl, A. H. 1201=A. D. 1787, August 12. This copy belonged formerly to Sir Barry Close.

No. 3319, olim 15. J. 4, ff. 476, ll. 23; Nasta'lîk, by different hands; size, 10 in. by $6\frac{3}{8}$ in.

418

The same.
First volume on fol. 1ᵇ, *second* on fol. 383ᵇ.
No date.

No. 1916, ff. 526, ll. 21; Nasta'lîk, by at least three different hands (the first on ff. 1–224 and 252ᵇ–380, the second on ff. 225–252ᵃ, the third on ff. 383ᵇ–526); size, $11\frac{3}{8}$ in. by $6\frac{1}{2}$ in.

419

A fragment of the same.

A large portion of the *first* volume of the Siyar-almuta'akhkhirîn, beginning abruptly: ... نمى گذشت عند التكليف الخ; corresponding to No. 3319 (417 in this Cat.), fol. 169ᵇ, l. 6, and going down to the end of the first volume, which was completed according to the colophon the 26th of Muḥarram, A. H. 1195 (A. D. 1781, January 22), corresponding to No. 3319, fol. 354ᵇ. The proper order of the leaves is: ff. 1–176, 180–203, 177–179.

No. 2931, ff. 203, ll. 21; clear and distinct Nasta'lîk, written in the most regular style; size, $10\frac{7}{8}$ in. by $7\frac{3}{8}$ in.

420

A smaller fragment of the same.

This portion of the *first* volume begins with ذكر رحلت نمودن نصير الملك مهامّ الدولة سعيد احمدخان بهادر صولتجنگ مرحوم از دار هستى (Sa'îd Aḥmadkhân Bahâdur Ṣaulatjang's death in A. H. 1169=A. D. 1756); corresponding to the preceding copy, fol. 19ᵃ, l. 13, and goes down to Mîr Muḥammad Ḳâsimkhân's occupation of 'Aẓîmâbâd (i. e. Patna), A. H. 1174=A. D. 1760, 1761. The last words, with which this copy breaks off, on fol. 108ᵃ, correspond to the preceding copy, fol. 94ᵃ, l. 4 ab infra. Ff. 109ᵃ–110ᵇ (ll. 13 in large Nasta'lîk) contain two short fragments of questions and answers on Hindûstânî grammar, from questions 91 to 98 and 165 to 176.

No. 2594, ff. 110, ll. 17–19; Shikasta; size, $9\frac{1}{4}$ in. by $6\frac{3}{4}$ in.

421

Fihrist - i - Siyar - almuta'akhkhirîn (فهرست سیر المتأخرین).

An index to the Siyar-almuta'akhkhirîn, with references to a special copy of that work (which is not stated) and corrections by a former English owner.

No. 1825, ff. 17; Shikasta; size, 9⅝ in. by 5⅝ in.

422

A detailed history of Muhammadshâh's reign (A. H. 1131–1161 = A. D. 1719–1748), composed at Mr. Jonathan Scott's request, A. H. 1196 (A. D. 1782), see No. 250, fol. 18ª, l. 10, by Mirzâ Muhammadbakhsh, with the takhallus *Âshûb*, see fol. 17ª, l. 8, and fol. 23ª, l. 12, in two volumes. The history is styled at the end of the second volume: تاریخ فرّخ سیر و جلوس محمّد شاه; and a little more correctly on ff. 1ª and 175ª: تاریخ شهادت فرّخ سیر و جلوس محمّد شاه پادشاه; see Rieu iii. p. 944, and Elliot, History of India, viii. p. 232, where a fuller description of this work is given.

Beginning: الحمد لله ...... امّا بعد بر متجسّسان و متفحّصان ملوك و (so to be read instead of متجسان) سلاطین اقالیم جهان خصوصًا ملوك و خواقین عالی شان الخ.

The preface gives a complete list of all the historical works written on the dynasty of the Moghul emperors from Bâbar to Muhammadshâh; the history itself begins with Muhammadshâh's birth, on fol. 26ᵇ. In the first part the author often refers among other works (see Rieu, loc. cit.) to a history تاریخ محمّد شاهی, otherwise styled رسالهٔ محمّد شاه نامه, the author of which is unknown. The history only goes down to the death of Zakariyyâkhân, A. H. 1158 (A. D. 1745), and of Nâdirshâh, A. H. 1160 (A. D. 1747); see ff. 330ª and 327ª respectively.

Dated the 3rd of Rabî'-alawwal, A. H. 1200 = A. D. 1786, January 4.

Nos. 250, 251, ff. 332, ll. 15; Nasta'lîk, by two different hands; size of No. 250, 8½ in. by 7¾ in.; of No. 251, 8⅝ in. by 7¾ in.

423

Ta'rîkh-i-Ahmadshâhî (تاریخ احمدشاهی).

A short history of the reign of the emperor Abû-alnasr Mujâhid-aldîn Ahmadshâh, the son of the emperor Muhammadshâh, composed by Muhammad 'Alîkhân Ansârî bin Hidâyat-allâhkhân (who began six years later, A. H. 1202, a very large general history of the Tîmûrides, styled تاریخ مظفّری; see Rieu i. pp. 282 and 283, and Elliot, History of India, viii. p. 316 sq.) in A. H. 1196 (see ff. 1ᵇ, l. 6, and 2ª, l. 8) = A. D. 1782. Ahmadshâh ruled A. H. 1161–1167 (A. D. 1748–1754), six years and three months, and after having been deposed and blinded he lived twenty-one years more, and died A. H. 1188 (A. D. 1775), in the sixteenth year of Shâh 'Âlam's reign.

Beginning: سپاس بی قیاس لائق صانعی که جسم انسان را از حضیض ماء و طین بعلوّ مراتب ظهور آورده الخ.

No date. Probably the author's autograph.

No. 194, ff. 32, ll. 15; Nasta'lîk; size, 9⅝ in. by 5⅝ in.

424

Â'în-i-'Âlamshâhî (آئین عالمشاهی).

The *first* volume of a history of Prince 'Âlî Gauhar, who ascended the throne of Dihlî under the title of Shâh 'Âlam, A. H. 1173 (A. D. 1759), from Ahmadshâh's deposition, A. H. 1167 (A. D. 1754), to about A. H. 1203 (A. D. 1788), by Ghulâm 'Alîkhân bin Raushan-aldaulah Bhakhârîkhân Rustamjang; see Bodleian Cat., No. 266; Rieu i. pp. 278 sq. and 281 sq.; Elliot, History of India, viii. p. 393. It is also styled sometimes شاه عالمنامه, تاریخ عالمنامه, and on fol. 1ª of this copy (see also fol. 1ᵇ of the following copy) تاریخ عالمشاهی and (in the colophon) شرفنامه. This *first* volume corresponds to the *second book* of the Bodleian copy (the *first book* there is the مقدّمه or history of 'Âlamgîr's successors down to the accession of 'Âlamgîr II, which is wanting here altogether), and goes down to about A. H. 1185 (A. D. 1771).

Beginning: حمد بیحدّ احدی را رسد که میزان ادراك هیچ فردی حقیقت ذاتش الخ.

Dated in the month Rajab, A. H. 1207 (A. D. 1793, February, March).

No. 398, ff. 290, ll. 15; large Nasta'lîk; size, 9⅝ in. by 6 in.

425

The same.

The *second* volume of the Â'în-i-'Âlamshâhî (styled here تاریخ عالمشاهی جلد ثانی), comprising the next seventeen or eighteen years of Shâh 'Âlam's reign from A. H. 1185 to A. H. 1203, from Dâbitakhân's defeat to the dethroning and blinding of Shâh 'Âlam, by Ghulâm Kâdirkhân, and corresponding to the *third and fourth books* in the Bodleian copy.

Beginning: الحمد لله الذی جعل السلاطین الاعظم (العظام in the Bodleian copy) و الخواقین المکرّم الخ.

This volume is divided here into two makâlas, viz.:

1. در تبیین رو گردانی و نافرمانی نمودن سران دکهن الخ, on fol. 2ª.

2. الحال بآغاز مقالهٔ ثانی پرداخته چهرهٔ عرائس افکار از استار نقاب الخ, on fol. 31ᵇ.

Dated in the month Jumâdâ-alûlâ, A. H. 1206 (A. D. 1792, January).

No. 243, ff. 139, ll. 15; Nasta'lîḳ, written by different hands; size, 9 in. by $5\frac{3}{4}$ in.

426

Haḳîkathâi-Hindûstân (حقيقتهای هندوستان).

History and topography of the Ṣûbahs of Hindûstân and the Dakhan, compiled A. H. 1204 = A. D. 1790 (the title is a chronogram, see fol. 3[b], l. 2; the date appears besides on fol. 1[b], l. 5 and at the end of the book) by Laćhmî Narâyan, with the takhalluṣ Shafîḳ (see fol. 1[b], l. 3), the author of the Tanmîḳ-i-Shigarf, a history of the Dakhan, composed A. H. 1200 (see Nos. 447 and 448 below), the Bisâṭ-alghanâ'im or history of the Marattahs, A. H. 1214, and several other works, for which see No. 468 (further below) in this Catal., and Rieu i. pp. 238 and 327 sq.

Beginning: بعد حمد جهاندار جان آفرين خداوند زمان و زمين جلّ جلاله و عمّ نواله و نعوت سيّد كائنات خلاصهٔ موجودات الخ.

The book contains four maḳâlas:

Maḳâlah I (not marked here by special heading) begins on fol. 3[b], and deals with the old revenue returns, drawn up by his grandfather and signed by Niẓâm-almulk, extending as far as the Faṣlî year, 1139 (see fol. 2[a], l. 5), with further additions and supplements.

Maḳâlah II (beginning on fol. 35[b]) gives an account of the following Ṣûbahs of Hindûstân: Shâhjahânâbâd (Dihlî), on fol. 36[a]; Akbarâbâd (Âgra), on fol. 41[b]; Allahâbâd, on fol. 43[a]; Oudh, on fol. 44[b]; Bahâr, on fol. 46[a]; Bangâlah, on fol. 47[b]; Orissa (here wrongly spelt اوديسه), on fol. 49[b]; Mâlwah, on fol. 50[b]; Ajmîr, on fol. 51[a]; Aḥmadâbâd-i-Gujarât, on fol. 52[a]; Tattah, on fol. 55[b]; Multân, on fol. 57[b]; Lâhûr, on fol. 59[a]; Kâbul, on fol. 72[a] (Kashmîr, which ought to be between the last two, is not marked at all in this copy).

Maḳâlah III (beginning on fol. 76[b]) deals with the following Ṣûbahs of the Dakhan: Khândis, on fol. 81[b]; Barâr, on fol. 93[b]; Aurangâbâd, on fol. 107[b]; Bîdar, on fol. 120[b]; Bijâpûr, on fol. 127[b]; Ḥaidarâbâd, on fol. 143[a].

Maḳâlah IV (beginning on fol. 163[a]) contains a short chronicle of the Muḥammadan rulers of India, from Sulṭân Mu'izz-aldîn Sâm down to A. H. 1204 in the reign of Shâh 'Âlam. No date.

No. 3055, ff. 213, ll. 14 on ff. 1–84, ll. 16 on ff. 85–213; Shikasta; size, $8\frac{3}{8}$ in. by $4\frac{1}{2}$ in.

427

Notes and other official documents of the last Moghul emperors of Dihlî, especially of Muḥammadshâh, Aḥmadshâh, 'Âlamgîr II, and Shâh 'Âlam. The latest date that appears is A. H. 1213 = A. D. 1798, 1799 (on fol. 28[a]); one of the earliest, even before the accession of Muḥammadshâh, A. H. 1127 = A. D. 1715 (on fol. 78[a]). Even a few of 'Âlamgîr Aurangzib's are found here and there. Ff. 1–13 are turned upside down. Fol. 14 sq. begin with orders of Muḥammadshâh, dated A. H. 1155, 1156, 1158, and 1153 (A. D. 1742, 1743, 1745, and 1740).

No. 2975, ff. 89; Shikasta, by various hands; size, 9 in. by $6\frac{3}{4}$ in.

428

Ta'rîkh-alsalâṭîn (تأريخ السلاطين).

A short chronicle of the successors of Tîmûr and of the Moghul emperors of India down to Shâh 'Âlam, by Ṣûfî Ṣan'ân bin Mirzâ Bâbâ, beginning: الحمد لله ربّ العالمين والعاقبة للمتّقين و الصلوة والسلام على رسوله محمّد و آله واصحابه وازواجه و ذرّيّته واهليّته اجمعين ' امّا پوشيده نماند فقير حقير سراپا الخ.

It is scarcely any more than a mere list of the rulers with very short dates and notices, full of errors, and of very little consequence in any respect. Dated in the month Dhû-alḳa'dah, A. H. 1220 (the forty-eighth year of Shâh 'Âlam's reign) = A. D. 1806, January, February. It seems to be the author's autograph.

No. 3160, ff. 34, ll. 11; large Nasta'lîḳ; splendid binding in green and gold; size, $6\frac{1}{2}$ in. by $4\frac{1}{4}$ in.

429

Dhikr-alsiyar (ذكر السير).

A history of the last times of the Moghul empire in India from A. H. 1151 (A. D. 1738, 1739), and the massacre of the people of Dihlî by order of Nâdirshâh, down to the end of Shâh 'Âlam's reign, completed by Ghulâm Ḥusainkhân, the son of Muḥammad Himmatkhân of Shâhjahânâbâd, A. H. 1221 = A. D. 1806, 1807 (the title is a chronogram, see fol. 387[a], l. 2 sq.). All his ancestors were in the service of the Moghul emperors; his own father, who died A. H. 1168 (A. D. 1754, 1755), from Muḥammad Farrukhsiyar's reign down to that of 'Âlamgîr II (see fol. 3[a], l. 10 sq.).

Beginning: حمد خالقي كه از خاك تيره آدم صلوات الله على نبيّنا و عليه السلام را آفريده بنفخت فيه من روحى كسوت حيات پوشانيده الخ.

The title سير متأخّرين, given to it on the back of the binding and on fol. 1[a], is caused by a confusion of the name of the present author with the similar one of Ghulâm Ḥusain bin Hidâyat 'Alîkhân; see Nos. 416–421 above.

No. 1501, ff. 388, ll. 16; large Nasta'lîḳ; size, $13\frac{3}{8}$ in. by 8 in.

430

Two portions of a great work on the political and natural history of his own country and of India in general, projected by the ruler of the Carnatic, Nawwâb Wâlâjâh 'Aẓîmjâh Bahâdur, with the epithet of Sirâj-alumarâ (see fol. 2[b], l. 8 sq.), or as he is styled with

his full name on fol. 219^{b}, l. 10: Muḥammad 'Alîkhân Bahâdur Dhû-alfaḳârjang Sirâj-alumarâ, who was installed by the British Government as Nawwâb the 3rd of February, 1820, and died the 12th of November, 1825. Both from the prefixes of these two portions and from an English notice on the fly-leaf we learn that the superintendence over this vast enterprise was entrusted to Maulânâ Muḥammad Ṣibghat-allâh (صبغة الله), with the epithet Maḥmadat-al'ulamâ Badr-aldaulah Muftî (see fol. 3^{a}, ll. 2 and 3), or as he is called on fol. 220^{a}, ll. 3 and 4: 'Azîm Nawâzkhân Bahâdur Mu'tamadjang 'Umdat-al'ulamâ Muftî Badr-aldaulah, who selected proper collaborators for the various parts, the most prominent of whom was Riḍâ Ṣâḥib, known as Ḥakîm Bâkir Ḥusainkhân Bahâdur (see fol. 4^{a}, l. 1, and fol. 220^{a}, last line). He applied himself particularly to the history of the rulers of the Carnatic, from Sa'd-allâhkhân to Nawwâb Muḥammad 'Alîkhân Bahâdur Wâlâjâh. After his death Sayyid Murtaḍâ (see fol. 4^{b}, l. 1) took the work in hand in order to supply other necessary portions of the political history (according to the English notice, on the basis of a previous work by Sayyid Muḥammad Badakhshânî, with whose style the Nawwâb was not altogether pleased—a statement which we cannot find in the Persian introduction!). The Nawwâb's death interrupted this work, and thus it was left for ever unfinished. Both the superintendent, Ṣibghat-allâh, and the principal compiler, Sayyid Murtaḍâ, were still alive in 1859, the latter as teacher in the Madrasah.

First portion: Political history on ff. 1–217, styled, according to fol. 4^{b}, l. 3: عظيم التواريخ (for the general title, given in the English notice, viz. *Sirâj-altawârîkh*, no corroboration is found in the text), beginning:

باعث ترتيب اورنگ ظهور عالم و انتظام مسند جلوهٔ آدم
حمد مر حضرت آفريدگار الخ.

According to the index on fol. 4^{b} the original work was to contain seven maḳâlas and five muḳaddimas, the last three of which were to follow after the maḳâlas, viz.:

Maḳâlah I: The Ghaznawides.
Maḳâlah II: Rulers of Dihlî, from the Ghûrides to the end of the Tîmûride Sulṭâns.
Maḳâlah III: Sulṭâns of the Dakhan, from the Bahmanshâhîs to the Barîdshâhîs.
Maḳâlah IV: Sulṭâns of Lâhûr, etc.
Maḳâlah V: Islamitic rulers, from the Arabian Khalifs, beginning with Mu'âwiyah, to the end of Tîmûr's reign.
Maḳâlah VI: Persian kings, from Gayûmarth to Yazdajird III.
Maḳâlah VII: Rulers of the Carnatic, history of Nawwâb Ḥaidar 'Alîkhân and Tipû Sulṭân, and the English conquest.
Muḳaddimas I and II: The Indian Râjahs and the Hindû religion, together with a short account of the creation, etc.
Muḳaddimah III: Idol and sun worship in India.
Muḳaddimah IV: The wonders of the seven climates, and the springs, wells, rivers, places of worship of the Hindû and other religious creeds, etc., in India. Of these twelve subdivisions there are found in our text only six, viz.:

1. On fol. 5^{a}, a general introduction on the value of historiography, the sources of Hindû history (Mahâbhârata, etc.), and a general outline of the pre-Islamitic history of India.

2. On fol. 11^{a}, history of the creation, of the first patriarchs and the Hindû Râjahs in detail, with a concluding portion on the first rise of Islâm in India (on fol. 53^{b}). These two parts correspond upon the whole to the *first* and *second* muḳaddimas of the original plan.

3. On fol. 56^{a}, the Ghaznawides from Nâṣir-aldîn Sabuktagîn to Khusrau Malik bin Khusraushâh (here styled مقالهٔ سيم, corresponding to the *first makâlah* of the original plan).

4. On fol. 78^{b}, the Sulṭâns of Dihlî, from the Ghûrides to Sulṭân 'Alâ-aldîn (here styled مقالهٔ چهارم).

5. On fol. 106^{b}, continuation of the Sulṭâns of Dihlî, from Bahlûl Afghân Lûdî to Tîmûr and Shâhrukh (here styled مقالهٔ پنجم).

6. On fol. 140^{a}, the Tîmûrides of India: Bâbar, on fol. 143^{a}; Humâyûn, on fol. 149^{b}; Shîrshâh and his successors, on fol. 154^{b}; second reign of Humâyûn, on fol. 158^{b}; Akbar, on fol. 161^{a}; conquest of Mâlwah and short history of that country, on fol. 163^{a}; conquest of Gujarât and condensed history of it, on fol. 164^{b}; Jahângîr's birth, on fol. 171^{a}; conquest of Patna and Bangâlah and history of both, on fol. 172^{a}; conquest of Kashmîr and history of that country, on fol. 176^{a}; conquest of Tattah and Sind and history of Sind, on fol. 180^{b}; Jahângîr, on fol. 183^{b}; Shâhjahân, on fol. 191^{b}; 'Âlamgîr, on fol. 204^{b}, first line; Bahâdurshâh and Jahândârshâh, on fol. 215^{b}; Farrukhsiyar, on fol. 216^{a}; Rafî'-aldarajât and Muḥammadshâh, on fol. 216^{b} (here styled مقالهٔ ششم).

The *last three* parts correspond to the *second makâlah* and to portions of the *fourth and fifth* maḳâlas of the original plan.

Second portion: Natural history, on ff. 218^{b}–337^{b}, styled, according to fol. 220^{b}, last line: جامع الاشيا, with the additional title of هشت چمن, beginning:

بنام آنکه در بالا وپستی
زند اسم عظيمش كوس هستی

It is divided into the following eight bâbs:

1. Roses and other flowers (در ذكر اقسام گلهای خوشبو و خوشرنگ), on fol. 221^{a}.

2. Tobacco and other kinds of trees and fruits (در شرح حال بهمرسئ تنباكو وغيره بعضی ادويات هر درختی و ذكر اقسام اشجار و ميوها), on fol. 233^{b}.

3. Vegetables (در بيان بقولات), on fol. 273^{b}.

4. Cereals (در بيان انواع حبوبات), on fol. 281^{a}.

5. Birds and poultry in the Ghauts (در ذكر اقسام طيور و مرغان كه در ملك پايان گهات وبالا گهات پيدا ميشوند), on fol. 284^{b}.

6. Beasts of prey, beginning with the lion (در حیوانات مفترس), on fol. 299[b].

7. Waterfowls and fishes (در بیان مرغان و حیوانات آبی), on fol. 303[b].

8. Domestic animals, principally the horse (در بیان حیوانات انعام), on fol. 313[a].

The Nawwâb's zeal for the compilation of this work seems to have been particularly stimulated by the establishment of the Asiatic Society in London in 1822, if we understand the allusion on fol. 3[b], first line sq., correctly.

No. 3216, ff. 337, ll. 19; Nasta'lîk, by four different hands, the oldest (probably that of Sayyid Murtaḍâ himself) on ff. 1–10, another (the neatest and most distinct of the four) on ff. 11–217, a third on ff. 218–319 and 324–337, a fourth on ff. 320–323; size, 11⅝ in. by 7⅜ in.

431

Ẓafarnâma-i-wakâ'i'-i-ghadr (ظفرنامهٔ وقائع غدر).

A succinct history of the Indian Mutiny in 1857 and 1858, extending from the beginning of July, 1857, to February, 1859, and completed in the same year (A. H. 1276), the title ظفرنامه being a chronogram for that year. It was written by a Muḥammadan who conceals his name, but is upon the whole friendly to the English, for the immediate information of the Secretary of State for India and Members of Council.

Beginning: بسم الله الرّحمن الرّحيم — هست كليد در گنج حكيم، حبّذا حكمت بالغهٔ خداوند عزّ وجلّ كه آبادان كند عالم را از عهد ابو البشر الخ.

This copy was completed the 21st of Dhû-alḥijjah, A. H. 1285 (A. D. 1869, 4th of April), and presented to the Library, 1870, March 23. A short English statement about the contents of the book (with the mistaken date of composition, A. H. 1289 instead of 1276), dated February 16, 1870, is inserted before the first page.

No. 3403, ff. 57, ll. 16; Nasta'lîk; size, 8½ in. by 5 in.

432

Dastûr-al'amal (دستور العمل).

The revenue system under the emperor Akbar, said to have been compiled by Râjah Todar Mal (see the colophon and compare Elphinstone, History of India, 5th ed., pp. 510 and 519), Akbar's famous minister of finance; but several portions of the book do not admit of his authorship, for instance, fol. 51[a], where Shâhjahânâbâd is mentioned, the new town of Dihlî built in Shâhjahân's reign, long after Todar Mal's death, and on fol. 74[b] (see the remark on the margin). If the book is really Todar Mal's Dastûr-al'amal, several portions must have been added later by some one else. It was badly copied by a Hindû, ignorant of the Persian language, A. H. 1195 (A. D. 1781), for Mr. Richard Johnson, and is therefore full of the biggest blunders. It is also imperfect. Another note, on fol. 1[a], states, that it was copied by 'Rajah Anundarain from a copy belonging to the Nabob Vizier.'

Beginning: فهرست دستور العمل جمع ممالك محروسه (در ورق سيوم) مسافت راه ممالك محروسه الخ.

The first chapter, جمع ممالك, begins on fol. 3[b].

No. 1387, ff. 184; large and distinct Nasta'lîk; size, 12¼ in. by 7⅝ in.

433

Fihrist-i-Ṣûbajât-i-Hindûstân (فهرست صوبجات هندوستان).

Statistical tables and revenue accounts of the single provinces and districts of Hindûstân, copied from those drawn up by Mr. James Grant (مستر جمس گرانت), beginning with Shâhjahânâbâd. The first page contains an index of the whole.

No date.

No. 1131, ff. 131; Shikasta; size, 10¼ in. by 5⅞ in.

434

Jam'-i-kâmil bakaid-i-gûshwâra-i-ṣûbajât-i-Hindû Dakhan u tafṣîl-i-parganât-i-ṣûbajât-i-Dakhan (جمع كامل بقيد گوشوارهٔ صوبجات هندو دكن وتفصيل پرگنات صوبجات دكن).

Statistical account of the various provinces and districts of Hindûstân and the Dakhan in general and of the latter in particular, made by جگجيون داس, sent from Ḥaidarâbâd in A. H. 1200 (A. D. 1786).

It begins with the district of Shâhjahânâbâd.

No. 1799, ff. 51; Shikasta; size, 10½ in. by 6¼ in.

b. *Minor Dynasties of India.*

Sind.

435

Ćaćnâma (چچنامه).

The legendary history of the usurpation of Brahman Ćać, the Râjah of Alor, and the Arab conquest of Sind, by Muḥammad bin Ḳâsim, A. H. 92 (A. D. 710), translated from an Arabic original by Muḥammad 'Alî bin Ḥâmid bin Abîbakr Kûfî (see fol. 7[a], l. 3), who in the reign of Nâṣir-aldin Kabâća (or Kubâća)-alsalâtin (A. H. 607–625 = A. D. 1210–1228), after having retired from the public service in the 58th year of his life, A. H. 613 (A. D. 1216), devoted himself to reading and studying. This work is also styled تاريخ هند و سند (here on fol. 1[a]); منهاج الدين (here in the heading of fol. 1[b]); منهاج الدين والملك (see Rieu iii. p. 949[a]); فتح نامه (as frequently in the text itself); and منهاج المسالك (as in the Zubdat-altawârîkh and the Ṭabaḳât-i-Akbarî), comp. Rieu i. p. 290 and iii. p. 948; Elliot, History of India, i. pp. 131–211. It is dedicated to Nâṣir-aldîn's wazîr, Ḥusain bin Abîbakr bin Muḥammad al-Ash'arî, the same, to whom 'Aufî presented his لباب الالباب, see A. Sprenger, Catal., p. 1.

Beginning (as in Rieu iii. p. 948): سپاس وستایش مرآن خداوندی را که ذکر کرم او خلاصهٔ ایمانست وشکر نعم او مقدّم امان آن صانعی الخ.

The first pages and some of the last ones too are injured; in several places the damages are repaired by another hand. The same hand has added on eight leaves, attached to this copy, a portion of the work from another MS. (چچنامه از نسخهٔ دیگر). It begins with: خریدن محمّد قاسم مرزن داهر لادی را الخ. Comp. Elliot, History of India, i. p. 192 sq.

No date.

No. 73, ff. 156, ll. 13; Nasta'lik; size, 8⅝ in. by 4⅞ in.

436

Ta'rikh-i-Sind (تاریخ سند).

History of Sind, from the Muhammadan conquest to the annexation by the emperor Akbar, composed by Muhammad Ma'sûm bin Sayyid Ṣafâ'î alḥusainî alzandî (الزندی instead of the usual altirmidhî) albhakarî, with the takhalluṣ Nâmî (see fol. 2ᵇ, ll. 8 and 9), who died shortly after A. H. 1015 (A. D. 1607), comp. Rieu i. p. 291 and iii. p. 949; Elliot, History of India, i. pp. 212–252; W. Morley, p. 72 sq. It is divided into four Juz' or chapters, viz.:

1. History of the early kings of Sind, its conquest by Muhammad bin Kâsim and its history under the Umayyade and 'Abbâside Khalîfs (partly abridged from the preceding Ćacnâma), on fol. 3ᵃ.
2. History of Sind under the Ghaznawides and their successors on the throne of Dihlî to A. H. 801 (A. D. 1399), and history of the Sûmarah and Sammah dynasties, to A. H. 916 (A. D. 1510), on fol. 20ᵃ (the heading is here omitted).
3. History of the Arghûnî dynasty to the death of Sultân Maḥmûdkhân, A. H. 982 (A. D. 1574), and of some rulers of Tattah till A. H. 993 (A. D. 1585), on fol. 51ᵇ.
4. History of Sind from A. H. 982 to the complete subjugation of the country by Akbar in A. H. 1001 (A. D. 1592, 1593), on fol. 164ᵃ. The work ends here with the capitulation of Jânîbeg, whose death is recorded in a few lines.

Beginning: بر ضمائر صافیهٔ کار آگهان عالم بی اساس و خواطر زاکیهٔ هوشمندان سخن شناس مخفی و مستور نخواهد بود الخ.

Dated the 8th of Jumâdâ-alawwal, A. H. 1186 (A. D. 1772, Aug. 7), by Maẓhar-allâh بازیدپوری.

No. 43, ff. 174, ll. 17; Nasta'lik; size, 10⅞ in. by 7⅞ in.

437

Another copy of the same.

Beginning as in the preceding copy. Juz' I, on fol. 3ᵃ; II (heading not marked), on fol. 22ᵇ; III, on fol. 53ᵃ; IV, on fol. 153ᵃ. Copied by 'Abd-al'aziz for Colonel Mackenzie, and finished the 26th of Dhû-alḥijjah, A. H. 1216 (A. D. 1802, April 29).

No. 2952, ff. 163, ll. 15; Shikasta; size, 10¼ in. by 6¼ in.

Gujarât.

438

Mirât-i-Sikandarî (مرآت سکندری).

History of Gujarât, from the foundation of the monarchy to the suicide of Sultân Muẓaffar III, the last king of Gujarât, A. H. 1000 (A. D. 1591, 1592), by Sikandar bin Muḥammad, surnamed Manjhû (or Manjhû Akbar, as in other copies), who completed this work in A. H. 1020, or (according to one copy in the Bodleian Library, Hunt. 230) A. H. 1022, 9th of Rabî'-alawwal (A. D. 1611 or 1613, April 29); comp. Bodleian Cat., Nos. 272–275; Rieu i. p. 287 sq.; W. Morley, p. 83; W. Pertsch, Berlin Cat. p. 488 sq.; and Sir Edward Clive Bayley, 'The Local Muhammadan Dynasties. Gujarât,' London, 1886 (a sequel to Elliot's History of India), which contains an almost complete translation of this work, with numerous annotations. The text has been lithographed, A. H. 1246 (A. D. 1831), and printed at Bombay, 1851.

The present copy, although not dated, is perhaps the best and most correct in the India Office collection, and at least as old as the following ones, if not older. A seal with the date A. H. 1056 (A. D. 1646) on fol. 1ᵃ. It belonged formerly to Mr. Richard Johnson, whose escutcheon, with the date A. H. 1194 (A. D. 1780), is found on the inner side of the binding.

Beginning: لحمد لله الذی جعل فردًا من افراد البشر سلطانا بین الانام الخ.

The work contains the reigns of the following twelve Shâhs, with the dates of their accession:

1. Żafarkhân, afterwards Muẓaffar Shâh I, A. H. 810 (A. D. 1407), on fol. 3ᵃ (the date on fol. 12ᵇ).
2. Sulṭân Aḥmad I, A. H. 813, 14th of Ramaḍân (A. D. 1411, Jan. 10), on fol. 14ᵇ.
3. Sulṭân Muḥammad bin Aḥmad, A. H. 845 (A. D. 1441), on fol. 31ᵇ.
4. Sulṭân Ḳutb-aldîn bin Muḥammadshâh, known as Jalâlkhân, A. H. 855, 11th of Muḥarram (A. D. 1451, Febr. 13), on fol. 34ᵇ.
5. Sulṭân Dâ'ûd bin Aḥmadshâh, A. H. 863, 23rd of Rajab (A. D. 1459, May 26).
6. Sulṭân Maḥmûd I, A. H. 863, first of Sha'bân (A. D. 1459, June 3), on fol. 50ᵃ.
7. Sulṭân Muẓaffar II, A. H. 917, the 7th of Ramaḍân (A. H. 1511, Nov. 28), on fol. 103ᵃ.
8. Sulṭân Sikandar bin Muẓaffar, A. H. 932, 22nd of Jumâdâ-alâkhar (A. D. 1526, April 5, but see the suggestion in Bayley, p. 307, note 3), on fol. 146ᵇ.
9. Sulṭân Bahâdurshâh, A. H. 932, 26th of Ramaḍân (A. D. 1526, July 6), on fol. 155ᵇ (Bayley inserts between 8 and 9 the short reign of a certain Maḥmûdshâh II, see p. 318 sq.).
10. Sulṭân Maḥmûd II (styled Maḥmûd III by Bayley, but called here distinctly سلطان محمود ثانی; there is moreover in Bayley another reign inserted between 9 and 10, that of Muḥammadshâh Fârûkî, see ib., p. 399), A. H. 943 (A. D. 1537), on fol. 203ᵇ.
11. Sulṭân Aḥmadshâh II bin Laṭîfkhân, A. H. 961, 15th of Rabî'-alawwal (A. D. 1554, Febr. 18), on fol. 239ᵇ.

12. Sulṭân Muẓaffar III, A. H. 968, Ramaḍân (A. D. 1561, May, June), on fol. 268ª (the last two reigns are entirely omitted in Bayley's work).

No. 1038, ff. 299, ll. 19; good Nasta'lîk; illuminated frontispiece, the first two pages neatly embellished; size, 9⅝ in. by 5 in.

439

Another copy of the same.

Beginning as usual. Dated in the month Dhû-alka'dah, A. H. 1046 (A. D. 1637, end of March to end of April).

No. 970, ff. 166, ll. 21–24; written by different hands, partly in Nasta'lîk, partly in Shikasta; some portions collated; size, 14¼ in. by 8 in.

440

The same.

This copy, which is in a very bad condition, owing to the destructive work of the worms, was completed the 5th of Shawwâl, A. H. 1072 (A. D. 1662, May 24).

Beginning: فردًا (here جعل is omitted) الحمد لله الذى من افراد الخ.

No. 3002, ff. 397, ll. 17–20; Naskhi, mixed with Shikasta; size, 9⅞ in. by 5⅞ in.

441

The same.

Dated the 12th of Shawwâl, A. H. 1190 (1183 of the Bangâlî era = A. D. 1776, Nov. 24).

No. 404, ff. 312, ll. 15; written by different hands, partly in Nasta'lîk, partly in Shikasta; size, 9¼ in. by 6⅛ in.

442

A defective copy of the same.

This copy is worm-eaten and more or less injured throughout; there is a large lacuna after fol. 2, comprising according to the Arabic pagination twenty-three leaves, and corresponding to No. 1038 (438 in this Cat.), fol. 2ᵇ, l. 12, to fol. 25ª, l. 13.

Dated the 27th of Rajab, A. H. 1049 (A. D. 1639, November 23), by 'Abd-al'azîz al-ḳuraishî. The author's name appears here on fol. 1ᵇ, l. 6, in full: Sikandar bin Muḥammad Manjhû Akbar. Haileybury MS.

No. 3378, olim 14. J. 17, ff. 241, ll. 19 in the older part on ff. 3–16, 18–79, and 85–97; ll. 17 in the more modern part on ff. 1, 2, 17, 80–84, and 98–241; Nasta'lîk, by two hands; size, 8⅞ in. by 4¾ in.

443

Another, still more defective, copy of the same.

This copy, greatly damaged, begins: الحمد لله الذى جعل افراد (read: فردًا من افراد) البشر سلطانًا الخ.

The author's name, on fol. 1ᵇ, l. 5, is given simply as: Sikandar bin Manjhû. A large lacuna after fol. 5, comprising the end of Muẓaffarshâh's reign and the reigns of Aḥmadshâh and Muḥammadshâh, corresponding to No. 1038, fol. 6ª, l. 13, to fol. 42ᵇ, l. 11. Fol. 6 opens in A. H. 855, the year of Ḳuṭb-aldîn Shâh's accession. Another lacuna after fol. 201 (in the reign of Aḥmadshâh II), corresponding to No. 1038, fol. 254ª, l. 9, to fol. 256ª, l. 14. The copy breaks off on fol. 240ᵇ, corresponding to No. 1038, fol. 297ᵇ, l. 14. On fol. 1ª there appears in the same handwriting the end of a condensed prose-narrative of Firdausî's Shâhnâma, entitled مضمون شاهنامهٔ فردوسى (argument of Firdausî's Shâhnâma). Bibliotheca Leydeniana.

No. 1821, ff. 240, ll. 19; Nasta'lîk; large waterspots; size, 9 in. by 5 in.

444

Mirât-i-Aḥmadî (مرآت احمدى).

A very extensive and rare history of Gujarât, from the earliest times to the defeat of the Mahrattas in A. H. 1174 (A. D. 1760, 1761), composed by 'Alî Muḥammadkhân, who began the introduction of this work in A.H. 1170 = A. D. 1756, 1757 (see fol. 8ᵇ, l. 14), the fourth year of the reign of 'Âlamgîr II; comp. Rieu i. pp. 288 and 289; W. Morley, pp. 84–86; Cat. Codd. Or. Lugd. Bat. iii. p. 13; Bayley, 'The Local Muhammadan Dynasties. Gujarât,' p. xix sq. and p. 2 sq. (where a condensed translation of the earlier parts of this work is given). Muḳaddimah, on fol. 9ᵇ; beginning of the ante-Muhammadan period, on fol. 18ª; beginning of the Muḥammadan rulers, on fol. 23ª. A khâtimah or appendix, containing geographical, topographical, and biographical matters concerning Gujarât, on ff. 651ᵇ–812ᵇ.

Beginning: فهرس نسخهٔ دفتر کلّ حمد پادشاه مالك الملکی که نصب و عزل فرمان روایان ممالك هفت اقلیم و والیان تخت و دیهیم و اورنگ نشینان الخ.

Dated the 6th of Rabî'-alawwal, in the twenty-sixth year of Shâh 'Âlam's reign (A. H. 1199 = A. D. 1785, January 17), by Luṭf-allâh. The first part of this work has been translated by Dr. J. Bird for the Oriental Translation Fund: 'The political and statistical history of Gujarát, translated from the Persian of Alí Mohammed Khán,' London, 1835.

No. 222, ff. 812, ll. 15; Nasta'lîk; size, 8⅝ in. by 7⅝ in.

The Dakhan.

a. *General History.*

445

Ta'rîkh-i-Dilkushâ (تاريخ دلكشا).

Part of the annals of military transactions in the Dakhan under the emperor 'Âlamgîr, from about A. H. 1068 to A. H. 1120 (A. D. 1658–1708), by Bhîmsen ibn Raghûnandandâs (بهیمسین ابن رگهونندنداس), entitled دلكشا (see author's name and title on fol. 3ᵇ, ll. 4 and 10). The author was born in the twenty-third year of Shâhjahân's reign, A. H. 1059 (A. D. 1649), see a fuller description of this work in Rieu i. p. 271. Our copy is imperfect at the end, only going down to about the thirtieth year of 'Âlamgîr's reign, A. H. 1098 (A. D. 1687). An abridged translation of these annals is found in Jonathan Scott's 'History of the Dekkan,' vol. ii. pp. 3–123.

Beginning: ستایش و نیایش معبودی را سزد که قالب انسان را ازکتم عدم بوجود آورده الخ.

No. 94, ff. 105, ll. 13; Nasta'lîk; size, 7⅞ in. by 5¼ in.

446

Kadâyâi-Salâṭîn-i-Dakhan (قضایای سلاطین دکن).

A history of the Dakhan, compiled chiefly on the basis of Firishta's Gulshan-i-Ibrâhîmî (see Nos. 291–304 in this Cat.), by Mirzâ Mahdîkhân, i. e. Nizâm-aldîn Muḥammad Hâdî alḥusainî alṣafawî, the author of the تاریخ نادری (Bodleian Cat., Nos. 302–306) and the مجموعهٔ میرزا مهدی خانی (see above, Nos. 412–414), in A.H. 1156, A.D. 1743 (the title is a chronogram). According to the index on the second page, this work was to contain seven bâbs, viz.:

1. Bahmanî Sulṭâns of Gulbargah; 2. 'Âdilshâhs of Bijâpûr; 3. Nizâmshâhs of Aḥmadnagar; 4. Kutb-shâhs of Tiling; 5. 'Imâdshâhs of Barâr; 6. Barîdiyyah Shâhs of Bîdar; 7. Fârûkî Sulṭâns of Khândîs, etc., with a khâtimah on the history of Malabar and Sarândîb and the European settlements in India. But this copy (or perhaps the work itself) is incomplete, giving only the *first bâb* (the Bahmanîs) from A.H. 748 to A.H. 934 (A.D. 1347–1528), and the greater part of the *second bâb* (the 'Âdilshâhs) to A.H. 1005 (A.D. 1596, 1597).

Beginning: سپاس و ستایش بی قیاس پادشاه ازل و ابد بارگاه بحکم کلّ یوم و هو فی شان الخ.

The *second* bâb begins on fol. 70a.

No. 339, ff. 9–109, ll. 25; careless Nasta'lîk; size, 11¾ in. by 7 in.

447

Tanmîk-i-Shigarf (تنمیق شگرف).

History of the Dakhan, compiled by Lachmî Narâyan, with the takhalluṣ Shafîk (comp. No. 426 above and No. 468 below), A.H. 1200 = A.D. 1786 (the title is a chronogram); see the references made to this work in Rieu i. p. 238b and ii. p. 860a. It begins on fol. 2a with a topographical and statistical account of the different ṣûbahs; on fol. 40b follows the history of the conquest of the Dakhan under the kings of Dihlî; on fol. 43a that of the Bahmanî Sulṭâns, abridged from Firishta, and finally the ملوك الطوائف in several subdivisions, viz.: 1. 'Âdilshâhs of Bijâpûr, on fol. 51b; 2. Nizâmshâhs of Aḥmadnagar, on fol. 54b; 3. 'Imâdshâhs of Barâr, on fol. 58a; 4. Kutbshâhs of Ḥaidarâbâd, on fol. 58b; 5. Fârûkî Sulṭâns of Khândîs, on fol. 61a; 6. Barîdiyyah Sulṭâns of Bîdar, on fol. 62b.

On fol. 63a begins the account of the Moghul emperors (ذکر سلاطین تیموریّه) down to A.H. 1200.

Beginning of the whole work:

یا رب ز تو یافت گفتگو خامهٔ من
برخی ز سوانح دکن کرد سخن

Mr. Richard Johnson, to whom the work is dedicated (see fol. 2a), received this copy in February, 1788 (A.H. 1202, Jumâdâ I), from Ḥaidarâbâd.

No. 1732, ff. 203, ll. 15; Nasta'lîk; size, 9⅜ in. by 5 in.

448

Another copy of the same.

Beginning as in the preceding copy.

Topographical and statistical account on fol. 2b.

Conquest of the Dakhan, etc., on fol. 40b.

Bahmanîs, on fol. 42b; 'Âdilshâhs, on fol. 51a; Nizâmshâhs, on fol. 53a; 'Imâdshâhs, on fol. 59a; Kutbshâhs, on fol. 59b; Fârûkî Sulṭâns, on fol. 61a; Barîdiyyah Sulṭâns, on fol. 63a; Moghul emperors, on fol. 63b.

No date.

No. 771, ff. 195, ll. 12–13; large Nasta'lîk; size, 10½ in. by 7⅜ in.

b. *Bahmanîs and Nizâmshâhîs.*

449

Burhân-i-Maâthir (برهان مآثر).

An excellent, but defective copy of 'Alî bin 'Azîz-allâh Ṭabâṭabâ's history of the Bahmanîs and Nizâm-shâhîs of Gulbargah, Bîdar, and Aḥmadnagar, commenced A.H. 1000 = A.D. 1592 (the title is a chronogram), and completed in or shortly after A.H. 1004 (A.D. 1596), comp. Rieu i. pp. 314 and 315, and iii. p. 1085a. Six leaves are missing at the beginning of this copy, and possibly one or two at the end. It opens abruptly in the *first ṭabakah* (Gulbargah), in the reign of Sulṭân 'Alâ-aldîn Ḥasanshâh Bahmanî (A.H. 742–758 = A.D. 1342–1357), thus: وزیر صافی ضمیر مردم آنملك از فتنه و فساد ایمن الخ.

The first heading appears on fol. 6a: ذکر توجّه رایات فتح آیات سلطان بصوب گلبرگه بجهت دفع مفسدان.

The following reigns (with the respective dates of accession) are these:

Sulṭân Muḥammadshâh I bin Sulṭân 'Alâ-aldîn Ḥasanshâh Bahmanî (A.H. 758–775 = A.D. 1357–1373), on fol. 15a.

Sulṭân Mujâhidshâh bin Sulṭân Muḥammadshâh Bahmanî (A.H. 775–779, 18th of Dhû-alḥijjah = A.D. 1373–1378, April 17), on fol. 16b.

Sulṭân Dâ'ûdshâh I bin Maḥmûdkhân bin Sulṭân 'Alâ-aldîn (A.H. 779–780, Muḥarram = A.D. 1378, April to May), on fol. 17b.

Sulṭân Abû-almuẓaffar Muḥammadshâh II bin Maḥmûdkhân (A.H. 780–799, 26th of Rajab = A.D. 1378–1397, April 25), on fol. 18a.

Sulṭân Abû-almuẓaffar Ghiyâth-aldîn Bahmanshâh bin Sulṭân Muḥammadshâh II (A.H. 799, Rajab to 17th of Ramaḍân = A.D. 1397, April to June 14), on fol. 19a.

Sulṭân Shams-aldîn Dâ'ûdshâh II bin Sulṭân Muḥammadshâh II (A.H. 799–800, 23rd of Ṣafar = A.D. 1397, June to Nov. 15), on fol. 19b.

Sulṭân Tâj-aldîn Abû-almuẓaffar Fîrûzshâh bin Aḥmadkhân bin Sulṭân 'Alâ-aldîn Bahmanî (A.H. 800–825, 11th of Shawwâl = A.D. 1397–1422, September 28), on fol. 21a.

Second ṭabakah (Bîdar).

Sulṭân Shihâb-aldîn Abû-alghâzî Aḥmadshâh I bin Aḥmadkhân bin 'Alâ-aldîn Bahmanî (A.H. 825–838 = A.D. 1422–1435), on fol. 29a.

Sulṭân 'Alâ-aldîn Abû-almuẓaffar Aḥmadshâh II bin Aḥmadshâh (A.H. 838, 22nd of Rajab, to 862, end of Jumâdâ-alawwal = A.D. 1435, February 21, to 1458, April), on fol. 46a.

Sulṭân Humâyûnshâh bin 'Alâ-aldîn Aḥmadshâh II (A.H. 862–865, 27th of Dhû-alka'dah = A.D. 1458–1461, September 3), on fol. 57b.

Sulṭân Nizâmshâh bin Humâyûnshâh (A.H. 865–867, 13th of Dhû-alḳa'dah = A.D. 1461–1463, July 30), on fol. 64^b.

Sulṭân Muḥammadshâh bin Sulṭân Humâyûnshâh (A.H. 867–887, 5th of Ṣafar = A.D. 1463–1482, March 26), on fol. 75^a.

Sulṭân Maḥmûdshâh bin Muḥammadshâh (A.H. 887–924, 24th of Dhû-alḥijjah = A.D. 1482–1518, December 27, not 904, as in Rieu, loc. cit., since it is distinctly stated that he reigned 37 years and some months), on fol. 97^b.

Third ṭabaḳah (Aḥmadnagar).

Sulṭân Aḥmad Barrî (A.H. 891–911 = A.D. 1486–1505, see fol. 160^b sq.), on fol. 125^b.

Sulṭân Abû-almuẓaffar Burhân Nizâmshâh (A.H. 911–961, 24th of Muḥarram = A.D. 1505–1553, December 30, see fol. 312^a), on fol. 186^a.

Sulṭân Ḥusainshâh Nizâmshâh (A.H. 961–972, 7th of Dhû-alḳa'dah = A.D. 1553–1565, June 6, see fol. 376^a), on fol. 319^a.

Sulṭân Abû-alghâzî Murtaḍâ Nizâmshâh (A.H. 972–996, 18th of Rajab = A.D. 1565–1588, June 13, see fol. 521^b), on fol. 376^b.

Shâhzâda Mîrânshâh Ḥusain bin Murtaḍâ (A.H. 996–997, Rajab = A.D. 1588–1589, May), on fol. 524^b.

The subsequent reigns and events from A.H. 997 to 1004 (A.D. 1589–1596) are no longer kept distinct; a detailed account of them is given by Rieu, loc. cit. Ṣalâbatkhân's escape from the fortress of Karlah (قلعهٔ کرله) is narrated on fol. 538^b sq., 'Âdilshâh's arrival and war with Jamâlkhân on fol. 543^a sq.; expedition against the Portuguese on fol. 548^b sq.; punishment of the traitors on fol. 552^b sq.

The same gap in the narrative, noticed by Rieu, is found here between ff. 556 and 557 (fol. 557^a being left blank, and fol. 557^b beginning with a new بسم الله الرحمن الرحيم). Advance of the Moghuls into the Dakhan, on fol. 557^b sq.; night attack (شبخون) of Abhangkhân, on fol. 565^a sq.; breach made in the wall of the fortress of Aḥmadnagar, on fol. 574^a sq.; peace made with prince Murâd, on fol. 583^a sq.; departure of the Moghuls and submission of Ikhlâṣkhân and others, 27th of Rajab, A.H. 1004 (A.D. 1596, March 27), on fol. 590^a.

No date.

No. 127, ff. 590, ll. 19; clear and distinct Nasta'lîḳ; size, 13⅝ in. by 7 in.

c. *'Âdilshâhs.*

450

Ta'rîkh-i-'Alî 'Âdilshâh (تاریخ علی عادلشاه).

The history of Sulṭân 'Alî 'Âdilshâh II of Bîjâpûr (who reigned from A.H. 1067 to A.H. 1083 = A.D. 1656–1672), from his birth to A.H. 1076 (A.D. 1665, 1666), related in very flowery language at the order of the Sulṭân by Nûr-allâh ibn Ḳâḍî Sayyid 'Alî Muḥammad al-Ḥusainî alḳâdirî (see the author's name on fol. 62^b, l. 6). He completed this work in A.H. 1077 (chronogram, on fol. 172^b, ll. 8 and 9: روشن شد عدل (read میزان) میران = A.D. 1666, 1667, comp. Rieu i. p. 318.

Beginning: ستایش خدای جان وتن آفرین و پادشاه ملك آسمان و زمین منزّه و مبرّاست الخ

Beginning of the history (birth of 'Alî 'Âdilshâh II), on fol. 63^a.

No date.

No. 3006, ff. 54–174, ll. 15; large Nasta'lîḳ; size, 10 in. by 5⅞ in.

451

Another copy of the same.

Beginning: ستایش خدای جان آفرین و پادشاه ملك آسمان و زمین الخ.

Beginning of the history, on fol. 10^a. Author's name, on fol. 9^b, l. 11. Chronogram, on fol. 121^b, first line.

No date. Bibliotheca Leydeniana. On ff. 22–35 the text of the first lines in each page is considerably damaged, likewise on ff. 107^b–110^a and 112^b–114^b. After fol. 120 a small lacuna, as it seems.

No. 2749, ff. 123, ll. 17–18; careless Nasta'lîḳ, mixed with Shikasta; size, 8⅝ in. by 4⅞ in.

452

A modern copy of the same.

Beginning: ستایش خدای جان و تن آفرین الخ.

Author's name on fol. 9^a, last line. Beginning of the history, on fol. 10^a. Chronogram, on fol. 208^a, l. 10.

Dated the 1st of Jumâdâ-althânî, A.H. 1233 (A.D. 1818, April 8).

No. 3052, ff. 212, ll. 13; large and very distinct Nasta'lîḳ; size, 8⅝ in. by 6¼ in.

453

The same.

Another modern copy, likewise written in the present century.

Beginning: ستایش خدای جان و تن آفرین و پادشاه ملك آسمان و زمین الخ.

Author's name, on fol. 9^a, ll. 11 and 12.

'Âdilshâh's birth, on fol. 9^b. Chronogram, on fol. 126^b, last line.

No. 3175, ff. 128, ll. 17; large and distinct Nasta'lîḳ; size, 10¾ in. by 8¼ in.

454

Tawârîkh-i-Haft Kursî (تواریخ هفت کرسی).

A short history of the 'Âdilshâhs of Bîjâpûr, from the reign of Yûsuf 'Âdilshâh to the conquest of Bîjâpûr, by 'Âlamgîr, in A.H. 1097 (A.D. 1686), identical in its contents, its conciseness, and its richness of dates with the احوال سلاطین بیجاپور, described in W. Morley, p. 77, and Rieu i. p. 318, but nevertheless, as it appears, of different authorship, since the short preface—provided that there is no preliminary portion missing—contains no allusion to the two previous works on which that history of the 'Âdilshâhs is based. This copy contains only a reference to 'Abd-almuḥammad

Shâhnawâzkhân, at whose request the anonymous author (who is called—apparently on no authority—on the fly-leaf فتورخان) compiled this abridgment. It is divided into seven majlis, dealing with the first seven rulers of Bîjâpûr, viz.: 1. Yûsuf 'Âdilshâh, died A. H. 925=A. D. 1519 (on fol. 3ª); 2. Isma'îl 'Âdilshâh, died A. H. 931=A. D. 1524, 1525 (on fol. 10ª); 3. Ibrâhîm 'Âdilshâh I, died A. H. 965=A. D. 1558 (on fol. 11ª); 4. 'Alî 'Âdilshâh I, died A. H. 988=A. D. 1580 (on fol. 20ᵇ); 5. Ibrâhîm 'Âdilshâh II, died A. H. 1036=A. D. 1626 (on fol. 24ᵇ); 6. Muḥammad 'Âdilshâh, died A. H. 1067 =A. D. 1656 (on fol. 27ª); 7. 'Alî 'Âdilshâh II, died A. H. 1083=A. D. 1672 (on fol. 31ᵇ). A short appendix contains a tabulated list of these seven rulers and a few words about Sikandar 'Âdilshâh, to A. H. 1097 (A. D. 1686).

Beginning: اوّلاً تواریخ هفت کرسی تُند آیان (?) و چند در چند روز الخ.

No. 3051, ff. 1–46, ll. 8–10; Shikasta; size, 8⅛ in. by 5⅝ in.

455

Basâtîn-i-Salâṭîn (بساتین سلاطین).

A history of the 'Âdilshâhs of Bîjâpûr, from the origin of the dynasty to its last representative, Sulṭân Sikandar, and its overthrow by 'Âlamgîr, compiled by Muḥammad Ibrâhîm al-zubairî (see fol. 3ᵇ, l. 11), and entitled بساتین السلاطین (ff. 3ᵇ, l. 9, and 435ᵇ, last line). The author's name therefore, as given here, agrees completely with that in W. Morley, p. 79, and the same is the case with the date of composition, viz. A. H. 1240 = A. D. 1824, 1825 (see ff. 431ª, last line but one, and 433ᵇ, l. 12, where the author states that it is the eighth year now since the conquest of Bîjâpûr by the English, which took place A. H. 1233). A different author's name and an earlier date, viz. A. H. 1237 (A. D. 1821, 1822), are found in Rieu's copies, i. p. 319 sq.

Beginning: سپاس گوناگون و ستایش از حدّ افزون مر صانعی را سزد که بقدرت کاملهٔ خود الخ.

The authorities on which the author based his work are six, viz.:

1. Muḥammad Ḳâsim Firishta's Naurasnâma (or Gulshan-i-Ibrâhîmî), composed A. H. 1015, see Nos. 291–304 in this Catalogue.
2. Mîr Rafî'-aldîn Shîrâzî's Tadhkirat-almulûk, composed between A. H. 1017 and 1020 (not 1000, as Morley states), see Bodleian Cat., No. 276, and Rieu i. p. 316.
3. Mullâ Żuhûr ibn Mullâ Żuhûrî Ḳâ'inî's Muḥammadnâma, composed in Sulṭân Muḥammad 'Âdilshâh's reign.
4. Sayyid Nûr-allâh ibn Ḳâḍî Sayyid 'Alî Muḥammad Nûr-allâh's Inshâ-i-'Alî 'Âdilshâhiyyah, composed in 'Alî 'Âdilshâh II's reign, that is, the Ta'rîkh-i-'Alî 'Âdilshâh, see Nos. 450–453 in this Catalogue.
5. Miyân Nuṣratî, the king of poets in the Dakhan's versified 'Alînâma, composed in the same reign.
6. Shaikh Abû-alḥasan ibn Ḳâḍî 'Abd-al'azîz's history of the 'Âdilshâh dynasty down to Sikandarshâh, compiled at the end of A. H. 1110.

No mention of Mr. Grant Duff is found here. The work is divided into eight gardens (bûstân) and an appendix, viz.:

Bûstân I, on fol. 3ᵇ: Reign of Yûsuf 'Âdilshâh, who founded Bîjâpûr, A. H. 919=A. D. 1513 (see fol. 18ᵇ, lin. penult.), and died A. H. 925 (according to others already A. H. 913 or 916, see fol. 17ᵇ, last two lines).

Bûstân II, on fol. 19ª: Reign of Isma'îl 'Âdilshâh, A. H. 925–941 (A. D. 1519–1534), see fol. 38ª, last line (not 931, as Rieu and the immediately preceding Haft Kursî state).

Bûstân III, on fol. 39ᵇ: Reign of Ibrâhîm 'Âdilshâh I, A. H. 941–965, see fol. 61ᵇ, l. 7.

Bûstân IV, on fol. 62ᵇ: Reign of 'Alî 'Âdilshâh I, A. H. 965–988 (see the ta'rîkh on his death, شاه جهان شد شهید, on fol. 142ᵇ, l. 8).

Bûstân V, on fol. 143ª: Reign of Ibrâhîm 'Âdilshâh II, A. H. 988–1037 (1036 in the Haft Kursî), see fol. 240ᵇ, first line.

Bûstân VI, on fol. 240ᵇ: Reign of Muḥammad 'Âdilshâh, A. H. 1037–1067, see fol. 279ª, l. 7.

Bûstân VII, on fol. 286ᵇ: Reign of 'Alî 'Âdilshâh II, A. H. 1067–1083, see fol. 318ª, first line (Rieu's copies fix his accession in A. H. 1048 = A. D. 1638).

Bûstân VIII, on fol. 318ª: Reign of Sikandar 'Âdilshâh, who ascended the throne in A. H. 1083 (A. D. 1672), and died A. H. 1111 (A. D. 1699, 1700), see fol. 413ª, first line.

A supplement, dealing with the last years of 'Âlamgîr's reign, followed by a short summary of subsequent events down to A. H. 1233 (A. D. 1818), the date of Bîjâpûr's conquest by the English, on fol. 417ª sq.

Some leaves injured, for instance, ff. 143 and 144.

No. 3406, ff. 435, written by a number of different hands; the main portion, ff. 25–270ª middle and 320–435, in very unequal Shikasta, ll. 11–20; another portion, ff. 1–24, in very clear and distinct Nasta'lîk, ll. 15; and a third portion, ff. 270ª middle to 319, in another smaller Nasta'lîk, ll. 21; size, 9¾ in. by 5⅞ in.

d. *Ḳuṭbshâhs.*

456

Ta'rîkh-i-Sulṭân Muḥammad Ḳuṭbshâhî (تاریخ سلطان محمّد قطبشاهی).

History of the Ḳuṭbshâhî dynasty of Gulkundah, by an anonymous author, commenced A. H. 1026 (A. D. 1617) and completed in the beginning of A. H. 1027 (A. D. 1618). It was dedicated to Sulṭân Muḥammad Ḳuṭbshâh, see Bodleian Cat., No. 277; Rieu i. p. 320; W. Morley, p. 82; Cat. Codd. Or. Lugd. Bat. iii. p. 10.

Beginning: تحمیدی که شاهباز بلند پرواز اندیشه بساحت کبریای آن طیران نتواند نمود الخ.

Muḳaddimah, containing an account of Ḳarâ Yûsuf Turkmân and his family, on fol. 3ª.

Maḳâlah I: History of Sulṭân Ḳulî Ḳuṭb-almulk, who founded the dynasty, and died A. H. 950 (A. D. 1543, 1544), on fol. 29ᵇ.

Maḳâlah II: History of Sulṭân Jamshîd (died A. H. 957=A. D. 1550) and of Sulṭân Subḥân Ḳulî, on fol. 92ª.

Maḳâlah III: History of Sulṭân Ibrâhîm Ḳuṭbshâh, died A. H. 988 (A. D. 1580), on fol. 113ª.

Maḳâlah IV: History of Sulṭân Muḥammad Ḳulî Ḳuṭbshâh, died A. H. 1020 (A. D. 1612), on fol. 190ᵇ.

Khâtimah: History of the first five years of Sulṭân

Muhammad Kutbshâh's reign, from his accession, the 17th of Dhû-alka'dah, A. H. 1020 (see fol. 256^b, ll. 4 and 3 ab infra) = A. D. 1612, Jan. 21, to the end of A. H. 1025 (end of A. D. 1616), on fol. 254^a.

This work is interspersed with much poetry, and the khâtimah especially contains a long series of ghazals, rubâ'is, marthiyyas, kasîdas, etc., composed by Muhammad Kutbshâh himself; all the ghazals bearing consequently the takhallus ظلّ الهی or سلطان.

This copy was finished the 20th of Ramadân, A. H. 1078 (A. D. 1668, March 4), by Shaikh 'Abd-alhakîm.

No. 179, ff. 280, ll. 15; Nasta'lik; size, 11½ in. by 6½ in.

457

Another copy of the same.

Mukaddimah, on fol. 2^a.

Makâlah I, on fol. 24^b; II, on fol. 82^a; III, on fol. 100^a; IV, on fol. 169^a.

Khâtimah, on fol. 225^a.

The greater portion of this copy was transcribed by Shaikh 'Abd-alkâdir bin Shaikh 'Abd-allatîf of Baghdâd, the servant of 'Abdallâh alnasîrî alćishtî at Haidarâbâd, from a MS. in the library of Mîr Shams-aldîn 'Alî Khânsâhib; the mukaddimah is dated the 15th of Shawwâl, A. H. 1197 (A. D. 1783, September 13); the *first* makâlah, the 22nd of Safar, A. H. 1198 (A. D. 1784, January 16), the *second*, the 1st of Rabî'-alawwal, A. H. 1198 (A. D. 1784, January 24), the *third*, the 1st of Rabî'-althânî, A. H. 1198 (A. D. 1784, February 23); the khâtimah, the 20th of Rabî'-althânî, A. H. 1198 (A. D. 1784, March 13). Some leaves are supplied by Mîr Fasîh, a few others by Mîr Haidar 'Alî.

No. 1136, ff. 249, ll. 17; irregular Nasta'lik; size, 10¼ in. by 6½ in.

458

The same.

Mukaddimah, on fol. 2^a.

Makâlah I, on fol. 16^b; II, on fol. 50^a; III, on fol. 61^a; IV, on fol. 102^a. Khâtimah, on fol. 134^b.

Copied A. H. 1219 (A. D. 1804, 1805), from a MS., dated the 12th of Rajab, A. H. 1171 (A. D. 1758, March 22). Presented by J. H. Peile, Esq., and received 19th of September, 1818; transferred to Civil Coll., August 9, 1819.

No. 3282, ff. 146, ll. 25; careless Nasta'lik, mixed with Shikasta; size, 12⅜ in. by 7⅞ in.

459

The same.

This copy is not dated. Mukaddimah, on fol. 2^b.

Makâlah I, on fol. 26^b; II, on fol. 84^b; III, on fol. 107^a; IV, on fol. 180^b. Khâtimah, on fol. 238^a.

No. 37, ff. 263, ll. 17; Nasta'lik; size, 9⅞ in. by 6 in.

460

A defective copy of the same.

This excellent old copy is incomplete at the end; all the specimens of Muhammad Kutbshâh's poetry are missing, as well as the verses with which the other parts of the book are interspersed.

Mukaddimah, on fol. 3^a.

Makâlah I, on fol. 34^b; II, on fol. 104^b; III, on fol. 128^a; IV, on fol. 231^a. Khâtimah, on fol. 303^a. It breaks off on fol. 314^b. Last chapter-heading (corresponding to No. 179, 456 in this Cat., fol. 269^b): بیان شمّهٔ از جامعیّت ذات قدسی صفات و بعضی خصائل مرضیّهٔ حضرت ظِلّ الله.

Last words (corresponding to No. 179, fol. 270^a, l. 9): که مؤرّخان زمان هرگونه حکایتی را که ابتدا نمایند آنحضرت باختلاف روایات به اتمام رسانند و همواره با ارباب فضل و حکمت....

A portion, ff. 188^b and 189^a, is left blank, but the text is uninterrupted.

No. 2413, ff. 314, ll. 15; splendid Naskhi; size, 12⅝ in. by 7⅜ in.

461

Another defective copy of the same.

This copy is apparently transcribed from the preceding, No. 2413, as it breaks off exactly in the same place, and has the same blank in the third makâlah, on ff. 147^b and 148^a.

Mukaddimah, on fol. 3^a.

Makâlah I, on fol. 31^a; II, on fol. 84^a; III, on fol. 102^a; IV, on fol. 180^a.

Khâtimah, on fol. 235^b.

Last words, as in the preceding copy: باختلاف روایات به اتمام رسانند و همواره با ارباب فضل و حکمت......

No date.

No. 2908, ff. 245, ll. 15; large Nasta'lik; size, 11⅝ in. by 7 in.

462

A still more defective copy of the same.

This otherwise excellent copy comprises only the mukaddimah and the four makâlas, but here the fourth makâlah is put before the third. The whole khâtimah is wanting, and there is besides a lacuna of four or five leaves after fol. 141 (at the end of the fourth makâlah), corresponding to No. 179, 456 in this Catalogue, fol. 248^b, l. 4 ab infra to fol. 254^a.

Mukaddimah, on fol. 2^b.

Makâlah I, on fol. 23^b; II, on fol. 75^b; III, on fol. 142^b; IV, on fol. 94^b.

No date.

No. 2976, ff. 207, ll. 19; Naskhi; size, 10⅝ in. by 6½ in.

463

Maâthir-i-Kutbshâhî Mahmûdî (مآثر قطبشاهی محمودی).

A very summary account of the reign of Sultân Muhammad Kutbshâh (A.H. 1020–1035 = A.D. 1612–1626), together with a detailed account of all the contemporary events, especially in the Safawî dynasty, with which

the ruler of Gulkundah maintained friendly relations (see Rieu i. p. 186[b]), by Muḥammad bin 'Abdallâh of Nîshâpûr, who entered the service of Sulṭân Muḥammad Ḳulî Ḳuṭbshâh, A. H. 995 (A. D. 1587), see fol. 3[b] sq. Originally he wrote it in three volumes, but afterwards he several times altered and enriched it, especially after a long journey through Persia, and a pilgrimage to Makkah. The present copy is only a portion of the whole work, and incomplete at the end; as the current year is mentioned A. H. 1033 (A. D. 1624), on fol. 153[a], l. 22, but a later date, A. H. 1038 (A. D. 1629), the year of Shâh 'Abbâs' death and Shâh Ṣafî's accession, appears on fol. 172[a]. It begins, on fol. 5[a], with an account of the Ṣafawîs, from Shaikh Ṣafî to Shâh 'Abbâs, to whom the largest portion of this MS. is devoted (in twelve maḳâlas, on the basis of Iskandar Munshî's تاریخ عالم آرای عبّاسی, comp. Rieu i. p. 187[a]). The account of the Ḳuṭbshâhî dynasty begins on fol. 86[a], but already on fol. 92[a] the Persian history is continued.

The تاریخ قطبشاهٔ محمودی is often quoted.

Beginning: صد هزاران هزار جواهر حمد و سپاس و غرر درر ثناء بیقیاس نثار حضرت با جلالت آفریدگاری که مناشیر نافذ حکم ازلی الخ.

No. 841, ff. 180, ll. 25; distinct Nasta'lîḳ; illuminated frontispiece; size, 14¼ in. by 8½ in.

464

Ḥadîḳat-alsalâṭîn (حدیقة السلاطین).

The history of Sulṭân 'Abdallâh Ḳuṭbshâh of Gulkundah, who was born A. H. 1023 = A. D. 1614 (chronograms for his birth, see on fol. 7[a], last line, کام بخش جانها; on fol. 7[b], l. 5, خلد الله عمره ابدا, etc.), and succeeded his father, Sulṭân Muḥammad, A. H. 1035 (A. D. 1626). The history goes down to the end of the sixteenth year of his reign, A. H. 1050 = A. D. 1640, 1641 (see the beginning of that year, on fol. 215[a], last line). The author's name is: Niẓâm-aldîn Aḥmad bin 'Abdallâh alshîrâzî alṣâ'idî, see fol. 3[a], ll. 4 and 5. Like the copies in the British Museum (see Rieu i. p. 321) and in the Mackenzie Collection, this work is styled on fol. 1[b]: تاریخ قطبشاهی جلد دویم سنة ۱۰۶۹ (1069), with the addition of as if it were the second volume of the 'Ta'rîkh-i-Sulṭân Muḥammad Ḳuṭbshâhî' (see above, Nos. 456–462), of which there is nowhere the slightest indication. The proper title appears here, on fol. 4[a], l. 2.

Beginning: شکر و سپاس و ستایش بیقیاس حضرت پادشاهی الخ.

Copied at Madras, 1807.

No. 2978, ff. 224, ll. 15; written by four different hands, the first two, ff. 1–80 and 81–136, in Nasta'lîḳ, the last two, ff. 137–213 and 214–224, in Shikasta; size, 10 in. by 6¼ in.

465

Ḥadîḳat-al'âlam (حدیقة العالم).

The first maḳâlah of the history of the Ḳuṭbshâhs and the Niẓâms or Âṣafîs of Ḥaidarâbâd, by Niẓâm 'Alî Âṣafjah II's minister, Abû-alḳâsim bin Raḍî-aldîn almûsawî, with the epithet Mîr 'Âlam (see title and author's name, on fol. 6[a], l. 14, and fol. 5[b], ll. 2 and 3), who completed this work after A. H. 1218 (A. D. 1803, 1804), and died A. H. 1223 (A. D. 1808), see Rieu i. p. 323 sq. Lithographed in Ḥaidarâbâd, A. H. 1265. This first maḳâlah, dealing with the Ḳuṭbshâhs only, is subdivided into a muḳaddimah and seven bâbs:

Muḳaddimah: Pedigree of Sulṭân Ḳulî Ḳuṭbshâh, on fol. 6[b].

Bâb I: Reign of Sulṭân Ḳulî Ḳuṭbshâh (who died after 44 years of independent sovereignty, A. H. 950 = A. D. 1543, 1544), on fol. 7[a], in three faṣls.

Bâb II: Reign of Sulṭân Jamshîd Ḳuṭbshâh (who died A. H. 957 = A. D. 1550) and of prince Subḥân Ḳulî, his son, on fol. 44[b], likewise in three faṣls.

Bâb III: Reign of Sulṭân Ibrâhîm Ḳuṭbshâh (who died A. H. 988 = A. D. 1580), on fol. 59[a], again in three faṣls.

Bâb IV: Reign of Sulṭân Muḥammad Ḳulî Ḳuṭbshâh (who died A. H. 1020 = A. D. 1612), on fol. 108[b], in three faṣls.

Bâb V: Reign of Sulṭân Muḥammad Ḳuṭbshâh (who died A. H. 1035 = A. D. 1626), on fol. 143[a], in three faṣls.

Bâb VI: Reign of Sulṭân 'Abdallâh Ḳuṭbshâh (who died A. H. 1083 = A. D. 1672), on fol. 163[a], in three faṣls.

Bâb VII: Reign of Sulṭân Abû-alḥasan Ḳuṭbshâh, known as Tânâshâh (who was deposed by 'Âlamgîr, in A. H. 1098 = A. D. 1687, and died as a prisoner in the fortress of Daulatâbâd, A. H. 1113 = A. D. 1701), on fol. 198[a], last line.

Beginning, on fol. 3[a]: نظام ملك سخنوری و انتظام قلمرو معنی گستری وقف سالاری حمد شاهنشاهی الخ.

The second maḳâlah, of which only a short fragment is found in the India Office Collection (see the following MS.), contains, according to the index, and to Rieu i. p. 324 sq., the history of the Âṣafîs of Ḥaidarâbâd, in five bâbs, the last of which is not extant; the same applies to the khâtimah, which was to contain the author's life.

Prefixed to this first maḳâlah of the حدیقة العالم is a preamble (on ff. 1[b]–2[b]) similar to that noticed by Rieu in the second maḳâlah of this work (see i. p. 325), viz. by Mîr Abû Turâb bin Sayyid Aḥmad alriḍawî, who states that at the request of the Niẓâmshâh Mîr Akbar 'Alîkhân Bahâdur Âṣafjâh II, the minister Abû-alḳâsim almûsawî Mîr 'Âlam (i. e. the author of the حدیقة العالم) charged him, viz. Abû Turâb, to write a history of the Ḳuṭbshâhs who reigned almost 200 years in the Tilinga empire, on the basis of the تاریخ قطبشاهی and other ta'rîkhât, and that he compiled consequently a work, styled قطب نمای عالم (see fol. 2[a], ll. 6 and 7), in A. H. 1221 = A. D. 1806 (see fol. 2[a], lin. penult.). He divided it into a muḳaddimah, seven bâbs, and a khâtimah, the contents of which agree with the seven bâbs in the حدیقة, whilst the khâtimah pretends to give an account of Mîr 'Âlam's life.

The beginning of the muḳaddimah, of which four lines only are found, agrees word for word with that in the حدیقة, viz.: سپاس و ستایش گوناگون مر قادر بیچون را الخ.

No. 2428, ff. 223, ll. 21; large Nasta'lîḳ; size, 12 in. by 7½ in.

e. *Âṣafîs or Nizâms.*

466

Short fragment of a history of the early life of Nizâm 'Alîkhân Âṣafjâh II, from his birth in A. H. 1146 (A. D. 1733, 1734), at Aurangâbâd (see fol. 18b, l. 9 sq.), to A. H. 1171 (A. D. 1758; the 3rd of Ramaḍân of that year appears on fol. 39a, ll. 5 and 6), by Abû-alḳâsim almûsawî (see fol. 6a, l. 2), the author of the حديقة العالم, the first maḳâlah of which is contained in the preceding copy.

This fragmentary biography, which has the same introduction as the *first maḳâlah*, beginning: نظام ملك سخنوری وانتظام قلمرو معنی گستری وقف سالاری حمد شاهنشاهی که دبیر حکمت کامله اش الخ, is no doubt a part of the first original sketch, out of which the *second maḳâlah* of the work has been expanded; comp. the contents of the same in Rieu i. pp. 324 and 325. The date of this copy, which was transcribed in January, 1785 (A. H. 1199, Rabî' I), at Ḥaidarâbâd, is a clear evidence of it. The following headings appear in the text:

1. تذهیب سرلوحهٔ عنوان و تهذیب دیباچهٔ صحیفهٔ بیان بذکر نسب همایون آصف سلیمان نشان, on fol. 13b.
2. ضیا اندوزیٔ مشرق سخن‌رانی و شعشه افروزیٔ صبح روشن‌بیانی بپرتو ذکر طلوع آفتاب بیت الشّرف دولت و جهانبانی یعنی ولادت باسعادت جناب ثانیٔ آصف و آصف ثانی, on fol. 17a.
3. بیان آغاز طلوع انوار این دولت ابد بنیان و شروع شیوع میامن عدل و احسان داور جهان و ذکر توجّهٔ موکب اقبال آن خدیو کامگار بجانب مملکت برار, on fol. 23a.
4. نهضت موکب اقبال خدیو بیهمال از مملکت برار بجانب خجسته بنیاد و دیگر سوانح آن ایّام سعادت فرجام بتقدیر خالق عباد, on fol. 30b.
5. ذکر کفران نعمت ورزیدن و فتنه اندیشیدن حیدر جنگ و کشته شدن او به تیغ سیاست جهان داور معدلت آهنگ و انتهاض موکب منصور از سواد اورنگ آباد بجانب برهانپور, on fol. 32b.

The death of Nizâm-almulk Âṣafjâh, the father of Âṣafjâh II, is recorded on fol. 23b, lin. penult. On fol. 40a this copy breaks off suddenly.

No. 859, ff. 40, ll. 14; clear and distinct Nasta'lîḳ; size, 9½ in. by 5⅝ in.

467

Tadhkira-i-Âṣafî (تذکرهٔ آصفی).

A history of the Âṣafîs or Nizâms of Ḥaidarâbâd, from their origin to Shawwâl, A. H. 1206 (A. D. 1792, May, June; see the last date 1206 on fol. 310a, last line), somewhat of the same character as the second part of the حدیقة العالم (see the preceding copy), but dealing in detail only with the reign of Âṣafjâh II (A. H. 1175–1217 = A. D. 1762–1802), by Tajallî 'Alî, called Tajallî Shâh. It is the same work which is noticed under the title of تزوک آصفی in Rieu i. p. 327b, and iii. p. 1037a, where it is stated that the author's death in A. H. 1206 prevented the completion of the history.

Beginning: اشعهٔ ستایش بی آلایش مر احدیرا سزد که از خلوت‌خانهٔ غیب هُویّت خود را الخ.

Previous history of the Amîrs of Ḥaidarâbâd, on fol. 5a.

Reign of Nizâm-almulk Âṣafjâh I (born A. H. 1082 = A. D. 1671, 1672, died A. H. 1161 = A. D. 1748), on fol. 14b sq.

Reign of Nawwâb Nizâm-aldaulah Nâṣirjang (died A. H. 1164 = A. D. 1750), on fol. 19a.

Reign of Ṣalâbatjang (deposed A. H. 1175 = A. D. 1762), on fol. 26a.

Reign of Nizâm 'Alîkhân Âṣafjâh II, on fol. 85b.

Copied A. H. 1226 (A. D. 1811).

No. 2928, ff. 342, ll. 15; Nasta'lîḳ; size, 10⅞ in. by 6¼ in.

468

Maâthir-i-Âṣafî (مآثر آصفی).

A history of the Âṣafîs or Nizâms of Ḥaidarâbâd, compiled between A. H. 1207 and 1208 (A. D. 1792, 1793), by Lachmî Narâyan, with the takhalluṣ Shafîḳ of Aurangâbâd, who was born as son of Râe Mansârâm, the dîwân of Nawwâb Âṣafjâh, A. H. 1158 (A. D. 1745), see Rieu i. pp. 238, 327, and 328; and iii. pp. 1039a and 1083a; Mackenzie Collection, vol. ii. p. 132.

The author wrote besides:

1. Tanmîḳ-i-Shigarf, a history of the Dakhan, A. H. 1200 (A. D. 1786); comp. Nos. 447 and 448 in this Catalogue.
2. Ḥaḳîḳathâi-Hindûstân, a topographical account of the Ṣûbahs of Hindûstân and the Dakhan, A. H. 1204 (A. D. 1790); comp. No. 426 in this Catalogue.
3. Description of Ḥaidarâbâd, A. H. 1214 (A. D. 1799, 1800).
4. Bisât-alghanâ'im, a history of the Marattahs, likewise A. H. 1214. In this book the author refers to his مآثر آصفی for further details about the Marattahs.

5 and 6. Two tadhkiras, viz. Gul-i-Ra'nâ and Shâm-i-Gharîbân; comp. about the former, A. Sprenger, Catal., p. 145, No. 5.

Beginning: جواهر محامد نذر مالك الملکی که شاهان ذوی الاقتدار را الخ.

The book begins with the grandfather of Nizâm-almulk Âṣafjâh I, Khwâjah 'Âbid, on fol. 2a (see A. Sprenger, Catal., p. 193).

History of Âṣafjâh I, on fol. 10a; he was born A. H. 1082 (ta'rîkh: نیکبخت), and died A. H. 1161.

History of Nâṣirjang, on fol. 82b, lin. penult.

History of Ṣalâbatjang, on fol. 85b.

History of the Marattahs and their invasions of Hindûstân, on fol. 123a, first line.

History of Nizâm 'Alîkhân Bahâdur Âṣafjâh II

(A. H. 1175), on fol. 186^{a}, together with accounts of contemporary Amîrs and Râjahs down to the beginning of A. H. 1208. The book was finished the first of Rabî'-alâkhar of that year (A. D. 1793, Nov. 6).

No. 2411, ff. 363, ll. 16; written by various hands in large Nasta'lîk and Naskhî; size, 12½ in. by 9¼ in.

469

Tadhkira-i-Nirmal (تذكرۀ نرمل).

History of the fortress of Nirmal (in the district of Ḥaidarâbâd) from its foundation to A. H. 1231 (Faṣlî year 1225) = A. D. 1816, see fol. 96^{a}, last line, the end of the governorship of Nawwâb Ashraf-aldaulah Bahâdur (who was governor since the Faṣlî year 1220, see fol. 93^{b}), compiled by 'Abd-alrazzâk ibn 'Abd-alnabî, an inhabitant of Nândar (in the Ṣûbah of Muhammadâbâd, see fol. 6^{a}, l. 5), and munshî to General Sir John Malcolm (جنرل سرجان ملكم), A. H. 1232 (A. D. 1817, see fol. 5^{b}, l. 4), at his master's request, who had reached Nirmal on his campaign against the Pindaris in September of that year.

Our copy is apparently fuller than that in Rieu i. p. 327, which only goes down to A. H. 1198, Muḥarram (A. D. 1783, Dec.).

Beginning (the same as in Rieu), on fol. 5^{b}: الحمد لله وحده و صلّوا على النّبى بعده بر ضمير منير صدر نشينان چاربالش الخ.

This history ends on fol. 96^{b}, and is dated, by Mir Ghulâm Ḥusain, the 16th of June, A. D. 1851 (A. H. 1267, 15th of Sha'bân). The remaining portion of the MS. contains:

Extracts from the *Ḥadîkat-al'âlam* (منتخب كتاب حديقة العالم), the history of the Nizâms of Ḥaidarâbâd, see Nos. 465 and 466 in this Cat., on ff. 97–198. They are taken exclusively from the *first makâlah* of that work, the history of the Kutbshâhs, viz.

The *third* faṣl of the *sixth* bâb (reign of 'Abdallâh Kutbshâh, who died A. H. 1083 = A. D. 1672), on fol. 97^{b}.

The *seventh* bâb, complete (reign of Abû-alḥasan Kutbshâh, known as Tânâshâh, who was deposed A. H. 1098 = A. D. 1687, and died as 'Âlamgîr's prisoner, A. H. 1113 = A. D. 1701), on fol. 106^{a}, lin. penult.

Parts of the *first*, *third*, and *fourth* bâbs promiscuously, on fol. 141^{b} sq. Events of the reign of Kulî Kutbshâh (who died A. H. 950 = A. D. 1543, 1544), on fol. 141^{b}; of that of Ibrâhîm Kutbshâh (who died A. H. 988 = A. D. 1580), on fol. 145^{b}, etc.

The most prominent dates which appear are A. H. 979 (A. D. 1571, 1572), on fol. 148^{b}; 1019 (A. D. 1610, 1611), on fol. 170^{b}; 972 (A. D. 1564, 1565), on fol. 188^{b}; and 980 (A. D. 1572, 1573), on fol. 194^{b}.

Ff. 1^{b}–3^{a} contain an index both of the Tadhkira-i-Nirmal and the extracts from the Ḥadîkat-al'âlam (the latter begins on fol. 2^{a}, second column, l. 3 ab infra); fol. 4 is left blank.

No. 3180, ff. 198, ll. 11; clear Nasta'lîk; size, 8⅝ in. by 7¼ in.

f. *Statistical Accounts.*

470

The revenues of the Dakhan, according to the rent-roll (احوال صوبجات دكن بقيد جمعبندى), containing full statistical tables of the assessment of all the various provinces, beginning with Khândîsh, on fol. 1^{b}: خانديش بتوّجه عرش آستانى يعنى اكبر پادشاه چون قلعۀ آسير مفتوح گشت الخ.

The two latest dates which occur in these statistics are A. H. 1144 (A. D. 1731, 1732), on fol. 31^{a}, and 1163 (A. D. 1750), on fol. 128^{a}.

On ff. 156^{b}–176^{a} a short account of the kings of Dihlî is given, beginning with Sulṭân Shihâb-aldîn Ghûrî (A. H. 587 = A. D. 1191), down to the sixth year of Akbar's reign (A. H. 968 = A. D. 1561), comp. No. 412, fol. 63^{a} sq. above; the account of Bâbar begins on fol. 167^{a}, of Humâyûn on fol. 168^{b}, of Akbar on fol. 173^{a}. On ff. 177^{b}–189^{b} follow the same chronological tables of the Moghul emperors from Tîmûr to the accession of Shâh 'Âlam, A. H. 1173 (A. D. 1759), entitled مجموعۀ مرزا مهديخان, which have been noticed above in Nos. 412–414, compiled by Niżâm-aldîn Muḥammad Hâdî alḥusainî alṣafawî, with the epithet Shâh Mirzâ, usually called Mirzâ Mahdîkhân, beginning: سپاس بيقياس سزاوار مالك الملكيست كه انتظام جهان بوجود الخ.

No. 926, ff. 189, ll. 13; partly Nasta'lîk, partly Shikasta; size, 9⅛ in. by 5⅝ in.

471

The same.

Another copy of the same statistical tables, but with a much larger historical survey, beginning on fol. 84^{b} with Shihâb-aldîn Ghûrî, and going down to A. H. 1119 (A. D. 1707), Bahâdurshâh's accession to the throne. Beginning the same as in the preceding copy. Ff. 73–77 are left blank.

No. 1374, ff. 142; Shikasta; size, 8 in. by 4¼ in.

472

Statistical tables of all the places and villages in the provinces of the *Dakhan* (تفصيل ديه بديهئ صوبجات دكهن). Incomplete at the end.

No. 1608, ff. 120; Shikasta; size, 8¼ in. by 4¼ in.

473

Statistical tables of all the villages, etc., in the province of *Khândîsh* (تفصيل ديه بديهئ صوبۀ خانديش).

No. 1632, ff. 63; Shikasta; size, 8¼ in. by 4¼ in.

474

Statistical tables of the revenues of the province of *Barâr* (جمع خرج صوبۀ برار).

No. 1707, ff. 174; Shikasta; size, 8¾ in. by 4⅝ in.

475

Statistical tables of the province of *Bîjâpûr*, written by Amrata Râi.
No date.

No. 227, ff. 118; Shikasta; size, 8½ in. by 4½ in.

476

Statistical tables of the province of *Muhammadâbâd Bîdar*, written quite in the same way, and, as it seems, by the same hand, as the preceding ones.
No date.

No. 89, ff. 65; Shikasta; size, 8¾ in. by 4⅝ in.

477

1. Statistical tables of *Haidarâbâd* down to the 7th of Shawwâl, A.H. 1197 (A.D. 1783, Sept. 5), styled: جمع کامل محالات صوبهٔ فرخنده بنیاد حیدرآباد بغایت آخر سال سنهٔ ۱۱۹۲ فصلی مطابق هفتم شوّال المکرّم سنهٔ ۱۱۹۷ هجری, beginning on fol. 1^b.

2. Statistical tables of the influential landowners in the Dakhan down to the last of Rabî'-alawwal, A.H. 1198 (A.D. 1784, Feb. 22), styled: جاگیرداران و انعامداران صوبجات دکن بغایت آخر شهر ربیع الاوّل سنهٔ ۱۱۹۳ فصلی مطابق سنهٔ ۱۱۹۸ هجری, beginning on fol. 49^b with Asad-almulk 'Alîjâh Bahâdur.

No. 1015, ff. 130; Shikasta; size, 9¾ in. by 6½ in.

Bangâlah.

478

Tawârîkh-i-Bangâlah (تواریخ بنگالا).

The same history of the Nâzims of Bangâlah and the transactions in that province during the governorship of Ibrâhîmkhân, Ja'farkhân, Sarfirâzkhân, Shujâ'-aldaulah, and 'Alî Wirdîkhân, from the rebellion of Sûbhâ Singh, A.H. 1107 (see fol. 4^b) = A.D. 1695, 1696, to 'Alî Wirdîkhân's death in A.H. 1169 (A.D. 1756), which is noticed by Rieu i. p. 312. It was written by order of Mr. Henry Vansittart, Governor of Fort William (1760–1764), and begins: حمد نامعدود واجب الوجود بحریست بی ساحل و ثنای بی منتهای خالق کن فیکون الخ. The author's name, not given in the history itself, is Munshî Salîm-allâh; see Rieu iii. p. 1085^a. The last date that appears in this copy is A.H. 1162 (probably a mistake for 1169, the year of 'Alî Wirdîkhân's death). The work has been translated into English by Francis Gladwin: 'Narrative of the transactions in Bengal,' Calcutta, 1788.

No date. Former owner of this MS. was Chas. Boddam, May 1st, 1787.

No. 2995, ff. 1–131, ll. 12; Nasta'lîk; size, 9¾ in. by 6¾ in.

479

Mużaffarnâma (مظفّر نامه).

A very explicit and detailed history of the Nâzims of Bangâlah, from the rise of Nawwâb 'Alî Wirdîkhân Mahâbatjang to A.H. 1186, when Nawwâb Sayyid Muhammad Riḍâkhân, commonly called Mużaffarjang, fell a prisoner into the hands of the English, by Karam 'Alî (see fol. 1^b, last line), who was personally attached to the service of Mużaffarjang and wrote this history in the same year 1186 (A.D. 1772, 1773), see fol. 2^a, ll. 1 and 2. The title appears on fol. 3^a, l. 3 ab infra. Another copy of the same work is described in Rieu i. p. 313.

Beginning: حمد نا محدود وشکر نا معدود سزاوار صانعیست که بیك امرکن نسخهٔ دو کون پرداخت الخ.

Contents:

1. History of Nawwâb 'Alî Wirdîkhân Mahâbatjang, on fol. 3^b, from his early life to his death, the 9th of Rajab, A.H. 1169 (A.D. 1756, April 9), see fol. 133^a, ll. 4 and 5.

2. Rule of Nawwâb Sirâj-aldaulah, on fol. 140^a, who was killed after a reign of fifteen months and two days, in Shawwâl, A.H. 1170 (A.D. 1757, June, July).

3. *First* rule of Mîr Muhammad Ja'farkhân, on fol. 181^a, from the 14th of Shawwâl, A.H. 1170 (A.D. 1757, July 2), to his deposition in A.H. 1174, Rabî'-alawwal, after a reign of three years, four months, and some days.

4. Rule of Mîr Muhammad Kâsimkhân, on fol. 217^b, from the 10th of Rabî'-alawwal, A.H. 1174 (A.D. 1760, Oct. 20), see fol. 218^a, l. 8, to A.H. 1177, exactly three years.

5. *Second* rule of Mîr Muhammad Ja'farkhân, on fol. 275^a, from the 10th of Rabî'-alawwal, A.H. 1177 (A.D. 1763, Sept. 18), to his death, the 14th of Sha'bân, A.H. 1178 (A.D. 1765, Feb. 6), see fol. 286^a, ll. 1 and 2, altogether one year, seven months (so here, instead of the correct five months, هفت being a clerical error for پنج), and four days.

6. Rule of Nawwâb Najm-aldaulah and the beginning of the deputy-governorship of Mużaffarjang, on fol. 286^a, to Najm-aldaulah's death, A.H. 1179, last of Dhû-alka'dah (A.D. 1766, May 10), after a reign of one year and three months.

7. Rule of Nawwâb Saif-aldaulah, on fol. 298^a, from the 9th of Dhû-alhijjah, A.H. 1179 (A.D. 1766, May 19), to his death, in A.H. 1183 (A.D. 1770), after a reign of three years, ten months, and some days.

8. Rule of Nawwâb Mubârak-aldaulah, on fol. 341^b, from A.H. 1183, Dhû-alka'dah (A.D. 1770, Feb., March), to A.H. 1185, Dhû-alka'dah (A.D. 1772, Feb.), when the Nizâmat was abolished.

Khâtimah, on fol. 353^b: Mużaffarjang's arrest, A.H. 1186, 23rd of Muharram (not 29th, as here is stated on fol. 354^b, l. 2, بیست ونهم having been written by mistake for بیست وسیم, since immediately afterwards the 24th is mentioned) = A.D. 1772, April 26th, and the events of the following months, to the appointment of Manî Begam as caretaker of the Nizâmat, 1st of Jumâdâ-althânî in the same year (A.D. 1772, Aug. 30).

No date.

No. 291, ff. 358, ll. 11; clear Nasta'lîk; size, 8½ in. by 4⅞ in.

480

Statistical accounts of the Ṣûbahs or provinces of Bangâlah, mainly in the years 1172 and 1173 of the Bangâlî era (=A.H. 1179 and 1180, A.D. 1765–1766). No. 1482 comprises the year 1172, without any subdivisions, No. 1483 the year 1173, distinctly arranged according to the twelve months, in the following order:

March–April (چیت), on fol. 16a.
February–March (پهاگن), on fol. 28a.
January–February (ماگهه), on fol. 46a.
December–January (پوس), on fol. 64a.
November–December (اگهن), on fol. 80a.
October–November (کاتك), on fol. 92a.
September–October (آسن), on fol. 106a.
August–September (بهادون), on fol. 119a.
July–August (سراون), on fol. 134a.
June–July (آسارّ), on fol. 149a.
May–June (جیتهه), on fol. 161a.
April–May (بیساکهه), on fol. 179a.

Ff. 1–15 and 200–204 do not strictly belong to No. 1483; they deal with accounts of various years, viz. 1172–1177 of the Bangâlî era.

No. 1482, ff. 334, No. 1483, ff. 204; Shikasta; size, $5\frac{3}{4}$–6 in. by $3\frac{3}{4}$–4 in.

481

Important collection of official letters.

Copies of letters, chiefly relating to the affairs of Bangâlah, ranging from A.H. 1162 to A.H. 1187. The oldest date, 1162, 2nd of Rajab (A.D. 1749, June 18), appears in a letter of Hidâyat Muḥyi-aldînkhân to Nawwâb Sirâj-aldaulah, on fol. 26a; some of the latest, viz. 1st of Shawwâl, 1187 (A.D. 1773, Dec. 16), and A.D. 1774, 29th of March, on fol. 49b. The great bulk of letters, parwânas, and akhbâr belongs to the first years of Shâh 'Âlam's reign, A.H. 1174–1177 (A.D. 1760–1763), especially to the fifth year of his reign = A.H. 1177, and contains the correspondence between the Nâẓim Nawwâb Ḳâsim 'Alîkhân (see above in No. 479) and the Governor, Mr. Vansittart, as well as other officials of the East India Company; between the same Nâẓim and Nawwâb Shams-aldaulah; between the Nâẓim Mîr Muḥammad Ja'far 'Alîkhân (see above, No. 479) and Shams-aldaulah, the emperor Shâh 'Âlam and the Governor; between the same emperor and Shams-aldaulah, the king of England and others; between the Governor and Maharâjah Shitâb Râe, Muḥammad Îrijkhân and the Wazîr Shujâ'-aldaulah, etc.

There is also one letter, previous to the period mentioned above, viz. by Nawwâb Âṣafjâh (who died A.H. 1161 = A.D. 1748) to the emperor Muḥammadshâh, on fol. 41a.

Similar collections of letters, some of which are probably identical with ours, are noticed in Rieu i. p. 407 sq. Former owner: Sir Charles Wilkins.

No. 2371, ff. 50, ll. 16; Nasta'lîḳ; worm-eaten; size, $9\frac{1}{4}$ in. by $7\frac{3}{8}$ in.

482

Dastûr-al'amal (دستور العمل).

Statistical record of Bangâlah and adjoining parts of India, from the beginning of A.D. 1775. It is styled, on fol. 1a: دستور العمل صوبهٔ بنگاله وغیره بموجب اظهار رای رایان و قانونگویان, and begins, on fol. 1b: بتاریخ بیست و چهارم ماه جامبر (جامبری, January) or جامبرا سنهٔ ۱۷۷۵ انگریزی صاحب کلان و صاحبان دیگر الخ.

It was finished the 5th of April, A.D. 1775 (1776?) = 29th of the month Ćît (see No. 480 above) of the year 1182 of the Bangâlî era = 15th of Ṣafar in the 17th year of Shâh 'Âlam's reign (which is A.H. 1190, as the emperor did not ascend the throne before the 4th of Jumâdâ I, A.H. 1173; but this date corresponds exactly to the 5th of April, 1776, and not 1775!). The copy is interleaved. Another copy of the same is noticed in Rieu i. p. 408a.

No. 1566, ff. 1–22, ll. 15; Shikasta; size, $9\frac{3}{8}$ in. by $6\frac{1}{2}$ in.

Banâras.

483

Tuḥfa-i-tâza (تحفهٔ تازه).

Tuḥfa-i-tâza, also called Balwandnâma, a history of the Zamîndârs of Banâras, from Râjah Mansârâm and his relatives to the deposition of Râjah Ćait Singh in A.H. 1195 (A.D. 1781), by Khair-aldînkhân Muḥammad (see fol. 1b, l. 6), who died about A.H. 1242 (A.D. 1827, comp. Rieu iii. p. 946). He wrote besides the Gwâliyârnâma (A.H. 1206 = A.D. 1792, see Rieu iii. p. 1028), a history of Jaunpûr (A.H. 1211 = A.D. 1796, 1797, see Rieu i. p. 311), and the 'Ibratnâma or history of Shâh 'Âlam (A.H. 1221 = A.D. 1806, see Rieu iii. p. 946). The present work is described in Rieu iii. p. 964. It was originally divided into five bâbs, but our copy, like those in the British Museum, only contains the first three, viz.: 1. History of Râjah Mansârâm and his relatives, on fol. 2a. 2. History of Râjah Balwand Singh, A.H. 1162–1184 (A.D. 1749–1771), on fol. 17a. 3. History of Râjah Ćait Singh, A.H. 1185–1195 (A.D. 1771–1781), on fol. 48a. The other two bâbs, the histories of Râjah Mahîpat Narâ'in and Râjah Ûdit Narâ'in, which are enumerated in the index on fol. 2a, were to form a second volume, beginning with A.H. 1196 = A.D. 1782 (see fol. 137b, ll. 13–15). But that second volume seems to have remained unwritten.

Beginning: سپاس خداوندی که دیوان دانش دربان (sic! Rieu reads بزبان) دانش بسراج فکرت نتواند رسید الخ.

Copied from a MS., dated A.H. 1253 (A.D. 1837), by Muḥammad Amjad, for the late Principal and Professor of the Calcutta Madrasah and Secretary of the Asiatic Society of Bengal, H. Blochmann (died 1879). Received Nov. 6, 1877.

No. 3205, ff. 138, ll. 21; very clear and distinct Nasta'lîḳ; size, $12\frac{1}{2}$ in. by $7\frac{1}{2}$ in.

Bundelkhand.

484

Faraḥbakhsh-i-Jân (فرح بخش جان).

An encomiastic account of the life and deeds of Râjah Barsingh (or as he is called in other histories, Narsingh) Deo of Oorcha in Bundelkhand, the murderer of Akbar's prime minister Abû-alfaḍl, from his birth to Samvat 1664 (=A. D. 1607, A. H. 1015–1016), translated from the Hindûstânî work, برسنگهہ چرتر, compiled by a follower of the Râjah, Gîsûdâs, at the request of Mr. Turner Macan (see fol. 6^a, lin. penult.), by Râe Shîw Parshâd (see fol. 6^b, l. 6), in the years 1828 and 1829 (see fol. 5^b, l. 3 ab infra, and fol. 79^b, l. 7), and finished the 15th of Shawwâl, A. H. 1244 (=20th of April, 1829, Samvat 1886). The original work contained thirty-three ذکر, to which the translator has added (on ff. 76–80) two ذکر more, on the family of the Râjah and the date of this compilation.

Beginning, on fol. 4^b: هزاران منّت ایزد را که از خاك هویدا ساخت صورتها الخ. A complete index on ff. 1^a–3^a. The title is a chronogram for A. H. 1244. Dated, by Narâyan Dâs of Shâhjahânâbad, in the same year 1244, 4th of Dhû-alḳa'dah (A. D. 1829, May 8).

Presented to the library, October 17, 1842.

No. 2933, ff. 80, ll. 13; large Nasta'lîḳ; size, $9\frac{1}{2}$ in. by 6 in.

Marattahs.

485

The same history of the rise and progress of the Marattah state, from the origin of the Bhoslah family down to the death of Sîwâjî and the accession of Sanbhâjî in A. H. 1091 (A. D. 1680), which is described in Rieu i. p. 327 as the work of an anonymous Hindû writer, based on Marattah traditions. At the end the same enumeration of Sanbhâjî's successors down to the accession of Raghojî in Nâgpur, 1773, and of Râm Râjah in Satârah, 1750; as Rieu remarks, it must have been compiled before A. D. 1777 (A. H. 1191).

Beginning: هزاران شکر خدای بیچون را که بیك نقطهٔ کن این همه چهارده طبقه الخ.

The full title تفصیل احوال عروج و خروج راجههای و سرداران دکهن is found here on fol. 1^a, ll. 4 and 5.

No date. From fol. 9^b onward English references to the contents of the text are made in pencil on the margin.

No. 1957, ff. 45, ll. 12–16; Shikasta; size, $10\frac{1}{4}$ in. by $6\frac{5}{8}$ in.

486

Another, but incomplete chronicle of the Bhoslah family of the Marattahs, from its origin, that is, Sîwâjî and his ancestors, to the operations against Râjah Râm after the capture of his capital (Râighar) in A. H. 1101 or 1102 (A. D. 1690). The first mention of the year 1102 appears on fol. 39^b: درسنهٔ سی و چهار جلوس مطابق سنهٔ هزار و صد و دو هجری (34th year of 'Âlamgîr's reign). The author's name does not appear, but he shows everywhere a most hostile tendency against the Marattahs, as the very beginning of this abrupt chronicle proves: ذکر احوال و ابتدای بنای فساد سیوائی (instead of سیواجی) بدنهاد در جنگ دکهن آنچه از مردم معتبر دکهن و قوم مرتّه آن ملك در باب اصل و نسل سیوائی بد اصل الخ. The ta'rîkh-i-Khwâfîkhân, i.e. منتخب لباب (see above, Nos. 396–407), is quoted several times, see, for instance, fol. 39^b, ll. 3 and 4. On the outside of the binding this MS. is styled: کتاب ذکر اصل و نسل راجه سیواجی بهوسله.

No. 2990, ff. 54, ll. 12–14; very legible Shikasta; size, 10 in. by $6\frac{1}{8}$ in.

487

An incomplete history of the rising of the Bhoslah family of the Marattahs, from Mâlûjî, whose son Sâhjî, or Sâhûjî I, married afterwards the daughter of the Râjpût chieftain Jâdû Râo, and begat the great Sîwâjî (born in May, 1627=A. H. 1036), the real founder of the Marattah empire; comp. Elphinstone, History of India, 5th ed., p. 617 sq.

Beginning: ذکریست در بیان آنکه امّا (!) این کتاب بزوع (!) خاندان ترقّئ راجه بهوسله الخ.

On the fly-leaf this chronicle is ascribed to Daulat Singh. It is most incorrectly written, and abounds in numberless un-Persian words and phrases, looking like a bad translation from some Marattah work.

Statistical tables of the various dominions of the Marattah state, on ff. 58^b–65^a.

A second part, incomplete at the end, begins on fol. 69^b with the transactions between Sedâsheo Râo Bhâo, Holkar, and Shujâ'-aldaulah, leading up to the famous battle of Pânîpat in A. H. 1174 (A. D. 1761). This part breaks off on fol. 83^b. The proper order of ff. 1–23 seems to be this (most of the catch-words being wanting): 1, 2, 11, 3–8, 22, 9, 10, 13, 12, 14–21, 23, etc. The copy belonged formerly to D. Ruddell.

No. 3075, ff. 83, ll. 15–17; written in a curious style of Naskhî; size, $8\frac{7}{8}$ in. by $5\frac{3}{4}$ in.

488

Another short history of the Marattahs, especially of the Bhoslah or Bhonslah family, from the reign of Muḥammadshâh (who ascended the throne of Dihlî in A. H. 1131=A. D. 1719) to the end of Shâh 'Âlam's reign (A. H. 1221=A. D. 1806), similar in its chief contents to an account described in Rieu ii. p. 801^b. It begins with Sâhû Bhoslah II, who had been crowned as chief of the Marattahs in the fortress of Satârah in the beginning of A. H. 1120 (A. D. 1708, March). At the end there are inserted some of Shâh 'Âlam's elegies. As title is given here in the beginning: احوال حسب و نسب جنوبیان و کیفیّت اوج و حشمت آنها آنچه عند التحقیق دریافت شد؛ نوشته میشود که راجه کدهٔ ستاره الخ.

No author's name. No date.

No. 3322, ff. 142–159, ll. 12–16; careless Nasta'lîḳ; size, $9\frac{3}{4}$ in. by $6\frac{1}{8}$ in.

489

Tawârîkh-i-Râjahâi-Nâgpûr (تواریخ راجه‌های ناگپور).

Annals of the Marattah Râjahs of Nâgpûr (Nagpore), of the Bhoslah (or as it is always spelt here, Bhonslah) family, compiled, and respectively translated from seven Persian and twenty-five Marattah sources, for Mr. Richard Jenkins (the former British Resident in Nagpore), December, 1823.

Beginning of the preface, on fol. 1b: بندهٔ پرور صاحب خداوند عالیشان رچارد جنکنس صاحب بهادر دام اقباله الخ.

The seven Persian authorities are:

خافیخان (that is, the Muntakhab-i-Lubâb, completed about A. H. 1143 or 1144=A. D. 1731, comp. above, Nos. 396–407).

تواریخ آصفجاه (a history of the Nizâms down to A. H. 1218=A. D. 1803, 1804, by Ḳâdirkhân Munshî, see Rieu iii. p. 1037b).

سوانح دکن (account of the Ṣûbahs of the Dakhan and the Nizâms down to A. H. 1197=A. D. 1783, by Mun'imkhân, see Rieu i. p. 322).

خزانهٔ عامره (the well-known tadhkirah of 'Alî Âzâd).

کتاب سوبهامل در ذکر بنگالا (not known).

کتاب راحت افزا (not known).

معاصر الامرا (wrongly spelt for مآثر الامرا, the second edition of which was completed A. H. 1194=A. D. 1780), see Rieu i. p. 339 sq.

It gives in a short and concise form the events of every year (except in the first portion), partly in narration, partly in letters, statistical tables, etc., from 1659 (Faṣlî year 1069[1]) to 1818 (Faṣlî year 1228).

Beginning, on fol. 4b: منتخب تواریخ خاندان بهونسله راجه‌های ناگپور از روی مرتّی' از بزرگان خاندان بهونسله الخ.

No. 3062, ff. 236, ll. 8–10; Nasta'lîḳ and Shikasta; size, 8¾ in. by 6 in.

490

Historical documents, chiefly relating to the history of the Marattah power in India.

1. Extracts from the account of the Marattahs in Ghulâm 'Alî Âzâd's famous tadhkirah, the *Khazâna-i-'âmirah* (compiled in A. H. 1176 and 1177=A. D. 1763), see further below under 'Biography.'

(*a*) Fol. 1a sq., corresponding to No. 2954, fol. 41b, l. 8 sq. (beginning with A. H. 1076).

(*b*) Fol. 8a sq., corresponding to No. 2954, fol. 63a, l. 8 sq. (A. H. 1164, امیر الممالك, third son of Nawwâb Âṣafjâh).

(*c*) Fol. 15a sq., corresponding to No. 2954, fol. 99a, l. 7 sq. (A. H. 1173, آمدن احمدشاه در هند بار ششم).

(*d*) Fol. 22a sq., corresponding to No. 2954, fol. 87b, last line, last word sq. (A. H. 1171, وزیر الممالك شجاع الدوله بهادر).

(*e*) Fol. 23b, corresponding to No. 2954, fol. 84a, l. 3 ab infra (A. H. 1164, نوّاب وزیر الممالك ابو المنصور خان صفدرجنگ).

(*f*) Fol. 25a sq., corresponding to No. 2954, fol. 53b, lin. penult. (عماد الملك, ending with A. H. 1173).

2. Extracts from the 'Âlamgîrnâma (by Munshî Muḥammad Kâẓim), or the history of the first ten years of 'Âlamgîr's reign (see above, Nos. 347–357), beginning on fol. 28b, last line, with the following chapter: فتح قلعهٔ چاکنه از ولایت کوکن بسعی امیر الامراء صوبدار دکن, corresponding in contents to the short sketch given in fol. 1a sq. of the previous extracts.

3. Extracts from the Ta'rîkh-i-Rohillah, probably the تاریخ فیض بخش, by Shîw Parshâd (see Rieu i. p. 306), beginning on fol. 52a, and dealing chiefly with Aḥmadshâh Durrânî and his affairs with the Marattahs, shortly before and after the battle of Pânîpat (A. H. 1174=A. D. 1761).

4. The same history of the Marattahs, from Râjah Bhîm and the origin of the Bhoslah family to the death of Siwâjî and the accession of his son Sanbhâjî, A. H. 1091 (A. D. 1680), which is described in No. 485 above. Beginning, on fol. 68b: هزاران شکر خدای بیچون را که بیك نقطهٔ کن این همه چهارده طبقه الخ.

At the end the same short enumeration of Sanbhâjî's successors as in No. 485 above.

No date. Quite modern handwriting.

No. 2895, ff. 112, ll. 17; large and distinct Nasta'lîḳ; size, 12¼ in. by 9¼ in.

491

A large fragment of the history of the Marattah wars in India, from A. H. 1171 to 1199, A. D. 1757–1785, compiled by 'Alî Ibrâhîmkhân, who died as chief magistrate of Banâras, A. H. 1208 (A. D. 1793, 1794). This account was written under the administration of the Governor-General, Charles Earl Cornwallis, see fol. 1b, ll. 4 and 3 ab infra, and comp. Rieu i. p. 328. The book has been translated by Major Fuller, see his printed version in Elliot's History of India, viii. pp. 257–297. Beginning, as in Rieu: الحمد لله علی نعمائه و الصلوة علی نبیّه و اوصائه این وقائع بدائع آثار عبرت نامهٔ اولو الابصاراست که درعهد حکومت امیر والاجاه الخ. The last two sections of this fragment, on ff. 62b and 63b, deal with the Peshwâ Ṣâḥib (i. e. Siwâî or Siwâjî Mâdhô Râo, son and successor of Narâyan Râo) and the advance of the English generals to Poona. This copy was presented by J. H. Peile, Esq., and received 19th Sept., 1818; transferred to Civil Coll., 9th Aug., 1819.

No. 3390, olim 14. J. 18, ff. 64, ll. 11; clear and distinct Nasta'lîḳ; greatly injured by worms; size, 8¼ in. by 5 in.

[1] This statement is wrong; it ought to be either A. H. 1069 or Faṣlî 1063.

492

A *first* collection of *Akhbâr*, or news-letters, chiefly relating to the Marattah affairs in 1810, beginning with the 8th of February, and ending with the 8th of December. They contain news of Jaswant Râo Holkar, Daulat Râo Sindhiyah (the Mahârâjah of Gwâliyâr), Ranjît Singh (the Sikh ruler of the Panjâb), Rânâ Żâlim Singh, Mr. Archibald Seton (the Resident at the court of Dihlî), of Akbarâbâd, Dihlî, Ujain, etc. On ff. 1^a and 20^a the collection is styled : منتخب اخبار هندوستان وغيره ; on fol. 60^a, اخبار منتخب هندوستان وغيره ; and on the back of the binding, with reference to the chiefly Marattah news, اخبار ناگپور.

No. 2945, ff. 276, ll. 10; Shikasta; size, $10\frac{1}{4}$ in. by $6\frac{1}{4}$ in.

493

A *second* collection of *Akhbâr*, or news-letters, relating to Marattah affairs, from the end of 1811 to the autumn of 1812, beginning with the 27th of December, 1811, and ending with the 6th of September, 1812. They contain news of various agents and comptrollers (هرکاره and متصدی), chiefly of کوت کشت, that is (according to No. 2946 (496 below), fol. 49^b, l. 2 : کوت کشت ناگپور), the city of Nâgpûr, the seat of the Bhoslah family (the agent's name there was Iżhâr اظهار) ; besides of Hûshangâbâd (agent : Mahâdû), Bîtûl (agent: Bâpû), Malkâpûr (comptroller: Waukat Râo), Patna (comptroller: Narâyan Râo), Poona, etc. A certain number of Akhbâr is written by the same Pândûrang Râm, who is mentioned in Rieu i. p. 330^b, as translator of Marattî news-letters during the years 1809 and 1810.

No. 2949, ff. 303, ll. 10–14; Nasta'lîk, mixed with Shikasta; size, $10\frac{1}{4}$ in. by $6\frac{5}{8}$ in.

494

A *third* collection of *Akhbâr*, or news-letters, relating to Marattah affairs in 1812 and 1813, beginning with the 3rd of December, 1812 (but we find news as far back as November, 1812, see fol. 1^b sq.), and ending with the 17th of December, 1813. They contain news of Mr. (afterwards Sir) C. T. Metcalfe (Resident at the court of Dihlî, from 1811 to 1819, and from 1825 to 1827), Mahârâjah Malhâr Râo Holkar II (the illegitimate son and successor of Jaswant Râo Holkar), Ranjît Singh, Rânâ Żâlim Singh, Nawwâb Mîr Khân (the Afghan general of Holkar), Daulat Râo Sindhiyah, of Burhânpûr, Dihlî, Aurangâbâd, Ujain, etc. This collection is styled on the back of the binding, like No. 2945 (492 above): اخبار ناگپور.

No. 2947, ff. 192, ll. 10–12 ; written by different hands, partly in Nasta'lîk, partly in Shikasta ; size, $10\frac{5}{8}$ in. by $6\frac{5}{8}$ in.

495

A *fourth* collection of *Akhbâr*, relating to Marattah affairs in the second half of 1814, beginning with the 24th of June, and ending with the last of December, similar in its contents to the second collection. They contain chiefly news of Nâgpûr, by the same agent Iżhâr, besides letters of Mahâdû, Bâpû, etc., see No. 2949 (493 above), news of Bîtûl, etc. Many of these are translations from Marattî, as the prefixed ترجمه shows. As title appears again on the back of the binding, as well as three times in the collection itself (viz. between ff. 129 and 130, 239 and 240, and 304 and 305) : اخبار ناگپور.

No. 2948, ff. 358, ll. 8–11 ; Nasta'lîk, mixed with Shikasta ; size, $10\frac{1}{2}$ in. by $6\frac{1}{4}$ in.

496

A *fifth* collection of *Akhbâr*, relating to Marattah affairs, from the end of 1815 to the autumn of 1816, similar in its contents to the third collection. The dates given in this MS. are frequently wrong, and different months have been jumbled together in the same way as in Rieu i. p. 286. According to a note on the back of the binding, the news-letters refer to 1816, and that is confirmed by the last section (fol. 102 sq.), where the 29th of February is mentioned several times, a fact that points undoubtedly to 1816, as being a leap-year, in spite of the year 1817 having been written almost continually instead of 1816. A similar confusion prevails as to the Muhammadan year, sometimes 1232, sometimes 1231. This copy contains various sections, 1. ff. 1–13, divided into 13 kiṭ'as; 2. ff. 14–84, in several unnumbered portions; 3. ff. 85–101, in 15 kiṭ'as; and 4. ff. 102–127, in 23 kiṭ'as. The last sections deal with January and February, 1816, the middle part goes as far as September, 1816 (or 1817, as written here), the first section comprises November and December, 1815 (or 1816?). The news-letters refer to the same personages as in No. 2947 (494 above), to the agents of Nâgpûr, Burhânpûr, Ujain, etc.

No. 2946, ff. 127, ll. 10–11 ; Nasta'lîk, mixed with Shikasta ; size, $9\frac{1}{4}$ in. by $6\frac{1}{4}$ in.

497

A *sixth* collection of *Akhbâr*, relating to Marattah affairs in 1817, beginning with the 2nd of January, and ending with the 28th of September. The majority of news-letters, particularly in the second half of the copy, are those of Daulat Râo Sindhiyah ; besides Ranjît Singh, Holkar Jaswant Râo Bhâo and various wakîls and other officials have contributed letters. The collection is styled on ff. 78^a, 80^a top, and 136^a first line, اخبار سندهيه.

No. 2991, ff. 167, ll. 9–11 ; Nasta'lîk, mixed with Shikasta ; size, $9\frac{1}{4}$ in. by $6\frac{1}{4}$ in.

498

A *seventh* collection of *Akhbâr*, referring to Marattah affairs in 1818, beginning with the first of January, and ending with the last of December, quite similar in its contents to the fourth and second collections. The majority of Akhbâr are by Iżhâr, agent of Nâgpûr. The

title on the back of the binding, on ff. 19, 93, and 248, and on the fly-leaf is the usual one: اخبار ناگپور.

No. 2993, ff. 267, ll. 7–11; partly Nasta'lîk, partly Shikasta; size, 9¾ in. by 6¼ in.

Gwâliyâr.

499

Aḥwâl-i-Kal'a-i-Gwâliyâr (احوال قلعۂ گوالیار).

A short historical account of the fortress of Gwâliyâr, from its foundation under the ancient Râjahs, down to the twenty-second year of Shâh 'Âlam's reign, A.H. 1194 (A.D. 1780), compiled at the request of Captain William Bruce (کپتان ولیم برس), from the dictation of two Hindûs of Gwâliyâr, Motîrâm (موتی رام) and Khushḥâl (خوشحال); see another copy of the same work in Rieu i. p. 304ᵇ. Beginning: احوال ابتدای بنای قلعۂ گوالیار لغایت شانزدهم ماه شعبان سنۂ ۲۲ جلوس والا شاه عالم پادشاه غازی مطابق سنۂ ۱۱۹۴ هجری الخ. Copied by 'Abd-alraḥîm.

No. 860, ff. 21, ll. 14; clear and distinct Nasta'lîk; size, 9½ in. by 5½ in.

Carnatic.

500

Sa'îdnâma (سعیدنامه).

An account of the life and history of the ruler of the Carnatic, Sa'âdat-allâhkhân, who was born A.H. 1061 (see fol. 7ᵃ, ll. 6 and 7), and died A.H. 1145 (A.D. 1651–1732). His real name was Muhammad 'Alî bin Aḥmad bin Sa'îd-aldîn bin Muḥammad Sa'îd bin Muḥammad, and he was honoured by the title of Muḥammad Sa'îd (see fol. 7ᵃ, ll. 2 and 3, and l. 9). This work is identical with the سعیدنامه described in Rieu i. p. 331, although considerably shorter in extent; there is no mention of the real name of the author, viz. Jaswant Râi bin Bhagwant Râi bin Sundardâs, only his takhalluṣ *Munshî* appears frequently, for instance, on ff. 37ᵇ, l. 4, 40ᵇ, lin. penult., 58ᵇ, l. 5, 59ᵃ, l. 3 ab infra, etc. etc. He is the same *Munshî* whose dîwân is preserved in No. 1454. There is also in this copy no trace of the subdivision into three daftars, although the author speaks plainly of these three books on fol. 59ᵃ, lin. penult. (سه دفتر سعیدنامه), and mentions at the same time two other works of his, viz. قصّۂ سیف الملک وبدیع الجمال (probably a new redaction of the well-known, but much older story of 'Saif-almulk and Badî'-aljamâl') and قصّۂ لال و هیرا (the story of 'Lâl and Hîrâ').

Beginning as in Rieu:

این نامه که از نام سعید است سعید
از چشم بد دهر بعید است بعید

The title of Sa'îdnâma appears several times, for instance, fol. 1ᵇ, l. 3, fol. 6ᵃ, l. 7, etc.

This copy, which is towards the end greatly injured by worms, is dated the 12th of Dhû-alka'dah, A.H. 1229 (A.D. 1814, Oct. 26). It belonged to Narrain Row's Collections (No. 506).

No. 2934, ff. 61, ll. 13; Nasta'lîk and Shikasta, partly on white, partly on brown paper; size, 9⅝–10½ in. by 6⅜–6⅝ in.

501

Tûzuk-i-Wâlâjâhî (توزك والاجاهی).

A history of the Carnatic, especially of the time of the Nawwâb Anwarkhân, who died A.H. 1162 (A.D. 1749), of his son and successor, Nawwâb Muḥammad 'Alî (with his full name: Amîr-alhind Wâlâjâh 'Umdat-almulk Âṣaf-aldaulah Muḥammad 'Alî Anwar-aldîn-khân Bahâdur Ẓafarjang, see fol. 13ᵃ), who ruled over the Carnatic from A.H. 1162 to A.H. 1210 (A.D. 1749–1795), and of the first contests between the English and French in India, to the unsuccessful siege of Madras (چیناپٹن) by the French under Lally, 1758, and the capture of Pondicherry (پهولچری) by the English under Clive, 1761. It covers partly the same ground as the famous mathnawî انورنامه, or the exploits of the Nawwâb Anwarkhân, by Mîr Isma'îlkhân Abjadî, who completed his poem in A.H. 1174 = A.D. 1760, 1761 (see Sprenger, Catal. pp. 307 and 308), and to whom a special chapter, the muḳaddimah (on ff. 14ᵃ–17ᵃ), is dedicated. The munshî Burhân (or Burhânkhân) bin Ḥasan, see fol. 13ᵇ, l. 4 ab infra, was commissioned in A.H. 1195 = A.D. 1781 (see fol. 13ᵇ), by the Nawwâb, to compose on the basis of the Anwarnâma, but with greater detail, and the removal of all the incongruities and deficiencies caused by a poetical treatment of the matter and the exigency of rhyme and metre, a history of the rulers of the Carnatic, from their first ancestors in Madînah, to his own time. The work was to be divided into a muḳaddimah, two daftars, and a khâtimah, but our copy comprises only the muḳaddimah (on fol. 14ᵃ sq.), containing the eulogium of Abjadî, and the *first* daftar, beginning on fol. 17ᵇ with the ancestors of the Nawwâbs, in fact with 'Umar ibn alkhaṭṭâb, and going down to the capture of Pondicherry. This portion was completed A.H. 1200 (A.D. 1786), see fol. 211ᵇ in the خاتمۂ دفتر اوّل توزك والاجاهی; the *second* daftar was to contain the subsequent events, and particularly a series of important political correspondence, between the principal historical personages of that age, and the *khâtimah*, a description of India, particularly of the Carnatic. Beginning of the work, on fol. 10ᵇ: علم افرازئ اقبال سخن حمد والاجاهی که دبیر بی نظیر سلطنت لایزالش تاریخ توزك والاجاهی الخ. It ends on fol. 215ᵇ.

The remaining portions of this volume (ff. 1ᵃ–9ᵃ and ff. 216ᵃ–219ᵃ) contain:

1. A short summary of events in the Carnatic from the time of 'Âlamgîr, on ff. 1ᵃ–2ᵃ.

2. A short history of the progress of English conquest in India (called: جزء اوّل دخول انگریز در اقلیم هند), from about A.D. 1612 to the first four decades of the present century, on ff. 2ᵇ–9ᵃ.

3. Rules for the lower, middle, and higher style of letter-writing, each group subdivided into seven ḳânûns (واجبات مراسلات ادنا و اوسط و اعلی متضمن هفت قانون), on ff. 216ᵃ–219ᵃ.

No. 3174, ff. 219, ll. 17; clear and excellent Nasta'lîk; size, 10⅝ in. by 8 in.

502

Sawânihât-i-Mumtâz (سوانحات ممتاز).

A detailed history of the reign of the Nawwâb 'Umdat-alumarâ, who ruled the Carnatic from the beginning of Rabî'-althânî, A. H. 1210 (A. D. 1795, Oct.), to the month Rabî'-alawwal, A. H. 1216 (A. D. 1801, July), with an account of the last year of the reign of his father, Muhammad 'Alîkhân, the son of Anwar-aldîn or Anwarkhân, a summary of the events under 'Umdat-alumarâ's successors, his nephew 'Azîm-aldaulah, and 'Azîm's son 'Azîmjâh (who succeeded his father in A. H. 1235, A. D. 1820), and a full genealogy. The author is Khair-aldîn Hasan Ghulâm-i-Dâmin bin Iftikhâr-aldaulah Hâfiz Muhammad Nâsir-khân Bahâdur Samsâmjang, who was born A. H. 1194 = A. D. 1780 (see fol. 160^b sq.), received the title of Sâhib-aldaulah Jalâdatjang in A. H. 1210 (A. D. 1795, 1796), that of Khwurshîd-almulk in A. H. 1231 (A. D. 1816), and at his father's death in A. H. 1236 (A. D. 1820, 1821) that of Iftikhâr-aldaulah Muhammad Nâsirkhân Bahâdur Samsâmjang. In A. H. 1249, beginning of Rajab (A. D. 1833, Nov.), when living in Madras, he paid homage to 'Azîmjâh, and was requested by him to draw up a history of his great ancestor and grandfather, 'Umdat-alumarâ, as the poet Abjadî had done for Anwarkhân in his famous Anwarnâma. Khair-aldîn set to work and finished this history (see the title on fol. 162^b, l. 13) A. H. 1252, the 27th of Dhû-alhijjah (see fol. 288^a, last two lines) = A. D. 1837, April 4. It is divided into four گلزار (each of which contains four گلدسته), the *first*, comprising the years A. H. 1209 and 1210, on fol. 164^b, that is, the last year of Muhammad 'Alîkhân's reign, his death the 29th of Rabî'-alawwal, A. H. 1210 (A. D. 1795, Oct. 13), and 'Umdat-alumarâ's accession; the *second*, A. H. 1211 and 1212, on fol. 188^b; the *third*, A. H. 1213 and 1214, on fol. 205^b; the *fourth*, A. H. 1215 and 1216, with a short summary of later events, and a detailed genealogy of the family and descendants of Anwarkhân, on fol. 221^a. *Khâtimah*, on fol. 285^b, giving an account of the circumstances which led to the composition of this work.

Beginning: حمدًا متوافرًا وشکرًا متکاثرًا بخدای عزّ وجلّ که هر نوع نکات جهانرا از کسوت رنگارنگ عمدهٔ گوناگون الخ. No other copy of this rare work is known.

Copied A. H. 1266 (A. D. 1850).

No. 3176, ff. 159–288, ll. 17; very distinct Nasta'lîk; size, $10\frac{3}{8}$ in. by 8 in.

Panjâb.

503

Ta'rîkh-i-Panjâb (تاریخ پنجاب).

History of the Panjâb, from the earliest times to A. D. 1840, completed A. H. 1264 (A. D. 1848), by Ghulâm Muhyi-aldîn, known as Bûtî or Bûtâ (بوتی in the text, بوتا in the colophon) Shâh Lûdiyânî 'alawî kâdirî, see fol. 2^a, ll. 2 and 3. The title is a chronogram for A. H. 1264, by elimination of the units, except the ب and پ in the word پنجاب; comp. Rieu iii. p. 953, where a full description of this work is given. Beginning: حمد بیحدّ وثنای بی منتهای مر احدیرا سزا است که کریمه رحمتی الخ.

It contains a mukaddimah, five daftars, and a khâtimah, viz.

Mukaddimah, on fol. 2^b: Geography of the Panjâb, (در بیان احوال حدود ملك پنجاب و وجه تسمیهٔ آن و بیان ابهار و انهار مشهورهٔ این ملك و اجناس و اثمار و دیگر اشیای مشهورهٔ آنها).

Daftar I, on fol. 43^b: Hindû Râjahs, from Sadûman to Pithaurâ (دربیان احوال راجهای هنود از ابتدای راجه سدومن که بقول شاستر هنود اوّلین راجهای روی زمین او بوده بغایت آخر رای پتهورا که آخرین فرمان فرمایان این ملك یعنی هندوستان او گذشته).

Daftar II, on fol. 61^b: Muslim Sultâns, from Mahmûd of Ghazna to A. H. 1183 (A. D. 1769, 1770), the date of Shâh Ahmad Abdâlî's death, see fol. 180^a, ll. 4 and 3 ab infra (دربیان احوال پادشاهان اهل اسلام من سلطان محمود غزنوی غازی و اولاد امجادش و بیان سلطنت پادشاهان غوریان وخلجیان و لودیان وچغتاییان دربنملك).

Daftar III, on fol. 180^b: Gurus of the Sikhs, from Nânak to Gowind Singh (در بیان احوال گوروهای فرقهٔ سکهان من ابتدای بابا نانك بغایت آخر گورو گوبند سنگه واحوال بیدیان و سودهیان که اولاد گوروان اند).

Daftar IV, on fol. 224^a: Sikh Sardârs and Râjahs in the last period of the Moghul empire of Dihlî (در بیان احوال سرداران وراجهای سکهان وغیره سرداران ملك پنجاب واحوال ملك گیرئ آنها از کنار دریای جمن تا پشاور و کشمیر و بیان کیفیت مثلهای وپتهای سکهان و دیگر رسوم آنها که بعد از اضمحلال سلطنت دهلی قابض و متصرّف ملك پنجاب شدند).

Daftar V, on fol. 308^a: Ranjît Singh, the great Sikh Mahârâjah's life and reign, to the 27th of June, 1839 (not 1838, as by mistake is written here on fol. 419^b, l. 2), the date of his death (در احوال ملك گیرئ مهاراجه رنجیت سنگه بهادر که بر همگی ملك پنجاب و سوای آن بر ملکهای دیگر به نیروی اقبال قابض و متسلّط گردید من ابتدای کیفیت آبادی و اجدادش بغایت روز وفات او).

Khâtimah, on fol. 420^a: History of the British conquests in India (در ذکر ملك گیرئ سرکار انگریزی بهادر در ملك هند); the account of the Râjahs of Kângrah, Jamûn, etc., mentioned by Rieu, loc. cit., as probably forming a part of the khâtimah, is not found in this copy. Ff. 175 and 176 are badly injured in the middle. This MS. was received from Dr. Royle, July, 1856.

No. 3244, ff. 427, ll. 21–22; careless and coarse Nasta'lîk; size, $14\frac{1}{4}$ in. by $7\frac{3}{4}$ in.

504

'Ibratnâma (عبرتنامه).

Geography, statistics, and history of the Panjâb, especially of the Sikhs, from their first appearance in history down to A. D. 1849, by Muftî 'Ali-aldîn, son of Muftî Khair-aldîn of Lâhûr (see fol. 1ᵇ, ll. 5 and 6), an official of the East India Company, who was still alive in 1856, when this MS. was received from Dr. Royle. The author left his native town, Lâhûr, in 1823 (=A. H. 1239, Samvat 1881), on account of the oppression of the Sikhs, and settled in Lûdhâna (لودهانه Loodiana). In 1854, when he was in the service of Mr. Charles Raikes, the Commissioner and Superintendent of Lâhûr, he compiled this work (=A. H. 1270, Samvat 1911), see fol. 2ᵃ, l. 4 sq., and fol. 2ᵇ, l. 4 ab infra. This MS. is the author's autograph, completed, according to the colophon, in the same year, 1854, 13th of September (=20th of Dhû-alhijjah, A. H. 1270), and styled, with its full title, عبرت نامه و عمدة التواريخ; according to a note prefixed to the MS. by the before-mentioned Mr. Raikes it was sent 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.'

Beginning:

(so pointed instead of سِيَر) الحمد لله الذى جعل سَيْرِ الاوّلين عبْرَةً (عبرة instead of) (sic! للآخرين والصلوة والسلام على رسوله و حبيبه محمّد و اصحبه اجمعين، امّا بعد ميگويد الخ.

The subdivisions are rather in a confused state, a باب اوّل and two دفتر دويم, but the meaning is clear—the author divided his work into three great portions, viz.:

1. Geography of the Panjâb, its flora, fauna, natural productions, etc., on fol. 4ᵃ (باب اوّل).
2. History and topography of Lâhûr, from its foundation to the present day, on fol. 30ᵇ (دفتر دويم).
3. History of the Sikhs in the Panjâb, from the birth of Bâbâ Nânak to the final victory of the English in 1846, and a few subsequent events, till 1849, on fol. 81ᵃ (again styled دفتر دويم).

To these three bâbs or daftars there is added, on ff. 326ᵃ–376ᵇ, a kind of *khâtimah* (without a general heading), dealing in detail with the customs and usages, as well as the prevalent philosophic and religious ideas of the people of the Panjâb, beginning with a sketch of the sect of the Ḳâdirîs; among the numerous short chapters of this part are the most prominent ones: the great days of the Muhammadan year (در تشريح روزهاى بزرگ اهل اسلام), on fol. 331ᵇ, last line; the Fakîrs of the three principal creeds, the Muhammadans, Hindûs, and Sikhs, on fol. 333ᵃ; manners and customs of the Muhammadans, from the cradle to the grave, on fol. 334ᵇ; of the Hindûs, on fol. 342ᵇ; of the Sikhs, on fol. 352ᵃ; scientific attainments (علم) of the same three creeds, on fol. 353ᵃ; usages in eating, on fol. 356ᵇ, last line; in dress, etc., on fol. 360ᵃ; the court-officials under the Mahârâjah Ranjît Singh (مصاحبان و حكيمان و منشيان و مستوفيان و خدمتگاران), on fol. 364ᵇ, etc. etc.

No. 3241, ff. 376, ll. 18; large Nasta'lîk; the first two pages luxuriously illuminated; smaller gold ornaments on ff. 2ᵇ and 3ᵃ; size, 12½ in. by 8¼ in.

505

Shîr Singh nâma (شير سنگه نامه).

History of the Panjâb and the special events which took place in Lâhûr from A. H. 1255 to 1259 (A. D. 1839–1843), by an eye-witness, Muhammad Naḳî of Pashâwar, son of Mullâ Khwâjah Bakhsh, who wrote it at the request of Bakhshî Bhagatrâm (see ff. 4ᵇ, ll. 5 and 6, and 6ᵃ, l. 6). The above title of this work, which is described by Rieu iii. p. 952ᵇ, is not found in the text itself, but assigned to it in an English note, prefixed to the fly-leaf, by the Commissioner and Superintendent, Mr. Raikes, who states that this MS. was sent 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.' It was received into the library from Dr. Royle in July, 1856.

The history begins with the death of Ranjît Singh in A. H. 1255, see fol. 7ᵃ sq., and closes with the assassination of Shîr Singh and the proclamation of Dalîp Singh in A. H. 1259, see fol. 65ᵇ sq.

Beginning: بر هوشمندان خبير و آگاه دلان روشنضمير كه الخ.

Comp. 'History of the Panjab,' London, 1846, vol. ii. pp. 200–235; 'History of the Sikhs,' by J. D. Cunningham, pp. 237–271; 'Calcutta Review,' i. pp. 476–507; and 'Panjab Chiefs,' by Griffin, pp. 24–26.

No. 3231, ff. 70, ll. 9; large Nasta'lîk; illuminated frontispiece; miniature paintings, illustrating especially murderous scenes, on ff. 7ᵃ, 8ᵇ, 10ᵇ, 24ᵃ, 25ᵃ, 34ᵇ, 38ᵇ, 42ᵇ, 43ᵇ, 53ᵇ, 59ᵇ, and 65ᵇ; size, 10½ in. by 5¾ in.

506

Tawârîkh-i-Mulk-i-Hazâra (تواريخ ملك هزاره).

History of the state of Hazâra and the neighbouring states and districts in the Panjâb, especially during the thirty years from about A. H. 1819 to 1849 (Samvat 1876 to Samvat 1906, see fol. 119ᵇ, last lines, and fol. 120ᵃ, ll. 4 and 3 ab infra), by an eye-witness of all the events recorded, Mahtâb Singh of the Kâyath tribe (fol. 3ᵇ, l. 1), who was five years recorder of the Pargana of ساهيوال بلوچان, and occupied since Samvat 1881 the same office in the state of Hazâra (or هزاره كارلك as it is called on fol. 4ᵃ), which borders to the west on the state of سريكوت (which itself extends as far as the درياء سند ساگر), and to the south on Khânpûr of the Gâkhars.

Beginning: قربان آن قادر بيچون كه كرباس معلّق افلاك را با اينهمه نقوش رنگارنگ الخ.

Geography and topography of Hazâra and the surrounding states, as تنول, پهكلى, جدون, كرلال, خانپور, تربيله, etc., on fol. 4ᵃ. Beginning of the real history with the Ghakkars (گهكران) of Khânpûr (also called Gâkhars or Gukhurs, see on these, L. H. Griffin, 'Panjab Chiefs,' p. 574 sq.), on fol. 34ᵃ. The style of the narrative is often very un-Persian, see, for instance, fol. 21ᵇ, etc. Dated the 11th of August, A. D. 1854, by Pîrbakhsh, the Ḳânûngo of Râwal Pindî, who copied this work at the request of the Assistant Commissioner

of Hazâra. In a notice glued on the first page the work is rather incorrectly designated as 'Tawareekh-i-Jummoo, a history of the principality of Jummoo and the neighbouring hill-states, from the earliest times to the accession of Maharajah Goolab Singh, by an unknown author (!).' It was sent, according to the same notice (signed by C. Raikes, Commissioner and Superintendent), 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.' It was received into the library from Dr. Royle, July, 1856.

No. 3229, ff. 120, ll. 10–15; Nasta'lîk; size, 10 in. by 6⅞ in.

Jamûn.

507

Tawârîkh-i-Râjagân-i-Jamûn (تواریخ راجگان جمون).

A portion of the rare chronicle of the Râjahs of Jamûn (or Jamu, according to Thornton), which is described in Rieu iii. p. 955 under the title of راج درشنی, composed by Ganeshdâs Badhrah, and completed A. H. 1263 (A. D. 1847, Samvat 1904). Our copy, being only a fragment of the whole, does not exhibit author's name or title; the name given above is the one found in the colophon. It is moreover very incorrectly written, and especially the respective Muhammadan and Hindû dates, wherever they appear together, are invariably greatly at variance with one another (take, for example, fol. 31[b], where A. H. 391, the correct date of Sultân Mahmûd's accession, is represented as Samvat 1031, whereas it ought to be 1057 or 1058, and so in many other places). It begins abruptly in the history of the early Râjahs with بوده ارجن, on fol. 1[a]: بهشت آنجاست (read آنجا) که آزاری نباشد — کسی را با کسی کاری نباشد' عاقبت الامر راجه بوده ارجن مدّت هشتاد سنّ صاحب انجمن بوده الخ.

Chapter-headings are very few and far between; the time of Muhammad begins on fol. 26[b]; that of Sultân Mahmûd of Ghazna, on fol. 31[b]; Akbar's reign, on fol. 78[a]; the end of Râjah Kayâ Singh's reign and beginning of that of Dharb Dew (which coincides with 'Âlamgîr's death, A.H. 1118), on fol. 83[a]; Gulâb Singh's obtaining possession of Kashmîr in Samvat 1902 (A. D. 1846), on fol. 142[a].

Copied by Muhammad 'Alî.

No. 3181, ff. 144, ll. 15; Nasta'lîk; illuminated frontispiece on fol. 1[a]; size, 9½ in. by 6½ in.

Kashmîr.

508

Râjatarangî (راج ترنگی).

An incomplete copy of the oldest *Persian* translation of Kalhana's Râjataranginî or history of Kashmîr, originally written in Sanskrit, A. D. 1148 (printed in Calcutta, 1835; French edition and translation by A. Troyer, Paris, 1840–52); comp. Rieu i. p. 296, and Asiatic Researches, xv. pp. 1–92. The translator's name is not mentioned in this fragment, but he is undoubtedly the same Mullâ Shâh Muhammad who translated the work from the Sanskrit original by order of Akbar, A. H. 998 (A. D. 1590), and whose version was revised by Badâ'ûnî in A. H. 999 (A. D. 1591); comp. also Elliot, History of India, v. p. 478.

Beginning: كَلْهَن پندت مؤلّف کتاب اصل که حسب الحکم الاشرف ترجمهٔ آن نموده میشود الخ.

Last words: تمسّك ظاهر ساخت که تفصیل خرج سوداگر درآن مرقوم بوده برین وجه که . . . . .

Bibliotheca Leydeniana.

No. 2442, ff. 49[b]–192[b], ll. 17; distinct Nasta'lîk; size, 12⅜ in. by 8 in.

509

Bahâristân-i-Shâhî (بهارستان شاهی).

Another history of Kashmîr, based on the same Sanskrit work and other sources, by an anonymous author, brought down to A. H. 1023, the eighth year of Jahângîr's reign (see the chronogram at the end: نامهٔ شاهان کشمیر) = A. D. 1614, and beginning, without introduction: مؤرّخان اخبار سلاطین ممالك کشمیر که جملهٔ حالات و واقعات ملوك و احکام و احوال اشراف انام را بقلم کشمیری نوشتند در دفاتر اخبار و صحائف آثار چنین ثبت نمودند که در کشمیر در زمان قدیم الخ.

It ends on fol. 213[a]; comp. Rieu i. p. 297. On ff. 214[b]–221[a] a poetical fragment is added, a peculiar kind of didactic poem, consisting of a series of kit'as, usually two, sometimes three, and even four baits long, mixed with fards and put together in form of a mathnawî, being all of the same metre; it begins thus:

خواهی ایمان مرد بشناسی
رو نظر کن بسوی ایمانش
که بود گر بقول خود ثابت
بس بود این دلیل ایمانش
آن برادر مدان که در راحت
روی خود سوده پیش تو بزمین
هر که در وقت سختیت یارست
آن برادر ترا بود بیقین

No date. The right order of ff. 160–166 is: 160, 162–165, 161, 166.

No. 943, ff. 221, ll. 16; Nasta'lîk; size, 8⅝ in. by 5 in.

510

Ta'rîkh-i-Kashmîr (تاریخ کشمیر).

A third history of Kashmîr, from the earliest ages down to the twelfth year of the emperor Jahângîr's reign, commenced on the base of the old Sanskrit work Râjataranginî and other authentic documents, by Haidar Malik bin Hasan Malik bin Kamâl-aldîn Muhammad Nâjî bin Malik Nusrat of Cârwarah, commonly called *Ra'îs almulkî* (see fol. 4[a]), A. H. 1027 (A. D. 1618), see fol. 3[b], l. 11, and completed about A. H. 1030 (A. D. 1621), see Bodleian Cat., Nos. 316 and 317; Rieu i.

p. 297 sq.; J. Aumer, p. 98; H. N. Wilson, an Essay on the Hindû History of Cashmir, Asiatic Researches, vol. xv, Serampore, 1825, p. 1 sq.; and D. J. F. Newall, a Sketch of the Mahomedan History of Cashmere, Journal of the Asiatic Society of Bengal, new series, No. 68, Calcutta, 1854, pp. 409–460. This copy begins in the usual way:

ای آنکه جهان بوحدت تست گواه
کس را نبود در حرم کنه تو راه

but it is almost twice as large as the copies described in the above-mentioned catalogues, and the reason is obvious. Our copy consists of *two portions*, the first of which contains, like all the other copies, the *history of Kashmîr*, on ff. 1ᵇ–237ᵃ, and concludes with these significant words: تا اینجا حقیقت پادشاهان کشمیر باتمام رسید، حالا حقیقت پادشاهان ولایات ابتداست. Consequently the *second portion*, on ff. 238ᵃ–387ᵇ, contains a general history of all the *contemporary* dynasties in the different parts of Îrân, Tûrân, Transoxania, etc., in six bâbs; the beginning is unfortunately missing, it opens abruptly: لشکر شد بعد از پسرش یعقوب الخ.

Bâb I comprises the history of the Ṭâhirides, Sâmânides, Ghaznawides, Ghûrides, Bûyides, the Saljûks, the Khwârizmshâhs, the Atâbegs, the Ismâ'îlîs, and the Karâkhitâ'î Sultâns, on fol. 238ᵃ.

Bâb II: The Moghul emperors, on fol. 281ᵇ.

Bâb III: The kings who ruled after Sulṭân Abû Sa'îd in Îrân, from the Ċupânians to the Sarbadârs, on fol. 295ᵇ.

Bâb IV (here wrongly styled فصل چهارم): Tîmûr and his successors, on fol. 322ᵇ.

Bâb V: The Ḳarâ-ḳoyunlû and Âḳ-ḳoyunlû Sulṭâns, on fol. 345ᵇ.

Bâb VI: The Sulṭâns who ruled over Transoxania and Khurâsân after A. H. 906 (A. D. 1501), on fol. 363ᵃ.

At the end of this *second portion* is written: تمام شد تاریخ کشمیری, consequently there is no doubt that this second portion really forms a part of that work. It is probably based on the لبّ التواریخ, Ḳism III, see above, Nos. 101–103.

No date. This copy belonged formerly to Mr. W. Chambers.

No. 1100, ff. 387, ll. 13; clear and distinct Nasta'lîḳ; size, 13⅜ in. by 8⅝ in.

511

Ta'rîkh-i-Kashmîr (تاریخ کشمیر).

A fourth history of Kashmîr, based on the same original Sanskrit work of Râjatarangini, by Narâyan Kûl, with the takhalluṣ 'Âjiz, a Hindû Brahman of Kashmîr, composed A. H. 1122 (A. D. 1710); comp. ff. 3ᵇ, ll. 4 and 5, and 4ᵃ, l. 7.

Beginning: سپاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی الخ.

A full description of this work is given in Rieu i. p. 298; other copies in G. Flügel ii. p. 191, and the Bodleian Catalogue, No. 318; compare also Wilson's Essay on the Hindû History of Cashmir, in Asiatic Researches, vol. xv. p. 5 sq., Serampore, 1825.

Dated the 29th of Rabî'-althânî (ربی الثانی, sic!), A. H. 1215 (A. D. 1800, Sept. 19), at Banglûr (بنگلور). Purchased at Seringapatam, 1802, by J. H. Peile, and presented by him to the library, Sept. 19, 1818; transferred to Civil Coll., Aug. 9, 1819.

14. J. 23, ff. 123, ll. 15; Nasta'lîḳ; size, 8¼ in. by 6 in.

512

Another copy of the same.

Beginning as in the preceding copy. Author's name and date appear on ff. 5ᵃ, l. 3, and 6ᵃ, l. 3. Dated, by Makhdûm Sharîf, the 27th of Rabî'-alâkhar, A. H. 1217 (A. D. 1802, Aug. 27), at Seringapatam.

No. 2491, ff. 255, ll. 11; large Nasta'lîḳ; size, 8⅝ in. by 6 in.

513

Wâḳi'ât-i-Kashmîr (واقعات کشمیر).

A fifth history of Kashmîr, from the oldest times down to A. H. 1160 (A. D. 1747), by Muḥammad A'ẓam, son of Khair-i-Zamân Khân (see fol. 4ᵃ, l. 12), who commenced this work A. H. 1148 = A. D. 1735 (fol. 4ᵃ, last line), and dedicated it to the emperor Muḥammadshâh (fol. 4ᵇ, l. 6). The title of the book is a chronogram for the year in which it was commenced, but the author did not finish it before A. H. 1160, see Bodl. Catalogue, No. 319, and Rieu i. p. 300 (the versified chronogram, however, quoted there is not found in this copy). The chief aim of the compiler was to supply especially biographical notices and extracts from the writings of the principal shaikhs, 'Ulamâs, and poets of Kashmîr, which were entirely wanting in works previously written on Kashmîr, and being more or less mere translations from the old Hindû work Râjatarangini.

Beginning, on fol. 3ᵃ: زینت صفحات دفتر ابداع و ایجاد و نزهت طبقات منظر عالم کون فساد الخ.

The book is divided into a muḳaddimah, three ḳisms, and a khâtimah, viz.:

Muḳaddimah: Description of Kashmîr, on fol. 4ᵇ (در بیان احوال و صفات این شهر).

Ḳism I: Hindû Râjahs, on fol. 8ᵃ (در حالات ارباب حکومت که پیش از دور ظهور اسلام درین ملک حکمرانی کردند).

Ḳism II: Muslim rulers, on fol. 22ᵃ (در حالات سلاطین که بعد سطوع فروغ اسلام بسلطنت رسیده اند و از کشمیر بر خاستند).

Ḳism III: Moghul emperors, from Akbar to Muḥammadshâh, on fol. 75ᵃ (در ذکر سلاطین دودمان علیّهٔ چغتائیّه که متصرّف این شهر شدند تا زمان اختتام این رساله).

The heading in the text runs here thus (the number of the ḳism being omitted): بیان آغاز تصرّف سلاطین سلسلهٔ علیّهٔ تیموریّه در صوبهٔ کشمیر.

Khâtimah: Curiosities of Kashmîr, on fol. 192^{b} (دربیان بعض عجائب و غرائب که خاتمهٔ این شهراست).

Dated the 12th of Ṣafar, A.H. 1217 (A.D. 1802, June 14). On ff. 1^{b} and 2^{a} a short enumeration of the reigns of the Sharkî Sultâns of Jaunpûr. A. Welland, Feb. 4, 1810.

No. 1429, ff. 195, ll. 12–17; very unequally written, both in Nasta'lîk and Shikasta; size, 10½ in. by 8 in.

Maisûr.

514

Nasabnâma-i-Râjahâi-Maisûr (نسب‌نامهٔ راجهای میسور).

This is the same short account of the Râjahs of Mysore and Nagar, the dates of their birth, wives and children, which is noticed by W. Morley, Cat., pp. 86 and 87, and is entitled there: احوال راجهای میسور و نگر; it is styled here, in the short preface on fol. 1^{b}: حقیقت راجهای میسور و نگر.

The little work was originally written in the Carnataca language, and by order of Tîpû Sulṭân two Persian translations were made of it, by Asad Anwar and Ghulâm Ḥusain (see fol. 2^{a}, l. 2). One of these is represented here; as date appears, on fol. 1^{b}, ll. 2–4, A.H. 1212, 20th of Dhû-alhijjah (A.D. 1798, June 5). It begins with Timmarâj and goes down to Ḥaidar 'Alî (about 266 years). Beginning of the preface: از حضور لامع النور حضرت ظلّ الله الملك المنّان تیپو الخ.

Bibliotheca Leydeniana.

No. 2452, ff. 1–31, ll. 13; Nasta'lîk; size, 8⅝ in. by 6¼ in.

515

Another copy of the same.

Beginning the same as in the preceding copy. It is styled here: فهرست راجهای میسور و نگر. No date.

No. 1241, ff. 43, ll. 10; Shikasta; size, 7½ in. by 4¼ in.

516

Kiṣṣa-i-Ḥaidar 'Alikhân (قصّهٔ حیدر علیخان).

A biography of Nawwâb Ḥaidar 'Alîkhân of Mysore, from his rise to his death in the beginning of Muḥarram, A.H. 1197 (A.D. 1782, December; see fol. 43^{a}, ll. 4 and 5), by an anonymous author (according to a notice on the fly-leaf his name was Munshî Amîr), who during the last two years of Ḥaidar 'Alî's reign was in the service of Captain John Kennaway (see fol. 42^{b}, ll. 1 and 2: کپتن جان کنوی), and returned to his native town of Ḥaidarâbâd the last of Dhû-alka'dah, A.H. 1196 (A.D. 1782, Nov. 6). He was an eye-witness of the last deeds of the hero of this book.

Beginning: ستایش ناصری که بمددگاریٔ فوج لطفش کشورکشایان را الخ.

No date. Another copy of the same history in Rieu iii. p. 1033.

No. 3079, ff. 44, ll. 13; Nasta'lîk; size, 8⅝ in. by 5½ in.

517

Aḥwâl-i-Ḥaidar 'Alikhân (احوال حیدر علی خان).

Another biography of Nawwâb Ḥaidar 'Alîkhân of Mysore, from his birth to his death in A.H. 1197, by an anonymous author, who compiled this work at the request of Mr. Richard Johnson; see fol. 3^{a}, l. 8. It is divided into nine bâbs:

1. در حسب و نسب او, on fol. 4^{a}.
2. در چگونگیٔ روزگار او, on fol. 6^{b}.
3. در ترقیٔ دولت او ومتصرّف گشتن در اکثر امکنه, on fol. 8^{b}.
4. در سلوك او با رفقای خود در بزم و رزم دائم الاوقات, on fol. 45^{b}.
5. در جمع کردن او زنهای بسیار و سلوك او با ازواج خود, on fol. 50^{b}, first line.
6. در رویهٔ او با تعلّقه‌داران و سوداگران, on fol. 52^{a}.
7. در اوقات خسّت و سخاوت و قوّت حافظهٔ او, on fol. 53^{b}.
8. در تقیّد و احتیاط او در ملك خود از مردم و طریقهٔ ظلم او, on fol. 56^{b}.
9. در گذشتن او از دنیا, on fol. 58^{b}.

Beginning: بر صورت نویسان معانیٔ دقائق و معنی شناسان صور حقائق روشن و بر کاشفان امور غامضهٔ ماضی و حال الخ.

Comp. Col. W. Miles' 'History of Hydur-Naik,' London, 1842, the translation of Mîr Ḥusain 'Alî's Nishân-i-Ḥaidarî (see below, No. 522).

This biography was compiled A.H. 1199, and this copy is the author's autograph, finished the 5th of Rajab in the same year (A.D. 1785, May 14).

No. 1978, ff. 1–60, ll. 10; Shikasta; size, 9¼ in. by 5 in.

518

Tawârîkh-i-Ḥaidarî (تواریخ حیدری).

A third, much more detailed history of Ḥaidar 'Alîkhân, from his birth in A.H. 1125 (A.D. 1713; according to another biography, described in Rieu ii. p. 802^{a}, he was born A.H. 1131 = A.D. 1719) to his death and the accession of his son Tîpû Sulṭân in A.H. 1197, by Lâla Bud Singh, with the takhalluṣ Munshî (see fol. 14^{a}, l. 2), who spent three years in the compilation of this work (see fol. 19^{a}, l. 5). A date of composition is not given, but it appears to have been written very soon after Ḥaidar 'Alî's death. The author is no doubt identical with Budh Singh of the Khatrî caste, who wrote, by desire of Major James Mordaunt, a short account of the Sikhs, styled رسالهٔ نانك شاه, about A.H. 1197; see Rieu ii. p. 860. The history begins with an account of Ḥaidar 'Alî's ancestors, on fol. 21^{a}; the story of Ḥaidar 'Alî's birth is found on fol. 29^{a}.

Beginning: بدائع نگار صور بیچونی و صنائع طراز اشباه بی نمونی الخ.

Dated at Patna the first of Rabî'-alâkhar, A. H. 1217 (A. D. 1802, Aug. 1). The full title on the fly-leaf is: تواریخ نوّاب حیدر علیخان بهادر.

Bibliotheca Leydeniana.

No. 2636, ff. 220, ll. 9; large Nasta'lîk; size, 8⅜ in. by 5⅞ in.

519

Another copy of the same.

This copy is complete, but very badly written, and without any date. Beginning the same as in the preceding copy. Account of the ancestors of Haidar 'Alî, on fol. 10a; of his birth, on fol. 13a. Author's name on fol. 7a, l. 7.

Bibliotheca Leydeniana.

No. 2494, ff. 95, ll. 13; Shikasta; size, 8¼ in. by 5¾ in.

520

A fragment of the same.

This fragmentary copy agrees with No. 2636 (518 above) as far as fol. 48a, where the advance to the fortress of Karnûl (Kannûl or Kurnool, کرنول, in the Presidency of Madras, see Rieu i. p. 332) is described, corresponding to fol. 102a in No. 2636. The remaining portion we have not been able to trace in that copy; for instance, on ff. 48b–50a a mathnawî in praise of the capture of the hill-fort of Gûtî (Guttî or Gooty, گوتی, in the district of Bellary) appears, which is not found in No. 2636. That capture took place in A. H. 1187 (A. D. 1773, 1774).

Bibliotheca Leydeniana.

No. 2622, ff. 55, ll. 13–15; Shikasta; size, 8⅞ in. by 7¼ in.

521

Sultân-altawârîkh (سلطان التواریخ).

A history of the Sultâns of Mysore, viz. Fath Nâik, Haidar 'Alî, and Tîpû Sultân, by an anonymous author, dedicated to Tîpû (see fol. 10a, l. 5, and fol. 12b, last line). It is divided into two daftars, the first dealing with the history of Tîpû's father and grandfather, who are respectively called فردوس آشیانی and جنّت مکانی; the second relating the events in the reign of Tîpû himself, who is called ظلّ الهی (the shadow of God), down to the march on کلیانور (see fol. 154b sq.). The *first* daftar begins on fol. 13a, the second (without this heading) in eighteen guftârs on fol. 16a. The third and fourth years of Tîpû's reign (A. H. 1199–1200=A. D. 1785 and 1786) commence on fol. 93a, the narrative of his march on Calicut on the Malabar coast (fifteenth guftâr) on fol. 140a. The eighteenth and last guftâr, beginning on fol. 160b, contains a detailed genealogy of Tîpû, but is apparently imperfect.

Beginning: سلطان نشائین صوری و معنوی الفاظ و معانی ستایش و نیایش پادشاه علی الاطلاق است جلّ جلاله و عمّ نواله الخ.

On fol. 1a this book is styled کتاب تاریخ خداداد.

Bibliotheca Leydeniana.

No. 2748, ff. 166, ll. 11; large Nasta'lîk; size, 8¼ in. by 5⅛ in.

522

Nishân-i-Haidarî (نشان حیدری).

Special history of the reigns of Haidar 'Alî and his son Tîpû Sultân of Mysore, completed A. H. 1217 (A. D. 1802), see fol. 250b, last line (in Rieu i. p. 331b it is stated that the work was written at the close of A. H. 1213, which probably only means, that the last events, related in it, refer to that year), by an eye-witness of the events related, and a servant of both Sultâns, from A. H. 1167 to 1213=A. D. 1754–1799 (see fol. 2a, ll. 7–9), Mîr Husain 'Alîkhân Kirmânî, and entitled نشان حیدری, see fol. 3a, l. 2, comp. W. Morley, p. 87, where a fuller title is given, viz. نشان حیدری و خروج و نزول دولت تیپو سلطان.

The same author wrote in A. H. 1215 (A. D. 1800, 1801) the تذکرة البلاد والحکم, or history of some principalities of the Bâlâghât country (see Rieu i. p. 331 sq.). The present work begins, after the introduction, on fol. 3b, with an account of Haidar 'Alî's ancestors (ذکر جدّ وآبای حیدر علیخان بهادر در طریق اجمال); from A. H. 1163 =A. D. 1749, the year of Tîpû's birth and the rise and progress of Haidar 'Alî's power (on fol. 13a, first line), the history becomes more detailed, and every subsequent year is marked by a special heading.

Haidar 'Alî's death and Tîpû Sultân's accession (A. H. 1197) are related on fol. 157b sq.

Tîpû's death in A. H. 1213 (A. D. 1799), on fol. 241a sq., followed by a short enumeration of his virtues, manners, etc.

Beginning of the introduction, on fol. 8b: زیور نام آوری شاهد قلم وزبان وزیب انجمن آرایان حدیقهٔ شرح و بیان حمد قادریست الخ.

The first nine leaves are misplaced; their proper order is: ff. 8, 2–7, 1, 9. This work has been translated for the Oriental Translation Fund by Col. William Miles: 'The History of Hydur Naik,' London, 1842, and as sequel to it, 'The History of the Reign of Tipû Sultán,' London, 1844. Copied by Sayyid Ibrâhîm.

No. 2580, ff. 251, ll. 15; large and clear Nasta'lîk; size, 10¼ in. by 6½ in.

523

Another copy of the same.

This excellent copy begins in a different way, viz.: شیرازهٔ دفتر متفرّق اخبار عالم و جامع مجموعهٔ افراد اوضاع متباین کافّهٔ امم حمد مالك ملکیست که الخ, but in every other respect it agrees completely with the previous copy. The author's name, Mîr Husain 'Alî, son of Sayyid 'Alî alkâdir alkirmânî, appears on fol. 2b, l. 4; the title on fol. 2b, l. 10. The chapter on Haidar 'Alî's ancestors begins on fol. 3a; that of Tîpû's birth, in A. H. 1163, on fol. 10b; that of the events of A. H. 1213, and of Tîpû's death, on fol. 209b. The date of completion is given in full as 9th of Rajab, A. H. 1217 (A.D. 1802, Nov. 5), on fol. 220a, l. 6.

No. 3179, ff. 220, ll. 17; Nasta'lîk; size, 10⅜ in. by 8⅜ in.

524

A fragment of the same.

A small portion of the Nishân-i-Haidarî, from the beginning to the reduction of the fort of Bâlâpûr (commonly called Ballapoor, in Mysore), by Haidar 'Alîkhân, in A.H. 1172 = A.D. 1758, 1759 (see the last chapter-heading on fol. 13^{a}, corresponding to No. 2580 (522 above), fol. 41^{a}. The last words of this fragment, نوّاب ظفرمند گذاشته .... خود به پناه دامن, correspond to No. 2580, fol. 45^{a}, l. 1). Beginning of the preface on fol. 10^{b}: زیور نام آوری شاهد قلم و زبان و زیب انجمن آرایان الخ.

The leaves of this fragment are curiously misplaced by the binder; their proper order is: ff. 10, 2–9, 1, 17–36, 11–16.

No. 3081, ff. 36, ll. 15; careless Nasta'lîk; size, 8 in. by 5½ in.

525

Letters of Tîpû Sultân.

The *first* volume of a large collection of letters and notes, by the famous Sultân Tîpû of Mysore, presented to the library by Lieut.-Col. W. Kirkpatrick, 13th April, 1811, and annotated throughout by him. It contains, according to a note prefixed to the volume (besides more than 600 others), all the letters which appeared in the 'Selected Letters of Tippoo Sultan,' published by Black, Parry, and Co. (see preface to that work for an explanation of the confusion which prevails in the arrangement of these letters), and covers the years A.H. 1198–1201 (A.D. 1784–86, 87). This volume brings the correspondence down to the end of the 12th month of the year دلو = A.D. 1786–87, and consists of five parts, viz.: I. ff. 1–90, copied April 5th, 1800; II. ff. 91–152; III. ff. 153–241, copied 17th May, 1800; IV. ff. 242–293; V. ff. 294–356.

Address of the first letter, on fol. 1^{a}: هشتم ماه جعفری سال جلو بنام راجه رام چندر.

No. 2100, ff. 356, ll. 15; Nasta'lîk; size, 7⅝ in. by 4⅝ in.

526

Copies of orders by Tîpû Sultân.

No. 2102, ff. 6; Shikasta; size, 7⅝ in. by 4⅝ in.

527

Historical miscellanies.

Chiefly relating to the Nizâms of Haidarâbâd, the rulers of Bijâpûr, Haidar 'Alî of Mysore, and the Marattah and Afghân invasions of India.

1. احوالنامهٔ حیدر نائک, on ff. 1–8^{b}. A short biographical sketch of Haidar 'Alî; comp. No. 517 above.

2. احوالنامهٔ نظام الملک بهادر آصفجاه, on ff. 9^{a}–22^{b}. Account of Nizâm-almulk Âsafjâh I, who died A.H. 1161 (A.D. 1748); see above, Nos. 467 sq.

3. احوالنامهٔ کرنول که جدّ همّت خان بهادر افغان تسخیر قلعهٔ کرنول الخ, on ff. 23^{a}–38^{a}; comp. about Karnûl (or Kurnool), No. 520 above.

4. احوال رگهناتهه راو, in A.H. 1187 (A.D. 1773), after Narayan Râo's assassination by Raghunâth Râo, on ff. 39^{a}–41^{b}, and کیفیت راگهو این است که بعد مردن بالاجی راو پسران که مادهو راو باشد بجای پدر نشست الخ, on ff. 42 and 43. (The accession of the Marattah chief Bâlâjî Râo took place in A.H. 1153 (A.D. 1740), that of Râgho or Raghojî in Nâgpûr, in A.H. 1187; comp. Rieu i. pp. 323, 326, 327, and 329.)

5. کیفیت بیجاپور, on ff. 44^{a}–45^{a}.

6. کیفیت دانستن احوال پونه, on ff. 46^{a}–47^{b} (Poona under the Marattahs).

7. کیفیت احوال تیغ جنگ بهادر, on ff. 48^{a}–53^{a}.

8. احوالنامهٔ پسران نظام الملک بهادر آصفجاه, on ff. 54^{a}–64^{b}.

9. On ff. 65^{a}–72^{a}, without any heading: Generations of old Persian Pahlawâns and Indian Râjahs.

10. کیفیت احوال ضابطجنگ مبارز الملک, on ff. 73^{a}–90^{a} (Dâbitjang, Amîr under Nizâm 'Alîkhân of Haidarâbâd, died A.H. 1195 (A.D. 1781); see Rieu i. p. 323).

11. کیفیت موسی بهوشی, on ff. 91^{a}–94^{b}.

12 and 13. Two copies of the same treatise: احوال بهاو مرهته و سبب آمدن او بهندوستان و کشته شدن او با تمام همراهیان در محاربهٔ احمد شاه ابدالی به حدود پانی پت (Bhâo is Sedâsheo Râo Bhâo, and the battle of Pânîpat took place in A.H. 1174 (A.D. 1761), see above, No. 487). The first copy on ff. 95^{b}–109^{b}, the second on ff. 110^{b}–123^{a}, both written by the same Baksh-allâh; the first is dated the 19th of Sha'bân, without any year; the second, the 24th of Jumâdâ-alawwal, A.H. 1197 (A.D. 1783, April 27), at Calcutta.

14. احوال نوّاب برهان الملک وغیره, on ff. 124^{b}–135^{a} (Burhân-almulk Sa'âdatkhân, originally called Mîr Muhammad Amîn, the founder of the Oude dynasty, died shortly after the battle of Karnâl, A.H. 1151 (A.D. 1738), see Rieu i. p. 308^{b}).

15. کیفیت نوّاب حیدرجنگ بهادر مرحوم, on ff. 136^{a}–149^{b}.

16. احوال پادشاهان بیجاپور که از اولاد یوسف عادلشاه بوده الخ, on ff. 150^{a}–155^{b}.

17. احوال سلاطین بیجاپور که مشهور بعادلشاه است, on ff. 156^{a}–172^{a}; see for both items above, Nos. 454 and 455.

18. احوال راجهٔ سولاپور و راجهٔ سرینگ پتن (Solapore in Bijâpûr and Seringapatan in Mysore), on ff. 173^{a}–184^{a}.

Those portions which are written in Shikasta are transcribed by Muhammad 'Abdallâh; on fol. 38^{a} appears the date 1808. This copy formerly belonged to Mr. Richard Johnson.

No. 1543, ff. 184, written partly in Shikasta (viz. ff. 1–38, 44–94, and 136–184), ll. 13, partly in Nasta'lîk (viz. ff. 39–43 and 95–135), ll. 15–17; size, 10½ in. by 6⅝ in.

528

Historical miscellanies.

Historical and other pieces, written by various hands, and containing, among altogether worthless fragments:

1. Account of the events of A.H. 1197 (A.D. 1783), the *first* year of Tîpû Sultân's reign, on fol. 1^{b}.

2. Account of the events of A.H. 1198 (A.D. 1784),

Tipû's *second* year, on fol. 20[a] (ff. 21[b] and 22[a] left blank, as well as the larger portion of fol. 21[a]).

3. Account of the events of A. H. 1199–1200 (A. D. 1785 and 1786), etc., on fol. 24[b] (a lacuna between ff. 37 and 38, another between ff. 39 and 40).

4. Statistical accounts of the Dârûghas, or police inspectors, the Sirdârs, the British power in India, Indian Râgs and Râginîs, and an endless number of other small items, ghazals and rubâ'îs, by Ḥasan 'Alî 'Izzat, Zain-al'âbidîn (the former author of the Mufarriḥ-alkulûb, a work on the music of Mysore, the latter of the Fatḥ-almujâhidîn), and others, on fol. 46[a] sq. As dates for some of the statistical items appear the years of Muḥammad's birth (مولود محمّد), 1224 and 1226, comp. ff. 47[a] and 52[a].

Bibliotheca Leydeniana.

No. 2548, ff. 69, ll. 15 and less; Shikasta, by different hands; size, 11⅝ in. by 8 in.

Seringapatan.

529

A short historical account of Seringapatan (سری رنگ پتهن) and its Râjahs, their contests with Ḥaidar 'Alî and Tipû Sulṭân of Mysore, and the final annexation of the district to the English territory, from A. H. 1144 to 1214 (A. D. 1731–1800). Beginning: کیفیّت راجهٔ سری رنگ پتهن و خانمان و لوایان راجهٔ مذکور و تاراجیٔ ریاست آنها بممرّ دغای حیدر علی خان بهادر وغیره الخ.

Bibliotheca Leydeniana.

No. 2682, ff. 16, ll. 13; Nâsta'lîḳ; size, 9⅝ in. by 7⅛ in.

530

A similar account of Seringapatan, and the contest with Ḥaidar 'Alî, beginning: کیفیّت ریاست سری رنگ پتن و دغای حیدر علی خان بهادر الخ.

No date. Bibliotheca Leydeniana.

No. 2598, ff. 22, ll. 11–12; Shikasta; size, 9¼ in. by 7 in.

531

Another more detailed account of Seringapatan, and the contest of its râjahs, with Ḥaidar 'Alîkhân and Tipû Sulṭân, down to the latter Sulṭân's death, A. H. 1213 (A. D. 1799), and the annexation of the territory by the English.

Beginning: پس از حمد کردگار کارساز روزگار که خالق جملهٔ مخلوقات جهانست الخ.

The full title (as given on ff. 57[b], last line, and 58[a], ll. 1 and 2) is: در ذکر ریاست راجههای سیرنگ پتن و نوّاب حیدر علیخان بهادر جنّت مکان و حضرت تیپو سلطان شهید پادشاه غازی ملك کرناتك.

No date.

No. 3057, ff. 57–112, ll. 12; Nasta'lîḳ; size, 8⅝ in. by 5½ in.

Kurg.

532

Aḥwâl-i-Mulk-i-Kurg (احوال ملك کُرگ).

A short history of the conquest of the realm of Kurg (Coorg), nine manzils from Seringapatan, in A. H. 1187 (A. D. 1773, 1774), during Ḥaidar 'Alî's reign in Mysore. The date is expressed in the following funny way (see fol. 62[a], ll. 3 and 4): از قصائد اثنا عشریّهٔ هجرت در قصیدهٔ دوازدهم بیت هشتاد و هفتم. The author's name is not mentioned. A short additional piece is found on fol. 75[a]. Beginning: قلم رقم سنج اخبار فتوحات ابواب اظهار حقائق ملك کُرگ الخ.

No date.

No. 1978, ff. 61–75[a], ll. 10; Nasta'lîḳ, mixed with Shikasta; size, 9¼ in. by 5 in.

533

A comprehensive history of the Râjahs of Kurg, from A. H. 1047 (year of the Kali Yug 4734) to A. H. 1222 (A. D. 1637–1807), compiled by order of the late Râjah Wîrâjandar (or Wîr Râjandar) Wadiyar, the son of Lankrâjandar Wadiyar, the son of Apâjîrâjandar. This work was translated from Canarese sources (as Rieu states, by Husainkhân Lûhânî, whose name we cannot detect in this copy), and commenced A. H. 1211 (year of the Kali Yug 4898) = A. D. 1796, 1797, see here fol. 1[a], last line, comp. Rieu i. p. 333. The story of the Râjah's ancestors begins on fol. 1[b], first line.

Beginning: بعد از حمد و ستایش ایزد متعال ذو الجلال و تحیّات وافیات الخ.

This copy is dated the 4th of Jumâdâ-alawwal, A. H. 1240 (A. D. 1824, Dec. 25), by Munshî Fakhr-aldîn.

No. 2848, ff. 109, ll. 19; Shikasta; size, 12 in. by 8¼ in.

V. History of Persia.

534

Kitâb-almu'jam fî âthâr-i-mulûk al'ajam (کتاب المعجم فی آثار ملوك العجم).

History of the kings of Persia, from Gayûmarth to Anûshirwân, by Faḍl-allâh al-Ḥusainî, who dedicated this work to Nuṣrat-aldîn Aḥmad, the ruler of Lûristân (died A. H. 733 = A. D. 1332, 1333), comp. Bodleian Cat., No. 285; Rieu ii. p. 811[b]; Ḥ. Khalfa v. p. 629; W. Morley, p. 132; J. Aumer, p. 78; W. Pertsch, Berlin Cat., pp. 420 and 421. Edited at Ṭaharân, 1843. It was translated into Turkish under the title of بلاغت نامه or ترجمان بلاغت, see Pertsch, loc. cit.

Contents: Introduction, on fol. 1[b]. Beginning: بسم الله . . . تیمّنا بذکره الاعلی انّ اوّل ما یفتح به الخ. Reign of Gayûmarth on fol. 11[b], of Hûshang on fol. 23[a], of Ṭahmûrath on fol. 34[a], of Jamshîd on fol. 45[b], of Ḍaḥḥâk on fol. 52[b], of Farîdûn on fol. 58[b], of Minûćihr on fol. 68[b], of Afrâsiyâb on fol. 78[b], of Kaikubâd on fol. 82[b], of Kaikâ'ûs on fol. 86[a], of Kaikhusrau on fol. 88[b], of Luhrâsp on fol. 93[a], of Gushtâsp on fol. 95[a], of Bahman bin Isfandiyâr on fol. 98[a], of Dârâ-i-Akbar on fol. 100[a], of Iskandar on fol. 102[a], of Ardashîr bin Bâbak on fol. 110[a], of Shâpûr on fol. 113[a], of Hurmuz on fol. 116[a], of Narsî bin Bahrâm on fol. 117[a], of Hurmuz bin Narsî on fol. 117[b], of Shâpûr bin Shâpûr on fol. 121[a], of Yazdajird on fol. 121[b], of Bahrâm on fol. 122[b], of Yazdajird bin Bahrâm on fol. 130[a], of Anûshirwân on fol. 132[a].

Dated the 21st of Jumâdâ-althânî, A. H. 1021 (A. D.

1612, August 19), by Shâh 'Abd-alghafûr, who copied it at the request of Mirzâ Mîr Kalân at Kâbul. On the last two pages there is added a short glossary of foreign words, occurring in this work, explained in Persian.

No. 69, ff. 136, ll. 19; Nasta'lîk; illuminated frontispiece; size, $8\frac{3}{4}$ in. by $4\frac{3}{4}$ in.

535

Another copy of the same.

Beginning as in the preceding copy. Gayûmarth on fol. 13^{b}, Hûshang on fol. 28^{a}, Ṭahmûrath on fol. 40^{b}, Jamshîd on fol. 54^{b}, Ḍahḥâk on fol. 63^{a}, Farîdûn on fol. 70^{a}, Minûćihr on fol. 82^{a}, Afrâsiyâb on fol. 94^{b}, Kaikubâd on fol. 98^{b}, Kaikâ'ûs on fol. 103^{a}, Kaikhusrau on fol. 106^{a}, Luhrâsp on fol. 111^{b}, Gushtâsp on fol. 114^{a}, Bahman bin Isfandiyâr on fol. 117^{b}, Dârâ-i-Akbar on fol. 119^{b}, Iskandar on fol. 121^{b}, Ardashîr bin Bâbak on fol. 131^{a}, Shâpûr on fol. 134^{b}, Hurmuz on fol. 137^{b}, Narsî on fol. 138^{b}, Hurmuz bin Narsî on fol. 139^{b}, Shâpûr bin Shâpûr on fol. 143^{a}, Yazdajird on fol. 144^{a}, Bahrâm on fol. 145^{b}, Yazdajird bin Bahrâm on fol. 154^{a}, Kubâd on fol. 155^{a}, Anûshirwân on fol. 156^{a}.

Dated 23rd of Ṣafar, A. H. 1028 (A.D. 1619, Feb. 9), by 'Abd-al'azîz bin 'Abd-alkubâd. Index on ff. 161 and 162. Bibliotheca Leydeniana.

No. 2780, ff. 162, ll. 17; Nasta'lîk; worm-eaten, but carefully mended; size, $9\frac{1}{2}$ in. by $4\frac{3}{4}$ in.

536

A very detailed history of the rise of the Ṣafawî dynasty, the origin of the priestly state in Ardabîl and the ancestors of Shâh Isma'îl, as well as the reign of that first king of the Ṣafawî dynasty (A. H. 909–930 = A. D. 1503–1524), which fills the main portion of this work. Unfortunately the MS. is defective at the beginning, and neither title nor author's name can be ascertained. There are, moreover, no distinct subdivisions, and dates are scarcely ever given. On a piece of paper, pasted on one of the fly-leaves, it is styled: تاریخ اسمعیل. Whether any other copy of this highly valuable history is extant in a European library we are unable to find out; all that can safely be stated is that it is neither identical with the احسن التواریخ (see Bodleian Cat., No. 287), nor with the fourth chapter of the third volume of the حبیب السیر (see No. 88 sq. in this Cat.). It ends on fol. 305^{b} with the accession of Shâh Ṭahmâsp, A. H. 930; last words: ... و حضرت شاه طهماسب بهادر خان خلّد الله ملکه را آوردند در دار السلطنهٔ تبریز برتخت نشاندند.

Ff. 306^{a}–312^{b} are filled with a kind of genealogical and chronological table of the Ṣafawî dynasty, incomplete at the end (the last leaves being partly torn away), beginning with A. H. 892 (see fol. 306^{b}, l. 4) = A. D. 1487, the year of Shâh Isma'îl's birth; the last date that can be found in the text itself is A. H. 1015 (A. D. 1606), on fol. 311^{b}, lin. penult., but according to the preliminary index on fol. 306^{a}, these lists were to go down to the reigns of Shâh Ṣafî II, i. e. Shâh Sulaimân (who succeeded his father, 'Abbâs II, A. H. 1077 = A. D. 1666).

No. 1877, ff. 312, ll. 14; Nasta'lîk, by many different hands; size, $8\frac{1}{2}$ in. by $5\frac{1}{4}$ in.

537

Futûḥât-i-Humâyûn (فتوحات همایون).

A defective history of the first twelve years of the reign of Shâh 'Abbâs the Great, from his accession, A. H. 996 (A. D. 1588), to A. H. 1007 (A. D. 1598, 1599), the year of the conquest of Khurâsân, and the date of the composition of this work (the title is a chronogram, see fol. 11^{b}, l. 2), compiled by Siyâkî Nizâm (سیاقی نظام), see fol. 8^{b}, l. 6, and dedicated to Shâh 'Abbâs. He gave to the book this peculiar title, because, as he says, the first twelve years of 'Abbâs' reign witnessed twelve different conquests, and the name of the Shâh شاه عبّاس حیدری consists itself of twelve letters. It is divided into a preface, styled کرامت, with seven اشارة, see fol. 13^{b}, and twelve فتوح, but unfortunately this copy contains only the کرامت and the twelfth or last فتح (فتح دوازدهم در ذکر توجّهٔ رایات نصرت آیات بصوب خراسان), which begins in the middle of Sha'bân, A. H. 1006 (A. D. 1598, March), on fol. 16^{b}. Between ff. 15^{b} and 16^{b} all the other eleven فتوح are missing (fol. 16^{a} is left blank).

Beginning: لطیفترین گوهری که مورّخان بلاغت نظام و منشیان فصاحت هر قسام در رشتهٔ عبارت انتظام دهند حمد و ثنای قادر لایزالیست الخ.

Copied in Ramaḍân, A. H. 1059 (A. D. 1649, Sept.).

No. 955, ff. 114, ll. 11; Nasta'lîk; size, $7\frac{1}{4}$ in. by $4\frac{1}{2}$ in.

538

Ta'rîkh-i-'âlamârâi-'abbâsî (تاریخ عالم آرای عبّاسی).

A complete copy of Iskandar Munshî's history of Shâh 'Abbâs the Great and his predecessors in the Ṣafawî line, originally completed A. H. 1025 (A. D. 1616), but afterwards continued to 'Abbâs' death, and the accession of Shâh Ṣafî in A. H. 1038 (A. D. 1629), comp. Bodleian Cat., Nos. 289–299; Rieu i. p. 185 sq.; W. Morley, p. 133 sq.; W. Pertsch, Berlin Cat., pp. 433–436; Erdmann in Zeitschrift der D. M. G. xv. p. 457 sq.; G. Flügel ii. p. 174 sq.; J. Aumer, p. 80; Journal Asiatique, v. (1824), p. 86 sq.; Ḥ. Khalfa vi. p. 564, etc. According to the preface, Iskandar Munshî divided his work originally into a *mukaddimah*, on the forefathers and predecessors of Shâh 'Abbâs and the virtues and eminent qualities of the Shâh himself, and *two ṣaḥîfas*, the *first* containing 'Abbâs' life from his birth to his accession (A. H. 978–996 = A. D. 1571–1588), the *second* the first thirty years of his reign (A. H. 996–1025 = A. D. 1588–1616). He afterwards added the history of the last thirteen years of his reign (A. H. 1025–1038 = A. D. 1616–1629), and subdivided the *second ṣaḥîfah* into *two maḳṣads*, the *first* to contain the first ḳarn or generation, i. e. the first thirty years, to A. H. 1025, the *second* the remaining years to 1038. The latter is also styled in some Bodleian copies the *third ṣaḥîfah*. A *khâtimah*, which the author had intended to comprise wonderful stories and strange incidents of the time, was never completed.

Beginning of the whole work: چون نشر محامد کبریای الهی که بیرون از دائرهٔ عقول و افهام است الخ.

Mukaddimah and *first ṣaḥîfah*, on fol. 1^b.

Second ṣaḥîfah, first maḳṣad, on fol. 157^b; *second maḳṣad,* on fol. 425^b.

Dated the 19th of Muḥarram, A. H. 1050 (A. D. 1640, May 11), by Dâ'ûd Kâtib, at Lâhûr.

No. 126, ff. 507, ll. 25; clear and distinct Nasta'lîḳ; illuminated frontispiece at the beginning of each of the three parts; size, $13\frac{1}{8}$ in. by $7\frac{1}{2}$ in.

539

Another complete copy of the same.

Mukaddimah and *first ṣaḥîfah*, on fol. 1^b.

Second ṣaḥîfah, first maḳṣad, on fol. 300^b; *second maḳṣad,* on fol. 663^b. The first maḳṣad is dated the first of Jumâdâ-alâkhar, A. H. 1052 (A. D. 1642, Aug. 27), the second maḳṣad the 27th of Rajab in the same year (A. D. 1642, Oct. 21), by 'Abd-alrashîd bin 'Abd-allaṭîf Khushnawîs.

No. 1915, ff. 776, ll. 21; clear and distinct Nasta'lîḳ; illuminated frontispiece at the beginning of each of the three parts; size, $11\frac{7}{8}$ in. by $6\frac{3}{4}$ in.

540

The same.

Another most excellent copy of the whole work, to which only the first leaf, or rather the first page, is wanting. It opens abruptly thus: جلال حضرت مقدّس نبوی ومناقب و مفاخر مرتضوی الخ, corresponding to the preceding copy, fol. 1^b, last line.

Mukaddimah, on fol. 3^b.

Ṣaḥîfah I, beginning with 'Abbâs' birth, on fol. 52^a; Amîrs and Khâns previous to his reign, on fol. 60^a; 'Ulamâs and Shaikhs, on fol. 64^b; Ḥakîms, on fol. 70^a; Calligraphers, on fol. 72^a; Painters, etc., on fol. 74^b; Poets, on fol. 77^a; Singers and Musicians, on fol. 80^a. The history continues on fol. 81^a.

Ṣaḥîfah II, first maḳṣad, on fol. 236^b; *second* maḳṣad, on fol. 629^b.

Beginning of the year 1037, on fol. 740^b. Death of 'Abbâs, on fol. 744^a. Amîrs of his time, on fol. 749^b; Wazîrs, on fol. 752^a. Epilogue, on fol. 755^b.

Dated the 22nd of Ramaḍân, A. H. 1099 (A. D. 1688, July 21), by Maḥmûd bin Muḥammad Ḥusain of Shûlistân. The first leaves are a little worm-eaten; on ff. 556^b–597^a all the headings are left blank.

No. 2890, ff. 757, ll. 19; Naskhî; size, $12\frac{1}{2}$ in. by 8 in.

541

The same.

This, otherwise very good and correct copy, is severely injured at the bottom of the last four pages, and has besides a lacuna on ff. 726^a middle to 726^b end (the whole space being left blank), corresponding to No. 1915 (539 above), fol. 751^b, l. 18 middle to fol. 754^a, l. 2. Some leaves besides are worm-eaten.

Mukaddimah and *first ṣaḥîfah*, on fol. 1^b.

Second ṣaḥîfah, first maḳṣad, on fol. 237^b; *second maḳṣad,* on fol. 618^b.

Not dated. Presented by J. H. Peile, Esq., and received 19th Sept., 1818; transferred to Civil Coll., Aug. 9, 1819.

No. 3435, olim 16. J. 17, ff. 753, ll. 19; clear and distinct Nasta'lîḳ; size, 11 in. by $6\frac{1}{4}$ in.

542

Another copy of the *mukaddimah* and the *first ṣaḥîfah* of the same work.

Beginning here: بسم الله الرّحمٰن الرّحيم، پرده کشای در امید وبیم، چگونگئ نشر محامد کبریای الهی الخ.

Dated the 23rd of Muḥarram, A. H. 1076 (۱۷٦ ?) = A. D. 1665, Aug. 5; collated A. H. 1147 (A. D. 1734, 1735).

No. 395, ff. 283, ll. 21; Nasta'lîḳ; size, $10\frac{3}{4}$ in. by 6 in.

543

The same *mukaddimah* and *first ṣaḥîfah*.

Beginning as usual: چون نشر محامد الخ.

Copied A. H. 1091 (A. D. 1680), at Gwâliyâr, by Ṣafî Ḳulî bin Naurûz-almûr Turkmân.

No. 855, ff. 1–353, ll. 17; large and distinct Nasta'lîḳ; size, $10\frac{3}{4}$ in. by 6 in.

544

The same.

Dated the 22nd of Dhû-alḥijjah, A. H. 1092 (A. D. 1682, Jan. 2). All the headings are omitted.

No. 300, ff. 208, ll. 19; clear and distinct Nasta'lîḳ; size, 14 in. by $8\frac{3}{4}$ in.

545

The same.

The original portion of this copy, written in Naskhî, is a very correct one, but not dated. Beginning as usual. Mukaddimah, on fol. 4^b; Ṣaḥîfah I, on fol. 41^a; Amîrs and Khâns, on fol. 49^a; 'Ulamâs and Shaikhs, on fol. 53^a; Ḥakîms, on fol. 58^b; Calligraphers, on fol. 60^a; Painters, etc., on fol. 62^b; Poets, on fol. 65^a; Singers and Musicians, on fol. 68^a. Continuation of the history, on fol. 69^a.

Bibliotheca Leydeniana.

No. 2676, ff. 222, ll. 21, Naskhî in the older part; ff. 1–36, 84, 85, 157, and 158 are added by a later hand in Shikasta, ll. 25; size, $11\frac{7}{8}$ in. by 7 in.

546

Another copy of the *second ṣaḥîfah* of the same work.

First maḳṣad, on fol. 1^b, beginning: عنوان صحیفهٔ سلطنت وعالم آرای پادشاهان کامگار الخ.

Second maḳṣad, on fol. 320^b, beginning: بعد از حمد و سپاس خالق آسمان و زمین و ستایش و نیایش دادار جهان آفرین الخ.

The first maḳṣad was copied in the month Ramaḍân, A. H. 1063 (A. D. 1653, July, August), the second in the month Dhû-alḳa'dah of the same year (A. D. 1653, Sept., October), by Muḥammad Amîn لواسانی.

No. 298, ff. 427, ll. 23; clear and distinct Nasta'lîḳ; illuminated frontispiece at the beginning of each maḳṣad; size, $14\frac{1}{2}$ in. by 9 in.

547

The same *second ṣaḥîfah*.

First maḳṣad, on fol. 1^b; *second*, on fol. 351^b. The first is dated the twelfth of Sha'bân, A. H. 1070 (A. D. 1660, April 23), the second the same year by the same hand.

Fol. 2 must be inserted between ff. 8 and 9; ff. 252–257 very severely injured.

No. 1441, ff. 462, ll. 23; large and distinct Nasta'lîk; size, $11\frac{1}{4}$ in. by $6\frac{3}{4}$ in.

548

The same.

First maksad, on fol. 1b; *second*, on fol. 437b. Good and correct copy, but not dated.

No. 1665, ff. 585, ll. 19; clear and distinct Nasta'lîk; illuminated frontispiece at the beginning of each maksad; size, $11\frac{3}{4}$ in. by $6\frac{1}{4}$ in.

549

Another copy of the *first maksad* of the *second sahîfah*. Beginning as in the preceding copies. Dated the 25th of Rabî'-alawwal, A.H. 1058 (A.D. 1648, April 19).

No. 303, ff. 437, ll. 19; Nasta'lîk; annotations and additions on the margin; illuminated frontispiece; size, $12\frac{3}{8}$ in. by $7\frac{5}{8}$ in.

550

The same *first maksad*.

Beginning: صحیفهٔ دویم از تأریخ عالم آرای عبّاسی، عنوان صحیفهٔ سلطنت الخ.

No date; but on the first leaf there is an entry of a former owner from A.H. 1096 (A.D. 1685).

No. 1677, ff. 427, ll. 19; Nasta'lîk; the last three leaves supplied by a more modern hand; worm-eaten throughout; size, $10\frac{5}{8}$ in. by $6\frac{1}{2}$ in.

551

The same.

This copy, beginning in the usual way, may be older than the preceding one, since it is dated the 25th of Rajab, A.H. 1072 (A.D. 1662, March 16), by Hâjî Darwîsh 'Alî, but it is somewhat defective in consequence of a lacuna after fol. 7.

No. 299, ff. 242, ll. 27; clear and distinct Nasta'lîk; size, $14\frac{3}{4}$ in. by $9\frac{1}{2}$ in.

552

The same.

This copy has a different beginning, viz.: حمد و مدح پروردگار حمدی سپاس و ستایش; the first year of 'Abbâs' reign on fol. 3a, the thirtieth on fol. 306b.

No date. Eleventh century of the Hijrah. It is somewhat incorrectly styled on fol. 1b: تأریخ عالم آرا جلد اوّل.

No. 2927, ff. 319, ll. 21; clear Nasta'lîk; the first page supplied by a modern hand; size, $11\frac{3}{4}$ in. by $7\frac{1}{8}$ in.

553

The same.

Beginning as usual. No date. This copy is badly injured in many places; more than a third of each of the first five pages is entirely torn away; large water-spots.

No. 1493, ff. 199, ll. 27; Nasta'lîk; size, $15\frac{3}{4}$ in. by $8\frac{3}{4}$ in.

554

Another copy of the *second maksad*.

Beginning as usual. Dated by Muhammad Akram Karam-allâh Shâmlû, the 9th of Dhû-alhijjah, A.H. 1093, that is, the twenty-sixth year of 'Âlamgîr's reign (A.D. 1682, December 9).

No. 855, ff. 354–563, ll. 17; large and distinct Nasta'lîk; size, $10\frac{3}{4}$ in. by 6 in.

555

Ta'rîkh-i-Shâh 'Abbâs-i-thânî (تأریخ شاه عبّاس ثانی).

A history of Shâh 'Abbâs II, who ruled over Persia A.H. 1052–1077 (A.D. 1642–1666), from his birth to the fifteenth or sixteenth year of his reign, by the poet 'Imâd-aldaulah Mirzâ Muhammad Tâhir Wahîd of Kazwîn, who was the historiographer of that king, and died nearly a hundred years old, A.H. 1110 (A.D. 1698, 1699); comp. A. Sprenger, Catal., p. 137, and the MSS. of the late Sir H. Elliot, Journal of the Asiatic Society of Bengal, vol. 23, p. 251. A fuller account of this work is found in Rieu i. p. 189, and in the Bodleian Catal., No. 301. Comp. also Catal. des MSS. et Xylogr., p. 292, and Mackenzie Coll. ii. p. 123. Shâh 'Abbâs II's birth in A.H. 1041 (A.D. 1631, 1632) is related here on fol. 76a, l. 7.

Beginning: نیایش خالقی را سزاست که زبان محمدت سگال را از کلمات رنگین کسوت بال طاؤسی الخ.

No date.

No. 1538, ff. 65b–277, ll. 9; large Nasta'lîk; size, $10\frac{1}{2}$ in. by $7\frac{7}{8}$ in.

556

The same.

Another copy without date. Occasionally marginal glosses, explaining uncommon Arabic and old Persian words.

Beginning as in the preceding copy.

No. 3031, ff. 177, ll. 15; Shikasta; size, $9\frac{1}{8}$ in. by $4\frac{7}{8}$ in.

557

Another slightly defective copy of the same.

Ff. 1–5a contain a complete index of the history of Shâh 'Abbâs II; on fol. 6a the work begins abruptly thus: و التوكّل . . . . درین کارخانه سبب سازی بمقتضی الخ, corresponding to No. 1538 (555 above), fol. 75b, l. 1.

Dated the 12th of Jumâdâ-alûlâ, A.H. 1155 (A.D. 1742, July 15), the twenty-fourth year of Muhammad-shâh's reign, by Khâkpâi Khushhâlrâi Kâyath; the index was written two days later, the 14th of the same month.

Bibliotheca Leydeniana.

No. 2566, ff. 175, ll. 11–12; Shikasta; many headings left blank; size, $8\frac{1}{4}$ in. by 6 in.

558

Ta'rîkh-i-Jahânkushâi (تأریخ جهانکشای).

The well-known history of Nâdirshâh, who ruled over Persia A.H. 1148–1160 (A.D. 1736–1747), together with a summary account of the events immediately preceding and following his reign, composed by Mirzâ Muhammad Mahdîkhân Astarâbâdî, A.H. 1171 (A.D. 1757,

1758), and entitled تاریخ جهانکشای, or simply تاریخ نادری; comp. Bodleian Catal., Nos. 302–306; Rieu i. p. 192 sq.; W. Pertsch, Berlin Catal., pp. 437–439; W. Morley, p. 138; J. Aumer, p. 81; Catal. des MSS. et Xylogr., p. 293; A. F. Mehren, p. 23; Rosen, MSS. Persans, pp. 140 and 141, etc. Translated into French by William Jones, Paris, 1770; into English by the same, London, 1773; into German by M. Gadebusch, Greifswalde, 1773. Lithographed at Ṭaharân, A.H. 1260, and also at Bombay and Tabriz; published at Calcutta, 1845, for the Bengal Asiatic Society.

Beginning: بر دانایان رموز آگاهی و دقیقه یابان حکمتهای الهی واضح است که در هر عهد و اوان که اوضاع جهان منقلب و پریشان الخ.

This copy was finished at Calcutta the 23rd of Rajab, A.H. 1188 (A.D. 1744, September 29).

No. 17, ff. 306, ll. 13; large and distinct Nasta'lîḳ; size, 12 in. by 7½ in.

559

Another copy of the same.

Good copy, finished in the month Rajab, A.H. 1192 (A.D. 1778, July, August), at Lakhnau, by Ghulâm Imâm. Beginning as in the preceding copy.

No. 157, ff. 203, ll. 15; distinct Nasta'lîḳ; size, 12 in. by 6¾ in.

560

The same.

Dated the 2nd of Ṣafar, A.H. 1197 (A.D. 1783, Jan. 7), by Muḥammad Ḥasan bin Muḥammad Bâḳir.

No. 372, ff. 238, ll. 14; large Nasta'lîḳ; illuminated frontispiece; size, 10½ in. by 5⅞ in.

561

The same.

Dated the 18th of Rajab, A.H. 1197 (A.D. 1783, June 19).

No. 3156, ff. 335, ll. 13; Nasta'lîḳ; illuminated frontispiece; splendid binding in red and gold; size, 8⅝ in. by 5 in.

562

The same.

Dated the 27th of Shawwâl, A.H. 1200 (A.D. 1786, August 23).

No. 144, ff. 206, ll. 17; large and distinct Nasta'lîḳ; illuminated frontispiece; size, 11⅝ in. by 7⅝ in.

563

The same.

No date. Modern copy.

No. 2651, ff. 137, ll. 23; Nasta'lîḳ; size, 12½ in. by 8¼ in.

564

The same.

No date. Quite modern copy, collated throughout.

No. 2912, ff. 224, ll. 15; large and distinct Nasta'lîḳ; illuminated frontispiece; size, 11⅝ in. by 7¼ in.

565

The same.

No date.

Presented by J. H. Peile, Esq. (of the Madras Civil Service), and received 19th September, 1818; transferred to Civil Coll. (i. e. Haileybury), August 9, 1819.

No. 3261, ff. 126, ll. 23; written by three hands, in clear Nasta'lîḳ on ff. 2–20, 85–92, and 123–126, in careless Nasta'lîḳ mixed with Shikasta (with some resemblance to the first hand) on ff. 69–84, and in pure Shikasta on ff. 1ᵇ, 21–68, 93–122; size, 12½ in. by 8¼ in.

566

Bayân-i-Wâḳi' (بیان واقع).

A history of Nâdirshâh, from his invasion of India to his death in A.H. 1160 (A.D. 1747), and of subsequent events during the reigns of Muḥammadshâh and Aḥmadshâh, together with a narrative of the author's own travels to Persia and Arabia, by Khwâjah 'Abd-alkarîm bin Khwâjah 'Âḳibat Maḥmûd bin Khwâjah Muḥammad, originally of Kashmîr, who came to Shâhjahânâbâd and was an eye-witness of all the principal affairs which went on during Nâdirshâh's invasion; comp. on this interesting work Rieu i. p. 381 sq., and F. Gladwin's incomplete translation, styled 'Memoirs of Khojeh Abdulkurreem,' Calcutta, 1788. According to the index, on fol. 3ᵃ, it was originally divided into *four bâbs* and a *khâtimah*, but in the progress of his work the author must have changed his mind, for our copy contains, like those in the British Museum, *five bâbs*, the last of which brings the history down from the time of Nâdirshâh's death to A.H. 1199 (A.D. 1785), the year in which he completed this work; see the last page, l. 12: الی الآن که سنهٔ یکهزار و یکصد و نود ونه هجریست. In the British Museum copies A.H. 1198 (A.H. 1784) seems to be the last date. The intended *khâtimah* is found neither here nor in any other known copy.

The title appears twice, on fol. 2ᵇ, last line but one, and fol. 3ᵃ, l. 12. The author's name is mentioned on fol. 1ᵇ, last line but one, and last line.

باب اوّل در ذکر عروج و خروج نادر السّلطان و آمدن او به سمت هندستان (Nâdirshâh's march to India), on fol. 4ᵃ.

باب دوم در بیان معاودت نادر السّلطان بسوی ایران و رفتن بتوران و خوارزم درین میان (Nâdirshâh's return to Îrân and march to Tûrân, Khwârizm, etc.), on fol. 27ᵇ.

باب سیوم متضمّن بعضی وقائع که از دار السلطنت قزوین تا بندر هوگلی که از بنادر متعلّقهٔ سلطنت هندستان است مشاهده نمود (Events that occurred to the author in his travels from Ḳazwîn through Persia and Arabia back to the port of Hûgli), on fol. 68ᵃ.

باب چهارم در ذکر بعضی از وقائع که از ابتدای ورود به بندر هوگلی تا وقت وصل وانتقال اعلیحضرت کثیر المروّت پادشاه درویش صفت محمّد شاه فردوس آرامگاه بظهور پیوسته (Events that took place from the

author's return to Hûglî to the death of Muḥammadshâh), on fol. 94[a].

باب پنجم در ذکر بعضی امور که در ایّام سلطنت احمد شاه بهادر بهست آمد (Events in the reign of Aḥmadshâh), on fol. 138[b].

Beginning: الهی محفل آرد گر بذکر خود ..... للحمد لله الذی علّم الانسان ما لم یعلم والصلوة والسلام الخ.

No. 115, ff. 156, ll. 15; Shikasta; size, 8 in. by 4½ in.

567

Fawâ'id-i-Ṣafawiyyah (فوائد صفویّه).

A history of the Ṣafawî dynasty from Shâh Isma'îl (died A. H. 930 = A. D. 1524) to Sulṭân Abû-alfatḥ Muḥammad Mirzâ Bahâdurkhân alṣafawî almûsawî alḥusainî, who lived in exile in Lucknow as pensioner of the East India Company. The work is dedicated to him by the author, Abû-alḥasan bin Ibrâhîm of Ḳazwîn, A. H. 1211 = A. D. 1796, 1797 (the word تاریخ forms the chronogram), see fol. 2[a], l. 1, fol. 3[a], ll. 1–5; a more detailed account of this history is given in Rieu i. p. 133 sq. and Morley, p. 137; comp. also W. Pertsch, Berlin Cat., p. 515 sq. The book is divided into *two muḳaddimas* and a *khâtimah*.

مقدّمهٔ اولی در ذکر احوال خجسته مآل سلاطین جنّت مکین سلسلهٔ علیّهٔ صفویّه انار الله برهانهم, on fol. 3[a], history of the Ṣafawîs from Shâh Isma'îl to Muḥammad Mirzâ, A. H. 1211. On fol. 84[a] an additional chapter begins, on subsequent events from A. H. 1212 to 1220 (A. D. 1797–1805), see the latter date on fol. 110[a]; our copy contains therefore more than those in Rieu and Morley, which only go down to A. H. 1216.

مقدّمهٔ ثانیه در ذکر طوائف الملوك, in five maḳâlas, dealing with the rulers who were in rebellion against the Ṣafawîs, viz. the Afghâns of Ghilza, the Afshârs, the Abdâlîs, the Zandîs, and the Ḳâjârs, down to Fatḥ 'Alî Shâh's accession, A. H. 1212 (the history of the Kaćalâtîs forms no separate maḳâlah or section here, as in Rieu's and Morley's copies).

مقالهٔ اوّل در ذکر طبقهٔ افاغنهٔ غلزه, on fol. 144[a].

مقالهٔ دوم در ذکر طبقهٔ افشاریّه, on fol. 145[b].

مقالهٔ سیوم در ذکر طبقهٔ افاغنهٔ ابدالیّهٔ دُرانیّه, on fol. 153[b].

مقالهٔ چهارم در ذکر طبقهٔ زندیّه, on fol. 166[b].

مقالهٔ پنجم در ذکر طبقهٔ قاجاریّهٔ قزلباشیّه, on fol. 186[a].

خاتمهٔ کتاب در ذکر اختتام و انجام این مختصر وشمّهٔ از حالات مؤرّخین, on fol. 200[a].

Beginning: جهان پادشاها خدائی تراست ـ ازل تا ابد پادشاهی تراست ـ نگارندهٔ آفرینش توئی ـ کشایندهٔ چشم بینش توئی الخ.

No date. College of Fort William, 1825.

No. 2191, ff. 302, ll. 15–17; Nasta'lîḳ, by different hands; size, 8¾ in. by 5½ in.

VI. Special History of Ṭabaristân, the Barmakîs, Harât, Turkey, the Ḳarâ-Ḳoyunlûs, the Shaibânîs and Astarkhânîs of Transoxania, and the Afghâns.

a. *Ṭabaristân.*

568

Ta'rîkh-i-Ṭabarî (تاریخ طبری).

Chronicle of Ṭabaristân, composed by Muḥammad bin al-Ḥasan bin Isfandiyâr in and after A. H. 613 (A. D. 1216, see fol. 39[b], ll. 11 and 12), comp. Bodleian Cat., No. 307; Rieu i. p. 202 sq.; F. Spiegel in Zeitschrift der D. M. G. iv. pp. 62–71; Sir W. Ouseley, Travels, iii. p. 554, and B. Dorn, Sehir-eddins Geschichte von Tabaristan, etc. (preface, pp. 3–6). As his sources the author enumerates particularly the following three works: (1) عقود سحر و قلائد درر, by Abû-alḥasan Muḥammad alyazdâdî, fol. 3[b], l. 6 (comp. Dorn, p. 4); (2) a risâlah, translated for Dâ'ûd Yazdî, A. H. 197 (A. D. 812, 813), by a man of Sind, 'Alâ bin Sa'îd, from Hindûî into Arabic; and (3) another risâlah, translated by Ibn al-Muḳaffa' from Pahlawî into Arabic (styled جواب نامه, according to the Bodleian copy), see fol. 5[a], ll. 4–7. Apparently, Muḥammad bin al-Ḥasan did not complete his work, since in the last portion many events are related which occurred a long time after his death (the last date mentioned here at the very end of the book is the death of Fakhr-aldaulah Ḥasan, A. H. 750 = A. D. 1349), and we must therefore assume that this chronicle was continued by another hand, more than a hundred years after the original author's lifetime. In the Bodleian copy there is a still later appendix (missing here), with short chronological notes, the last of which gives the date A. H. 842 (A. D. 1438, 1439).

Beginning: حمد و ثنا و مدح بی منتها آفریدگاری را سزاست که واهب ارواح وخالق اشباح است الخ.

The work is divided into four parts (قسم).

Ḳism I: در ابتدای بنیاد طبرستان, subdivided into four chapters (باب), viz. 1. در ترجمهٔ سخن ابن المقفّع (The translation of Ibn al-Muḳaffa'). 2. در ابتدای بنیاد طبرستان و بنای عمارات و شهرهای وی (First cultivation of Ṭabaristân and building of its cities, etc.). 3. در خصائص و عجائب طبرستان (Peculiarities and wonders of Ṭabaristân). 4. در ذکر ملوك و اکابر و علما و زهّاد و کتّاب و اطبّا و اهل نجوم و حکما و شعرا و معارف (The kings, great and rich men, 'Ulamâs, ascetics, scribes, physicians, astronomers, philosophers, poets, etc. of Ṭabaristân).

Ḳism II: در ابتدای دولت آل وشمگیر و آل بویه و مدّت استیلای ایشان در ملك طبرستان (Beginning of the dynasties of Washmgîr and Buwaih in Ṭabaristân).

Ḳism III: در نقل ملك طبرستان از آل وشمگیر که آخر ایشان نوشیروان بن منوچهر بن قابوس بود با سلاطین محمودیان و سلجوقیان (Kings of Ṭabaristân to Nûshirwân bin Minûćihr bin Ḳâbûs, etc.).

Kism IV: از ابتدای دولت آل باوند دوم نوبت تا آخر دولت ایشان (Rule of the Bâwand dynasty).

For a more detailed description of this work, we refer to Rieu and the Bodleian Cat., loc. cit. This copy was made A.H. 1032 (A.D. 1623) by Himmat ibn Rustamnâk almâzandarânî.

No. 1134, ff. 184, ll. 21; clear and distinct Nasta'lîk; size, 9⅞ in. by 5¾ in.

b. *The Barmakîs.*

569

Akhbâr-i-Barmakiyân (اخبار برمکیان).

Kitâb-i-akhbâr-i-Barmakiyân, styled on the fly-leaf and on fol. 1ᵃ, تاریخ برمك and تاریخ برامکه, a special history of the Barmakîs or family of Barmak, the well-known ministers of the 'Abbâsides (the last of which was executed by order of Hârûn-alrashîd), translated from the Arabic original of Abû Muḥammad 'Abd-allâh bin Lâbarî,—see, for instance, fol. 55, l. 3 (چنین گوید ابو محمّد عبد الله بن لابری مؤلّف اوّل این کتاب), and fol. 102, l. 9 (در جمله مؤلّف عربی ابو محمّد عبد الله الخ)—and Abû-alkâsim Ṭâbikî (read Ṭâ'ifî), who seems to have been the co-editor of the work,—see fol. 3ᵇ, l. 12 (چنین گوید ابو القاسم طابقی (؟ طائفی) که مؤلّف اصلست), ff. 11ᵇ, l. 7, and 31ᵃ, l. 13 (ابو القاسم طابقی که مؤلّف کتاب عربی است),—into Persian, by Ḍiyâi Baranî (ضیاء برنی), the author of the تاریخ فیروز شاهی, see above, No. 211, and dedicated to Sulṭân Fîrûzshâh (A.H. 752–790, A.D. 1351–1388).

Beginning: کتاب اخبار برمکیان که بنده ضیاء برنی از عبارات عربی بپارسی ترجمه کرده است و دیباچه را بخطاب همایون سلطان فیروزشاه مدّ الله ظلال جلاله زیب وزینت داد حمد وثنا مرخدایرا که بفضل خویش کرم و خلق وسخاوت را قبله بر اهل کرم ومقاصد بندگان ساخت الخ.

Other copies of this work are described in the Bodleian Cat., No. 308, and Rieu i. p. 333; comp. also Elliot, History of India, iii. p. 93, and vi. p. 484; and Schefer, Chrestomathie Persane, ii. p. 6 sq., where all the histories dealing with the Barmakîs are enumerated.

In the preface the author mentions an old history from the time of Sulṭân Maḥmûd of Ghazna, مآثر محمودی, composed by a certain Imâm Kaffâl (so to be read here instead of فعال!).

This history concludes on fol. 102ᵃ, and ff. 102ᵇ–108ᵃ are filled up with some other short stories on the same subject, the first is called the twenty-second story of the eighth book, and the second (on fol. 104ᵇ) the thirty-sixth story of the seventh book. The first begins: آورده اند که فضل بن یحیی بن خالد البرمکی با سرورسری (؟) گوید آنکه در مودّت وفتوّت الخ; the second: مأمون خلیفه یکروز مرا بخواند و گفت الخ.

Dated the 7th of Rabî'-alawwal, A.H. 1097 (A.D. 1686, Feb. 1). The same hand, who wrote this date, added: مالکه و صاحبه احقر الانام و اضعف الاسلام محمّد عزیز الله ولد عبید الله نقشبندی (the first owner of this book was Muḥammad 'Azîz-allâh, son of 'Ubaid-allâh Nakshbandî).

No. 1961, ff. 108, ll. 18 on the first forty-eight leaves, ll. 15–17 on the rest; Nasta'lîk, by two different hands; size, 9½ in. by 5⅛ in.

c. *Harât.*

570

Raudât-aljannât (روضات الجنّات).

A valuable special history and topography of the province and city of Harât, with its dependencies and neighbouring towns, composed A.H. 897 (A.D. 1492), by Mu'în alzamajî alasfizârî (comp. ff. 10ᵃ, l. 10, and 11ᵃ, l. 20), and dedicated to Shâh Sulṭân Ḥusain Mirzâ. Its full title is: روضات الجنّات في اوصاف الهراة, and it consists of twenty-six Raudas, comp. Bodleian Cat., No. 310, and Rieu i. p. 206; see also Barbier de Meynard, in the Journal Asiatique, 5ᵉ série, vols. xvi. p. 461 sq.; xvii. pp. 439 sq. and 473 sq.; and xx. p. 268 sq.

Preface and introductory chapters, for which we refer to the Bodleian Cat., loc. cit., on ff. 1ᵇ–14ᵇ, beginning: بسم الله الكريم المجيب' عليه توكّلت واليه انيب سپاس وستايش مالك الملکی را سزاست که الخ.

Raudah I (The building of Harât, without a heading, which may be supplied from the Bodleian copy: در کیفیّت بنای بلدهٔ هراة), in seven وجه, on ff. 15ᵇ, 19ᵃ, 19ᵇ (two), and 20ᵇ (three).

Raudah II (Topography of Harât), in two چمن: 1. در کیفیّت این بلدهٔ فلك ارتفاع, on fol. 21ᵃ. 2. در ذکر بعضی مضافات, on fol. 21ᵇ.

Raudah III (General excellence of Khurâsân and special pre-eminence of Harât, together with traditions, etc.), in two چمن: 1. در شرف خراسان عموماً و احادیثی که در آن باب واردست, on fol. 23ᵇ. 2. در فضیلت هراة خصوصاً وروایات که در بارهٔ او منقولست, on fol. 25ᵇ.

Raudah IV (Suburbs of Harât and neighbouring places, beginning with Harâtrûd): در ذکر قصبات و ولایات و توابع ومضافات این مدینة الاسلام, in four چمن: 1. هراترود و شافلان, on fol. 28ᵃ. 2. اسفزار, on fol. 29ᵇ. 3. کوسویه, شکیبدان, فوشنج, etc., on fol. 33ᵃ. 4. کرخ, قلعهٔ برتو, لنکر امیر غیاث, بادغیس, etc., on fol. 36ᵇ.

Raudah V (Places, more distant from Harât, beginning with Balkh): در ذکر بعضی ولایات که از مدینة الاسلام هراة دورتر ازین ولایات است که مذکور شد از اقالیم خراسان و توابع هراة, in four چمن: 1. بلخ, اندخود, شبرغان, مرو شاهجان, ابیورد, نسا, etc., on fol. 42ᵃ. 2. سبزوار, نیشاپور, جام, باخرز, خواف, مشهد, etc., on fol.

50ᵇ. 3. دامغان, استرآباد, اسفراین, بحرآباد, جوین, ترشیز, بسطام, etc., on fol. 70ᵇ. 4. غور, سجستان, قهستان, etc., on fol. 76ᵃ.

Rauḍah VI (rulers of Harât since the beginning of Islâm): در ذکر سلاطین ایّام و ولاة و حکّام که از زمان اشاعت دین اسلام الی هذا الایّام آمر و عامل و والی و حاکم هراة بوده اند, in two چمن, on ff. 94ᵇ and 96ᵃ.

Rauḍah VII (the Ghûrides and Kurts): در ذکر سلاطین غور و ملوك کرت, in two چمن, on ff. 99ᵃ and 101ᵃ.

Rauḍah VIII (death of Malik Ghiyâth-aldîn and history of his descendants): در ذکر وفات ملك غیاث الدین و اولاد و احفاد او, on fol. 132ᵇ, in seven چمن, on ff. 135ᵃ, 136ᵇ, 138ᵃ, 139ᵇ, 140ᵇ, 142ᵃ, and 143ᵃ.

Rauḍah IX (Tîmûr's conquest of Khurâsân): در توجّه حضرت صاحب قران بعزم تسخیر ممالك خراسان, on fol. 143ᵇ.

Rauḍah X (Shâhrukh's appointment as governor of Khurâsân): در تفویض نمودن حضرت صاحب قرانی ممالك خراسان را بشاهزاده شاهرخ سلطان, on fol. 148ᵃ.

Rauḍah XI (ancient and modern events and occurrences in Harât): در بیان بعضی وقائع و حوادث که در هراة واقع شد از قدیم و حادث, on fol. 149ᵃ, in five چمن (the first not marked), on ff. 152ᵇ, 154ᵃ, 156ᵃ, and 158ᵃ.

Rauḍah XII (Bûijâî's attack upon Harât): در حادثهٔ بوی‌جای بن دانشمند و ذکر خرابئ او درین مدینهٔ جنّت مانند, on fol. 159ᵃ.

Rauḍah XIII (events under Shâhrukh's reign): در ذکر حوادث حضرت خاقان مغفور شاهرخ سلطان, on fol. 165ᵇ, in three چمن, on ff. 166ᵇ, 168ᵃ, and 169ᵃ.

Rauḍah XIV (renewed prosperity of Harât and Khurâsân after the devastation by Tûlîkhân bin C̆ingizkhân): در بیان آبادانئ بلدهٔ هراة و خراسان بعد از ویرانئ لشکر تولی‌خان بن چنگیزخان, on fol. 171ᵇ, in three چمن, on ff. 176ᵃ, 177ᵇ, and 178ᵇ.

Rauḍah XV (events in Harât after Shâhrukh's death): در وقائعی که بعد از وفات شاهرخ سلطان در مدینهٔ هراة حادث شد, on fol. 180ᵇ, in three چمن, on ff. 182ᵇ, 185ᵇ, and 186ᵇ.

Rauḍah XVI (Abû-alḳâsim Bâbarkhân's accession to the throne of Khurâsân): در جلوس پادشاه عالی مکان ابو القاسم بابرخان بر سریر سلطنت ممالك خراسان, on fol. 191ᵇ, in two چمن, on ff. 194ᵇ and 196ᵃ.

Rauḍah XVII (second accession of Bâbar Mirzâ): در جلوس بابر مرزا کرّت ثانی بر سریر سلطنت و جهانبانی بتایید آسمانی, on fol. 197ᵇ, in five چمن, on ff. 199ᵃ, 200ᵇ, 204ᵇ, 206ᵇ, and 209ᵇ.

Rauḍah XVIII (Sulṭân Ṣa'îd's or Abû Sa'îd's usurpation of the throne): در توجّه سلطان سعید سلطان ابو سعید و تملّك یافتن بر سریر ملك بتایید ملك منّان, on fol. 211ᵃ, in one چمن, on fol. 213ᵇ.

Rauḍah XIX (accession of the Turkmân Sulṭân, i. e. Jahânshâh Mirzâ, son of Ḳarâ Yûsuf, to the throne of Khurâsân): در جلوس پادشاه ترکمان بر سریر سلطنت مملکت خراسان, on fol. 214ᵇ.

Rauḍah XX (second accession of Sulṭân Sa'îd): در جلوس سلطان سعید کرّت ثانی بر سریر مملکت خراسان بتایید ربّانی, on fol. 217ᵇ, in three چمن, on ff. 219ᵃ, 222ᵃ, and 225ᵃ.

Rauḍah XXI (Sulṭân Sa'îd's march against 'Irâḳ): در توجّه سلطان سعید بجانب عراق و رحلت نمودن در همین سفر بجوار رحمت حضرت خلّاق, on fol. 235ᵃ.

Rauḍah XXII (Sulṭân Sa'îd's capture by the Turkmâns and his death): در گرفتار شدن سلطان سعید بدست لشکر ترکمان و بوسیلهٔ یافتن شهادت رسیدن بمسند دار الجنان, on fol. 239ᵃ, in one چمن, on fol. 241ᵃ.

Rauḍah XXIII (Abû-alghâzî Sulṭân Ḥusain's accession): در جلوس همایون حضرت غازی معزّ السلطنة و الدنیا و الدین ابو الغازی سلطان حسین بهادر بر سریر سلطنة و سر افرازی, on fol. 243ᵃ, in three چمن, on ff. 245ᵇ, 246ᵇ, and 248ᵃ.

Rauḍah XXIV (events at the beginning of Sulṭân Ḥusain's reign): در بیان بعضی وقائع که در مبادئ جلوس همایون واقع شد, on fol. 249ᵃ, in two چمن, on ff. 250ᵃ and 251ᵃ.

Rauḍah XXV (accession of Yâdgâr Muḥammad Mirzâ, number wanting): در جلوس یادگار محمّد مرزا بر سریر مسند سلطنت, on fol. 254ᵇ, in one چمن, on fol. 256ᵃ.

Rauḍah XXVI (second accession of Sulṭân Ḥusain, number also wanting and the whole heading injured): در ارتفاع آفتاب دولة حضرت سلطانی رافو(?) بتاییدات ربّانی و بر آمدن براوج سریر جهانبانی کرّت . . ., on fol. 259ᵇ.

Dated in the month Rabî'-alawwal, A. H. 920 (A. D. 1514, April–May).

No. 195, ff. 261, ll. 23, written by many different hands, partly in Naskhî, partly in Nasta'lîk; many pages badly injured, especially by worms; size, 9¼ in. by 6⅝ in.

d. *Turkey.*

571

Ta'rîkh-i-Hasht Bihisht (تاریخ هشت بهشت).

The *seventh* book or section (کتیبه) of the very rare history of the first eight Turkish Sulṭâns from 'Uthmânbeg Ghâzî (died A. H. 726 = A. D. 1326) to Bâyazîd II (who reigned A. H. 886–918 = A. D. 1481–1512), composed A. H. 912 (A. D. 1506, 1507) by Idrîs bin Ḥusâm-aldîn Albidlîsî, who died A. H. 926 (A. D. 1520); see Bodleian Cat., No. 311; Rieu i. p. 216 sq., and the date of the

author's death, ib. p. 219[a], last line; W. Morley, p. 142; W. Pertsch, Berlin Cat., p. 440; Tornberg, p. 191; H. Khalfa ii. p. 110 and vi. p. 500, etc. A Turkish translation of the same is noticed in G. Flügel ii. p. 216 sq.

This *seventh portion* contains the history of the *seventh* Turkish Sultân Muḥammad II. (reigned A. H. 855–886 = A. D. 1451–1481), and begins after a long-worded heading with the following نظم:

برای فتح دین هر داستانی – کنم نقل از جنان کشورستانی

Then follows immediately the داستان اوّل.

It breaks off in the *khâtimah* (which begins on fol. 214[b]); but only one leaf seems to be missing.

Several of the first and also a few of the last leaves are extremely damaged.

No. 91, ff. 220, ll. 19; Nasta'lîḳ; size, 8¾ in. by 5¼ in.

572

Fathnâma-i-Khûnkâr-i-Rûm (فتح نامهٔ خونکار روم).

The campaign of Sultân Muḥammad III (who ascended the throne of Turkey A. H. 1003, and died A. H. 1012 = A. D. 1595–1604) against Hungary in A. H. 1005 (A. D. 1596, 1597), see fol. 1[b], l. 3, translated according to the last words of this little tract from Turkish into Persian. No author's or translator's name appears anywhere. On fol. 1[a] the tract is styled نسخهٔ فتح نامهٔ روم. Beginning: الحمد لمن لانصر الا من عنده و الصلوة و السلام علی حبیبه الخ.

Quite modern handwriting, from A. H. 1217 (A. D. 1802, 1803), probably copied at Seringapatam, like the second and larger half of this MS., which is apparently written by the same transcriber.

Bibliotheca Leydeniana.

No. 2469, ff. 1–15, ll. 11; large Nasta'lîḳ; size, 8¼ in. by 6 in.

e. *Ḳarâ-ḳoyunlûs.*

573

Ta'rîkh-i-Turkmâniyyah (تاریخ ترکمانیّه).

A history of the Turkmân dynasty, that is to say of the Ḳarâ-ḳoyunlû branch, with a detailed account of the reigns and warlike deeds of Ḳarâ Muḥammad, the founder of the dynasty, and his son, Ḳarâ Yûsuf (who died, according to the Cat. Codd. Or. Lugd. Bat. iii. p. 11, A. H. 823 = A. D. 1420). This work, composed by Ibn 'Abd-allâh Maḥmûd of Nîshâpûr (see fol. 6[a], last line) after A. H. 950 (A. D. 1543), is so much the more precious, as we have no other special history of this powerful Turkmân tribe, and this MS. seems besides to be almost unique in European collections, having been copied, according to a note on fol. 1[a] and on the first fly-leaf, from a scarce MS. in the possession of Captain Roebuck. But unfortunately the value of our copy is somewhat diminished by the absence of all dates (the only date in the whole book is A. H. 599 = A. D. 1202, 1203, in the short chapter on Ḳarâ Muḥammad's ancestors, on fol. 21[b], l. 2), and the apparent omission of a very considerable portion of the history of Ḳarâ Yûsuf and his successors on fol. 161[a]; the last chapter, on fol. 160[b], relates prince Rustam, 'Umar Shaikh Mirzâ's son and Tîmûr's grandson's flight before his brother, prince Sikandar, and his taking refuge in the fortress of Nîshâpûr, where he was besieged by his brother and escaped at last to Ḳarâ Yûsuf at Tabrîz. The immediately following chapter on fol. 161[a] transfers the scene of action, without the slightest transition, into the kingdom of Tiling or Tilingâna in India, and deals after a preliminary account of the Râjahs of Tiling with the Ḳutbshâhs of Gulkundah, who conquered Tiling, especially with Sultân Ḳulî Ḳutb-almulk, the founder of the Ḳutbshâhî dynasty, whose reign as independent king of Tilingâna lasted thirty-two years, from A. H. 918–950 (A. D. 1512–1543). His death is mentioned on fol. 228[b] in the khâtimah. Now, Ḳulî Ḳutb-almulk was, according to the تاریخ سلطان محمّد قطبشاه (see above, Nos. 456–462, and also Cat. Codd. Or. Lugd. Bat. loc. cit.), the great-grandson of Ḳarâ Yûsuf, whose descendants had thrown themselves with the remnants of their defeated armies into India and waged war against the infidels, that is, the Hindû Râjahs of the Dakhan, Tiling, Gulkundah, etc. The logical connection between these two separate portions of our MS. is thus cleared up, but the fact remains, nevertheless, that the whole history of the last years of Ḳarâ Yûsuf, and of the reigns of his son Sikandar Turkmân (who was slain by his own son Ḳubâd, A. H. 841 = A. D. 1437), and Sikandar's brother, Jahân-shâh (who was extirpated by Ḥasanbeg, the founder of the Âḳ-ḳoyunlû dynasty, in A. H. 872 = A. D. 1467), are missing.

There is another drawback in this otherwise so extremely valuable work, that is, the flowery style which often conceals under a mass of poetical phrases the real substance of the story; this is especially regrettable in the dedication on ff. 9[b]–10[b], where the name of the sovereign, at whose request the work was written, is so cleverly surrounded with flattering epithets, that it is almost impossible to find it out. It seems to be Muḥammad, and as he is called further on خدایگان مالك ممالك عرب و عجم, we suppose the Ṣafawî ruler Muḥammad Khudâbanda, surnamed Sultân Sikandar Shâh, the eldest son of Shâh Ṭahmâsp, is meant, especially as there are several puns with the word Sikandar in the dedication, for instance, on fol. 10[a], ll. 3 and 2 ab infra (سکندر شکوهی که دین پرور است – صف لشکرش سدّ اسکندر است).

At what time the book was completed it is impossible to state; Muḥammad Khudâbanda ascended the throne in A. H. 985 (A. D. 1577), and reigned till A. H. 995 (A. D. 1587), that seems rather late for the composition of this work, as some of the last facts mentioned in it are Humâyûn's defeat by Shîrshâh, A. H. 947 (A. D. 1540), and Ḳulî Ḳutbshâh's death in A. H. 950 (A. D. 1543); perhaps Muḥammad Khudâbanda was still prince when the book was written. That a history of the Ḳarâ-ḳoyunlû and their descendants, the Ḳutb-shâhs of Gulkundah, should have been dedicated to a

Ṣafawî prince, is not surprising, since the author lays everywhere a particular stress on the fact, that his heroes were partisans of the Shî'ah, and one of the introductory chapters contains an eulogium of 'Alî and the twelve Imâms (see fol. 5ª sq.).

Beginning: خداوند بیچون خدائی تراست ـ بر اقلیم جان پادشاهی تراست.

The history of Ḳarâ Muhammad begins on fol. 10ᵇ.

This copy was written in fifteen days by Munshî Mirzâ'ibeg for Colonel Mackenzie at Calcutta, and completed the 19th of January, 1815.

No. 3022, ff. 231, ll. 9–13; Shikasta; size, 9½ in. by 7¼ in.

f. *Shaibânîs and Astarkhânîs of Transoxania.*

574

'Abdallâhnâma (عبد الله نامه).

A copy of the extremely rare history of the Shaibânî Khâns of Transoxania, and especially of 'Abdallahkhân, who was born A. H. 940 (A. D. 1533), became absolute ruler of Transoxania in A. H. 986 (A. D. 1578, 1579), succeeded his father Iskandarshâh in Samarḳand A. H. 990 (A. D. 1582), and died A. H. 1006 (A. D. 1597, 1598)[1]; comp. on this most exquisite work of unequalled value Véliaminov-Zernov in the Bulletin historico-philol. de l'Académie de St. Pétersbourg, xv. pp. 172–175, and Mélanges Asiatiques, iii. pp. 258–263. It was composed by Tanish bin Mîr Muhammad al-Bukhârî, see fol. 3ª, l. 3 ab infra, and contains an *introduction* (partly after Rashid-aldin, see No. 17 in this Catal.) on the genealogy of 'Abdallâh and details on the Islâm in Central Asia, *two parts* (مقاله), the life of 'Abdallâh-khân, and a *khâtimah* (praise of 'Abdallâh and his wazirs). The *muḳaddimah* begins here on fol. 10ª; the beginning of the *first part* is not marked; the *second* begins on fol. 399ª. Between ff. 398 and 399 is a lacuna comprising the end of the first maḳâlah, the last chapter of which ('Abdallâh's accession) begins on fol. 392ª. The khâtimah is entirely missing.

Beginning of the preface, on fol. 1ᵇ: زواهر جواهر بیغایت نثار کریاس والا اساس مالك الملکی سزاست که صدای ملکوتش الخ.

Beginning of the second maḳâlah, on fol. 399ª: الحمد لله المتوحّد بالعظمة والکبریاء و المنزّه الخ.

No date. An entry from A. H. 1119 (A. D. 1707, 1708), on fol. 1ª.

No. 3, ff. 499, ll. 23; Naskhî; illuminated frontispiece on fol. 1ᵇ; size, 14 in. by 8⅝ in.

575

Bahr-alasrâr fî manâḳib-alakhyâr (بحر الاسرار فی مناقب الاخیار).

A very rare and detailed history of the Uzbegkhâns of Transoxania, especially of the Astarkhânî Sultâns, from the accession of Dîn Muhammadkhân in A. H. 1006 (A. D. 1597, 1598), after the assassination of 'Abd-almu'minkhân, to A. H. 1050 (A. D. 1640, 1641), in the reign of Nadhr Muhammadkhân (the years A. H. 1047–1050, on ff. 235ª–274ª), with a full account of contemporary events in the neighbouring countries, and a short introduction on the descent of the dynasty from Ćingizkhân and the Kipćâk rulers, by Mahmûd bin Amîr Walî (see the colophon on fol. 409ª). A large portion of the work, viz. ff. 275ª–389ª, is devoted to special events of that time, not narrated in the main story, and a detailed account of all the great men, Amîrs, 'Ulamâs, Ḳâdîs, Shaikhs, and poets of Transoxania, and particularly of Balkh. Ff. 389ª–409ª contain in the form of an appendix a relation of the author's extensive travels from A. H. 1034 (A. D. 1624, 1625) onwards.

Beginning: ارتفاع اعلام ظفر فرجام مواکب کواکب احتشام خوانین تقای تیموری در ساحت آسمان رتبت طارم الخ.

Copied from the author's autograph by Shâh Ḳâsim in Nadhr Muhammadkhân's library, soon after the composition of the work itself, as the phrase added to the Sultân's name خلّد الله ملکه و سلطانه الی یوم الدین shews, that Nadhr Muhammadkhân (who died A.H. 1059 = A. D. 1649) was still alive when this transcript was made.

No. 1496, ff. 409, ll. 21; distinct Nasta'lîk; illuminated frontispiece, the first two pages embellished with gold stripes between the lines; size, 14⅜ in. by 9¼ in.

g. *Afghâns.*

576

Ta'rîkh-i-Khânjahânî u Makhzan-alafghânî (تاریخ خانجهانی و مخزن الافغانی).

The fuller redaction of Khwâjah Ni'mat-allâh bin Khwâjah Habîb-allâh Harawî's history of the Afghâns, which was completed the 10th of Dhû-alhijjah, A. H. 1021 (A. D. 1613, February 1), and dedicated to Khânjahân, in whose service the author was at that time, comp. Bodleian Cat., Nos. 2025 and 2026; Rieu i. p. 210 sq.; W. Morley, p. 74 sq.; Elliot, History of India, v. p. 67 sq.; and Dorn's 'History of the Afghans from the Persian of Neamet Ullah,' London, 1829–1836.

Beginning: حمدی که مؤرّخان وقائع نگار و مستخبران بدائع الخ.

The work is divided into a muḳaddimah, seven bâbs, and a khâtimah.

Muḳaddimah on Jacob, his offspring, etc. (در ذکر بیان احوال مهتر یعقوب اسرائیل الله و تعداد فرزندان و سلسلهٔ انساب این طائفه که بآن پیغمبر عالیمقام منتهی میشود), on fol. 3ª.

Bâb I: History of king Saul (Ṭâlût), the Ark, etc., and the migration of the Afghâns to Ghûr, Kûh-i-Sulaimân, and Rûh (در بیان احوال ملك طالوت و تابوت سکینه و در رسیدن او بامارت وایالت بنی اسرائیل

[1] In Bayle's Oriental Biograph. Dictionary, p. 5ᵇ, a chronogram of his death is quoted: قیامت قایم شد, which clearly gives 1006; by a strange mistake, however, the author of that book makes it out to be 1005.

وقتل نمودن مهتر داؤد جالوت الخ وبشهادت رسیدن ملك طالوت و تعداد فرزندان او الخ), on fol. 19ª.

Bâb II: History of Khâlid bin Walîd, his conversion to Islâm and his campaigns, to the end of the Khilâfat of 'Umar Fârûḳ (در ذکر حضرت خالد بن ولید و بیان اسلام و سپه سالاری او در ولایت بصره و کوفه وشام و روم و عراق عرب وعجم تا آخر خلافت امیر المؤمنین عمر فاروق الخ), on fol. 48ᵇ.

Bâb III: History of Sulṭân Bahlûl Lûdî and his successors down to the end of Sulṭân Ibrâhîm bin Sikandar bin Bahlûl's reign, A. H. 932 = A. D. 1526 (در بیان سلطان بهلول لودی الخ تا آخر عهد سلطان ابراهیم بن سلطان سکندر بن سلطان بهلول الخ), on fol. 75ª.

Bâb IV: History of Shîr Shâh Sûr and his successors down to A. H. 1021 = A. D. 1612 (در ذکر پادشاهیٔ شیرشاهی سور الخ تا در آمدن حضرت جنت آسیانی محمّد همایون پادشاه مرتبهٔ دویم در هندوستان و بانجام رسیدن دولت از سلسلهٔ سور و منتقل شدن بدودمان عالیشان چغتیه), on fol. 134ª, without a heading.

Bâb V: History of Nawwâb Khânjahân Lûdî and his ancestors (در احوال و کماهیٔ حقائق آباء واجداد نوّاب کامیاب معلّی القاب خانجهان لودی الخ) seems to begin on fol. 217ª (no heading).

Bâb VI: Genealogy of the Afghâns (در بیان تعداد سلسلهٔ افغان), on fol. 318ᵇ.

Bâb VII: History of Jahângîr's reign (در ذکر خلافت خدیو زمان و خاقان دوران بندگان حضرت ابو المظفر نور الدین محمّد جهانگیر پادشاه), on fol. 261ᵇ.

Khâtimah: Lives of Afghân Shaikhs (در بیان احوال بعضی مشایخ این طائفه الخ), on fol. 297ᵇ.

From the *fifth* bâb onwards the copy is in hopeless confusion; the above headings are taken from the index on ff. 7ᵇ, 8, and 3ª. The proper order of the first seventeen leaves is as follows: 1, 2, 4–8, 9–11, 15, 16, 12–14, 17. One leaf is missing after fol. 144. Copied A. H. 1063 (A. D. 1653).

No. 1705, ff. 355, ll. 15; Nasta'lîk; the first pages and some in the middle greatly damaged; waterspots throughout; size, 9 in. by 5¼ in.

577

Another copy of the same.

This copy, which is considerably shorter than the preceding one, agrees entirely with the *second* copy of this work in Rieu i. p. 211ᵇ (Add. 26,283) in so far as (1) the preface is wanting, and the few introductory lines are followed immediately by the index on fol. 2ª. (2) Bâb V, containing the history of Khânjahân, is altogether omitted.

Contents:

Mukaddimah (called here کتاب), on fol. 3ª; Bâb I, on fol. 8ᵇ; Bâb II, on fol. 25ª; Bâb III, on fol. 42ª; Bâb IV, on fol. 74ª; Bâb VI, on fol. 119ª; Bâb VII, on fol. 150ª; Khâtimah, on fol. 171ª. The work ends on fol. 220ª, dated the 26th of Jumâdâ-alawwal, A. H. 1090 (A. D. 1679, July 5), and is followed by two appendices, viz. 1. the same genealogy of Haibatkhân bin Salîmkhân, written by himself, which is noticed in the *second* copy of Rieu, on ff. 220ª–223ª (see Dorn's History of the Afghans, vol. ii. pp. iv–viii), and in the Bodleian Cat., No. 2026. 2. A collection of traditions (نقل) of Khwâjah Yaḥyâ Kabîr and Ḥadrat Makhdûm-i-Jahâniyân (that is, Jalâl-aldîn Bukhârî, who died, according to Rieu i. p. 354ᵇ, A. H. 785 = A. D. 1383, 1384), on ff. 223ª–226ᵇ; comp. Bodleian Cat., loc. cit.

The first appendix is styled at the end کنز الافغانی.

Beginning of the whole work, on fol. 1ᵇ: حمدی که مؤرّخان وقائع نگار و مستخبران بدائع افکار بلسان گوهربار الخ.

No. 2649, ff. 226, ll. 17; Nasta'lîk; size, 12½ in. by 8⅝ in.

578

Makhzan-i-Afghânî (مخزن افغانی).

The shorter redaction of the same history, in which both the fifth and the seventh bâbs are missing, completely agreeing with the copy in W. Morley and Add. 21,911 in Rieu i. p. 212.

It is divided into three bâbs, three daftars, and a khâtimah.

Bâb I, on fol. 4ª, history of Jacob, etc.

Bâb II, on fol. 9ᵇ, history of king Saul, the Ark, etc.

Bâb III, on fol. 24ª, history of Khâlid bin Walîd, etc.

Daftar I, on fol. 40ᵇ, history of Sulṭâns Bahlûl, Sikandar, and Ibrâhîm Lûdî.

Daftar II, on fol. 75ᵇ, history of Shîrshâh, Islâmshâh, and some Afghân chiefs.

Daftar III, on fol. 171ª, history of the Afghân dervishes.

Khâtimah, on fol. 210ª, genealogy of the Afghâns.

At the end of Daftar II appear the same lines by Ibrâhîm Batnî, which are noticed by Morley and Rieu.

Dated the 8th of Rajab, A. H. ١١٨٠ (1180? = A. D. 1766, Dec. 10). As title appears in the colophon: تواریخ مجلس آرای, and on fol. 1ª مجلس آرای.

Bibliotheca Leydeniana.

No. 2706, ff. 230, ll. 17, except ff. 193–230, which contain only fifteen lines in a page, and bear a slightly different handwriting; Nasta'lîk; size, 10¼ in. by 5¾ in.

579

Risâla-i-Afghânân (رسالهٔ افغانان).

A short treatise on the origin and pedigree of the Afghâns, traced back, as usually, to king Saul (طالوت). It is similar in its contents to the رسالهٔ انساب افاغنه, noticed by W. Morley, p. 77, but of a much earlier date. The anonymous author refers in his statements to Abû 'Alî ibn Aḥmad Mustaufî (i. e. Muḥammad bin Aḥmad al-Mustaufî, we suppose, the translator of the کتاب فتوح, see above, Nos. 131–133), Junaid ibn Ḥâmid, and Khwâjah Ja'far.

Beginning: رسالهٔ افغانان در کیفیت نسل افغانان '

بدانکه از پشت ملک طالوت اند و ملک طالوت از پشت یهودا که پسر کلان مهتر یعقوب بود الخ.

Dated the 3rd of Muharram, A. H. 1172 (A. D. 1758, September 6). College of Fort William, 1825.

No. 2124, ff. 274–277, ll. 15; large Nasta'lîk; size, 12¼ in. by 8½ in.

580

Two other short tracts on the origin of the Afghâns (در بیان تحقیق اصل و نسل مردم افغان), both anonymous, the second being an extract from the تاریخ افغانی by 'Abbâs Sarwânî (that is no doubt the تاریخ شیرشاهی; see above, Nos. 219 and 220).

Beginning of the first tract, on fol. 18b: . . . الحمد لله بدانکه این رساله ایست در بیان تحقیق اصل و نسل مردم افغان که پیش ازین در هندوستان الخ.

Beginning of the second tract, on fol. 25b, last line: رسالهٔ تحقیق اصل و نسل افغانان تاریخ افغانیٔ عبّاس سروانی مینماید که چون آوازهٔ طلوع آفتاب جمال محمّدی الخ.

The second tract is incomplete at the end, breaking off in the middle of a phrase.

No. 1214, ff. 18b–27b, ll. 15; large and clear Nasta'lîk; size, 7⅞ in. by 4¼ in.

581

Tawârîkh-i-Rahmatkhânî (تواریخ رحمتخانی).

A history of the Khabanî and Ghûrî tribes of the Afghâns, and especially of Yûsuf Zî (i. e. Bâyazîd Ansârî ibn 'Abdallâh, the founder of the Rûshânian sect; comp. Âkhund Darwîza's مخزن الاسلام in Nos. 2393, 2456, 2467, 2476 and 2599 in this collection, and the Asiatic Researches, vol. xi. pp. 363–428) and his people, by Pîr Mu'azzamshâh, son of Pîr Muhammad Fâdil, who was in the service of the famous Rohillah chief Hâfiz Rahmatkhân (who died A. H. 1188 = A. D. 1774; see No. 583), and got from him the order to condense and rewrite, in an easy and readable style, an old Pushtû history (written about A. H. 1031 = A. D. 1622) with the title of تواریخ افاغنه (see fol. 2b, l. 7 sq.), dealing in particular with Yûsuf Zî's life and adventures; comp. W. Pertsch, Berlin Cat., p. 460, where the present work is styled تاریخ حافظ رحمتخانی. As the other work of the same title (see the immediately following copy) is written three years later than this, our present book cannot have been based on that, as Pertsch assumes. This work is written in Pushtû also, with a Persian preface, and divided into the following seven makâmât (completed, according to the colophon, A. H. 1181 = A. D. 1767, 1768):

1. در ذکر اوطان اصلیّ اقوام خبنی و غوری خصوصًا قوم یوسف زی وغیرهم من توابع ایشان و سبب ارتحال ایشان از آنجا و آمدن بمضافات دار السلطنت کابل و مخالفت مرزا الغ بیک شاهزاده با قوم یوسف زی و کُشته شدن سرداران یوسف زی از دست او و آمدن ایشان از آنجا بمضافات شهر پشاور وغیره که بالفعل در آن متوطّن اند', on fol. 3b.

2. در ذکر رسیدن یوسف زی به پشاور و یافتن ملک دوابه الخ, on fol. 15b.

3. در بیان متوجّه شدن یوسف زی بملک سوات و آمدن ظهیر الدین محمّد بابر پادشاه بتسخیر مردم یوسف زی وغیره, on fol. 33a, last line.

4. در بیان آمدن ککیانی بملک دوابه و آمدن محمّد بابر پادشاه از کابل به پشاور و تاخت نمودن وی بر مردم دلزاك الخ, on fol. 58a.

5. در بیان جنگ مردم ککیانی و مردم دلزاك پشاور در ملك دوابه, on fol. 66b.

6. در بیان قسمت کردن شیخ ملّی ممالك مأخوذه و بلاد مغنومه در میان اقوام شیخیّه و وفات شیخ ملّی و ملك احمد الخ, on fol. 77b.

7. در بیان عبور شدن یوسف زی از دریاء لنکی و جنگ کردن ایشان با غوریّه خیل و غیر آن, on fol. 91b.

Copied by Ghulâm Muslim Sadikî. Bibliotheca Leydeniana.

No. 2479, ff. 100, ll. 19; Naskhî; size, 10 in. by 6¼ in.

582

Tawârîkh-i-Rahmatkhânî (تواریخ رحمتخانی).

Another work of the same title and the same contents, compiled for the same Hâfiz Rahmatkhân, by Hâfiz Muhammad Sadik, in seven majlis, A. H. 1184 (A. D. 1770, 1771); comp. on this Dorn, Bulletin scientifique de l'Académie de St. Pétersbourg, iv. p. 5 sq., where an abridged translation of the work is given; also Dorn's History of the Afghans, i. p. xi, No. 10, and W. Pertsch, Berlin Cat., p. 461.

Beginning: بعد از حمد صلوة بر بصائر صافیهٔ الو الالباب واضح ولائح باد که چون تمامیٔ همّت ظاهری الخ.

No date. Ff. 20b (partly), 21, 22a, 51a (partly), 51b, and 52a are left blank.

No. 1350, ff. 109, ll. 15; clear and distinct Nasta'lîk; size, 8⅜ in. by 5 in.

583

Khulâsat-alansâb (خلاصة الانساب).

A genealogy of the Afghâns, by Hâfiz Rahmat bin Shâh 'Âlam of the Kûta-khail tribe (see fol. 6b, ll. 7 and 8), who was the ruler of Rohilkand since A. H. 1161 (A. D. 1748), and was killed in battle A. H. 1188, the 11th of Safar (A. D. 1774, April 23), against the combined forces of the East India Company and the Wazîr of Oudh, Shujâ'-aldaulah; see Bodleian Cat., Nos. 321 and 322; Rieu i. p. 212 sq.; B. Dorn, History of the Afghans, i. p. xii, No. 13; K. F. Neumann, Geschichte

des englischen Reiches in Asien, Leipzig, 1857, vol. i. p. 493, etc.

Beginning of the preface, on fol. 1b: الحمد لله ربّ العالمين ...... حمد بيحدّ مرخالقى راكه جميع مكوّنات را جهت اظهار ربوبيّت الخ.

The work itself begins, on fol. 9a, with the chapter در بيان احوال شيخ كوته عليه الرحمة.

The last chapter is devoted to a refutation of the doctrines of the Râfidîs: بيان تفصيل شنيعين وردّ روافض, beginning on fol. 39b.

The work ends on fol. 59b, and the last three lines give the date of the composition, viz. A.H. 1184 (in Rajab = A.D. 1770, October, Nov.). On ff. 60a–62b the Arabic hymn with Pushtû translation is added, which Dr. Dorn mentions in his 'History of the Afghans,' l. c. It is styled مناجات حضرت على, and begins لك الحمد يا ذا الجود و المجد و العلى الخ.

No. 1577, ff. 62, ll. 15; large Nasta'lîk; size, 10 in. by 6 in.

584

Ta'rîkh-i-Faidbakhsh (تاريخ فيض بخش).

A history of the Rohillah Afghâns, their rise, independence, and dissolution, from the first foundation of their power by 'Alî Muḥammad, the grandson of Shâh 'Âlam the Afghân, who came, A.H. 1084 (A.D. 1673), together with Ḥusainkhân (or Ḥasankhân) to Kather or Rohilkand, down to their defeat and destruction by the East India Company's army, the 23rd of April, A.D. 1774, which put an end to their government and independence. This book was written by Munshî Shiw Parshâd, the wakîl of Nawwâb Faid-allâhkhân Bahâdur, in the month of Muḥarram, A.H. 1190 (A.D. 1776, Febr., March); see fol. 6b, ll. 8 and 9; fol. 7b, ll. 9–11, and the colophon; comp. Bodleian Cat., No. 1972; Rieu i. p. 306, and Elliot, History of India, viii. pp. 175–179. The story opens, after a long-winded introduction, with a retrospect to former Afghân rulers, beginning with Shîrshâh.

Beginning: فيض آفرينى را هزاران ستايش و نيايش سزد و سازگار است كه طراوت الخ.

It is translated by Charles Hamilton in the 'Historical relation of the origin, progress, and fatal dissolution of the Government of the Rohilla Afghans in the Northern Provinces of Hindostan,' London, 1787. This copy is not dated.

No. 249, ff. 133, ll. 14–16; Nasta'lîk; size, 9 in. by 6½ in.

585

Another copy of the same.

The preface is wanting in this copy, which begins at once with a short account of Shîrshâh: در ايّام فرمانروائى و حكومت محمّد فريد مخاطب بشيرشاه بن حسن افغان سور كه مجمل احوالش اينست الخ, corresponding to the preceding copy, fol. 8a, l. 2.

The work concludes on fol. 54b. Ff. 55–75 contain chiefly Rekhta poetry, intermixed with a few Hindûstânî prose-pieces (on ff. 67a–68a); the chief headings are: نامهٔ جرأت سلمه, on fol. 55a (in mathnawî-baits), beginning: هجو خارش از دُرّ يكتاى بحر محبوبى الخ; جرأت, on fol. 59b (also in mathnawî-baits), beginning: جوش خارش هوا هى اس آئين الخ, etc. Ghazals, on fol. 63b sq. and fol. 68b; marthiyyas or elegies (all in Rekhta), on ff. 69a–75b.

Bibliotheca Leydeniana. R. Chambers.

No. 2585, ff. 75, ll. 15 (on ff. 1–54, the rest in diagonal lines); Nasta'lîk; size, 8⅝ in. by 7 in.

586

A large fragment of the same.

This copy, which contains the greater portion of the foregoing history, comes down to A.H. 1185 (A.D. 1771); Najib-aldaula's death is related on fol. 94a (A.H. 1184); Shâh 'Âlam's return from Ilâhâbâd to Dihlî, on fol. 95a (A.H. 1185). The last chapter, found here on fol. 96a, relates the death of Mullâ Sardârkhân Bakhshî.

Beginning as in the preceding copy. Bibliotheca Leydeniana.

No. 2773, ff. 39b–97a, ll. 13; Nasta'lîk; size, 8¼ in. by 5⅝ in.

587

Gulistân-i-Raḥmat (گلستان رحمت).

A special history of the family and the ancestors of the author of this work, the Nawwâb Muḥammad Mustajâbkhân, chiefly of his own father, Ḥâfiẓ-almulk Ḥâfiẓ Raḥmatkhân, after whom the book has been named, together with many details about his great-great-grandfather, Shaikh Shihâb-aldîn, known as Shaikh Kûtî Bâbâ; his grandfather, Shâh 'Âlamkhân bin Maḥmûdkhân, known as Shaikh Mûtî, and the history of Dâ'ûdkhân, 'Alî Muḥammadkhân and other great Afghân noblemen and Amîrs, as well as a general account of the last times of the Moghal empire, from Bahâdurshâh's accession, A.H. 1119 (A.D. 1707), down to the twenty-fifth year of the reign of Shâh 'Âlam, A.H. 1197–1198 (A.D. 1783, 1784); comp. on this work Rieu i. p. 307; Elliot, History of India, viii. p. 301 sq.; and Ch. Elliott's abridged English translation: 'Life of Hafiz ool-Moolk,' London, 1831. It was written A.H. 1207 (A.D. 1792, 1793), see Rieu, loc. cit.

It is divided into four چمن, that is, into a mukaddimah, two faṣls, and a khâtimah:

مقدمه در بيان حالات شيخ الشيوخ شيخ شهاب الدين شيخ كوتى بابا و اولاد امجاد ايشان, on fol. 4a.

فصل اوّل در ولادت آنحضرت و تشريف آوردن از ولايت بهندوستان و معاودت نمودن بوطن و مراجعت فرمودن بار ديگر باستدعاى على محمّدخان تا رحلت خان موصوف, on fol. 10b.

فصل دوم در عروج آنحضرت بر مدارج امارت و سلطنت و حكومت تا حين شهادت, on fol. 32a.

خاتمه در بیان اولاد قدسی نژاد آنحضرت و واقعاتی که بعد آن حضرت بوقوع آمده, on fol. 213^a.

Shaikh Shihâb-aldîn Kûtî Bâbâ is referred to in the book as حضرت جدّ اعلی مرقوم, Shâh 'Âlamkhân as خان شهادت نشان, and Raḥmatkhân as آنحضرت.

Beginning: جواهر زواهر حمد بیحدّ و لآلیٔ متلالیٔ ثنای بیعدّ نثار بارگاه مالک الملکی که مملکتش الخ.

This copy is the fourth made from the author's autograph, and was finished the 14th of Dhû-alka'dah, A. H. 1218 (A. D. 1804, February 25). It was presented by the author himself to A. Willand, A. D. 1804.

No. 1417, ff. 239, ll. 15; Nasta'lîk; size, 10⅝ in. by 7¼ in.

588

Husain Shâhî (حسین شاهی).

A detailed history of the dynasty of the Durrânî Afghâns, comprising the reigns of Aḥmad Shâh Durr-i-Durrânî and his successors Tîmûrshâh and Shâh Zamân, to the fifth or sixth year of the latter Sulṭân's reign, A. H. 1212 (A. D. 1798), composed by Imâm-aldîn Ḥusainî (حسینی, so here and in the following copy, Rieu reads چشتی) and dedicated to his spiritual guide Khwâjah Abû Muḥsin Ḥusain Ḥusainî alḥasanî (Rieu has again alćishtî) almaudûdî alkumharî (see fol. 1^b, l. 4, and fol. 2^a, ll. 5 and 6), A. H. 1213 = A. D. 1798 (سال یکهزار ودو صد و سیزده هجری, so distinctly on fol. 2^a, last line; fol. 32^a, l. 9, and fol. 56^a, ll. 9 and 10; not 1216 as is stated by W. Morley, p. 76); comp. Rieu iii. pp. 904 and 905. It is the same history which Morley describes under the title of تاریخ نسب نامهٔ احمد شاه درّانی; the correct title, as given above, appears here immediately after the date on fol. 2^a, last line.

Beginning: حمد بیحدّ و ثنای بیعدّ پادشاهی را سزاست که لمن الملک الیوم لله الواحد الخ.

Genealogy of Sulṭân Aḥmadshâh, his rise to power, etc., on fol. 2^b; his death, on fol. 32^b; accession of Tîmûrshâh, on fol. 34^b; his death in A. H. 1207 (A. D. 1792, 1793), on fol. 56^a; accession of Shâh Zamân in the same year, on fol. 57^b; account of Amîrs and great state-officials, on fol. 80^b; geographical appendix, giving the various stages in the Panjâb and the distances from Peshâwur to Kâbul and Kandahâr, etc., on fol. 88^a; genealogy and family of Khwâjah Abû Muḥsin, the author's patron and Pîr, on fol. 98^b, concluded by various specimens of his letters.

No date. Bibliotheca Leydeniana.

No. 2805, ff. 118, ll. 15; careless Nasta'lîk, mixed with Shikasta; illuminated frontispiece; size, 8¼ in. by 5⅛ in.

589

Another copy of the same work.

Author's and patron's names, title, date, and beginning exactly as in the preceding copy; see ff. 1^b, l. 4 sq.; and 2^a, ll. 6 and 16; genealogy, etc. of Aḥmadshâh, on fol. 2^b; his accession, on fol. 6^b; his death, on fol. 31^a; accession of Tîmûrshâh, on fol. 33^a; his death, on fol. 52^a, last line; accession of Shâh Zamân, on fol. 53^a, last line; account of Amîrs, etc., on fol. 74^b; geographical appendix, etc., on fol. 81^b; genealogy, ancestors, family, etc. of Khwâjah Abû Muḥsin, on fol. 91^b.

No date. This copy was presented to the library by Prof. Fausboll, September 15, 1888.

No. 3441, ff. 112, ll. 19; Nasta'lîk; gilt edges; size, 9¼ in. by 6 in.

VII. Collections of Historical Contents.

590

Kiṣaṣ-alanbiyâ (قصص الانبیاء).

Undoubtedly the oldest of all the various works with the same or a similar title, identical with that in Cat. Codd. Or. Lugd. Bat. iii. p. 16; Rieu i. p. 143; W. Pertsch, Berlin Cat., p. 978; G. Flügel ii. p. 370; Ḥ. Khalfa iv. p. 518, etc. It is a fabulous history of the prophets from Âdam to Muḥammad, based on the Kurân and the traditions, with an appendix on the early khalîfs down to the death of Mu'âwiyah, and an account of Ḥajjâj bin Yûsuf. The author (distinctly introduced, on fol. 1^b, last line but one) gives his name as Isḥâk bin Ibrâhîm bin Manṣûr bin Khalaf of Nîshâpûr, and traces the chain of his traditions through Abû Muḥammad bin alḥasan bin Aḥmad alkaṣṣâr almufassir alnîshâpûrî—Maimûn bin Bahrâm—Ma'mûn bin Aḥmad alsullamî alharawî—'Alî bin Isḥâk—Ṣâliḥ bin 'Abd-alraḥmân—Muḥammad bin Marwân alkûfî, and Muḥammad bin Sâ'il alkalbî (Rieu: Sâ'ib alkalbî, died A. H. 146 = A. D. 763, 764) back to Ibn 'Abbâs. Rieu therefore places the author's lifetime at the end of the fifth century of the Hijrah.

Beginning: الحمد لله الحمید المبداء و صلّی الله علی محمّد خاتم النبیّین و آله الطیّبین الطاهرین پس از ثنای خدای عزّ و جلّ الخ.

The last two leaves are greatly damaged, a considerable portion of each being torn away.

Dated the 14th of Ṣafar, A. H. 1125 (A. D. 1713, March 12), by Muḥammad Mu'aẓẓam bin Muḥammad (the latter is called حاکم کنبو دهلی), College of Fort William, 1825. Arabic works of the same title and contents are mentioned in Loth, Arabic MSS. of the India Office, p. 205; J. Aumer, p. 182, etc.

No. 2224, ff. 135, ll. 25; careless Nasta'lîk, mixed with Shikasta; size, 11⅞ in. by 6⅝ in.

591

Tâj-alkiṣaṣ (تاج القصص).

A large collection of biographies and legends of the prophets from Âdam to Muḥammad, by an anonymous author (an incomplete note on the first page of Ouseley 193, in the Bodleian Library, calls him . . . Ibn Naṣr albukhârî), beginning with a short Arabic introduction,

on fol. 4[b]: الحمد لله الذی توحّد بالملکوت و تعزّز بالجبروت و هو الذی لا یموت و ربّ الازل الخ.

Then follows in the middle of the same page a Persian introduction, beginning: سپاس و ستایش براستی و آفرین بتمامی مر خداوند جهان آفرین الخ; comp. Bodleian Cat., No. 342.

The legends of the ante-muhammadan prophets open with Âdam and conclude with Jesus, Mary, the Seven Sleepers, and St. George. On fol. 215[a] begins the history of Muhammad. The work ends with Husain's death and the events which followed it. A complete index of the whole book is found on ff. 1[b]–3[b].

Dated the 10th of Ramadân, A. H. 1104 (thirty-sixth year of 'Âlamgîr's reign) = A. D. 1693, May 15, by Mullâ Muhammad Yûsuf bin Shaikh Bahâ-aldin. On fol. 1[a] two other titles are given to this work, viz. تاریخ انبیا and قصص الانبیا, but the latter belongs to a smaller work of the same kind; see the following MSS., and Bodleian Cat., No. 343. On fol. 6[a], l. 1, occurs the genuine title تاج القصص. This copy belonged formerly to Mr. Richard Johnson.

No. 322, ff. 299, ll. 30; clear Nasta'lîk; some of the first and the last leaves very severely damaged, the whole half of fol. 297 torn away; size, 14½ in. by 9⅞ in.

592

A fragment of the same.

This incomplete copy of the تاج القصص breaks off in the story of Jacob and Joseph (in the twelfth majlis of that episode, which is divided into forty majlis). Last words: و بیاوردند پیراهن خون چکان و گفتند یوسف . . .; corresponding to the preceding copy, fol. 84[a], ll. 9 and 10.

No. 992, ff. 169[b]–320[b], ll. 19; large and distinct Nasta'lîk; size, 10½ in. by 6⅞ in.

593

Majma'-alhasanât (مجمع الحسنات).

A second work to which the title of قصص الانبیا is assigned, but which, according to W. Pertsch, Berlin Cat., p. 522, should bear the above designation: مجمع الحسنات, based, as the first words prove, for the greater part on the twenty-seventh book of the Sahîh of Muhammad bin Isma'îl bin Ibrâhîm *al-Bukhârî* (died A. H. 256 = A. D. 870), which contains the legends of the prophets; comp. Krehl in Zeitschrift der D. M. G. iv. p. 5 sq. The real author's or translator's name is not mentioned. It begins, on fol. 3[b], thus: الحمد لله . . . . امّا بعد روایت میکند محمّد بن اسمعیل بن ابراهیم البخاری باسنادی که اورا بود از امام المتقین جعفر صادق رضی الله عنه و او از پدر خویش محمّد بن علی الخ.

An index of all the prophets, etc., whose biographies are found in this work is given on ff. 1[a]–2[a]. It begins with the fallen angel, عزازیل, on fol. 8[a]; then follow آدم, on fol. 10[b]; شیث, on fol. 22[b]; ادریس, on fol. 23[b]; نوح, on fol. 25[a]; هود, on fol. 29[b]; شدّاد بن عاد, on fol. 32[b]; صالح, on fol. 34[a]; ابراهیم, on fol. 35[b]; لوط, on fol. 56[a]; اسمعیل, on fol. 59[a]; یعقوب, on fol. 59[b]; یوسف, on fol. 61[b]; اصحاب اخدود, on fol. 96[b]; شعیب, on fol. 97[a]; یونس, on fol. 98[b]; ایّوب, on fol. 103[a]; ذو القرنین, on fol. 108[a]; اصحاب کهف, on fol. 116[a]; فرعون, on fol. 120[b]; موسی, on fol. 135[a]; عامل (in the following copy, عامیل) مقاتل, on fol. 153[a]; عوج بن عنق, on fol. 155[a]; بلعم, on fol. 157[b]; خضر و موسی, on fol. 159[b]; یوشع ابن نون, on fol. 163[b]; حنظله, on fol. 164[a]; اشموئیل, on fol. 166[b]; داوٗد, on fol. 169[b]; سلیمان, on fol. 178[a]; زکریّا, on fol. 192[a]; یحیی, on fol. 193[b]; مریم و عیسی, on fol. 194[a]; خضر و الیاس, on fol. 207[a]; جرجیس, on fol. 208[a]; شمعون, on fol. 212[b]; محمّد, on fol. 214[b]. With Muhammad's life and death this copy concludes; comp. Bodl. Cat., No. 343.

Dated by Ghulâm 'Umar bin Ghulâm Hasan, who lived in Nânûtah in the district of Shâhjahânâbâd, the 17th of the month Sha'bân in the twenty-fifth year (of whose reign is not stated).

No. 1017, ff. 257, ll. 19; written for the greater part in Nasta'lîk; some portions in Shikasta by another hand; size, 10 in. by 5⅜ in.

594

Another copy of the Majma'-alhasanât.

This redaction is substantially the same as in the preceding copy, although the wording is slightly different. It begins with the قصّهٔ عزازیل, on fol. 198[b], after which follow exactly the same kisas as in No. 1017, and it also concludes with Muhammad, whose biography begins on fol. 391[a], after those of شمعون, خضر و الیاس, جرجیس, etc. The initial words of this copy are: اللهمّ صلّ علی محمّد و علی آل محمّد و بارك و سلّم و کان ذلك النور بالطوف بالقدرت الخ. The words with which the preceding copy opens are found here in l. 11 of the first page, and run thus: . . . روایة محمّد بن سهیل (!) بن ابراهیم بخاری الفارسیّة روایت کرد محمّد بن عبد الله بن ابراهیم البخاری رحمهم الله بسا استادی (!) که اورا بود بالجعفر بن محمّد صادق از پدر وی محمّد بن علی الخ.

Copied by Mullâ 'Abd-alkâdir ibn Shaikh 'Abdallâh, known as Rajî, for Hâjî Thanâ-allâh bin Muhammad Mukîm Fâdil bin Muhammad Ghâzî of Kancanpûr (کنچن‌پور) in Bangâlah, and dated the 23rd of Dhû-alhijjah, A. H. 1203 (A. D. 1789, September 14).

No. 2442, ff. 193[b]–432[a], ll. 17; large Nasta'lîk; size, 12⅝ in. by 8 in.

595

A shorter redaction of the same.

This copy, which is rather incorrectly written, but considerably older than the immediately preceding one, contains a sort of abridgment of the Majma'-alhasanât or Kisas-alanbiyâ, with some additions however, particularly at the end.

Beginning: الحمد لله ربّ العالمين و العاقبة للمتّقين و الصلوة و السلام على محمّد و آله اجمعين روايت كرد از ابراهيم اسحاق (!) . . . . . . از استاد خود از جعفر صادق الخ.

The following prophets are mentioned: آدم, on fol. 8b; شيث, on fol. 22a; ادريس, on fol. 23a; نوح, on fol. 25a; هود, on fol. 29b; شدّاد بن عاد, on fol. 32a; صالح, on fol. 33a; ابراهيم, on fol. 35a; لوط, on fol. 54b; يعقوب, on fol. 57b; يوسف, on fol. 59b; شعيب, on fol. 87b; يونس, on fol. 89a; ايّوب, on fol. 92b; ذو القرنين, on fol. 96b; موسى, on fol. 102a; قارون, on fol. 132a; يوشع بن نون, on fol. 138a; اشمويل, on fol. 140b; سليمان, on fol. 147a; زكريّا, on fol. 155b; يحيى, on fol. 157a; عيسى, on fol. 157b; جرجيس, on fol. 161b; شمعون, on fol. 164a; محمّد, on fol. 165a; دقيانوس, on fol. 188b; and على, on fol. 207b.

Dated the 4th of Jumâdâ-alâkhar, A.H. 1076 (A.D. 1665, December 12). This date appears on the margin of the last page, but in spite of that the copy appears to be incomplete; the last words being: برفت تا بدرى سراى.

No. 3489, olim 14. J. 26, ff. 209, ll. 15; Nasta'lîk; size, 8⅝ in. by 5⅝ in.

596

Ta'rîkh-i-Anbiyâ (تأريخ انبيا).

Another very detailed work on the prophets and holy men *before* the Islâm. The proper title of the book cannot be ascertained, as the first leaf is missing; but its characteristic difference from all the other books of the same (or a similar) title is this, that it only treats of ante-Muḥammadan saints, leaving out Muḥammad entirely, and that the biographies are much more detailed and diversified. The title as given above, is assigned to this MS. on fol. 1a.

It is divided into forty-one majâlis, viz.:

1. در نقل خلق كردن زمين, on fol. 1a, in seven bâbs.
2. در خلق آسمانها و آنچه متّصل است بآن, on fol. 4b, in seven bâbs.
3. در ذكر خلق آفتاب و ماهتاب و صفت حركت آنها و ابتداء خلق ايشان, on fol. 9a.
4. در قصّهٔ آدم, on fol. 11b, in eleven bâbs.

One leaf is missing after fol. 22.

5. در ذكر ادريس نبى, on fol. 24a.
6. در قصّهٔ هاروت و ماروت, on fol. 24b.
7. در قصّهٔ نوح, on fol. 26a.
8. در قصّهٔ هود, on fol. 29a.
9. در ذكر عاد, on fol. 31a.
10. در ذكر صالح, on fol. 33b.
11. قصّهٔ اصحاب الرّس (i.e. the Thamûdites), on fol. 35b.
12. قصّهٔ ابراهيم خليل الرحمن, on fol. 38a, in eight bâbs.
13. در بعضى اخبار اسمعيل و اسحق, on fol. 50b.
14. در قصّهٔ لوط, on fol. 51b.
15. در احوال يوسف, on fol. 53b.
16. در ذكر موسى بن ميشا بن يوسف (the first Moses, grandson of Joseph), on fol. 70b.
17. در قصّهٔ ايّوب, on fol. 70b.
18. در قصّهٔ ذا الكِفْل (read ذو or ذى) (i. e. Bishr, Job's son), on fol. 75b.
19. در قصّهٔ شعيب پيغامبر, on fol. 76b.
20. در قصّهٔ موسى بن عمران (the real Moses), on fol. 77b, in twenty-seven bâbs.
21. اريحا و فتح اريحا (i. e. Jericho), on fol. 121a.
22. در بيان انبيا و پادشاهان كه تدبير امور بنى اسرائيل بعد از يوشع ميكردند الخ, on fol. 122a.
23. در قصّهٔ حزقيل ابن بوزى, on fol. 122a.
24. در قصّهٔ الياس, on fol. 123a.
25. در احوال اليسع بن اخطوب, on fol. 125b.
26. در احوال عيلا (!ايلا) و اشمويل و صفت تالوت (usually طالوت) و خبر جالوت, on fol. 127a, in five bâbs.
27. در خلاف (خلافة) داوٗد, on fol. 134a, in seven bâbs.
28. در احوال سليمان بن داوٗد, on fol. 142a, in four bâbs.
29. در احوال شعيا (commonly اشعيا) و ارميّا و دانيال و عُزَيْر و بخت نصر, on fol. 159b, in five bâbs.
30. در ذكر لقمان, on fol. 166a.
31. در احوال بلوقيا, on fol. 167b.
32. در ذكر ذو القرنين, on fol. 170a, in five bâbs.
33. در قصّهٔ ذكر زكريّا و يحيى و مريم و عيسى, on fol. 176a, in thirteen bâbs.
34. در قصّهٔ رسل ملّيه كه عيسى آنها را بانطاكيه فرستاده بود, on fol. 193b.
35. در قصّهٔ يونس, on fol. 195a.
36. در قصّهٔ اهل كهف, on fol. 197b.
37. در قصّهٔ جرجيس, on fol. 202b.
38. در قصّهٔ اصحاب الاخدود, on fol. 206b.
39. Heading missing. The majlis deals apparently with the monk Barṣîṣâ (برصيصا), on fol. 208b, last line.
40. در قصّهٔ اصحاب فيل, on fol. 211a.
41. در بيان غروه (? عُروه), on fol. 230b.

Dated the 21st of Dhû-alhijjah in the third year of (probably 'Âlamgîr's) reign, A.H. 1070 (A.D. 1660, August 28). College of Fort William, 1825.

No. 2028, ff. 238, ll. 21; very clear and neat Nasta'lîk; size, 10½ in. by 6½ in.

597

'Ajâ'ib-alkiṣaṣ (عجائب القصص).

Biographies of the prophets from Âdam to Muḥammad, based on commentaries of the Ḳurân (for instance, the كشّاف, the كشف الاسرار, the مواهب عليّه, etc.) and works of historical and dogmatical character (like the معارج النبوّة, the شواهد النبوّة and others), by

'Abd-alwâhid bin Muhammad Muftî, who compiled this book at the request of some اخوان الصّفا و خُلّان الوفا (see fol. 2ᵇ; the title appears on fol. 3ᵃ, l. 8). It is divided into the following twenty bâbs (see the detailed index on ff. 3ᵃ–6ᵇ):

1. در بيان خلقت نور مايهٔ سرور سرور عالم محمّد مصطفى, on fol. 7ᵃ.
2. در بيان خلقت بنى الجانّ يعنى جنّيّان و ذكر عزازيل يعنى شيطان, on fol. 14ᵃ.
3. در بيان احوال حضرت ابو البشر واولاد او, on fol. 17ᵃ.
4. در ذكر احوال حضرت ادريس, on fol. 47ᵃ.
5. در بيان قصّهٔ حضرت نوح و فرزندانش, on fol. 52ᵇ.
6. در بيان احوال حضرت هود, on fol. 64ᵃ.
7. در قصّهٔ حضرت صالح, on fol. 69ᵃ.
8. در بيان احوال حضرت ابراهيم و بعضى اولاد امجاد او, on fol. 72ᵃ.
9. قصّهٔ حضرت لوط و پارهٔ احوال ابراهيم و اسماعيل و اسحاق اِبْنَيْنِ (!) ابراهيم, on fol. 87ᵇ.
10. در قصّهٔ حضرت يعقوب مكروب و يوسف و سائر فرزندانش, on fol. 90ᵃ.
11. در بيان احوال حضرت ايّوب, on fol. 115ᵃ.
12. در بيان قصّهٔ شعيب, on fol. 119ᵃ.
13. در بيان احوال موسى, on fol. 120ᵇ.
14. در قصّهٔ حضرت الياس, on fol. 158ᵇ.
15. در بيان قصّهٔ حضرت يونس, on fol. 165ᵃ.
16. در بيان احوال حضرت داوٗد, on fol. 167ᵇ.
17. در بيان قصّهٔ حضرت سليمان, on fol. 175ᵃ.
18. در بيان احوال حضرت زكريّا و يحيى, on fol. 187ᵃ.
19. در بيان احوال حضرت عيسى بن مريم, on fol. 189ᵇ.
20. در ذكر بعضى احوال حضرت خاتم النّبيّين و سيّد المرسلين سرور انام محمّد مصطفى, on fol. 198ᵇ.

Beginning: الحمد لله الذى بعث النّبيّين مبشّرين و منذرين وارسل الرّسل الى الاسلام و الدين هادين الخ.

Dated the 17th of Jumâdâ-alawwal, A. H. 1148 (seventeenth year—not eleventh, as is stated here—of Muhammadshâh's reign) = A. D. 1735, October 5, by Muhammad Yûsufbeg. The last page greatly injured.

No. 1729, ff. 249, ll. 21; Nasta'lîk, ff. 1–7 written by another hand, ll. 17; size, 8¾ in. by 5½ in.

598

Majma'-alhudâ (مجمع الهدى).

Legends and biographies of the prophets, Imâms, and other holy men, by 'Alî bin Hasan alzawwârî (على بن حسن الزّوارى), incorrectly styled on fol. 1ᵃ, and in the frontispiece on fol. 1ᵇ, قصص الانبيا, no doubt on account of its entirely similar contents and arrangement. The genuine title appears on fol. 2ᵃ, l. 3.

It is divided into forty bâbs, viz.:

1. History of Creation, on fol. 2ᵇ.
2. Creation of the Jinns and account of Satan, on fol. 3ᵇ.
3. Âdam, on fol. 4ᵃ.
4. Seth (شيث), on fol. 12ᵇ.
5. Idrîs, on fol. 12ᵇ.
6. Noah (نوح), on fol. 14ᵃ.
7. Hûd, on fol. 17ᵇ.
8. Sâlih, on fol. 19ᵃ.
9. Abraham (ابراهيم), on fol. 20ᵃ.
10. Lot (لوط), on fol. 34ᵇ.
11. Jacob (يعقوب), on fol. 36ᵇ.
12. Joseph (يوسف), on fol. 37ᵃ.
13. Shu'aib, on fol. 61ᵇ.
14. Moses (موسىٰ كليم), on fol. 63ᵃ.
15. Jonah (يونس), on fol. 92ᵇ.
16. Job (ايّوب), on fol. 93ᵇ, last line.
17. Joshua, Samuel, and Goliath's death (يشع و اشموئيل), on fol. 96ᵃ.
18. David (داوٗد), on fol. 98ᵇ.
19. Solomon (سليمان), on fol. 105ᵇ.
20. Story of Sabâ (Sheba) and the dispatch of prophets thither, on fol. 113ᵇ.
21. Zacharias and John the Baptist (زكريّا و يحيى), on fol. 114ᵇ.
22. Mary (مريم), on fol. 117ᵇ.
23. Jesus (عيسى), on fol. 118ᵃ.
24. Ezra (عُزَيْر), on fol. 126ᵃ.
25. Alexander (اسكندر ذو القرنين), on fol. 127ᵃ.
26. Khidr and Elias, on fol. 131ᵇ.
27. The seven sleepers (اصحاب كهف), on fol. 135ᵃ.
28. Muhammad, on fol. 139ᵃ.
29. 'Alî, on fol. 232ᵃ.
30. Imâm Hasan, on fol. 239ᵃ.
31. Imâm Husain, on fol. 242ᵇ.
32. Imâm Zain-al'âbidîn, on fol. 245ᵇ.
33. Imâm Muhammad Bâkir, on fol. 246ᵇ.
34. Imâm Ja'far Sâdik, on fol. 247ᵇ.
35. Imâm Mûsâ Kâzim, on fol. 248ᵇ.
36. Imâm 'Alî bin Mûsâ alridâ, on fol. 249ᵇ.
37. Imâm Muhammad Taki, on fol. 250ᵇ.
38. Imâm Abû-alhasan 'Alî Naki, on fol. 251ᵃ.
39. Imâm Hasan 'Askarî, on fol. 252ᵃ.
40. Imâm Muhammad Mahdi, on fol. 252ᵇ. An index on ff. 2ᵃ and ᵇ.

Beginning: حمد و سپاس بيقياس مر خالقى را عزّ جلاله و عظم شانه كه بقدرت كاملهٔ خود عالم وآدم را بيافريد الخ.

No date. A seal of 'Âlamgîr's, from A. H. 1079 (A. D. 1668, 1669), on the fly-leaf. Blanks are left (probably for pictures) on ff. 50ᵃ, 58ᵃ, and 74ᵇ.

No. 1405, ff. 255, ll. 21; distinct Nasta'lîk; illuminated frontispiece; size, 11¾ in. by 7½ in.

599

Tafsîr-i-tadhkirat-alanbiyâ wa alumam (تفسير تذكرة الانبياء و الامم).

A dogmatic history of the prophets from Âdam to Muhammad, based especially on verses of the Kurân

and traditions, entitled تفسیر تذکرهٔ الانبیاء و الامم (see fol. 5ª, l. 15), by an anonymous author, who conceals his name and dedicated this work to Khwâjah Hasan. According to the introduction it is divided into a preface, two chapters, and a conclusion, viz.:

دیباچه در فائدهٔ ذکر قصص انبیا و فائدهٔ حکایات از اولیا و بیان بعضی از اجرام علوی و علویّات مثل قلم و لوح و عرش و کرسی و آفتاب و ماه و غیر اینها ودر ذکر بعضی از چیزهای غریب که در تحت فلك ممرّ است.

مقصد اوّل در بیان تفسیر آیات موعود.

مقصد دوم در بیان سیرت سرور عالمیان و صفوت خلاصهٔ انسان ماه فلك اهتدا شاه سریر اصطفا تیر اعظم فلك رسالت اختر انور برج جلالت رسالت پناه رسول الله.

خاتمه در مذمّت دنیا و اهل دنیا و در بیان احوال خلفاء راشدین.

The *dîbâća*, a kind of cosmographical description of the wonderful things in heaven and on earth, begins on fol. 6ᵇ. The *first maksad* is not marked, but it seems to begin on fol. 41ᵇ, where is written:

رکن سیوم در تفسیر آیاتی که در قصص انبیا علیهم الصلوات واقع شد,

and contains a detailed account of all the ante-Muhammadan prophets, beginning with Âdam. The *second maksad*, containing Muhammad's life, begins on fol. 300ᵇ. The *khâtimah* is not found.

Beginning: ربّ اشرح لی صدری و یسّر لی امری و احلل عقدةً من لسانی یفقهوا قولی الهی بعد از آن که شرح صدر کرده دلهای مارا بنور ایمان الخ.

Dated in the month Sha'bân, A.H. 1013 (A.D. 1604, December 23, to 1605, January 20), by Âdina of Bukhârâ. Collated. In some respects the copy resembles a first sketch more than a complete and finished work.

No. 319, ff. 413, ll. 24–26; Nasta'lîk; size, 14⅝ in. by 9½ in.

600

Jawâmi'-alhikâyât wa lawâmi'-alriwâyât (جوامع الحکایات و لوامع الروایات).

A complete copy of the famous collection of stories and anecdotes, compiled, A.H. 625 (A.D. 1228), at the court of Sultân Abû-almuzaffar Altamish (who reigned A.H. 607–633 = A.D. 1211–1236) of Dihlî, by Maulânâ Nûraldîn Muhammad 'Aufî, the well-known author of the oldest tadhkirah, Lubâb-alalbâb, and divided into *four kisms*, each of which contains twenty-five chapters; comp. Bodleian Cat., Nos. 324–331; Rieu ii. p. 749 sq.; G. Flügel i. p. 410; J. Aumer, pp. 56 and 57; Elliot, History of India, ii. pp. 155–203; H. Khalfa ii. p. 510, etc.

First kism (treating of the knowledge of God), on fol. 5ª.

Second kism (treating of good morals), on fol. 276ª.

Third kism (treating of blamable conduct), on fol. 374ᵇ.

Fourth kism (treating of cosmographical matters), on fol. 448ᵇ.

Beginning: حمد و ثنا مر مبدعی را که از بدایت صباح وجود بنهایت رواح عدم هرچه هست در حدّ پادشاهی الخ.

No date.

No. 595, ff. 546, ll. 27; Nasta'lîk, ff. 405–447 supplied by another hand; collated; size, 11⅝ in. by 6¼ in.

601

A fragmentary copy of the *first kism* of the Jawâmi'-alhikâyât.

This fragment is in a very confused state, and defies thorough investigation by the almost complete absence of headings; there are many blanks besides, and lacunas after ff. 96ª (96ᵇ being left blank) and 199. Ff. 89 and 90 are also blank, but there seems to be no gap, as the catchword of fol. 88ᵇ agrees with the beginning of fol. 91ª.

Beginning of the preface, on fol. 1ᵇ: ثنا و حمد مبدعی را که از بدایت صباح وجود الخ.

Title and index, on ff. 5ᵇ–7ª. Beginning of the *first bâb* of kism I, on fol. 7ª; the following bâbs are not marked, but the second seems to begin on fol. 17ᵇ, the third on fol. 34ª, the fourth on fol. 47ª; this breaks off on fol. 96ª; fol. 97ª opens apparently in the seventh bâb, and the text seems to continue uninterrupted to the fifteenth, which has a proper heading, on fol. 163ª. The sixteenth seems to begin on fol. 172ª, the seventeenth on fol. 182ᵇ, the eighteenth on fol. 189ª, and the nineteenth on fol. 197ª, breaking off on fol. 199ᵇ. Bâbs 20–25 are entirely missing. Fol. 200ª opens abruptly in the fifth bâb, and the beginning of the sixth is marked on fol. 240ᵇ. The latter breaks off on fol. 247ᵇ (the last page of the MS.).

No. 1385, ff. 247, ll. 19; Nasta'lîk, written on paper of different colour and size; size, 13–14⅝ in. by 8–8½ in.

602

Fragments of the same Jawâmi'-alhikâyât wa lawâmi'-alriwâyât.

This copy contains:

1. On ff. 1ᵇ–38ᵇ, bâbs 1–6 and a portion of bâb 7 of the *third* kism.
2. On ff. 39ª–77ᵇ and 143 the larger portion of the second half of the *first* kism, from the middle of bâb 15 to the end of bâb 25.
3. On ff. 78ª–142ᵇ the end of bâb 6, bâbs 7–11, and the larger portion of bâb 12 of the *first* kism.

Bibl. Leydeniana. A former possessor was Claud Martin. The first fragment begins thus: قسم سیوم از کتاب جوامع الحکایات و لوامع الروایات در بیان اخلاق مذموم الخ.

No date.

No. 3046, ff. 143, ll. 10; Nasta'lîk; size, 8¼ in. by 5⅝ in.

603

Extracts from the same.

Extracts from the *second*, *third*, and *fourth kisms* of the same work, styled (!) منتخب الحکایات از جامع

الحكايات, and beginning, on fol. 1[a], thus: از قسم دویم در حزم و اندیشه و حکایات متعلقه بدان' حکایت در کتب اهل هند مذکورست که شتر سواری الخ.

These extracts end on fol. 26[b] and are followed by another short tale in a different handwriting, beginning: یکی از بزرگان دین و پیشوایان یقین نقل کرده که سالی عزیمت حجّ اسلام داشتم الخ.

No date.

No. 1560, ff. 28, ll. 15; large Nasta'lîḳ; size, 9⅜ in. by 6 in.

604

A fragmentary piece of the same.

This short fragment of 'Aufi's جوامع الحكايات comprises the end of the 19th, the complete 20th, 21st, 22nd, and 23rd, and the beginning of the 24th bâb of the *first kism*. 20th bâb, on fol. 2[a] (physicians and philosophers); 21st bâb, on fol. 4[a] (interpreters of dreams); 22nd bâb, on fol. 9[a] (astrologers); 23rd bâb, on fol. 11[a] (poets); 24th bâb, on fol. 13[b] (singers).

No. 1502, ff. 14, ll. 19; large and distinct Nasta'lîḳ; size, 13⅜ in. by 8½ in.

605

Ta'rîkh-i-Mûsawî (تأريخ موسوى).

A history of the prophet Moses, compiled after thirty-five years' researches by Mu'în-almiskîn, that is, Mu'în-aldîn Muḥammad Amîn Al-Farâhî alharawî, called Mu'în Miskîn (who died A. H. 907=A. D. 1501, 1502); comp. Ḥ. Khalfa iii. pp. 20 and 513; iv. pp. 251 and 608. He is the author of many interesting works, such as: معراج النبوّة; روضة الواعظين (see above, Nos. 138–144); تفسير سورة فاتحة الكتاب; تفسير حدائق الحقائق فى كشف اسرار الدقائق; احسن القصص (see Bodl. Cat., No. 453), and many others. This story of Moses, also called قصّهٔ موسويّه, قصّهٔ حضرت موسى, and معجزات موسوى, was finished A. H. 904 (A. D. 1498, 1499).

Beginning: ربّنا آتنا من لدنك رحمة و هيّئ لنا من امرنا رشدا الخ.

Dated the 23rd of Ramaḍân, A. H. 906 (A. D. 1501, April 12). It ends on fol. 180[a], and the following pages contain morning and evening prayers of the prophet, etc. etc.

No. 2029, ff. 181, ll. 27; Naskhî; much worm-eaten and damaged throughout; size, 10 in. by 6½ in.

606

Nigâristân (نگارستان).

Anecdotes and curious narratives of celebrated men from the time of Nizâr bin Ma'add bin 'Adnân, one of the forefathers of Muhammad (see fol. 3[b], ll. 4 and 3 ab infra), to the beginning of the tenth century of the Hijrah, compiled by Aḥmad bin Muḥammad bin 'Abd-alghafûr Alghaffârî alḳazwînî, the author of the جهان آرا or نسخ جهان آرا (see above, Nos. 106–108), in A. H. 959=A. D. 1552 (see the chronogram نگارستان واقع at the end on fol. 169[b]).

Beginning: ای طرازندهٔ بهارستان – وی (وای) نگارندهٔ نگارستان – از کرم تازه کن بهارم را الخ.

Compare on the contents of this work, Bodleian Cat., Nos. 337–340; Rieu i. p. 106; W. Morley, p. 50; Krafft, p. 87; Cat. des Manuscrits et Xylogr., p. 276; Elliot, History of India, ii. pp. 504–506; W. Pertsch, Berlin Cat., p. 404; B. Dorn, Auszüge, pp. 423–425. Edited Bombay, A. H. 1245 and 1275. Collated and annotated. No date.

No. 2421, ff. 169, ll. 23; clear and distinct Nasta'lîḳ; worm-eaten; size, 12½ in. by 6½ in.

607

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1992, ff. 326, ll. 17; Nasta'lîḳ; illuminated frontispiece; size, 8¾ in. by 4⅞ in.

608

The same.

Copied by Muhammad Ṣâliḥ of Kashmîr; no date. Slightly injured in many places.

No. 62, ff. 302, ll. 17; unequal and careless Nasta'lîḳ; size, 9 in. by 5 in.

609

The same.

No date; fol. 133 injured.

No. 32, ff. 289, ll. 18; Nasta'lîḳ, ff. 1 and 255–289 apparently written by another hand; illuminated frontispiece; size, 9¾ in. by 5⅝ in.

610

The same.

Many pages injured and worm-eaten; fol. 11 is left entirely blank, and there is consequently a lacuna, corresponding to No. 1817 (612 below), fol. 5[b], middle of l. 4 ab infra to fol. 11[a], middle of l. 12. A great portion of fol. 152 torn away. No date. Some corrections on the margin.

No. 531, ff. 395, ll. 19; Nasta'lîḳ; size, 8 in. by 4⅝ in.

611

A modern copy of the same.

Dated Dhû-alḥijjah, A. H. ١٢ (١٢.. 1200=A. D. 1786, September 25 to October 23). College of Fort William, 1825.

No. 2137, ff. 259, ll. 17; written very irregularly by various hands in different styles of Nasta'lîḳ and Shikasta; size, 9¼ in. by 5¼ in.

612

An incomplete copy of the same.

This copy is rather old, but defective at the end. The 5th line ab infra on the last page corresponds to No. 531 (610 above), fol. 393[a], last line.

No. 1817, ff. 194, ll. 23; Naskhî; size, 8⅝ in. by 4¾ in.

613

An abridgment of the same.

This copy, considerably smaller than the preceding ones, contains only extracts from the Nigâristân; for instance, the story, beginning on fol. 37[b]: گویند در ایّام الخ, is found in No. 1992 (607 above), on fol. 22[a]; the story, beginning on fol. 39[a]: درین ایّام غریب انجام الخ, on fol. 50[a] of the same copy, etc. There is besides a lacuna after fol. 56. Beginning as usual. Copied A. H. 1162 (A. D. 1749).

No. 1904, ff. 88, ll. 15; large Nasta'lik; very worm-eaten throughout; size, 9¼ in. by 5 in.

614

Tarjuma-i-Ta'rîkh-alhukamâ (ترجمهٔ تاریخ الحکما).

A Persian paraphrase of Maulânâ Shams-aldîn Muhammad Suhrawardî's biographies of ancient philosophers and wise men, entitled تاریخ الحکما, made at the request of Sultân Salîmshâh (who assumed afterwards as emperor the title of Jahângîr) in Akbar's reign, A. H. 1011 (A. D. 1602, 1603), by Maksûd 'Alî of Tabrîz (see fol. 2[a], ll. 10 and 11; fol. 3[a], ll. 1, 6, and 13). The translator's preface begins, on fol. 1[b]: ای حکیمی علی الاطلاق وای دانای باستحقاق الخ.

The work itself opens thus: آغاز کتاب سپاس و ستایش خدای را که اوّل بی اوّل است الخ, and contains the biographies of nearly all the ancient Greek philosophers, physicians, etc., Socrates, Pythagoras, Plato, Aristotle, Galenus, etc., besides the wise Lukmân and others. The main portion of the work, dealing with these ante-Muhammadan Hakîms, ends here on fol. 136[b] and is dated the 26th of Rajab, A. H. 1019 (A. D. 1610, October 14), at Âgra by Muhammad Husain bin Khwâjah Muhammad of Samarkand.

On fol. 137[b] begins the appendix, which adds to these biographies those of celebrated Muhammadan philosophers and wise men of the Islâm, beginning: خواستیم که بتاریخ حکمای پیشین تاریخ حکمای متأخّرین اسلام و بعضی فوائد ایشانرا الحاق کنیم تا صورت تمامی بهم رساند الخ.

No date at the end of this part, which is written by an entirely different hand.

No. 1579, ff. 191, ll. 19; Nasta'lik, by two different hands; size, 8¾ in. by 5¼ in.

615

Another copy of the same.

Dated the 11th of Sha'bân, A. H. 1039 (A. D. 1630, March 26), and collated with the author's autograph, A. H. 1064 (A. D. 1654), at Akbarâbâd. The appendix on the Muhammadan Hakîms begins on fol. 161[b], equal in length and wording to the preceding copy. Beginning the same as in No. 1579.

No. 1762, ff. 213, ll. 17; Nasta'lik; size, 8⅝ in. by 5⅝ in.

616

The same.

Dated A. H. 1041 (A. D. 1631, 1632), by Muhammad Sâlih of Kashmîr; little injuries here and there. The appendix, which is considerably shorter here than in the two preceding copies, begins on fol. 180[a].

No. 63, ff. 219, ll. 17; Nasta'lik; size, 8⅝ in. by 5 in.

617

An incomplete copy of the same.

The preface is missing in this copy, which begins immediately with the biography of Plato: خبر افلاطون و آداب او' معنیٔ افلاطون بزبان یونان باشد بسیارعلم الخ.

The appendix which is of the same length here, as in Nos. 1579 and 1762 (614 and 615 above), begins on fol. 42[b], l. 6. At the end of this appendix there is added an *ethical* treatise در انتخاب اخلاق (styled باب ششم), in sixteen fâ'idas, beginning on fol. 67[b], thus: منّت خدایرا که وجود بشر را بخلقت خوش و خوی نیکو خلعت زیبائی داد الخ.

First fâ'idah: در بیان تعریف حکمت علی الاطلاق و بیان اقسام آن اجمالاً.

The little treatise is styled in the context simply: منتخب *Muntakhab*. It concludes on fol. 92[a]. The last page (92[b]) contains a tract on *opium*: در توصیف افیون حلاوت معجون.

No date. On the fly-leaves as well as at the top of fol. 1[a] the author is styled محقّق الطوسی.

No. 1423, ff. 92, ll. 26–29; small Nasta'lik, sometimes without any diacritical points; size, 11⅝ in. by 5⅝ in.

618

Intikhâb-i-Ta'rîkh-alhukamâ (انتخاب تاریخ الحکما).

An abridgment or extract from the preceding work, made by Munshî Mîr Sayyid Sadr-aldîn bin Mîr Muhammad Sâdik bin Mîr Muhammad Amîn, beginning: سپاس و ستایش حکیمی را که اوّل بی اوّلست الخ.

Another title given to it, on fol. 1[a], is قول الحکما. On the same first page Mr. Richard Johnson states that he has received this little book from Munshî Sadr-aldîn (that is, from the compiler himself), being an extract from his common-place book, A. D. 1778.

No. 665, ff. 108, ll. 11; Nasta'lik; size, 8⅛ in. by 5⅛ in.

VIII. Biography.

a. *Christ and St. Peter.*

619

Mirât-alkuds (مرآت القدس).

The life of Christ according to the Gospels, a work, the materials of which were first collected and arranged

by the Portuguese Jesuit, Padre Geronimo Xavier, and afterwards translated under his superintendence into Persian by Maulânâ 'Abd-alsattâr bin Ḳâsim Lâhûri at Âgra, A. D. 1602 (A. H. 1010, 1011), at the request and for the sake of the emperor Akbar. Xavier died as missionary in Goa, A. D. 1617; comp. on this work Bodleian Cat., No. 364; Rieu i. p. 3; W. Pertsch, p. 57; Cat. des MSS. et Xyl., p. 243 sq., etc. This work was edited with a Latin translation by Louis de Dieu: 'Historia Christi Persice,' Lugd. Bat., 1639. It is from this printed edition, according to a note on fol. 1[a], that the present copy was transcribed for Mr. Richard Johnson, A. H. 1185 (A. D. 1771, 1772), at Calcutta. The date given at the conclusion of the work, viz. A. H. 1027 (A. D. 1618), is apparently that of the original MS. on which Louis de Dieu based his edition; see Rieu, loc. cit.

Beginning of the preface, on fol. 1[b]: راهنمونی و هدایت صاحب ترجمه برای خوانندگان' ای عزیزان و محبوبان من این داستان مسیح را پادری ژیرونیمو شویر بپاکیزگی الخ.

The preface ends on fol. 5[a], first line, and the whole space from there to fol. 9[a] is left blank.

Beginning of the life of Christ, on fol. 9[b], with the *first bâb* (Christ's childhood): در طفولیّت مسیح و ولادت مریم و پرورش یافتن' چون مسیح بواسطهٔ مرد از مریم مقدّس زاده شد الخ.

Second bâb (Christ's miracles and teaching): در معجزها و تعلیم, on fol. 43[b].

Third bâb (Christ's sufferings and death): در جفاها و محنتها و مرگ مسیح, on fol. 151[a].

Fourth bâb (Christ's resurrection and ascension to heaven): در برخاستن مسیح از قبر و رفتن او بر آسمان, on fol. 171[b].

Conclusion, on fol. 186[a].

As title is given on the fly-leaves, ترجمهٔ قصّهٔ حضرت عیسی; the proper title, مرآت القدس, only appears in the preface.

No. 940, ff. 186, ll. 13; Nasta'lîḳ; worm-eaten throughout; size, 8¼ in. by 5½ in.

620

Kawâ'if-i-Pitar-i-'Îsawî (کوائف پیتر عیسوی).

The life of St. Peter according to the Gospels and the Acts of the Apostles, in Persian, by the same Padre Geronimo Xavier. St. Peter is usually represented by سَنْ پیدرو or سَنْ بیدرو.

Beginning: ای دوستان من آنچه پند کردم بر سبب داستان مسیح همان اکنون پند میکنم بر سبب این داستان الخ.

It has likewise been edited by Louis de Dieu, Lugd. Bat. 1639; see Rieu i. p. 3. This copy was made for Richard Johnson, 1778. Xavier also wrote a complete biographical work of all the twelve apostles, A. H. 1609; see Bodleian Cat., No. 365.

No. 1713, ff. 50, ll. 13; Nasta'lîḳ; size, 8¼ in. by 5¾ in.

b. *Wazîrs, Amîrs, Nawwâbs, Khâns, etc.*

621

Âthâr-alwuzarâ (آثار الوزرا).

Biographies of the most eminent Wazîrs from the oldest times down to the reign of Sultân Husain Mîrzâ, who ascended the throne in A. H. 873 (A. D. 1469), by Saif-aldîn Ḥâjî bin Niẓâm alfaḍlî, and dedicated to the Wazîr Khwâjah Ḳiwâm-aldîn Niẓâm-almulk alkhwâfî, who was appointed to his office A. H. 875 (A. D. 1470, 1471; comp. ff. 3[b], l. 12, 3[a], last line, and 176[a]). As date of composition is given on fol. 170[b], last line but one (just as in the Bodleian copy, Bodleian Cat., No. 347), A. H. 803, which is undoubtedly a mistake for 883 (A. D. 1478, 1479). The work is divided into two maḳâlas, the first dealing with the prominent wazîrs of the most renowned dynasties of the East down to the author's time, the second with the special life and deeds of his patron Khwâjah Ḳiwâm-aldîn. Other copies in the Bodleian Cat., loc. cit., and Rieu iii. p. 969.

First maḳâlah (مقالهٔ اوّل در ذکر آثار واخبار وزرای سابق), in twelve bâbs:

1. Wazîrs of the companions of the prophet and the Imâms (در ذکر وزرای صحابهٔ عظام وائمّهٔ مهدیین), on fol. 6[b] (this bâb is in the Bodleian and British Museum copies the *second*).
2. Wazîrs of the ancient kings, i. e. the Persian and Greek (در ذکر وزرای سلاطین ما تقدّم), on fol. 7[a] (in the Bodleian and British Museum copies the *first*).
3. Wazîrs of the Umayyades (در ذکر وزرای بنی امیّه), on fol. 12[b].
4. Wazîrs of the 'Abbâsides (در ذکر وزرای خلفای بنی عبّاس), on fol. 17[a].
5. Wazîrs of the Sâmânides (در ذکر وزرای آل سامان), on fol. 85[b].
6. Wazîrs of the Ghaznawides (در ذکر وزرای غزنویان), on fol. 87[b].
7. Wazîrs of the Bûyides (در ذکر وزرای آل بویه), on fol. 115[a].
8. Wazîrs of the Saljûḳs (در ذکر وزرای آل سلجوق), on fol. 118[a].
9. Wazîrs of the Khwârizmshâhs (در ذکر وزرای سلاطین خوارزمشاهی), on fol. 146[a].
10. Wazîrs of Ćingizkhân and his descendants (در ذکر وزرای چنگیزخان واولاد واحفاد او), on fol. 148[a].
11. Wazîrs of the Muẓaffarides and Ghûrides (در ذکر وزرای آل مظفّر و ملوك غور), on fol. 159[b].
12. Wazîrs of Tîmûr and his successors (در ذکر وزرای حضرت صاحبقران امیر تیمور گورکان الخ), on fol. 162[a].

Second maḳâlah (در ذکر آن دادبخش دردمندان .... خواجه قوام الملّة و الدنیا و الدین نظام الملك الخ), in four bâbs:

1. Nizâm-almulk's fine qualities and superiority over all other wazirs (در اخلاق و اطوار آنحضرت و ترجیح او بر وزرای عالم), on fol. 171a.

2. His life and actions before he became wazir (در حالات و کیفیّت مهمّات آن حضرت قبل از وزارت), on fol. 175a.

3. His actions as wazir (در حالات زمان وزارت), on fol. 176b.

This bâb breaks off on fol. 183a; the fourth (which was to contain an enumeration of the distinctions gained from the Sultân) is not found at all (comp. the Bodleian and British Museum copies, where the whole second makâlah comprises only 9–10 pages!). The author probably never finished his task.

Beginning: شرائف[1] ..... حضرت پادشاهی را در ایجاد کائنات بشریك و وزیر الخ.

No date.

No. 1569, ff. 183, ll. 15–16; Nasta'lîk, mixed with Shikasta; towards the end very badly and incorrectly written; much damaged throughout; size, 9⅝ in. by 6⅝ in.

622

Maâthir-alumarâ (مآثر الامرا).

The *first edition* of the great biographical dictionary of the famous Amîrs, Nawwâbs, and other noblemen who lived during the reign of the Tîmûrides in India, alphabetically arranged. The author of this work was Nawwâb Şamşâm-aldaulah Shâhnawâzkhân Shahîd Khwâfî Aurangâbâdî, with his original name Mîr 'Abd-alrazzâk (born A. H. 1111 = A. D. 1700, assassinated A. H. 1171 = A. D. 1758); the compiler of this *first edition* was Fakîr Ghulâm 'Alî Husainî Wâsitî Balgrâmî, with the takhallus Âzâd, the author of the Khazâna-i-'âmirah and other famous tadhkiras, see below, Nos. 682–690; born A. H. 1116 (A. D. 1704), died A. H. 1200 (A. D. 1786); comp. Bodleian Cat., Nos. 166 and 167; Rieu i. p. 339 sq.; Elliot, History of India, viii. p. 187 sq.; W. Morley, pp. 101–105.

Contents:

The *editor's* preface, on fol. 1b, beginning: حمد شاهنشاهی که اورنگ نشینان سلطنت را رتبهٔ والای جهانبانی کرامت الخ.

The *author's* life, on fol. 2b.

The *author's* original preface, on fol. 9a, beginning: الحمد لله وسلام علی عباده الذین اصطفی امّا بعد عرض میدارد فقیر عبد الرزّاق الحسینی الخوافی الاورنگآبادی الخ.

The dictionary itself begins with Adhamkhân Kûka, on fol. 10b, and concludes with Yâkûtkhân (in the Bodleian copy, Yûsufkhân) Habashî. This copy, which is written in Haidarâbâd, was commenced the 25th of Sha'bân, A. H. 1199 (A. D. 1785, July 3), and finished the 22nd of Dhû-alka'dah in the same year (A. D. 1785, September 27).

No. 839, ff. 351, ll. 20–25; very irregularly written in Nasta'lîk and Shikasta; ff. 78–83 added on white paper; size, 15 in. by 8½ in.

[1] According to the Bodleian and British Museum copies, the word which is erased here must be read تحمیدات.

623

Another copy of the same *first edition*.

This copy, which is dated the 10th of Sha'bân, A. H. 1203 (A. D. 1789, May 6), by Muhammad Yûsuf of Aurangâbâd, contains:

A complete index of all the biographies found in this work, on fol. 1b.

The *editor's* preface, on fol. 5b, beginning as in the preceding copy.

The *author's* life, on fol. 6b.

The *author's* original preface, on fol. 14a, beginning as in the preceding copy.

Beginning of the *dictionary*, on fol. 15b.

Many English notes on the margin.

No. 2443, ff. 403, ll. 21; clear and distinct Nasta'lîk; size, 12 in. by 7½ in.

624

The same.

Another excellent but undated copy of the *first edition* of the Maâthir-alumarâ, styled here (by an inference drawn from the words: امّا بعد این کتابیست ممتاز و کارنامه in fol. 1b, l. 5) on the fly-leaf: Montauz-namah, i. e. ممتازنامه.

Editor's preface, on fol. 1b.

Life of the *author*, on fol. 2b.

The *author's* original preface, on fol. 10a.

Beginning of the *dictionary*, on fol. 11a.

No. 2847, ff. 366, ll. 21; very clear and distinct Nasta'lîk; size, 12⅞ in. by 8¼ in.

625

The same.

Complete index, on ff. 1–6.

Editor's preface, on fol. 7b.

Author's original preface, on fol. 20a.

Beginning of the *dictionary*, on fol. 22a.

No date.

No. 2910, ff. 672, ll. 15; Nasta'lîk; size, 11⅞ in. by 7 in.

626

An addition to the same.

A shorter *second* or additional volume to the preceding work, serving as supplement to the first, and containing a large number of new biographies, arranged in alphabetical order like those in the first volume. It begins with Isma'îlbeg Dûldî and concludes with Yalankûshkhân Bahâdur. No preface or khâtimah. No date. Mr. Richard Johnson received it from Mîr Muhammad Husain in Haidarâbâd, A. D. 1788.

No. 840, ff. 142, ll. 21; careless Nasta'lîk; written, as it seems, by the same copyist who transcribed No. 622; size, 15¼ in. by 8⅝ in.

627

Maâthir-alumarâ (مآثر الامرا).

This curious MS. of a rather unattractive exterior (both on account of the uncouth hand and the many cancelled portions) is nevertheless of singular interest and importance, as it exhibits the brouillon or first sketch of the *second revised and greatly enlarged edition of* Ṣamsâm-aldaulah's biographical dictionary, by the author's son, Mîr 'Abd-alḥayy (born A. H. 1142=A. D. 1729, 1730, died A. H. 1196=A. D. 1782), who commenced this edition, for which he used all the most famous historical and biographical works, A. H. 1182 (A. D. 1768, 1769), and completed it A. H. 1194 (A. D. 1780). Unfortunately there are seventy-two leaves missing between ff. 4 and 5.

Contents:

Preface of the *second* editor, 'Abd-alḥayy, on fol. 1[b], beginning: ستایش بیکران و نیایش بی اندازه مالک الملکی را سزد که آثار الخ.

The date of completion, A. H. 1194, appears in the last line of this preface (ta'rîkh: زهی ادیب مصاحب مآثر الامرا).

The author's original preface, on fol. 3[b] (the first line, beginning الحمد لله و سلام علی عباده الخ, is crossed out).

The dictionary itself is subdivided into at least five parts, each of which is arranged in alphabetical order and preceded by a table of contents; the system of these subdivisions is not clear, since they all appear to be of mixed contents both as to chronology and to rank. The *first* part is missing; the *second*, on fol. 5[a], contains twenty-two biographies, beginning with Amîn-aldaulah Amîn-aldînkhân, who died A. H. 1152 (A. D. 1739, 1740), and ending with Mukarrabkhân, the son of Amînkhân, who died A. H. 1158 (A. D. 1745). In the text itself there were originally a larger number of biographies, but they have been crossed out (denoted by بطل) and not inserted in the table on fol. 5[a].

The *third* part begins on fol. 35[a] and contains 126 biographies, four of which, although first inserted in the index, have afterwards been cancelled (denoted by بطل in the text, by a big محو = م in the table of contents). *First* biography: Ibrâhîmhhân Aurang, under Humâyûn, who died A. H. 975 (A. D. 1567, 1568). *Last* biography: Yûsufkhân of Kashmîr, who died A. H. 999 (A. D. 1590, 1591).

The *fourth* part begins on fol. 98[a] and contains eighty-five biographies, three of which are afterwards cancelled.

First biography: Ihtimâmkhân, who died A. H. 1056 (A. D. 1646).

Last biography: Ya'ḳûbkhân Badakhshî, who died A. H. 1037 (A. D. 1627, 1628).

The *fifth* part begins on fol. 132[a] and contains 138 biographies, four of which are afterwards cancelled.

First biography: Aḥsankhân Sulṭân Ḥasan, who died A. H. 1120 (A. D. 1708, 1709).

Last biography: Yalankûshkhân Bahâdur, who died A. H. 1076 (A. D. 1665, 1666).

The whole number of biographies therefore in this brouillon is 371, or deducting the eleven which afterwards have been crossed out, 360. In the first missing part there may have been eighty or ninety more, which would give a total of about 450 biographies, whereas the usual copies of this *second* edition contain 731.

A khâtimah, giving the editor's short account of his own life, is found on fol. 203[b]; see Rieu i. p. 340.

This MS. exhibits throughout erasures of certain lines in the text and corrections and annotations in the margin, all in the same handwriting. Usually a blank space is left between the single biographies for future additions. Ff. 96, 97, and 131 are entirely blank. Presented by Lieut.-Col. W. Kirkpatrick, 30th of May, 1804.

No. 2424, ff. 204, ll. 21–23; Shikasta; size, 12⅜ in. by 6¾ in.

628

Another copy of the same.

This copy of the *second* or revised and enlarged edition is the usual one, beginning on fol. 1[b] with the *second* editor's preface: ستایش بیکران و نیایش بی اندازه الخ, after which follow:

The preface of the *first* editor, Faḳîr Ghulâm 'Alî, on fol. 3[b], beginning: حمد شاهنشاهی الخ.

The author's life, on fol. 4[a], and a detailed index of the whole work, on ff. 9[b]–12[b].

Beginning of the dictionary with Isma'îlbeg Dûldî (see No. 626), on fol. 12[b].

The right order of ff. 206–221 is: 206, 208, 207, 209–212, 214, 213, 215–218, 220, 219, 221; of ff. 272–287: 272, 274, 273, 275–278, 280, 279, 281–284, 286, 285, 287; and of ff. 522–592: 522, 526, 525, 524, 523, 527–541, 543, 542, 544–547, 549, 548, 550–559, 561, 560, 562–565, 567, 566, 568–571, 573, 572, 574–589, 591, 590, 592.

Dated the 22nd of Shawwâl, A. H. 1221=A. D. 1807, January 2.

Nos. 837, 838, ff. 597, ll. 27; clear and distinct Nasta'lîḳ; size, 14½ in. by 8½ in.

629

Tadhkirat-alumarâ (تذکرة الامرا).

The biographical dictionary of famous Amîrs and Khâns who served under the Moghul emperors of India, Akbar, Jahângîr, Shâhjahân, and 'Âlamgîr, compiled by Kîwal Râm, son of Raghunâth Dâs; comp. Bodleian Cat., No. 258; Rieu i. p. 339; A. Sprenger, MSS. of the late Sir H. Elliot, in Journal of the Royal Asiatic Society of Bengal, vol. xxiii. p. 239, No. 70; Elliot, History of India, viii. p. 192. The date of composition is here distinctly 1194 (A. D. 1780); see fol. 2[b], l. 3. Other copies exhibit the dates 1184 and even (if it is not a mere mistake in writing) 1140 (as the Bodleian copy does, a date which after all would not be inconsistent with the chronology of the tadhkirah, as it does not mention any Amîrs beyond 'Âlamgîr's reign).

The work is divided into two bâbs, the *first* containing the Muḥammadan, the *second* the Hindû Amîrs, both in alphabetical order.

Each bâb is subdivided into two faṣls, viz.:

First bâb: فصل اوّل در ذکر امیرانی که بخطاب خانی وغیره سرفراز شده اند, on fol. 2[b]; with an appendix, در ذکر وصل فصل اوّل, on fol. 197[a].

فصل دوم در ذکر امیرانی که خطاب نیافته اند, on fol. 204[a].

Second bâb: فصل اوّل در ذکر آنهای که خطاب راجه و مهاراجه و رانا وراو و رای ووت (read وراوت) ورای رایان وغیره یافته اند, on fol. 231[a].

فصل دوم در ذکر احوال راجپوتان وغیره که خطاب راجگی وغیره نیافته اند, on fol. 263[b].

Beginning: بعد حمد قادری که بیک امر کُن هژده هزار عالم را موجود فرمود و پس از نعت پیغمبری الخ.

Copied from a MS. in the possession of Captain Roebuck, by Munshî Mirzâibeg. No date.

No. 2685, ff. 294, ll. 15–17; Shikasta; size, 10¾ in. by 7⅝ in.

c. *Shaikhs.*

630

Manâkib-al'ârifîn (مناقب العارفین).

Biographies and detailed traditions of the principal mystical Shaikhs of the seventh century of the Hijrah, that is, of Jalâl-aldîn Rûmî, his father, son, and descendants, as well as his friends and spiritual successors, composed by Maulânâ Shams-aldîn Aḥmad Aflâkî al'ârifî; comp. Rieu i. p. 344; G. Flügel ii. p. 371; W. Pertsch, Berlin Cat., p. 553; Hammer, in Wiener Jahrbücher, vol. 74, Anzeigeblatt, p. 5; Ḥ. Khalfa vi. p. 154, etc. Numerous portions of this work have been translated into English by J. W. Redhouse in the Introduction to his translation of 'The Mesnevi, Book the First,' Trübner's Oriental Series, London, 1881. The author commenced this work, according to his own statement, on fol. 2[a], lin. penult., A. H. 710 = A. D. 1310, 1311 (perhaps a clerical error for A. H. 718 = A. D. 1318, 1319, the usual date given in the Vienna and British Museum copies), and did not complete it before A. H. 754 (A. D. 1353), as the last words of this copy unmistakably prove. They run here (with one important difference from the wording in other copies) thus: تأریخ تصنیف المصنّف افضل الفضلا مولانا شمس الدین احمد افلاکی العارفی رحمه الله سنةُ اربع و خمسین و سبعمائه.

The work is divided into *ten* faṣls, the first nine of which contain, each, *one* biography of a great Shaikh, whilst the tenth gives a complete list of the descendants of Jalâl-aldîn Rûmî's father, of Jalâl-aldîn himself, and of his son, Sulṭân Walad.

Faṣl I: Bahâ-alḥakk wa-aldîn Walad Muḥammad bin al-Ḥusain bin Aḥmad alkhaṭîbî albalkhî, the father of Jalâl-aldîn Rûmî, who died A. H. 628 (A. D. 1231), on fol. 3[a].

Faṣl II: Burhân-alḥakk wa-aldîn almuḥakkik wa almudakkik altirmidhî alḥusainî, the spiritual guide of Jalâl-aldîn Rûmî, on fol. 17[b].

Faṣl III: Maulânâ Jalâl-aldîn Rûmî, the great mystic poet, born A. H. 604, the 6th of Rabî'-alawwal (A. D. 1207, September 30), in Balkh, died the 5th of Jumâdâ-alâkhar, A. H. 672 (A. D. 1273, December 17), in Ḳûniyah (Iconium), seems to begin on fol. 22[b] (no heading marked in the text).

Faṣl IV: Maulânâ Shams-alḥakk wa-aldîn Muḥammad bin 'Alî bin Malakdâd altabrîzî, Jalâl-aldîn's friend and guide, on fol. 177[a].

Faṣl V: Shaikh Ṣalâḥ-alḥakk wa-aldîn Farîdûn, known as Zarkûb-i-Ḳûnawî (القونوی), more correctly Ḳûniyawî, (القونیوی), the gold-beater of Iconium, friend and one of the spiritual successors of Jalâl-aldîn Rûmî, on fol. 200[b].

Faṣl VI: Ḥusâm-alḥakk wa-aldîn Ḥasan bin Muḥammad bin al-Ḥasan Ibn Akhî Turk, also one of Jalâl-aldîn's spiritual successors and chief collaborator in the Mathnawî, on fol. 211[a].

Faṣl VII: Bahâ-alḥakk wa-aldîn Sulṭân Walad, Jalâl-aldîn's son, died A. H. 712 (A. D. 1312), on fol. 225[a].

Faṣl VIII: Jalâl-alḥakk wa-aldîn Farîdûn, known as Čalabî Amîr 'Ârif albalkhî, son of Sulṭân Walad, born the 8th of Dhû-alḳa'dah, A. H. 670 (A. D. 1272, June 6), died the 24th of Dhû-alḥijjah, A. H. 719 (A. D. 1320, February 5), on fol. 238[a].

Faṣl IX: Čalabî Shams-aldîn Amîr 'Âbid, brother of Amîr 'Ârif, died the 5th of Muḥarram, A. H. 739 (A. D. 1338, July 24). His brother and spiritual successor, Ḥusâm-almillah wa-aldîn Amîr Wâḥid, died the last of Sha'bân, A. H. 742 (A. D. 1342, February 7), and was succeeded by his younger son Čalabî Amîr 'Âbid (according to Rieu, loc. cit.: *'Âlim*), on fol. 283[b].

Faṣl X: Full list of the descendants of the foregoing Shaikhs, on fol. 288[b].

(*a*) Issue of Jalâl-aldîn Rûmî's father, Bahâ-aldîn (Faṣl I): 1. 'Alâ-aldîn Muḥammad; 2. Jalâl-aldîn Muḥammad (i. e. Jalâl-aldîn Rûmî); 3. Fâṭimah Khâtûn.

(*b*) Issue of Jalâl-aldîn Rûmî (Faṣl III): 1. Bahâ-aldîn Walad, i. e. Sulṭân Walad; 2. 'Alâ-aldîn Muḥammad, killed in the affray of Shams-aldîn Tabrîzî; 3. Muẓaffar-aldîn Amîr 'Âlim; 4. Malikah Khâtûn.

(*c*) Issue of Jalâl-aldîn's son, Sulṭân Walad (Faṣl VII): 1. Čalabî Jalâl-aldîn Amîr 'Ârif; 2. Muṭahharah Khâtûn, with the epithet Ḥaḍrat Maulânâ 'Âbidah; 3. Sharaf Khâtûn, with the epithet 'Ârifah,—these three were by his wife Fâṭimah, daughter of Shaikh Ṣalâḥ-aldîn; 4. Čalabî Shams-aldîn Amîr 'Âbid; 5. Čalabî Ṣalâḥ-aldîn Amîr Zâhid (died in Sha'bân, A. H. 734 = A. D. 1334, April); 6. Ḥusâm-aldîn Amîr Wâḥid,—these latter three were by two concubines, viz. Nuṣrat Khâtûn and Sunbulah Khâtûn.

(*d*) Issue of Čalabî Jalâl-aldîn Amîr 'Ârif (Faṣl VIII and No. 1 in X, c): 1. Amîr 'Âlim; 2. Amîr 'Âdil; 3. Malikah Khâtûn,—all three by his wife Daulat Khâtûn, daughter of Amîr Ḳaiṣar Tabrîzî.

(*e*) Issue of Čalabî Shams-aldîn 'Âbid (Faṣl IX and No. 4 in X, c): 1. Čalabî Muḥammad; 2. Čalabî Amîr 'Âlim; 3. Čalabî Shâh Malik.

(*f*) Issue of Muṭahharah, Sulṭân Walad's daughter (Faṣl X, c, 2): Burhân-aldîn Amîr Shâh.

Beginning of the whole work: الحمد لله الذی نوّر قلوب اولیائه بانوار المعانی و البیان و اجری من فیض فضله علی لسان الانسان الخ.

Dated the beginning of Rabî'-alawwal, A.H. 1027 (A.D. 1618, end of February). Collated. A few pages a little injured. Ff. 288 and 289 are turned upside down, so that fol. 287ᵇ is immediately followed by fol. 289ᵇ. A Turkish translation of the Manâkib-al'ârifîn, styled هشت بهشت or the eight paradises (containing only the first eight faṣls of the original), probably by Darwîsh Maḥmûd, who died A.H. 998 (A.D. 1590), is noticed by G. Flügel ii. p. 372, and Ḥ. Khalfa vi. p. 154, No. 13037.

No. 1670, ff. 291, ll. 23; Naskhî; illuminated frontispiece; size, 9⅝ in. by 7⅝ in.

631

Thawâkib-almanâkib-i-auliyâi-allâh (ثواقب المناقب اولیاء الله).

A modern edition of Shaikh Aḥmad 'Ârifî Aflâkî's Manâkib-al'ârifîn, by 'Abd-alwahhâb bin Jalâl-aldîn Muḥammad al-Hamadânî (see fol. 2ᵇ, l. 2), who revised and corrected the original work, curtailed it in some places by omitting superfluous stories and traditions, increased it in others by adding much needed explanations, and paid particular attention to dates, genealogy, etc. This edition, the title of which is a chronogram for A.H. 947 = A.D. 1540, 1541 (see fol. 234ᵃ, last two lines), is divided into a mukaddimah, nine dhikrs or biographies, and a khâtimah. The nine dhikrs deal with the same mystic Shaikhs as the first nine faṣls of the original work, viz.:

1. Bahâ-alhakk wa-alhakikah wa-aldunyâ wa-aldîn Walad Balkhî, styled Sulṭân-al'ulamâ, the father of Jalâl-aldîn Rûmî, on fol. 5ᵇ, in six bâbs. His death is fixed here in A.H. 618 (clearly a mistake for A.H. 628), the 18th of Rabî'-alâkhar (see fol. 19ᵇ, ll. 8 and 9).
2. Sayyid Burhân-aldîn Muḥakkik, teacher of Jalâl-aldîn Rûmî and disciple of the preceding Shaikh (مربّی مولانا و مربّای سلطان العلما), on fol. 20ᵇ.
3. Maulânâ Jalâl-aldîn albalkhî alrûmî, on fol. 24ᵃ, in ten bâbs, each subdivided into two faṣls.
4. Shaikh Shams-aldîn Tabrîzî, on fol. 169ᵇ, in eight bâbs. His death is fixed here in A.H. 643 = A.D. 1245, 1246 (see fol. 185ᵃ, l. 4). The usual (and probably more correct) date is A.H. 645 (A.D. 1247, 1248).
5. Shaikh Ṣalâḥ-aldîn Farîdûn Kûnawî (قونوی, read قونیوی Kûniyawî), on fol. 186ᵃ. He died the 1st of Muharram, A.H. 657 = A.D. 1258, December 29 (see fol. 190ᵃ, l. 3).
6. Ḥadrat Calabî Ḥusâm-aldîn, on fol. 190ᵃ. He died the 22nd of Sha'bân, A.H. 683 = A.D. 1284, November 3 (see fol. 194ᵇ, ll. 7 and 8).
7. Sulṭân Bahâ-aldîn Walad, Jalâl-aldîn Rûmî's son, on fol. 194ᵇ. He died the 10th of Rajab, A.H. 712 = A.D. 1312, November 11 (see fol. 200ᵃ, ll. 13 and 14).
8. Jalâl-aldîn Farîdûn, known as Calabî 'Ârif, son of the preceding Shaikh, in six faṣls, on fol. 200ᵇ. His death is fixed here on the 24th of Dhû-alhijjah, A.H. 729, instead of 719, as in the original work (see fol. 232ᵃ, l. 3 ab infra).
9. Calabî Shams-aldîn Amîr 'Âbid, brother of the preceding Shaikh, on fol. 232ᵇ.

Khâtimah, on fol. 233ᵇ, giving the ta'rîkh of the work and a munâjât.

The tenth bâb of the original work is altogether omitted in this revised edition.

Beginning: نیر اعظم حمدی که صد هزاران هزار شمس فلك چهارم یکذرّه از اشعات جمال آلخ.

No date. Eleventh century of the Hijrah. A former owner was Nawwâb 'Abd-alḥamîd Miyâna.

No. 1164, ff. 235, ll. 16; Nasta'lîḳ; size, 9⅝ in. by 5¼ in.

632

Rauḍat-alsâlikîn (روضة السالکین).

Biographies of prominent Ṣûfic Shaikhs of the Nakshbandî order, principally of the great Shaikh Maulânâ 'Alâ-aldîn alâbizhî (الآبژی, so distinctly on fol. 31ᵇ, last line, and fol. 170ᵇ, l. 5; in the immediately following first copy of the Rashaḥât, No. 705, the word is spelt, on fol. 152ᵇ, first line, الآبیزی alâbîzî, with the distinct marginal gloss: آبیز بالف ممدوده و کسر باء موحّده و یاء تحتانیّه و حرف زای; whereas in W. Pertsch, Berlin Cat., p. 563, it appears as آبسیر Âbsîr; in all the three different forms of spelling it is the name of a village in Kûhistân) alkûhistânî, compiled by 'Alî bin Maḥmûd alabîwardî alkûrânî (الکورانی), and beginning:

آنجا که کمال کبریای تو بود
عالم نم از بحر عطای تو بود
مارا چه حمد و ثنای تو بود
هم حمد و ثنای تو سزای تو بود

قال الفقیر الی رحمة الله الغنی علی بن محمود الخ.

The ten introductory biographies, which precede that of the principal hero of this—hitherto unknown—work (no further copies of which are mentioned anywhere), and which are merely copied from the Nafaḥât-aluns, are:

1. Khwâjah 'Abd-alkhâlik Ghujdawânî (غجدوانی), died A.H. 575 (A.D. 1179, 1180), on fol. 2ᵃ.
2. Khwâjah Muḥammad Bâbâ-i-Samâsî (سماسی), one of the spiritual successors of the preceding Shaikh, on fol. 4ᵃ.
3. Sayyid Amîr Kulâl, spiritual successor of the preceding Shaikh, died A.H. 772 (A.D. 1370), on fol. 5ᵇ.
4. Khwâjah Bahâ-aldîn Nakshband, with his real name: Muḥammad bin Muḥammad albukhârî, died the third of Rabî'-alawwal, A.H. 791 (A.D. 1389, March 2), on fol. 6ᵇ.
5. Khwâjah 'Alâ-aldîn 'Aṭṭâr, friend and pupil of Bahâ-aldîn, died the 20th of Rajab, A.H. 802 (A.D. 1400, March 17), on fol. 10ᵇ.
6. Khwâjah Muḥammad Pârsâ, likewise friend and pupil of Bahâ-aldîn, died end of A.H. 822 (A.D. 1420, January), on fol. 13ᵃ.
7. Maulânâ Nizâm-aldîn Khâmûsh, friend and pupil of 'Alâ-aldîn (No. 5), on fol. 17ᵃ.
8. Khwâjah 'Abdallâh Imâmî Iṣfahânî, likewise a pupil of 'Alâ-aldîn, on fol. 19ᵇ.

9. Maulânâ Sa'd-aldîn alkâshgharî, friend and pupil of Nizâm-aldîn (No. 7), died the 7th of Jumâdâ-alâkhar, A.H. 860 (A.D. 1456, May 13), on fol. 20a.

10. Khwâjah 'Ubaid-allâh, died A.H. 895 (A.D. 1490), on fol. 29b (see his full biography in the immediately following work, the Rashahât).

On fol. 31b, the detailed history of the life and wonderful deeds of the principal subject of this work follows, Maulânâ 'Alâ-aldîn alâbizhî alkûhistânî, with his real name, Muhammad bin Muhammad bin Mu'min, who died A.H. 892, in the month Jumâdâ-alawwal (A.D. 1487, April–May); see fol. 170b. Ta'rîkh of his death: رفت پیر. He was the pupil of Sa'd-aldîn Kâshgharî (No. 9).

A concluding chapter on the pre-eminence of the Nakshbandî order over the other Tarîkas and Silsilas (در بیان فضیلت این سلسلهٔ شریفه بر سائر طرق وسلاسل) begins on fol. 170b, but is incomplete at the end. It breaks off on fol. 174b, so that both date of completion and date of transcription are missing. Many pages injured. Numerous marginal additions. Fol. 52 must be inserted between ff. 46 and 47.

No. 698, ff. 174, ll. 15; Nasta'lîk; size, 6⅜ in. by 4⅜ in.

633

Rashahât-i-'ain-alhayât (رشحات عین الحیات).

Another, better known, collection of biographies of great Nakshbandî Shaikhs, principally of Shaikh 'Ubaid-allâh Ahrâr, the spiritual guide of the author of this work, by 'Alî bin al-Husain al-Wâ'iz al-kâshifî, known as Safî, who began to compile it A.H. 893 (A.D. 1488), and finished it after sixteen years' labour, A.H. 909 (A.D. 1503, 1504), see ff. 1b, last line; 2a, first line; 3a, ll. 6 and 7, and the last lines of the last page of this copy. The title رشحات forms a chronogram.

Other copies are noticed in Bodleian Cat., No. 360; Rieu i. p. 353; W. Pertsch, p. 121 (where the contents are fully described); W. Pertsch, Berlin Cat., p. 563; Cat. des MSS. et Xylogr. p. 299; H. Khalfa iii. p. 461, etc. A somewhat later date than 909, viz. A.H. 912 (A.D. 1506, 1507), appears on fol. 150a, l. 7, in the chronogram: یکشنبه پنجم زشعبان. The author died A.H. 939 (A.D. 1532, 1533). The Rashahât are divided into a *makâlah* (containing the biographies of the former great Nakshbandî Shaikhs), three *maksads* (giving an elaborate account of the ancestors, the life, sayings, deeds, and miracles of Shaikh 'Ubaid-allâh, born in Ramadân, A.H. 806=A.D. 1404, March, April, died the 29th of Rabî'-alawwal, A.H. 895, خمس وتسعین وثمانمائه, A.D. 1490, February 20, see fol. 307b, ll. 7 and 8), and a *khâtimah* (giving the story of the Shaikhs' death). The full headings of the various chapters are as follows:

مقاله در ذکر طبقات خواجگان سلسلهٔ نقشبندیّه قدّس الله تعالی ارواحهم العلیّه من اوّلها الی آخرها هم بوجه اجمال وهم بطریق تفصیل، on fol. 3b.

مقصد اوّل در ذکر آباء واجداد واقربای حضرت ایشان وتاریخ ولادت آن حضرت واحوال ایّام صبا وشمّهٔ از شمائل واخلاق واطوار حضرت ایشان وابتدای سفر و دیدن مشایخ زمان چه در ماوراء النهر و چه در خراسان، on fol. 180b.

مقصد دوم در ذکر بعضی از حقائق و معارف ودقائق و لطائف و حکایات و امثال که در خلال احوال از حضرت ایشان بی واسطه استماع افتاده، on fol. 209b.

مقصد سیوم در ذکر بعضی از تصرّفات و امور غریبه که بطریق خرق عادت از حضرت ایشان ظاهر شده است و نقل ثقات و عدول در آن بصحّت پیوسته، on fol. 242a.

خاتمه در ذکر تاریخ وفات حضرت ایشان و کیفیّت انتقال و ارتحال آنحضرت از دار دنیا بدار آخرت، on fol. 307b.

Beginning of the preface, on fol. 1b: الحمد لمن رشّ رشحات الحقائق والحکم علی قلوب العارفین بفیضه الاقدس و الصلوة علی المظهر الاتمّ الخ.

This copy is dated the 17th of Dhû-alhijjah, A.H. 984 (A.D. 1577, March 7), by Muhammad Husain bin Maulânâ Abû-alkâsim of Harât. Collated throughout. A Turkish translation of the work by Muhammad Ma'rûf bin Muhammad Sharîf al-'Abbâsî, made A.H. 993 (A.D. 1585), is described in Rieu, Turkish Cat., p. 74, printed Constantinople A.H. 1236, and Bûlâk A.H. 1256. A small portion of another Turkish translation of the same, by 'Ârif Calabî, is noticed in W. Pertsch, Berlin Turkish Cat., p. 31.

No. 705, ff. 331, ll. 17; Nasta'lîk; illuminated frontispiece; size, 7¼ in. by 4⅝ in.

634

Another excellent copy of the same.

Beginning as in the preceding copy. *Makâlah*, on fol. 3b; *Maksad* I, on fol. 189b; II, on fol. 225b; III, on fol. 269a; *Khâtimah*, on fol. 342a. There is no date; but a note at the end of the book, in another handwriting, informs us that this copy was collated by the owner, Mîr Ahmad bin Mîr 'Abd-alrazzâk, with the original in Rajab, A.H. 1041 (A.D. 1632, January–February). College of Fort William, 1809.

No. 2225, ff. 346, ll. 16; very distinct and correct Nasta'lîk; size, 11⅜ in. by 6¾ in.

635

The same.

Makâlah, on fol. 3b; *Maksad* I, on fol. 177a; II, on fol. 210b; III, on fol. 259b; *Khâtimah*, on fol. 319b.

Ff. 321 and 322 are supplied by another hand, and the contents of the last original leaf (fol. 323) appear repeated on ff. 322a, last line–322b, last line.

No date.

No. 625, ff. 323, ll. 19; clear Nasta'lîk; size, 9⅜ in. by 5¼ in.

636

A very similar work on the Nakshbandî order, compiled A.H. 947=A.D. 1540, 1541 (see fol. 1b, last line), by Abû al-muhsin Muhammad Bâkir bin Muhammad 'Alî, without any special title (on fol. 1a it is styled تاریخ غریبه), in a mukaddimah, four maksads, and a khâ-

timah. It differs from the Rashahât only in so far, as the biography of the founder of the order, Bahâ-aldîn Muḥammad bin Muḥammad Naḳshband, occupies here the same space as that of ʿUbaid-allâh Aḥrâr, whose life is the principal theme of the Rashaḥât.

Beginning: الحمد لله ربّ العالمين الذى رفع اعلام الشريعة بميامن الخ.

Muḳaddimah. Introduction to the history of the Naḳshbandî order, on fol. 2b.

Maḳṣad I. Shaikhs prior to Bahâ-aldîn, from the prophet and ʿAlî to Naḳshband himself, on fol. 9a.

Maḳṣad II, in three ḳisms. Life, deeds, sayings, and miracles of Bahâ-aldîn Naḳshband (A.H. 718–791 = A.D. 1318–1389), on fol. 35a.

Maḳṣad III. Shaikhs who lived from Bahâ-aldîn's time to that of ʿUbaid-allâh Aḥrâr, on fol. 119b.

Maḳṣad IV. Life, deeds, sayings, and miracles of Khwâjah ʿUbaid-allâh (A.H. 806–895 = A.D. 1404–1490), on fol. 196a, in three marṣads and a khâtimah, the subdivisions quite identical with that in the Rashaḥât.

No date. Tenth century.

No. 1426, ff. 277, ll. 19; good Nastaʿlîḳ; size, 10⅝ in. by 6⅝ in.

637

Siyar-alʿârifîn (سير العارفين).

Biographies of fourteen renowned Shaikhs and holy men of India, all belonging to the Ćishtî order, compiled by Ḥâmid bin Faḍl-allâh, known as Darwîsh (or Mullâ) Jamâlî, see fol. 2b, ll. 2 and 3. Other copies of the work are described in Rieu i. p. 354, and W. Pertsch, Berlin Cat., p. 556. According to A. Sprenger's Cat. Oudh, p. 446, the poet Jamâlî of Dihlî died A.H. 922 or 925, the author of the Safînah also fixes his death in 925 (A.D. 1519), and refutes the statement of the author of the Ṭabaḳât-i-Shâhjahânî, that he had lived until A.H. 942 (comp. Bodleian Cat., No. 376, 43). According to the same Safînah, Jamâlî was born near Dihlî, went to Khurâsân under Sulṭân Ḥusain Mirzâ, made the acquaintance of the poet Jâmî, undertook extensive journeys, returned afterwards to India and was in high favour with Sulṭân Sikandar Lûdî and also with the emperor Bâbar. This book is dedicated on fol. 4b, last line, to Humâyûn, and since the epithets given to his name seem to imply that he was sovereign ruler already at that time, the book must have been finished after A.H. 937 = A.D. 1530 (the date of Humâyûn's accession to the throne), and the poet cannot have died already, A.H. 925. A.H. 942 (A.D. 1535, 1536) seems therefore, after all, the more correct date of Jamâlî's death; comp. also Bodleian Cat., No. 1274. In the preface the author gives us a short statement about his pilgrimage to Makkah, and his travels in Maghrib, Yaman, Palestine, Rûm, Syria, the two ʿIrâks, Adharbaijân, Gîlân, Mâzandarân, and Khurâsân, and tells us, that after his return to Dihlî his friends requested him to write a book on the learned Shaikhs of all the countries which he had visited. But he found that too great a task, and resolved, therefore, to write a work exclusively on Indian Saints.

The fourteen biographies deal with the following Shaikhs:

1. Sulṭân-almashâyikh Muʿîn-aldîn Ḥasan bin Ghiyâth-aldîn alḥusainî alḥasanî Sijzî (سِجْزِى, as explained in a marginal gloss: بكسر سين مهمله و سكون جيم و كسر زاى معجمه), on fol. 5a. He died, A.H. 633 (A.D. 1236), in Ajmîr, see further down in the Safînat-alauliyâ, No. 110.

2. Ḥaḍrat Shaikh-almashâyikh Badr-almillat wa-aldîn Maḥmûd Mû'înadûz (the furrier) Khujandî, on fol. 18b.

3. Ḥaḍrat Shaikh-alislâm Bahâ-almillat wa-aldîn Zakariyyâ, on fol. 20b (see the Safînat-alauliyâ, No. 152).

4. Ḥaḍrat Sulṭân-alʿâshiḳîn Burhân-alwâhidîn Ḳuṭb-aldîn Bakhtiyâr Ûshî, on fol. 54b (see the Safînat-alauliyâ, No. 112).

5. Ḥaḍrat Shaikh-almashâyikh wa-alauliyâ Farîd-almillah wa-aldîn Masʿûd (i.e. the well-known Ganj-i-Shakar, see the Safînat-alauliyâ, No. 113), on fol. 74a.

6. Ḥaḍrat Sulṭân-almashâyikh Ṣadr-aldîn ʿÂrif, on fol. 111b (see the Safînat-alauliyâ, No. 155).

7. Ḥaḍrat Sulṭân-almashâyikh Niẓâm-aldîn Muḥammad Badâʾûnî (i.e. Shaikh Auliyâ, see the Safînat-alauliyâ, No. 114), on fol. 128b. He died A.H. 725 (A.D. 1325).

8. Ḥaḍrat Malik-almashâyikh wa-alauliyâ Rukn-aldîn Abû-alḳâsim Abû-alfatḥ, on fol. 168b. He was the son of Ṣadr-aldîn ʿÂrif (see the Safînat-alauliyâ, No. 156).

9. Ḥaḍrat Malik-almashâyikh Shaikh Ḥamîd-aldîn Nâgûrî, on fol. 178b (see the Safînat-alauliyâ, No. 111).

10. Ḥaḍrat Malik-almashâyikh Shaikh Najîb Mutawakkil, on fol. 189b.

11. Ḥaḍrat Sulṭân-almashâyikh Shaikh Jalâl-aldîn Abû-alḳâsim Tabrîzî, on fol. 197a.

12. Ḥaḍrat Shaikh-almashâyikh Naṣîr-almillah wa-aldîn Maḥmûd Audhî (i.e. Ćirâgh of Dihlî, see the Safînat-alauliyâ, No. 116), on fol. 207b.

13. Ḥaḍrat Malik-almashâyikh Maʿrifat-shiʿârî Siyâdat-dithârî Sayyid Jalâl-almillah wa-aldîn Makhdûm-i-Jahâniyân Bukhârî, on fol. 214a (see the Safînat-alauliyâ, No. 157). He died A.H. 785 (A.D. 1384).

14. Ḥaḍrat Samâ almillah wa-aldîn Sulṭân-almuḥaḳḳiḳîn u Burhân-alʿârifîn Sulṭân-almashâyikh Samâ-almillat wa-aldîn, the author's spiritual guide, on fol. 226b. He received the investiture from Shaikh Kabîr-aldîn Ismaʿîl, and died A.H. 901, the 17th of Jumâdâ-alawwal = A.D. 1496, February 2 (see fol. 243a, ll. 6–10, where the following taʾrîkh is given by Jamâlî: هشت خلد آمد بنام او اگر پرسد کسى — سال تأريخش بگو هشت آمده بر نام او, i.e. هشت = 705, came upon (was added) to his name, viz. سماء الدين = 196, total 901).

Of these fourteen Shaikhs, No. 2 is wanting in Rieu's copy and No. 14 in Pertsch's, so that the present copy is the fullest as yet met with.

Beginning of the preface, on fol. 1b: حمدى كه ابواب سعادت بر ارباب عبادت مفتوح گردانيد و سپاسى الخ.

An index on the fly-leaf. Copied in Shawwâl, A.H. 1043 (A.D. 1634, April), at Lâhûr; this copy belonged formerly to Mr. Richard Johnson.

No. 1313, ff. 244, ll. 13; inelegant Nastaʿlîḳ; illuminated frontispiece; size, 9⅝ in. by 5⅝ in.

638

Another copy of the same.

This copy contains only thirteen biographies, which completely agree with those in Rieu's copy, viz. 1. on fol. 3b; 2. wanting; 3. on fol. 13a; 4. on fol. 33b; 5. on fol. 43b; 6. on fol. 65a; 7. on fol. 74b; 8. on fol. 98b; 9. on fol. 104a; 10. on fol. 110b; 11. on fol. 115a; 12. on fol. 121b; 13. on fol. 125b; 14. on fol. 132b.

The work ends on fol. 142b; the remaining pages (ff. 142b–164a) are filled with various traditions and tales of Khalîfs, saints, etc., in the same handwriting.

No date.

No. 1751, ff. 164, ll. 19; Nasta'lîk; waterspots; size, 8⅞ in. by 5¼ in.

639

A shorter redaction of the same.

This copy contains apparently the same thirteen biographies as the preceding one, but is much shorter in extent. It is dated the 7th of Shawwâl, A.H. 1123 (fifth year of Bahâdurshâh's reign = A.D. 1711, Nov. 18), by Muḥammad Murâd Sulṭân Shâhî Ḳâdirî.

No. 939, ff. 88, ll. 17; Shikasta, some pages supplied by another hand in careless Nasta'lîk; worm-eaten and slightly damaged throughout; size, 8¼ in. by 5 in.

640

Akhbâr-alakhyâr (اخبار الاخيار).

Biographies of the most renowned Shaikhs and holy men of *India*, from the Muhammadan conquest to the end of the tenth century of the Hijrah, compiled by 'Abd-alḥaḳḳ bin Saif-aldîn alturk aldihlawî albukhârî (see fol. 5b, ll. 10 and 11), the well-known author of the تاريخ حقّى (see Bodleian Cat., Nos. 195–198; Rieu i. p. 223, and No. 290 in this Cat.), the جذب القلوب الى دار المحبوب, a history of Madînah (see further below in the next chapter 'Geography, etc.'), and many other biographical and mystical works. He was not able to finish the original sketch of this work, made many years before, until after his return from Ḥijâz, whither he had gone, A.H. 996 (A.D. 1588), see fol. 269a, in A.H. 999 (A.D. 1591), according to the chronogram on fol. 268b:

نام و تاريخ اين كتاب عزيز — گر كنى ذكر الاوليا احسن

which gives us at the same time ذكر الاوليا as an additional title of this work, other copies of which are described in Bodleian Cat., No. 363, and Rieu i. p. 355, where as final date of completion, A.H. 1028 (A.D. 1619) is given, in consequence of an incidental remark in Jahângîr's autobiographical memoirs. The above chronogram, which seems to fix definitely the completion of the work, has not been noticed in any previous copy. The work begins with the biography of the great Ṣûfic Shaikh 'Abd-alkâdir aljîlânî, on fol. 9b, after which follows immediately that of Khwâjah Mu'în-alhakk wa-aldîn Sijzî, the founder of the Cishtî order (who died A.H. 633 = A.D. 1236, see No. 637, 1), his contemporaries and disciples, on fol. 22b (طبقهٔ اوّل); it goes then over to Shaikh Farîd-alḥaḳḳ wa-aldîn Ganj-i-Shakar (who died A.H. 664 = A.D. 1265), his followers and pupils, on fol. 49a (طبقهٔ دوم); enumerates all the Shaikhs from the time of Naṣîr-aldîn Maḥmûd Cirâgh of Dihlî (died A.H. 757 = A.D. 1356) down to the author's own epoch, on fol. 73b; and deals towards the end in special chapters with a number of ecstatic Shaikhs (ذكر بعضى مجاذيب), on fol. 240a; with female saints (ذكر بعضى از نساء صالحات), on fol. 245a; and the author's ancestors, family, and own life (here styled تكمله, in the index on fol. 9a خاتمه), on fol. 248a.

Beginning: شكر مر حضرت واهب العطيّات را كه عطاى اورا پايان نيست الخ.

The margin of ff. 2–87 is covered with fragments of theological and cosmographical treatises, without any title.

No date.

No. 1450, ff. 270, ll. 17; unequal Nasta'lîk; the first page supplied later; size, 10 in. by 5⅞ in.

641

Akhbâr-alaṣfiyâ (اخبار الاصفيا).

A much smaller and less known work, of very similar contents, giving likewise biographies of all the famous Saints and Shaikhs who have lived or stayed in *India*, compiled by 'Abd-alṣamad bin Afḍal Muḥammad bin Yûsuf Anṣârî, a nephew of the famous Abû-alfaḍl and editor of his official letters, the مكاتبات علّامى, see above, Nos. 271–286 in this Cat., compare also Rieu iii. p. 1087a, where as title of the present work is given: اخبارات الاصفيا. It was completed A.H. 1014 (A.D. 1605, 1606) and dedicated to the emperor Jahângîr, see fol. 1b, fol. 6b, last line, fol. 7a, ll. 15 and 16, and fol. 7b, ll. 14 and 15. It contains short biographical accounts of 245 male and 4 female persons, beginning, like the preceding work, with Ghauth alṣamadânî Kuṭb-i-rabbânî Shaikh Muḥyî-aldîn Abû Muḥammad 'Abd-alkâdir alḥasanî alḥusainî aljîlânî (born A.H. 471 = A.D. 1079, died A.H. 561 = A.D. 1166), see fol. 8b, and ends with Fâṭimah Sâlimah, on fol. 70a. A complete index on ff. 1b–5a; the work itself begins thus, on fol. 6b:
جهان جهان آفرين مر جان و جهان آفرين را كه جهان دانش و جان سخن بصاحب فطرتان الخ, and concludes on fol. 70b. Ff. 71b–74b are filled by another hand with a story of Shaikh Sharaf-aldîn Abû 'Alî Kalandar of Pânîpat (who died A.H. 724 = A.D. 1324, see Rieu ii. p. 668, and iii. p. 1090b sq.). Copied by Bâkir Sâmânî, in the thirty-first year of 'Âlamgîr's reign (A.H. 1098, 1099 = A.D. 1687, 1688).

No. 868, ff. 74, ll. 19–28; very irregularly and unequally written in Shikasta; size, 10⅝ in. by 6⅝ in.

642

Tarjuma-i-Raudat-alriyâhîn (ترجمهٔ روضة الرياحين).

Biography of Saints and great Shaikhs, translated

from the Arabic work (or more correctly روضة (روض الرياحين فی حكايات الصّالحين, by ʿAbdallâh bin Asʿad alyâfiʿî alyamanî, or with his fuller name: Abû-alsaʿâdât or alsaʿâdât (in the Cat. Codd. Or. Lugd. Bat. once: Abû-alsiyâdât) ʿAfîf-aldîn Abû Muḥammad ʿAbdallâh bin Asʿad bin ʿAlî alyâfiʿî alyamanî, who died A. H. 768, the 20th or 21st of Jumâdâ-alâkhar (A. D. 1367, February 21); compare O. Loth, Arabic MSS. of the India Office Library, p. 202; Cat. Codd. Or. Lugd. Bat. ii. p. 299; Ḥ. Khalfa iii. p. 488; the Safînat-alauliyâ, No. 62, etc. He was the author of many other similar works, all dealing more or less with the great Shaikh ʿAbd-alkâdir Jîlânî and the Ḳâdirî Saints, viz. ارشاد و التطريز (Ḥ. Kh. i. p. 254); اسنى المفاخر, in praise of the Shaikh ʿAbd-alkâdir (Ḥ. Kh. i. p. 293); اطراف التواريخ (ib. i. p. 344); خلاصة المفاخر, also a history of that Shaikh (ib. iii. p. 167; comp. Bodleian Cat., No. 332); درر فی مدح سيّد البشر, a poem (ib. iii. p. 221); كفاية المعتقد (ib. v. p. 226); مرآة الجنان و عبرة اليقظان, a history from the Hijrah down to A. H. 750 (ib. v. p. 481; comp. O. Loth, Arabic MSS., p. 201, and G. Flügel ii. p. 43); مرهم العلل المعظلة (ib. v. p. 501); مناقب الامام مايه, in praise of Imâm Mâyah of the Ashʿariyyah sect (ib. vi. p. 151); منهل المفهوم (ib. vi. p. 225); نشر الريحان (ib. vi. p. 342); نشر المحاسن العاليّة (ib. vi. p. 344); نفحات الازهار (ib. vi. p. 366); نوادر المعانی (ib. vi. p. 387); نهاية المحيا, a poem with commentary in praise of famous Shaikhs (ib. vi. p. 404); المرهم فی الاصول الدينيّة and the epitome of the same, styled الشاش المعْلَم شاووش كتاب المرهم الخ (Cat. Codd. Or. Lugd. Bat. ii. p. 315); فوائد جليلة عظيمة النفع جدًّا مجموعة من مواضع متفرّقة من كتاب الدرّ النظيم (ib. iv. p. 341; comp. Ḥ. Khalfa iii. p. 197), etc. etc. The present work is also styled: نزهة العيون النواظر و تحفة القلوب الحواضر فی حكايات الصالحين و الاولياء الاكابر.

This prose-translation in Persian, which is contained in our copy, is not mentioned anywhere. It was made by Faḍl-Allâh bin Asad-allâh alḥusaini alaʿrâbî alsimnânî, with the takhalluṣ Jahânî (see fol. 3ᵇ, last line but two), under Sulṭân Muḥammad Ḳuṭbshâh (who reigned A. H. 1020–1035 = A. D. 1612–1626); see fol. 5ᵇ, l. 1. It contains 500 ḥikâyât in two faṣls: 1. در شمّهٔ از فضائل اولياء سالكين و فقرای صالحين, on fol. 8ᵃ; 2. در اثبات كرامات اوليای عظام و اصفيای كرام و ظهور كرامات, on fol. 24ᵃ. The first story begins on fol. 31ᵃ with a legend of Abû-alfaiḍ Dhû-alnûn Miṣrî (who died in Shaʿbân, A. H. 240 = A. D. 855, January). The Persian translator has added to the original work a long appendix of his own, or khâtimah, treating especially of the life and miracles of the great Shaikh ʿAbd-alkâdir Jîlânî, in three faṣls, viz.:

1. در شرح احوال بعضی مشايخ, on fol. 371ᵃ; 2. در جواب شبهاتی كه بعضی از فقها مثل ابن جوزی و غيره در حكايات اين طائفهٔ عليّه آورده اند, on fol. 404ᵃ; 3. در بيان برخی از عقائد مشايخ و علمای ربّانين بطريق اختصار, on fol. 410ᵇ.

Beginning of the preface: حمد و ثنا مبدعی را كه از بدايت صباح وجود تا نهايت رواح عدم هرچه هست در حدّ پادشاهیٔ اوست الخ.

A lacuna after fol. 7. Fol. 200 and several of the last leaves injured. The title جامع الحكايات, given to this book on fol. 1ᵃ, is a mistake, probably caused by the initial words, which are identical with those of Muḥammad ʿAufi's well-known work of the same title; see Nos. 600–604 in this Catalogue.

Dated the 10th of Jumâdâ-alawwal, A. H. 1026 (A. D. 1617, May 16), which cannot be much later than the completion of the work itself.

No. 1523, ff. 412, ll. 19; Nastaʿlîḳ; size, 12 in. by 7½ in.

643

Tarjuma-i-Khulâṣat-almafâkhir (ترجمهٔ خلاصة المفاخر).

A Persian translation of the supplement to the preceding work, usually denoted by the simple name of تكملة; see fol. 2ᵃ, l. 4, and fol. 228ᵇ, last line; the author of the Arabic original is the same ʿAbdallâh bin Asʿad alyâfiʿî alyamanî; comp. O. Loth, loc. cit., and W. Pertsch, Berlin Cat., p. 66. It adds 200 stories to those in the روض الرياحين, most of which refer to the great Shaikh ʿAbd-alkâdir (see above). The name of the Persian translator is not mentioned, but as the first of two other copies of the same work in the Bodleian Library (Bodleian Cat., Nos. 332 and 333) was made before A. H. 910 (A. D. 1504), and as moreover the anonymous author mentions as his spiritual guide the great Shaikh Sayyid Jalâl-aldîn Makhdûm-i-Jahâniyân, who died A. H. 785 (A. D. 1384), the translation of this تكملة must have been made at least 200 years before that of the روض الرياحين. The Persian poet ʿAbdî made a poetical version of the same تكملة in A. H. 1051 (A. D. 1641, 1642), entitled ترجمهٔ تكملة; see A. Sprenger, Catal., p. 307.

Beginning: الحمد لله ربّ العالمين . . . . . . ميگويد اضعف العباد اصْلَحَ الله شانه كه چون كتاب خلاصة المفاخر فی مناقب غوث الملكوت قطب الصمد الخ.

Dated the 14th of Ṣafar, A. H. 1089 (A. D. 1678, April 7). College of Fort William, 1825.

No. 2271, ff. 228, written in different styles of Naskhî, mixed with Shikasta, by various hands, the oldest part, ll. 15, the more modern ones, ll. 17; very much damaged, but carefully mended; size, 8⅜ in. by 5½ in.

644

Maḳâmât-i-Sayyid Atâʾî (مقامات سيّد اتائی).

The life, miracles, and spiritual teachings of the great Saint of the Yasawî order, Jamâl-aldîn Khwâjah Dîwâna Sayyid Atâʾî of Khwârizm and Khaiwaḳ, who

was born in the reign of Shâh Isma'îl Ṣafawî (the exact date is given on fol. 14^b, last line, and fol. 15^a, first line: چون حضرت ایشان چهار مایه شدند فتنهٔ شاه اسمعیل واقع گردید, and likewise on fol. 31^a, l. 1 sq.: حضرت ایشان در هنگام شیرخوارگی بودند که فترات غریبه نمود و بسبب هجوم قزلباش و فتنهٔ شاه اسمعیل کار اکثر آنحدود بقتل انجامید الخ), and died A.H. 1016=A.D. 1607, 1608 (see fol. 118^a, ll. 1 and 2, and fol. 123^a, first line; chronogram: تاج سر اولیا شد, on fol. 122^a, last line), 100 or even 103 years old (see fol. 122^b, l. 9: زهی خواجهٔ خواجگان خواجهٔ ما — که صد سال هادئ راه هُدا شد; and fol. 122^b, l. 9 sq.: خواجهٔ خواجگان جمال الدین آن نمایندهٔ طریق هدا مرشد سالکان خفیه و جهر هادئ طالبان راه خدا صد و سی سال در جهان میزد الخ (read سی for سه), which would fix his birth either in A.H. 916 (A.D. 1510, 1511) or in A.H. 913 (A.D. 1507, 1508). His father was Sayyid Pâdishâh Khwâjah Pardapûsh (پرده‌پوش), of the Yasawî order, and he traces his descent to Sulṭân Khwâjah Aḥmad Yasawî, called Atâ (father), the founder of the Yasawî order and third Khalîfah of Abû Ya'ḳûb Yûsuf bin Ayyûb of Hamadân (see the Safînat-alauliyâ, Nos. 73 and 75). This work was compiled by the Saint's younger son, Muḥammad Ḳâsim bin Khwâjah Dîwâna Sayyid Atâ'î, with the takhalluṣ Riḍwân (see fol. 2^b, ll. 8 and 9, and fol. 123^a, l. 10), on the basis of some previous works on the same subject, one by Âkhund Maulânâ Darwîsh Tâshkandî, the other by Ḳâḍî Jân Muḥammad bin Ḳâḍî Khân Bukhârî (بجاری, probably a mistake for بخاری), styled مقامات العارفین (see ff. 4^a, ll. 7 and 12–13, and 4^b, l. 3 sq.), at the suggestion of his brother Khwâjah Abû-alḥasan (see fol. 4^b, last line sq.), and completed the first of Muḥarram, A.H. 1036=A.D. 1626, September 22 (see fol. 124^b, ll. 8 and 9). It is divided into a muḳaddimah, four maḳâms, and a khâtimah.

Muḳaddimah, on fol. 6^b: Explanation of the Ṣûfic terms ولی, ولایت, کرامت, خوارق عادات, etc. (در تحقیق معنئ ولایت و ولی و طبقات اولیاء الله و اثبات کرامات و اقسام خوارق عادات الخ).

Maḳâm I, on fol. 14^b: Genealogy and pedigree of the great Saint Jamâl-aldîn Dîwâna and the ramification of his family with the Yasawî, Kubrawî, and Naḳshbandî orders (در ذکر شجرهٔ نسبی و سلسلهٔ حسبئ حضرت ایشان).

Maḳâm II: Life and travels of the Saint, on fol. 30^b (در ذکر مبادئ احوال و سیاحات حضرت ایشان).

Maḳâm III: Miracles of the Saint, on fol. 47^a (در ذکر بعضی از خوارق عادات و برخی از کرامات حضرت ایشان).

Maḳâm IV: Spiritual sayings of the Saint, on fol. 102^a (در ذکر بعضی از کلمات قدسیّهٔ حضرت ایشان).

Khâtimah: Last illness and death of the Saint, on fol. 116^a (در مرض موت حضرت ایشان و کیفیّت انتقال آنحضرت الخ).

Beginning: سر نامهٔ مقامات اولیاء هستی سپاس قدیری سزد که بقدرت کاملهٔ لوای رفعت آدمی بر کافّهٔ مخلوقات افراخته الخ.

The copy is incomplete at the end; one or two leaves of the epilogue are missing. There seems to be also a small lacuna after fol. 11. Worm-eaten throughout.

No. 3100, ff. 126, ll. 15; Nasta'lîk; size, $7\frac{1}{2}$ in. by $4\frac{3}{4}$ in.

645

Majma'-alauliyâ (مجمع الاولیا).

An almost complete copy of a hitherto unknown, extremely large and interesting biographical work, containing the lives of all the most renowned Saints, religious heroes, and great mystic Shaikhs, with its full title: محفل الاصفیا و مجمع الاولیا, usually styled مجمع الاولیا or even مجمع فیض, the latter title being a chronogram, fixing the date of the composition of this work in A.H. 1043 (A.D. 1633, 1634); see fol. 3^b, l. 3 sq. Only one leaf is missing in the beginning, the initial words .... لمعه ایست از لمعات حقیقت corresponding to fol. 2^a, l. 3 in the following copy, and the last few leaves are greatly injured and partly torn away. The work was compiled by 'Alî Akbar Ḥusainî Ardastânî, see fol. 1^a, l. 7 sq., and dedicated to the emperor Shâh-jahân; see fol. 2^b, first line sq. It is divided into a muḳaddimah, twelve bâbs (each preceded by a complete index), and a khâtimah, viz.:

مقدمه محتوی بر بیان اصطلاحات صوفیّه و مقامات عشره و بیان طوائف اقطاب و اوتاد و ابدال و ما یناسب ذلك (On Ṣûfic terminology, the ten maḳâmât or stations, and the classes of Aḳṭâb or 'poles,' of Autâd or 'props,' of Abdâl or 'lieutenants,' etc.), on fol. 3^b.

باب اوّل در ذکر خلفاء راشدین و ائمّهٔ اثنا عشر و صحابهٔ مهاجر وانصار و تابعین و تبّع تابعین و برخی از اولاد حضرت سیّد کائنات (The first four Khalifs, the Imâms, the companions of the Prophet, the Tâbi'in or successors of the companions, the Tubba' Tâbi'in or successors of the Tâbi'in, etc., beginning with Abûbakr and ending with Abû Ṭâhir Muḥammad bin Yaḥyâ bin Ẓafar, who was born A.H. 466=A.D. 1073, 1074, altogether 304 biographies), on fol. 18^a.

باب دوم در ذکر خواجه حسن بصری و من ینتسب الیه من المشایخ (Khwâjah Ḥasan Baṣrî, whose death is fixed here in A.H. 120, or according to others in A.H. 106 (A.D. 738 or 724), and the leading Saints of his order, ending with Muḥammad bin Fâdhah, altogether 143 biographies, of which three, however, are cancelled in the text), on fol. 146^b.

باب سیوم در ذکر سلطان ابراهیم ادهم و من ینتسب الیه من المشایخ (Sulṭân Ibrâhîm Adham, whose death

is fixed here in A. H. 166 or 162 = A. D. 782, 783, or 778, 779, and the leading Saints of his order, ending with Abûbakr Yazdâniyâr Urmawî, the originally last Shaikh Abû Isḥâḳ Shâmî having been cancelled, altogether sixty-three biographies), on fol. 240ᵃ.

باب چهارم در ذکر شیخ معروف کرخی ومن ینتسب الیه من المشایخ (Shaikh Ma'rûf Karkhî, whose death is fixed here in A. H. 261 = A. D. 875, and the leading Saints of his order, ending with Sayyid Ibrâhîm Khûzistânî, altogether seventy-four biographies), on fol. 273ᵇ.

باب پنجم در ذکر سلطان بایزید بسطامی ومن ینتسب الیه من المشایخ (Sulṭân Bâyazîd Bisṭâmî, who died A. H. 261 = A. D. 875, according to a less trustworthy source already A. H. 234, and the leading Saints of his order, ending with Sayyid Ḥaidar bin 'Alî Âmulî, altogether fifty-four biographies), on fol. 305ᵃ.

باب ششم در ذکر سیّد الطائفه شیخ جنید بغدادی ومن ینتسب الیه من المشایخ (Shaikh Junaid Baghdâdî, who died A. H. 297 = A. D. 909, 910, and the leading Saints of his order, ending with Shaikh Abû 'Abdallâh Ṭâḳî, altogether ninety biographies), on fol. 335ᵃ.

باب هفتم در ذکر سلسلهٔ حضرات خواجها و مشایخ ترکی (Shaikhs of the Naḳshbandî order and Turkish Shaikhs, from Khwâjah Yûsuf Hamadânî, whose death is fixed here in A. H. 555 = A. D. 1160, to Shaikh Muḥammad Ma'ṣûm, who was born A. H. 1007 = A. D. 1598, 1599, and thirty-five years old at the time when the author wrote this part of his work, altogether 162 biographies), on fol. 374ᵇ.

باب هشتم در ذکر مشایخ عصر غوث اعظم شاه محیی الدین شیخ عبد القادر جیلانی (Shaikh Ghauth-i-a'ẓam Muḥyî-aldîn 'Abd-alḳâdir Jîlânî, died A. H. 561 = A. D. 1166, his contemporaries and followers down to Shaikh Mûsâ bin Mâhîn, altogether sixty-five biographies), on fol. 453ᵇ.

باب نهم در ذکر مشایخ سهروردیّه و کبرویّه و چشتیّه (Shaikhs of the Suhrawardî, Kubrawî, and Cishtî orders, from Shaikh Shihâb-aldîn Suhrawardî, who died A. H. 632 = A. D. 1234, 1235, to Khwâjah Muḥammad bin Aḥmad bin Muḥammad bin Yûsuf Cishtî, whose birth is fixed here in A. H. 507, and his death in A. H. 597 = A. D. 1113–1201, altogether sixty-four biographies), on fol. 508ᵇ.

باب دهم در ذکر مشایخ دهلی و گجرات و غیر آن از ممالك هندوستان (Shaikhs of Dihlî, Gujarât, and other parts of India, from Khwâjah Mu'în-aldîn Ḥasan Sijzî, who died A. H. 633, 6th of Rajab or, less correctly, Dhû-alḥijjah, A. D. 1236, March 16 or August 11, to Shaikh Jauhar Sirhindî, who died A. H. 1027 = A. D. 1618, altogether 277 biographies), on fol. 592ᵃ.

باب یازدهم در ذکر شعرا (Poets, beginning with Amîr Ḳâsim-i-Anwâr, who died A. H. 837 = A. D. 1433, 1434, and ending with Bâbâ Kamâl Khujandî; the last date is A. H. 835 = A. D. 1431, 1432, that of the death of Shaikh Abû-alwafâ, one of Khujandî's pupils, altogether thirty-six biographies, being a selection only of such as were great mystic Shaikhs at the same time), on fol. 756ᵇ.

باب دوازدهم در ذکر نساء عارفات (Female Saints, from Râbi'ah 'adawiyyah of Baṣrah to Bîbî Auliyâ, a contemporary of Sulṭân Muḥammad Tughluḳ, buried in Dihlî, altogether thirty-eight biographies), on fol. 814ᵃ.

خاتمه در ذکر فضائل و مناقب اهل بیت طاهرین و خلفاء راشدین و شمّهٔ از احوال خضر و الیاس (On the excellent qualities and virtues of the house of 'Alî and the first four Khalîfs, together with some discourses on Khiḍr and Ilyâs), on fol. 833ᵃ.

The list of authorities, used by the author, is as follows (see fol. 3ᵃ, compared with and supplemented by the following copy, fol. 5ᵃ):

فتوحات مکّیّه
فصوص الحکم
نصوص اصابه فی معرفة الصحابه
نقش نصوص
عوارف
طبقات سلمی
کشف المحجوب
فصل الخطاب
نفحات الانس
حاشیهٔ مولانا عبد الغفور لاری بر نفحات
رشحات
شرح لمعات
تذکرهٔ الاولیا
تأریخ امام یافعی
ملفوظات خواجه عبد الخالق غُجْدوانی
مقامات حضرت خواجه بهاء الدین نقشبند
ملفوظات مخدوم جهانیان
سلسلة العارفین و تذکرة الصدّیقین
جواهر الاسرار
رسالهٔ امیریّه
رسالهٔ عبهریّه
مناقب مرتضوی
ملفوظات شیخ شرف یحیی مُنْیری
اسرار المشایخ
اسرار الاولیا
جامع التواریخ
تأریخ آئینهٔ سکندری
اصطلاحات صوفیّه (left out in the following copy)
مکتوبات حضرت شیخ احمد کابلی سرهندی
اخبار الاخیار (also left out in the following copy)

كلمات الصادقين (again left out in the following copy)
ترجمهٔ عوارف
ترجمهٔ فتوح الغيب
رسالهٔ امام قشيری
رسالهٔ اعلام الهدی (in the following copy: رسالهٔ امام الهدی)
جامع الاصول (in the following copy: الوصول)
كشف ثعلبی
عين المعانی
اربعين خدابادی
شرح گلشن راز
شرح تعرّف
حلية الاوليا
معجمهٔ الكبير
كشّاف
صحيح مسلم
صحيح بخاری
حقائق سلمی
تفسير قاضی بيضاوی
كتاب الانساب
حدائق الحقائق
تاريخ امام بخاری
تأريخ مشايخ صوفيّه
مناقب السادات (left out in the following copy)
شرف النبوّة
مشارق الانوار (left out in the following copy)
سير كبير
جوامع الحكمة
خلاصة السير
حسن الآداب
رسالهٔ خواجه گرگ
عيون المجالس
كتاب الجواهر
آثار نسرين
درجة العلما (left out in the following copy)
روضة العلما
قصص بخاری
غريب السير
مناهج
تهذيب الكامل
كفاية شعبی
دلائل النبوّة
شواهد النبوّة
دستور الحقائق
تمهيد
عين الحقيقة
غنية الطالبين
قوت القلوب
مخزن الساعات
لوائح
شروح لامية'

This copy, which exhibits at the end as date only the 2nd of Rabí'-alawwal, A. H. 1043 (A. D. 1633, September 6), i. e. the date of the completion of the work itself, is undoubtedly in its principal parts the author's own first sketch or 'brouillon,' as the whole aspect of the MS. unmistakably proves. Almost in every page portions are struck out and either replaced by others on the margin or restored later on, which gives quite a unique value to the MS. There are besides numerous marginal corrections and additions. The actual number of biographies, according to our counting, is 1370; on fol. 3ª, first line, the author states that he intends to enumerate 1000 and — biographies (هزار و), carefully avoiding any exact statement. In the following copy this passage has been filled in, and 1511 is given as the proper number, which exceeds that in the present copy by 141, but may very well be correct with regard to a later revised and enlarged edition, of which the following copy is, no doubt, an imperfect specimen. Rather peculiar are the chronological dates given in this work; they often entirely differ from those commonly fixed upon by standard authors.

No. 1647, ff. 939, ll. 19; Nasta'lîk, by different hands; size, 12⅝ in. by 6¼ in.

646

Another, but incomplete copy of the same.

This copy, which seems to represent a later redaction of the work, also with a few erasures and numerous marginal corrections and additions, contains only the first half of the work, viz.:

Mukaddimah, on fol. 5ᵇ; Bâb I, on fol. 27ª; II, on fol. 230ª; III, on fol. 366ª; IV, on fol. 406ᵇ; V, on fol. 453ᵇ; VI, on fol. 496ª; VII (containing the index only), on fol. 553ᵇ. There is besides a large lacuna after fol. 382 in the *third bâb*, corresponding to ff. 251ᵇ, last line—257ª, l. 15 in the preceding copy.

Beginning of the preface, on fol. 1ᵇ: سپاس و ستايش مصوّريرا كه لوح عدم را به نگارش عكوس صفاتیٔ خود بياراست و عرصهٔ وجود را بمجال اسمای ذاتیٔ خويش مزيّن ساخت الخ.

The proper order of ff. 112–117 is: 112, 114, 113, 116, 115, 117. No date.

No. 1022, ff. 554, ll. 17; Nasta'lîk; size, 10 in. by 5½ in.

647

Safînat-alauliyâ (سفينة الاوليا).

Biographies of Saints and famous Shaikhs, from the

beginning of Islâm to the author's time, compiled by prince Dârâ Shukûh (the author of the مجمع البحرين, the حسنات العارفين, and the نادر النكات; comp. Rieu i. p. 356; W. Pertsch, Berlin Cat., pp. 58 and 546; J. Aumer, p. 140, etc.), and finished the 27th of Ramaḍân, A. H. 1049 (A. D. 1640, Jan. 21), in the author's twenty-fifth year; comp. fol. 134^b, last line; see also fol. 79^a, l. 13, and fol. 86^a, l. 4. A complete index of all the persons quoted in this work is found on ff. 1–13^a (the right order of which is 1, 7–12, 6, 2–5, 13). The work itself begins, on fol. 13^b: الحمد لله ربّ العالمين و الصلوة و السلام على محمّد سيّد المرسلين و على آله و اصحابه اجمعين الطيّبين الطاهرين امّا بعد اگرچه احوال و معجزات حضرت سيّد انام الخ.

Lithographed in Lucknow, A. D. 1872. It contains the following short biographies, which are particularly valuable by a comparative strictness in the chronological order and the full dates they give:

I. *Muhammad, the first four Khalîfs, the twelve Imâms, some Aṣḥâb and Tâbi'în, and the four great legal authorities.*

1. The prophet Muhammad, died A. H. 11, the 12th of Rabî' I, on fol. 16^b.

2. The first Khalîf Abûbakr Ṣiddîk, with his real name: 'Abdallâh, son of Abû Kuḥâfah (bin) 'Uthmân bin 'Âmir bin 'Amr bin Ka'b bin Sa'd and Umm-alkhair Salmâ, died A. H. 13, the 22nd or, according to others, the 23rd of Jumâdâ II, 63 or 65 years old, on fol. 18^a.

3. The second Khalîf 'Umar Fârûk ibn al-Khaṭṭâb, with the Kunyah Abû Ḥafṣ, died A. H. 23, the 28th of Dhû-alḥijjah, 63, or according to others 54, 55, or 58 years old, on fol. 19^a.

4. The third Khalîf 'Uthmân bin 'Affân Dhû-alnûrain, with the Kunyah Abû 'Umar, or Abû Lailâ or Abû 'Abdallâh, died A. H. 35 (or according to others 36), the 13th or 18th (15th in the following copy) of Dhû-alḥijjah, 88, or according to others 90 or only 75, 82, or 86 years old, on fol. 19^b.

5. The fourth Khalîf and first Imâm 'Alî Murtaḍâ Asad-allâh bin Abî Ṭâlib, with the Kunyas Abû-alḥasan and Abû-alturâb, died A. H. 40, the 21st of Ramaḍân (according to others the 17th or 23rd), 63 or 65 years old, on fol. 20^a.

6. Ḥasan bin 'Alî bin Abî Ṭâlib, the second Imâm, with the Kunyah Abû Muḥammad and the Laḳabs Taḳî and Sayyid, born in Madînah in the middle of Ramaḍân, A. H. 3, died 48 (in the following copy 47) years old, A. H. 50, the 11th of Rabî' I, on fol. 21^a.

7. Ḥusain bin 'Alî bin Abî Ṭâlib, the third Imâm, with the Kunyah Abû 'Abdallâh and the Laḳabs Shahîd and Sayyid, born in Madînah, the 4th of Sha'bân, A. H. 4, killed at Karbalâ, 57 years and 5 months old, A. H. 61, on the day 'Âshûrâ, i. e. the 10th of Muḥarram, on fol. 21^a.

8. 'Alî bin Ḥusain bin 'Alî almurtaḍâ, the fourth Imâm, with the Kunyas Abû Muḥammad, Abû-alḥasan, and Abûbakr, and the Laḳabs Sajjâd and Zain-al'âbidîn, born in Madînah, A. H. 33 (according to others 36 or 38), died 61 or 62 (according to others 56 or 58) years old, the 18th of Muḥarram, A. H. 94 or 95; his mother was the daughter of the last Persian king Yazdajird III, on fol. 21^b.

9. Muḥammad bin 'Alî bin Ḥusain, the fifth Imâm, with the Kunyah Abû Ja'far and the Laḳab Bâḳir, born in Madînah, A. H. 57, the 3rd of Ṣafar, died 57 (according to others 58, 63, or 73) years old, A. H. 114 (according to others 117 or 118); his mother was Fâṭimah, a daughter of Imâm Ḥasan bin 'Alî, on fol. 22^a.

10. Ja'far bin Muḥammad bin 'Alî bin Ḥusain, the sixth Imâm, with the Kunyah Abû 'Abdallâh or Abû Isma'îl, and the Laḳab Ṣâdiḳ, born in Madînah, A. H. 80 (or according to others 83), the 17th of Rabî' I, died 68 (or 65) years old, at Madînah, the 15th of Rajab, A. H. 148; his mother was a daughter of Ḳâsim bin Muḥammad bin Abîbakr Ṣiddîḳ, on fol. 22^a.

11. Mûsâ bin Ja'far alṣâdiḳ, the seventh Imâm, with the Kunyas Abû-alḥasan and Abû Ibrâhîm, and the Laḳab Ḳâẓim, born at Abûh (ابوه), between Makkah and Madînah, the 7th of Ṣafar, A. H. 128, died 54 (or according to others 55) years old, the 6th, 7th, or in the middle of Rajab, A. H. 183, in the prison of Hârûn-alrashîd; his mother was a slave-girl, bought by Imâm Muḥammad Bâḳir and given to Imâm Ja'far Ṣâdiḳ, on fol. 22^b.

12. 'Alî bin Mûsâ Kâẓim bin Ja'far, the eighth Imâm, with the Kunyah Abû-alḥasan and the Laḳab Riḍâ, born at Madînah the 11th of Rabî' II (or according to others the 6th, 7th, or 8th of Shawwâl), A. H. 153 (or 156), died 49 (or according to others 44, 45, or 50) years old, in Ṭûs, the 21st or 29th of Ramaḍân, A. H. 208, on fol. 23^a.

13. Muḥammad bin 'Alî bin Mûsâ bin Ja'far Ṣâdiḳ, the ninth Imâm, with the Kunyah Abû Ja'far (usually called Abû Ja'far the second) and the Laḳabs Taḳî and Jawâd, born in Madînah the 10th of Rajab, A. H. 195, died 25 years old, A. H. 220, the 6th of Dhû-alḥijjah, under the Khalîf Mu'taṣim, on fol. 23^b.

14. 'Alî bin Muḥammad bin 'Alî bin Mûsâ bin Ja'far Ṣâdiḳ, the tenth Imâm, with the Kunyah Abû-alḥasan (usually called Abû-alḥasan the third) and the Laḳabs Hâdî, Zakî 'Askarî, and Naḳî, born in Madînah the 13th of Rajab (according to others on the day 'Arafah, i. e. the 9th of Dhû-alḥijjah), A. H. 214, so to be read instead of the date دو صد و چهار هجری in the text both of this and the following copy (others say A. H. 213), died 40 or 41 years old, near Baghdâd, end of Jumâdâ I (according to others the 13th of Jumâdâ II), A. H. 254; under the Khalîf Muntaṣir-billâh (read Almu'tazz-billâh, since Muntaṣir had died six years before that date), on fol. 24^a.

15. Ḥasan bin 'Alî bin Muḥammad bin 'Alî Riḍâ, the eleventh Imâm, with the Kunyah Abû Muḥammad and the Laḳabs Zakî, Khâliṣ, Sirâj, and 'Askarî, born at Madînah, A. H. 231 (according to others 232), died 29 (or 28) years old, the 6th or 8th of Rabî'-alawwal, A. H. 260, on fol. 24^b.

16. Muḥammad Mahdî bin Ḥasan bin 'Alî bin Muḥammad bin 'Alî Riḍâ, the twelfth Imâm, with the Kunyah Abû-alḳâsim, born A. H. 258, the 23rd of Ramaḍân; in A. H. 265 or 266 he disappeared, according to Shî'ite belief, to turn up again at the end of time; according to Sunnite doctrine he died in one of these two years, on fol. 25^a.

17. Salmân the Persian, with the Kunyah Abû 'Abdallâh, died A. H. 33 at Madâ'in, one of the com-

panions of the prophet; some say he was 1500 years old, others 350, others again 250, and the last statement, the author of the book says, is the correct one (واین قول اصحّ است) !!, on fol. 25b.

18. Uwais Karnî, of Najd, one of the Tâbi'în, was killed, according to some authorities (see the کشف المحجوب and the تذکرة الاولیا), in the battle of Ṣiffîn (A. H. 37), according to others (see the شواهد النبوّة), he died A. H. 22, the 3rd of Rajab, on fol. 25b.

19. Ḥasan Baṣrî, with the Kunyah Abû Sa'îd, another of the Tâbi'în, born A. H. 21, died 89 years old, the 5th of Rajab, A. H. 110; buried at Baṣrah, on fol. 26a.

20. Kâsim bin Muḥammad bin Abîbakr alṣiddîk, also one of the Tâbi'în and one of the seven theologians (فقها) of Madînah, was brought up in the house of his aunt 'Â'ishah; he died A. H. 107, 108, 112, or even 102, on fol. 26a.

21. Imâm-i-a'ẓam Abû Ḥanîfah of Kûfah, the first great legal Imâm, with his real name Nu'mân bin Thâbit, one of the Tâbi'în and friend of Imâm Ja'far Ṣâdiḳ (No. 10), born A. H. 80, died at Baghdâd, the 15th of Rajab, A. H. 150, 70 years old, on fol. 26b.

22. Mâlik bin Anas bin Mâlik, the second great legal Imâm, with the Kunyah Abû 'Abdallâh, born A. H. 95 (according to others 94 or 97), died the 7th of Rabî'-alâkhar, A. H. 179, on fol. 27a.

23. Muḥammad bin Idrîs Shâfi'î, the third great legal Imâm, with the Kunyah Abû 'Abdallâh, of the Kuraish, a pupil of Imâm Mâlik, born A. H. 150, died in Miṣr, 54 years old, the last of Rajab, A. H. 204; his mother was Umm-alḥasan, daughter of Ḥamzah bin al-Kâsim bin Zaid bin Ḥasan bin 'Alî bin Abî Ṭâlib; from his father's side he was a descendant of 'Abd-almuṭṭalib bin Hâshim, the prophet's grandfather; after his studies under Mâlik he went to 'Irâḳ and associated with Imâm Muḥammad bin Ḥasan, a pupil of Abû Ḥanîfah (No. 26), on fol. 27a.

24. Aḥmad Hanbal, or with his full name: Aḥmad bin Muḥammad bin Ḥanbal, the fourth great legal Imâm, Shâfi'î's pupil, with the Kunyah Abû Muḥammad or Abû 'Abdallâh, born in Baghdâd, A. H. 164, died 77 years old, in his native town, the 12th of Rabî'-alawwal, A. H. 241, on fol. 27b.

25. Imâm Abû Yûsuf (in the following copy wrongly: Muḥammad Yûsuf) Ya'kûb bin Ibrâhîm of Kûfah, a pupil of Abû Ḥanîfah, the first who ever got the title of Kâḍî-alkuḍât, born A. H. 112, died 70 years old, the 27th of Rajab, A. H. 182, on fol. 28a.

26. Imâm Muḥammad Shaibânî, whose father Ḥasan came from Syria to the 'Irâḳ; he was brought up in Kûfah and became a pupil of Abû Ḥanîfah, died the 14th of Jumâdâ II, A. H. 189, on fol. 28a.

II. *Shaikhs of the Kâdirî order* (which was styled *Junaidî* before the time of Shaikh 'Abd-alkâdir Jîlânî).

27. Shaikh Ma'rûf Karkhî, son of Fîrûz or Fîrûzân (according to others of 'Alî), with the Kunyah Abû Maḥfûẓ, originally a Christian, but converted to Muhammadanism by the Imâm 'Alî Riḍâ bin Mûsâ (No. 12); he became a pupil of Abû Ḥanîfah and was instructed in Ṣûfic lore by Ḥabîb Râ'î, who was himself a pupil of Salmân the Persian (No. 17), he died A. H. 200, the 2nd of Muḥarram, on fol. 28b.

28. Shaikh Sarî alsakaṭî, with the Kunyah Abû-alḥasan, a pupil of the preceding Shaikh, died over 98 years old, the 3rd of Ramaḍân, A. H. 253 (in the following copy A. H. 250), on fol. 29a.

29. Shaikh Junaid bin Muḥammad bin al-Junaid of Baghdâd, with the Kunyah Abû-alkâsim and the Lakabs Sayyid alṭâ'ifah (because the order was called after him Junaidî), Ṭâ'ûs-al'ulamâ, Kawârîrî, Zajjâj (the last two on account of the trade of his father, who was a glass-blower in Nahâwand), and Kharrâz; he was born and brought up at Baghdâd and followed the doctrines of Sufyân Thaurî (No. 162); he was also the principal pupil and nephew of Shaikh Sarî Sakaṭî (No. 28), and died the 27th of Rajab, A. H. 297; others, but incorrectly, fix his death in A. H. 299, on fol. 29b.

30. Shaikh Abûbakr Shiblî, with his real name, Ja'far bin Yûnus, pupil of the preceding Shaikh, born, according to some, in Baghdâd, according to others in Sâmirah, died 87 years old, the 27th (in the following copy the 7th) of Dhû-alḥijjah, A. H. 334; he was a follower of the Mâlikite school, on fol. 31a.

31. Shaikh 'Abd-alwâḥid Tamîmî (in the following copy, Yamanî) bin 'Abd-al'azîz bin Ḥarith bin Asad, with the Kunyah Abû-alfaḍl, a pupil of Shiblî, died in Jumâdâ II, A. H. 425, on fol. 32a.

32. Shaikh Abû-alfaraḥ Ṭarṭûsî, a pupil of the preceding Shaikh, on fol. 32a.

33. Shaikh Abû-alḥasan Hakkârî, with his real name, 'Alî bin Muḥammad bin Yûsuf bin Ja'far alkuraishî alhakkârî, pupil of the preceding Shaikh, died in Muḥarram, A. H. 486, on fol. 32a.

34. Shaikh Abû Sa'îd Mubârak bin 'Alî bin Ḥusain al-maḥrûmî (المحرومی, in other places makhzûmî مخزومی and maḥzûmî محزومی), a follower of the Ḥanbalite school, pupil of the preceding Shaikh and spiritual Pîr of 'Abd-alkâdir Jîlânî (the famous غوث الثقلین; see below, No. 36), died in Muḥarram, A. H. 513, on fol. 32b.

35. Shaikh Ḥammâd bin Muslim, with the Kunyah Abû 'Abdallâh and the epithet Dabbâs (the seller of honey made of grapes or fresh dates), the teacher of 'Abd-alkâdir Jîlânî, died in Ramaḍân, A. H. 520 (A. H. 525 in the following copy), on fol. 33a.

36. Ghauth-althakalain or Ghauth-ala'ẓam Shâh Muḥyî-aldîn Sayyid 'Abd-alkâdir aljîlî alḥasanî alḥusainî, the real founder of the Kâdirî order, and the son of Abû Ṣâliḥ Mûsâ Jangidûst bin Abî 'Abdallâh bin Yaḥyâ (al-)Zâhid bin Muḥammad bin Dâ'ûd bin Mûsâ-aljûn bin 'Abdallâh Maḥḍ bin Ḥasan Muthannâ bin Imâm Ḥasan bin 'Alî Murtaḍâ, who consequently traced his genealogy back to 'Abdallâh Maḥḍ, whose father Ḥasan was the son of 'Alî's son Ḥasan, and whose mother Fâṭimah was the daughter of 'Alî's son Ḥusain; he was born in Jîl (i. e. Jîlân or Gîlân, but according to others a village distant one day's journey from Baghdâd), the 1st of Ramaḍân, A. H. 470 (or according to others 471), went, 18 years old, A. H. 488, to Baghdâd, to apply himself to the study of the Kurân, the traditions, law, and other sciences, and entered upon his preaching and teaching career A. H. 521; he died the 8th or 9th (according to others the 11th, 13th, or 17th) of Rabî'-

alâkhar, A. H. 561, 90 (respectively 89) years, 7 months, and 9 days old; in India the عرس or anniversary of his death is celebrated by some on the 11th, by others on the 17th of that month, in Baghdâd the 17th, but the author of this work himself (Dârâ Shukûh) used to celebrate it on the 9th as the most correct date of the great Shaikh's death. Among 'Abd-alkâdir Jilâni's numerous works are mentioned غنية الطالبين (styled غنية لطالبي طريق الحق in Cat. Codd. Or. Lugd. Bat. iv. p. 194 sq.; comp. also H. Khalfa iv. p. 338 and O. Loth, Arabic Catalogue of the India Office Library, p. 168 sq., where, besides, a collection of sermons and another of Sûfic essays are described, see below in No. 40, and a genealogy of 'Abd-alkâdir, similar to the above, is given) and فتوح الغيب (see ib. iv. p. 317; H. Khalfa iv. p. 386, and O. Loth, Arabic Cat., loc. cit.), on fol. 33[a].

37. Shaikh Saif-aldîn 'Abd-alwahhâb, the eldest son of 'Abd-alkâdir Jîlânî and his successor in the spiritual office, born in Sha'bân, A. H. 512, died at Baghdâd, the 25th of Shawwâl, A. H. 603; he left two sons, Shaikh Abû Mansûr 'Abd-alsalâm and Shaikh Abû-alfath Salmân (but see No. 63 further down), on fol. 43[a].

38. Shaikh Sharaf-aldîn 'Îsâ, with the Kunyah Abû 'Abd-alrahmân, 'Abd-alkâdir Jîlânî's second son, for whom his father composed his فتوح الغيب; he is himself the author of a Sûfic work: جواهر الاسرار, and died A. H. 573 in Misr, on fol. 43[b].

39. Shaikh Shams-aldîn 'Abd-al'azîz, with the Kunyah Abûbakr, third son of 'Abd-alkâdir Jîlânî, on fol. 43[b].

40. Shaikh Sirâj-aldîn 'Abd-aljabbâr, with the Kunyas Abû 'Abd-alrahmân and Abû-alfarah, fourth son of 'Abd-alkâdir Jîlânî, was muftî of 'Irâk; the author of this work (Dârâ Shukûh) possessed 'Abd-alkâdir's collection of sermons, styled جلاء الخاطر (see O. Loth, Arabic MSS., p. 169, and H. Khalfa ii. p. 605 sq.), in Sirâj-aldîn's own handwriting, on fol. 43[b].

41. Shaikh Tâj-aldîn Abûbakr 'Abd-alrazzâk, 'Abd-alkâdir's fifth son, born A. H. 528, died 6th of Shawwâl, A. H. 623; he left five sons: Shaikh Abû Sâlih Nasir (in the following copy, Nasr), Shaikh Abû-alkâsim 'Abd-alrahîm, Shaikh Abû Muhammad Isma'îl, Shaikh Abû-almahâsin Fadl-allâh, and Shaikh Jamâl-allâh, on fol. 44[a].

42. Shaikh Abû Ishâk Ibrâhîm, sixth son of 'Abd-alkâdir, died the 25th of Dhû-alka'dah, A. H. 600, on fol. 44[b].

43. Shaikh Abû-alfadl Muhammad, seventh son of 'Abd-alkâdir, died at Baghdâd the 5th (in the following copy again the 25th) of Dhû-alka'dah, A. H. 603 (so no doubt correctly in the following copy; here is given as date again A. H. 600), on fol. 44[b].

44. Shaikh Abû 'Abd-alrahmân 'Abdallâh, eighth son of 'Abd-alkâdir, died the 27th of Safar, A. H. 587; he left two sons: Shaikh Abû Muhammad 'Abd-alrahmân and Shaikh Abû Muhammad 'Abd-alkâdir, on fol. 44[b].

45. Shaikh Abû Zakariyyâ (so correct in the index and in the following copy; the text here has Abûbakr Zakariyyâ) Yahyâ, ninth son of 'Abd-alkâdir, born the 6th of Rabî'-alawwal, A. H. 550, died the 14th of Sha'bân (شب برات), A. H. 600, in Baghdâd, on fol. 44[b].

46. Shaikh Abûnasr Mûsâ, the tenth and last son of 'Abd-alkâdir, born the last of Rabî'-alawwal, A. H. 539 (sic! perhaps a mistake for 559), settled in Damascus and died there the first of Jumâdâ-alâkhar, A. H. 618, on fol. 45[a].

47. Shaikh 'Alî bin Hai'atî, a pupil of Shaikh Tâj-al'ârifîn Abû-al'urafâ (correctly in the following copy: Abû-alwafâ), and both friend and disciple of 'Abd-alkâdir Jîlânî, died 120 years old, A. H. 564, on fol. 45[a].

48. Shaikh Abû 'Umar (or 'Amr) 'Uthmân Yakînî (so in the text here; the index and the following copy have instead of يقيني some very indistinct word, which must be read, according to the Nafahât-aluns, Sarîghînî or Sarîfînî), pupil of 'Abd-alkâdir, without date, on fol. 45[b].

49. Shaikh Abû Sa'îd Kîlû'î (قيلوئي, so in the index, from قيلويه, as on fol. 46[b], l. 9, is distinctly written, the name of a place in 'Irâk; in the heading he is called فيلوئي), got his investiture from 'Abd-alkâdir, died A. H. 557, on fol. 46[b].

50. Shaikh Kadîb-albân (the following copy has the silly reading: قضيب البيان) of Mausil, with the Kunyah Abû 'Abdallâh, a pupil of 'Abd-alkâdir, died A. H. 570, on fol. 46[b].

51. Shaikh Ahmad bin Mubârak, a pupil of 'Abd-alkâdir, died A. H. 570, on fol. 47[a].

52. Shaikh Sadakah bin Husain of Baghdâd, with the Kunyah Abû-alfarah, a friend and disciple of 'Abd-alkâdir, died A. H. 573, on fol. 47[a].

53. Shaikh Bakâi bin Buttû (بطّو, in the following copy بطّور Buttûr, but the former is confirmed by the Nafahât-aluns, No. 1412, fol. 248[a]), a pupil of Shaikh Abû-alwafâ (No. 313), and disciple of 'Abd-alkâdir, died about A. H. 553 (the following copy has 550), on fol. 47[a].

54. Shaikh Muhammad alawânî (الاواني), known as Ibn-alkâ'id (ابن القائد, so in the index, the text on fol. 47[b], last line, and in the following copy; in the heading here he is styled Ibn-alfâ'iz, ابن الفائز), a pupil of 'Abd-alkâdir, on fol. 47[b].

55. Shaikh Abû-alsu'ûd bin al-Shiblî, a pupil of 'Abd-alkâdir, on fol. 48[a].

56. Shaikh Abû 'Umar Kuraishî, with his real name: 'Uthmân bin Marzûk bin Hamîd bin Salâkah (in the following copy: Salâm), one of the great Shaikhs of Egypt, was a Hanbalite and pupil of 'Abd-alkâdir, died more than 70 years old, A. H. 564, and was buried by the side of Imâm Shâfi'î's tomb in Misr, on fol. 48[a].

57. Shaikh Muwaffik-aldîn almakdisî, with his real name: 'Abdallâh bin Muhammad bin Ahmad bin Kudâmah al-Hanbalî, a pupil of 'Abd-alkâdir and author of many works, makâmas, etc., died A. H. 620, on fol. 48[a].

58. Shaikh Muhammad bin Ahmad aljuwainî (الجوني, read الجويني), a pupil of Shaikh 'Abdallâh Yahyâ (Batâ'ih, بطائح, in the following copy), who was himself a pupil of 'Abd-alkâdir, died A. H. 650 (according to the following copy, A. H. 558 or 658), on fol. 48[a].

59. Shaikh Abû-Madîn Maghribî, with his real name: Shu'aib bin Husain (or Hasan), a pupil of Shaikh Abû-alghazâlî Maghribî and spiritual guide of the immediately following Shaikh Muhyî-aldîn Ibn

'Arabî, one of the great Shaikhs of Maghrib, died A. H. 590, on fol. 48b.

60. Shaikh Muḥyî-aldîn Ibn 'Arabî, with his real name: Muḥammad bin 'Alî bin 'Arabî, got his investiture, according to the best traditions, from Shaikh Abû Muḥammad Yûnus alkaṣṣâr alhâshimî, 'Abd-alkâdir's pupil; he was initiated into Ṣûfism, according to his own statement in his work, كتاب الكُلْس (in the following copy, كتاب الّلابس), by Abû-alḥasan 'Alî bin 'Abdallâh bin Jâmi', and was a friend of Shihâb-aldin Suhrawardi (No. 148); born in Spain (بلاد اندلس), the 17th of Ramaḍân, A. H. 560 (a Monday), died in the night before Friday, the 22nd of Rabî'-alâkhar, A. H. 638, at Damascus, on fol. 48b.

61. Shaikh Ṣadr-aldîn Muḥammad bin Isḥâk Ḳûnawî (or Ḳûniyawî, i. e. of Konia or Iconium), with the Kunyah Abû-alma'âlî, the greatest of Muḥyî-aldîn Ibn 'Arabî's pupils, and the teacher of Maulânâ Ḳuṭb-aldîn 'Allâmah in the science of tradition; he was a special friend of Jalâl-aldîn Rûmî, the great mystic poet, who died before him, on fol. 49a.

62. Imâm 'Abdallâh bin As'ad Yâfi'î, with the Kunyah Abû-alsa'âdât and the Laḳab 'Afîf-aldîn; he was originally of Yaman and dwelt always in the two holy cities, was a Shâfi'ite and a disciple of 'Abd-alkâdir in the second or third line; his investiture he got first from Shaikh Mas'ûd Ḥâwî (in the following copy: Jâdib, جادب), and later on from Shaikh Abû-alḥasan Nûr-aldîn 'Alî bin 'Abdallâh Yamanî Ṭawâshî (طواشى). In most of his publications, see above, Nos. 642 and 643 in this Cat., viz. the تاريخ يافعى (i. e. the مرآة الجنان), the تكملة, the روض الرياحين (read روض الرياحين), and the نشر المحاسن, he relates episodes from 'Abd-alkâdir Jîlânî's life and miracles worked by him. He died the 21st of Jumâdâ-alâkhar, A. H. 768 (in the following copy: 760), on fol. 49a.

63. Makhdûm Shaikh 'Abd-alkâdir II, a descendant of the great 'Abd-alkâdir Jîlânî in the eighth generation; his father was Shaikh Muḥammad bin Sayyid Sâmir (سامير, in the following copy: Shâh Mîr شاه مير) bin Sayyid 'Alî bin Sayyid Mas'ûd bin Sayyid Aḥmad bin Sayyid Saif-aldîn 'Abd-alwahhâb bin Sayyid alsâdât Sayyid 'Abd-alkâdir Jîlânî (comp. No. 37 above, where, however, no son of Sayyid Saif-aldîn 'Abd-alwahhâb with the name of Aḥmad is mentioned; in the following copy there is inserted between Sayyid Aḥmad and Sayyid Saif-aldîn a Sayyid Ṣafar-aldîn, which might be the honorary epithet of one of Saif-aldîn's sons). He lived at last at Ûch or Ûćh in Multân and is reckoned among the greatest Shaikhs of India; he died 78 (in the following copy 77) years old, the 18th of Rabî'-alawwal, A. H. 940, and left two sons, Shaikh 'Abd-alrazzâk (died the 5th of Jumâdâ-alâkhar, A. H. 942) and Sayyid Zain-al'âbidîn; the latter died before his father and left a son, Sayyid Muḥammad, descendants of whom were still in existence at the time of this book's composition. 'Abd-alrazzâk's son, Shaikh Ḥâmid (in the following copy: جاهد), was his father's successor in the headship of the order, and Shaikh Ḥâmid's son, Shaikh Jamâl-aldîn Abû-alḥasan, died the 29th of Dhû-alka'dah, A. H. 978, on fol. 49b.

64. Shaikh 'Abdallâh بنهتى, or, according to the following copy, بهيتى (from بنهت or بهيت a place in the district of Dihlî), a descendant of 'Abd-alkâdir Jîlânî in the 13th generation; and son of Sayyid 'Umar bin Sayyid Ḥasan (or Ḥusain) Ḥanbalî; he came in his 15th year from Baghdâd to India, and died more than 100 years old, the 10th of Rabî'-alawwal, A. H. 1037, on fol. 49b.

65. Ḥadrat Shaikh Mîr Muḥammad, known as Miyân Mîr or Miyânjîw, a descendant of the Khalîf 'Umar, born at Siwastân (سيوستان), A. H. 957 (not 938, as Rieu states i. p. 358), lived more than 60 years in Lâhûr, and died there, 88 years old, A. H. 1045, the 7th of Rabî'-alawwal. Dârâ Shukûh has given a full account of the life and deeds of this Indian saint and of his chief disciples in a special work of his, the سكينة الاولياء (see Rieu i. pp. 357 and 358). Among his pupils are mentioned: Ḥâjî Ni'mat-allâh Sirhindî, Shaikh Tanhâ, Shaikh Isma'îl, Mullâ Khwâjah Kalân, Miyân Ḥâmid, Mullâ 'Abd-alghafûr Dânishmand, Ḥâjî Ṣâliḥ (all deceased at the time of this book's composition), Mullâ Shâh, Mullâ Khwâjah Bihârî, Shaikh Muḥammad Lâhûrî, Shaikh Aḥmad Sunâmî, Shaikh Aḥmad Dihlawî, etc., on fol. 50a.

III. *Shaikhs of the Naḳshbandî order* (formerly *Ṭaifûrî*, see fol. 52b, l. 3, and fol. 59b, l. 3 ab infra; both in the heading and index simply styled *Salsala-i-sharîfa-i-Khwâjagân*).

66. Shaikh Abû Yazîd (commonly called Bâyazîd) Bisṭâmî with the honorary title of Sulṭân-al'ârifîn, whose real name was Ṭaifûr bin 'Îsâ bin Âdam bin Sarûshân (سروشان). His grandfather was a Parsee, who was converted to Islamism. This founder of the Ṭaifûrî order died the 15th of Sha'bân, A. H. 261 (according to others 264; the date given by Jâmî, viz. 204, or 234 as the following copy has, see the Majma'-alauliyâ, fifth bâb, is a clerical error), on fol. 52a.

67. Shaikh Abû-alḥasan Kharaḳânî (Kharaḳân is a place near Ḳazwîn), with his real name: 'Alî bin Ja'far, a disciple of the preceding Shaikh, but born a considerable time after Bâyazîd's death. He died the 10th of Muḥarram, A. H. 425, on fol. 52b.

68. Shaikh Abû 'Alî Rûdbârî (Rûdbâr is in the province of Ṭûs), whose father was Muḥammad bin Ḳâsim bin Manṣûr, a descendant of the old Sâsânian kings; he was a pupil of Shaikh Junaid Baghdâdî (see No. 29) and died A. H. 322 in Miṣr, on fol. 52b.

69. Shaikh Abû 'Alî Kâtib, lived in Egypt too, and was a disciple of the preceding Shaikh; he died A. H. 346 (according to others 356), on fol. 53a.

70. Shaikh Abû 'Uthmân Maghribî, with his real name: Sa'îd bin Salâm (Islâm in the following copy), pupil of Abû-alḥusain Ṣâni'-i-dunyawî (Ṣâliḥ Dînawarî in the following copy) and disciple of the preceding Shaikh; he died in Nîshâpûr, A. H. 373, on fol. 53a.

71. Shaikh Abû-alkâsim 'Alî Gurgânî, was connected through one spiritual guide, Abû 'Uthmân Maghribî (No. 70), with the Junaidî order, through another, Abû-alḥasan Kharaḳânî (No. 67), with that of Bâyazîd Bisṭâmî; he was a friend of Abû Sa'îd bin Abû-alkhair (No. 294), and of the author of the كشف المحجوب (No. 298) in his younger years; he died A. H. 450, on fol. 53a.

72. Shaikh Abû 'Alî of Fârmad (or Fârmadh near Ṭûs), with his real name: Fuḍail (Faṣl in the following copy) bin Muḥammad, the Shaikh-alshuyûkh of Khurâsân, a disciple of Imâm Abû-alkâsim Kushairî (No. 299) and pupil of the preceding Shaikh; he had some intercourse with Shaikh Abû Sa'îd bin Abû-alkhair and died A. H. 477, on fol. 53^{a}.

73. Khwâjah Yûsuf bin Ayyûb of Hamadân, with the Kunyah Abû Ya'kûb, a pupil of the preceding Shaikh as well as of Shaikh Abû Isḥâk Shîrâzî; he was acquainted with Shaikh 'Abdallâh Juwainî, Shaikh Hasan Simnânî, and also with the great 'Abd-alkâdir Jîlânî. He was born A. H. 440 and died on the way to Marw, A. H. 535, on fol. 53^{b}.

74. Khwâjah Ḥasan of Andâḳ (near Bukhârâ), with his real name: Ḥasan bin Ḥusain, and the Kunyah Abû Muḥammad, born somewhat after A. H. 460, died A. H. 552, on fol. 53^{b}.

75. Khwâjah Aḥmad Yasawî (Yasî, يسی, being a well-known town in Turkistân), a pupil of Yûsuf Hamadânî (No. 73), died A. H. 562, on fol. 53^{b}.

76. Khwâjah 'Abd-alkhâliḳ of Ghujdawân (six farsangs from Bukhârâ), son of Imâm 'Abd-aljalîl (in the following copy: 'Abd-aljamîl), a descendant of the kings of Rûm and an ancestor of Bahâ-aldîn Naḳshband (see below, No. 82); he got his investiture from Khwâjah Yûsuf of Hamadân, and died A. H. 575, on fol. 54^{a}.

77. Khwâjah 'Ârif of Rîwgar (ريوگر, in the district of Bukhârâ), pupil and successor of the preceding Shaikh, died A. H. 715 (?), on fol. 54^{a}.

78. Khwâjah Maḥmûd, born in a village near Bukhârâ (with the name of انجير فغنو, in the following copy he is called Abû-alkhair Faghnawî ابو الخير فغنوى), pupil and successor of the preceding Shaikh, died A. H. 715, on fol. 54^{a}.

79. Khwâjah 'Alî Râmtînî (of رامتين, in the district of Bukhârâ), pupil and successor of the preceding Shaikh, died A. H. 721, 130 years old, on fol. 54^{a}.

80. Khwâjah Muḥammad Bâbâ-i-Samâsî (سماسی, one of the villages near Râmtîn), the pupil and successor of the preceding Shaikh and the adopted father of the great Bahâ-aldîn Naḳshband (No. 82), on fol. 54^{b}.

81. Sayyid Amîr Kulâl, one of the best pupils and successors of the preceding Shaikh, born in Sûkhâr (سوخار), died the 8th of Jumâdâ-alawwal, A. H. 772, on fol. 54^{b}.

82. Khwâjah Bahâ-aldîn Naḳshband, with his real name: Muḥammad bin Muḥammad albukhârî, pupil of the preceding Shaikh, born in Muḥarram, A. H. 718, died 3rd of Rabî'-alawwal, A. H. 791, 73 years old, on fol. 54^{b}.

83. Khwâjah Pârsâ, with his real name: Muḥammad bin Muḥammad bin Maḥmûd alḥâfizî albukhârî, a famous pupil of Bahâ-aldîn Naḳshband, who found a right royal reception in Makkah, when performing his pilgrimage, in Muḥarram, A. H. 822; the 23rd of Dhû-alḥijjah of the same year he entered Madînah, and died there the 24th of the same month, 73 years old, on fol. 55^{b}.

84. Khwâjah Abû-alnaṣr Pârsâ, with the epithets Burhân-aldîn and Ḥâfiẓ-aldîn, son and pupil of the preceding Shaikh; he accompanied his father on his last pilgrimage; died A. H. 865, on fol. 55^{b}.

85. Khwâjah 'Alâ-aldîn 'Aṭṭâr, with his real name: Muḥammad bin Muḥammad albukhârî; he was originally of Khwârizm, pupil of Bahâ-aldîn Naḳshband, died 20th of Rajab, A. H. 802; his eldest son Khwâjah Ḥasan 'Aṭṭâr died A. H. 826, on fol. 56^{a}.

86. Maulânâ Ya'ḳûb Čarkhî (Čarkh is a village between Kâbul and Ghazna), another famous pupil of Bahâ-aldîn Naḳshband, on fol. 56^{a}.

87. Khwâjah 'Ubaid-allâh (in the index and in the following copy: 'Abdallâh) Ghujdawânî Aḥrâr, with the epithet Nâṣir-aldîn, son of Khwâjah Maḥmûd bin Shihâb-aldîn Suhrawardî (the last word is added in the following copy), a famous pupil of the preceding Shaikh, friend of Jâmî's, born in Ramaḍân, A. H. 806, in Bâghistân, near Tâshkand, died 90 years and a few months old, 29th of Rabî'-alawwal, A. H. 895, and was buried in Samarkand, on fol. 56^{b}.

88. Maulânâ Niẓâm-aldîn Khâmûsh, pupil and successor of Khwâjah 'Alâ-aldîn 'Aṭṭâr, died more than 90 years old, in Samarkand, on fol. 57^{a}.

89. Maulânâ Sa'd-aldîn of Kâshghar, pupil and successor of the preceding Shaikh, died 7th of Jumâdâ-alâkhar, A. H. 860, on fol. 57^{a}.

90. Maulânâ 'Abd-alraḥmân Jâmî, the renowned poet, with the epithets of 'Imâd-aldîn and Nûr-aldîn, son of Aḥmad bin Muḥammad of Dasht (a place near Iṣfahân), pupil of Maulânâ Sa'd-aldîn Kâshghar, and belonging, according to some to the Ḥanafite, according to others to the Shâfi'ite school; he was born in Jâm, the 22nd of Sha'bân, A. H. 817, and died, 3 years after his contemporary, the great Shaikh Khwâjah Aḥrâr, the 18th of Muḥarram, A. H. 898, 81 years old, on fol. 57^{b}.

91. Maulânâ 'Abd-alghafûr Lârî, with the epithet Raḍî-aldîn, a pupil of Jâmî, wrote glosses (حاشيه) on Jâmî's نفحات الانس; he died the 5th of Sha'bân, A. H. 912, and is buried at Harât, on fol. 58^{b}.

92. Khwâjah 'Abd-alshahîd (in the following copy: 'Abd-alrashîd), a grandson of Khwâjah 'Ubaid-allâh Aḥrâr, lived 18 years in India, and died in Samarkand, A. H. 982, on fol. 59^{a}.

93. Khwâjah Bâḳî, died 40 years old, in Dihlî, A. H. 1012, on fol. 59^{b}.

94. *a* and *b*. Hâshim Khwâjah and Ṣâliḥ Khwâjah, two brothers and renowned Shaikhs of Transoxania, the elder of whom, Hâshim, died near Samarkand, the 5th of Rabî'-alawwal, A. H. 1046, and the younger, Ṣâliḥ, in Muḥarram, A. H. 1048, at Balkh, 78 (in the following copy 77) years old, on fol. 59^{b}.

IV. *Shaikhs of the Čishtî order.*

95. Khwâjah 'Abd-alwâḥid (bin) Zaid, originally of Baṣrah, and pupil of Ḥasan Baṣrî (No. 19); he got his investiture from the Imâm-i-a'ẓam, i. e. Abû Ḥanîfah (No. 21), whose follower he was, and died the 27th of Ṣafar, A. H. 177, on fol. 59^{b}.

96. Fuḍail bin 'Iyâḍ, with the Kunyah Abû 'Alî, originally of Kûfah (according to others of Marw in Khurâsân, of Samarkand, or even of Bukhârâ), a pupil of the preceding Shaikh and contemporary with Ibrâhîm Adham (No. 97), Sufyân Thaurî (No. 162), and others; he was a follower of Abû Ḥanîfah, and died in

Muharram, A. H. 187 (in the following copy 188), and was buried in Makkah, on fol. 60[a].

97. Sultân Ibrâhîm Adham, with the Kunyah Abû Ishâk, son of Sulaimân bin Mansûr Balkhî, of the old royal family of Balkh, and ruler of Balkh himself for some time, till he renounced worldly splendour, entered upon the mystic path and went to Makkah; he was a follower of Abû Hanîfah and got his investiture from Fudail bin 'Iyâd; he died the 16th of Jumâdâ-alawwal, A. H. 162 (or according to others A. H. 161, in the following copy A. H. 160), on fol. 60[b].

98. Khwâjah Hudhaifah of Mar'ash, a pupil of the preceding Shaikh, died the 14th of Shawwâl (year omitted), on fol. 61[b].

99. Khwâjah Hubairah of Basrah, a pupil of the preceding Shaikh, died the 18th of Shawwâl (year omitted), on fol. 61[b].

100. Shaikh 'Ulû Dînawarî, pupil of the preceding Shaikh, different from Shaikh Mamshâd Dînawarî (who appears further down, in No. 140), died the 14th of Muharram (year omitted), on fol. 61[b].

101. Khwâjah Abû Ishâk Shâmî, pupil of the preceding Shaikh, died the 14th of Rabî'-alâkhar (year omitted), on fol. 62[a].

102. Khwâjah Abû Ahmad Abdâl C'ishtî, the real founder of the C'ishtî order, who, like Ibrâhîm Adham, renounced a princely position and became a follower of Abû Ishâk Shâmî, born A. H. 260, died the 10th of Jumâdâ-alawwal or Jumâdâ-alâkhar, A. H. 355 (350 in the following copy), and was buried in C'isht, on fol. 62[a].

103. Khwâjah Muhammad C'ishtî, son and pupil of the preceding Shaikh, said to have greatly contributed by his sanctity and good counsel to the conquest of Sûmanât by Mahmûd of Ghazna, whom he accompanied, 70 years old, on that expedition; he died the 1st of Rajab, A. H. 411, and was buried in C'isht, on fol. 62[b].

104. Khwâjah Yûsuf bin Muhammad Sim'ân (سمعان, in the heading سمون) the Syrian, with the Lakab Nâsir-aldîn, a nephew of the preceding Shaikh by sister's side, born in C'isht, died the 4th of Rabî'-alâkhar, A. H. 459, 84 years old; he appointed as his spiritual successor his eldest son, Khwâjah Kutb-aldîn Maudûd (see the following Shaikh), on fol. 62[b].

105. Khwâjah Kutb-aldîn Maudûd C'ishtî, who knew in his seventh year the whole Kurân by heart; his father died when he was 26 years old, and then he assumed the spiritual leadership, but placed himself nevertheless for some time under the tuition of the Shaikh-alislâm Shaikh Ahmad-i-Jâm (No. 308) in Harât; he died the 1st of Rajab, A. H. 527, on fol. 62[b].

106. Khwâjah Ahmad bin Maudûd bin Yûsuf C'ishtî, pupil of his father, made the pilgrimage and lived six months in Madînah as Jâr-allâh; after his return he went to Baghdâd and visited Shaikh Shihâb-aldîn Suhrawardî (No. 148); he was born A. H. 500, and died A. H. 577 (so correctly according to the following copy), on fol. 63[a].

107. Shâh-i-Sanjân, with the epithet Rukn-aldîn and his real name Mahmûd, originally of Sanjân near Khwâf, a pupil of Khwâjah Maudûd C'ishtî, died A. H. 597, on fol. 63[b].

108. Khwâjah Hâjî Sharîf Zandanî, a pupil of the same Maudûd, between whom and the subordinate order or silsilah of Khwâjah Mu'în-aldîn C'ishtî he forms the connecting link; died the 6th of Rajab (year omitted), on fol. 63[b].

109. Shaikh 'Uthmân of Hârûn (near Nishâpûr), pupil of the preceding Shaikh, died the 16th of Shawwâl (year omitted), on fol. 63[b].

110. Khwâjah Mu'în-aldîn Sijzî C'ishtî, born in Sijistân, but brought up in Khurâsân, son of Khwâjah Ghiyâth-aldîn Hasan (Husain in the following copy), pupil of the preceding Shaikh, and head of the C'ishtî order in Hindûstân; when he had renounced worldly aspirations, he travelled to Samarkand and Bukhârâ, and thence to the 'Irâk-i-'Arab; in Hârûn he put himself under Shaikh 'Uthmân's tuition and remained 20 years with him. He afterwards visited for a longer time Shaikh 'Abd-alkâdir Jîlânî (No. 36), Shaikh Najm-aldîn Kubrâ (No. 124), Khwâjah Yûsuf Hamadânî (No. 73), Shaikh Abû Sa'îd Tabrîzî and Shaikh Husain Zanjânî in Lâhûr; from Lâhûr he went to Dihlî and at last to Ajmîr, where he settled for the remainder of his life. He was born A. H. 537 and died in Ajmîr the 6th of Rajab (according to others the 3rd or, as the following copy reads, the 9th of Dhû-alhijjah), A. H. 633. The statement therefore, made here on fol. 65[a], first line, and in the following copy too, that he lived 104 years (یکصد و چهارسال) is wrong; it ought to be 100 years less 4. The author of this work, prince Dârâ Shukûh, remarks incidentally at the end of Mu'în-aldîn's biography, that he himself was born in Ajmîr, the last of Safar, in the middle of the night, A. H. 1024, when his mother was 24 years old, as the first son after three daughters, on fol. 64[a].

111. Shaikh Hamîd-aldîn alsûfî alsa'îd alnâgûrî, with the Kunyah Abû Ahmad and the epithet Sultân-altârikîn (or, according to the following copy, Sultân-alsâlikîn), one of the great spiritual successors of the preceding Shaikh. He exchanged a series of letters (مراسلات) on the Sûfic topics of فقر and غنا with Shaikh Bahâ-aldîn Zakariyyâ Multânî (No. 152), and died the 29th of Rabî'-alâkhar, A. H. 673, in Nâgûr, on fol. 65[a].

112. Khwâjah Kutb-aldîn Ûshî Kâkî, with his real name: Bakhtiyâr bin Ahmad bin Mûsâ, born in Ûsh, near Farghâna; he was a pupil of Khwâjah Mu'în-aldîn C'ishtî (No. 110), went later on to Baghdâd, to enjoy Shaikh Shihâb-aldîn Suhrawardî's (No. 148) tuition, and proceeded at last to Multân, where he became attached to Shaikh Bahâ-aldîn Zakariyyâ Multânî. Shaikh Farîd-aldîn Ganj-i-shakar (No. 113) became his pupil there. The last years of his life he spent in Dihlî and in Ajmîr in intimate friendship with Mu'în-aldîn C'ishtî, and died in the same year as his spiritual teacher and friend, viz. A. H. 633, the 14th of Rabî'-alawwal; he was buried in Dihlî; on fol. 65[a].

113. Shaikh Farîd-aldîn Ganj-i-shakar, the pupil and spiritual successor of the preceding Shaikh, with his real name: Mas'ûd bin 'Azîz-aldîn ('Izz-aldîn in the following copy) Mahmûd, a descendant of the Khalîf 'Umar on his father's side; his mother was the daughter of Maulânâ Wajîh-aldîn Khujandî; he was born in کهول وال, a village near Multân, and died 95 years old, A. H. 664, the 5th of Muharram; he was buried in

Patan (i.e. Pâkpatan or Ajwadhan, see Rieu i. p. 41[b], footnote), half-way between Multân and Lâhûr, on fol. 66[b].

114. Shaikh Niżâm-aldîn Auliyâ, with his real name: Muḥammad bin Aḥmad bin Dâniyâl Badâ'ûnî and the epithet سلطان المشايخ, pupil and successor of the preceding Shaikh; he was born A. H. 636, and died the 18th of Rabî'-alâkhar, A. H. 725. The most renowned of his disciples are the following four: Amîr Khusrau (No. 115), Shaikh Naṣîr-aldîn C'irâgh (No. 116), Shaikh Burhân-aldîn Gharîb (No. 117), and Shaikh Ḥasan Dihlawî, on fol. 67[a].

115. Amîr Khusrau of Dihlî, of the princely family of Hazârah and of Turkish descent, the greatest Persian poet of India, born in Mu'minâbâd, died A. H. 725, shortly after his spiritual teacher's death, which affected him very deeply, on fol. 67[b].

116. Shaikh Naṣîr (in the text Naṣr) -aldîn C'irâgh of Dihlî, with his real name: Maḥmûd (in the following copy: Muḥammad); he became Niżâm-aldîn Auliyâ's pupil when he was 40 years old, and died the 18th of Ramaḍân, A. H. 757, on fol. 68[b].

117. Shaikh Burhân-aldîn Gharîb, the third disciple of Niżâm-aldîn Auliyâ, without date of birth or death, on fol. 69[a].

118. Shaikh 'Abd-alkuddûs (or alkaddûs, see the Bodleian Cat., No. 1275) of Gangû, near Dihlî, a pupil of Shaikh Muḥammad bin Shaikh 'Ârif bin Shaikh Aḥmad 'Abd-alḥakk (Shaikh Muḥammad was the pupil of his father 'Ârif, 'Ârif that of his father Aḥmad 'Abd-alḥakk; the last mentioned was the pupil of Shaikh Jalâl of Pânîpat, the pupil of Shaikh Shams-aldîn Turk of Pânîpat, the pupil of Shaikh 'Alî Ṣâbir, the pupil of Farîd-aldîn Ganj-i-shakar, No. 113, see fol. 69[b]); he had many sons, among whom Shaikh Rukn-aldîn gained the highest reputation as derwish, and died A. H. 945, in Gangû, on fol. 69[a].

119. Shaikh Jalâl Thânîsarî, son of Kâḍî Maḥmûd, originally of Balkh, and pupil of the preceding Shaikh, died 96 years old, the 25th of Dhû-alḥijjah, A. H. 989, on fol. 69[b].

V. *Shaikhs of the Kubrawî order.*

120. Shaikh Abûbakr bin 'Abdallâh Nassâj (نسّاج), originally of Ṭûs, a pupil of Shaikh Abû-alkâsim Gurgânî (see No. 71), and a contemporary and friend of Abûbakr Dînawarî, on fol. 70[a].

121. Shaikh Aḥmad Ghazâlî, originally of Ṭûs, pupil of the preceding Shaikh and brother of the famous Ḥujjat-alislâm Imâm Muḥammad Ghazâlî, died A. H. 517, and was buried at Kazwîn, on fol. 70[a].

122. Shaikh Abû-alnajîb Suhrawardî, with his real name 'Abd-alkâhir (in the following copy: 'Aḍud-alkâhir) and the honorary title of Ḍiyâ-aldîn, a descendant of the Khalîf Abûbakr in the 13th generation, and disciple both of Aḥmad Ghazâlî and of his uncle Shaikh Wajîh-aldîn (No. 147); he died in the night of the 12th of Jumâdâ-alâkhar, A. H. 563, and was buried at Baghdâd, on fol. 70[a].

123. Shaikh 'Ammâr-i-Yâsir (ياسر, or Yâsîr ياسير, as he is styled on fol. 71[a], line 7), a pupil of the preceding Shaikh, on fol. 70[b].

124. Shaikh Najm-aldîn Kubrâ, with his real name: Aḥmad bin 'Umar alkhîwakî, and the Kunyah Abû-aljanâb (in the following copy: جنان), disciple both of 'Ammâr-i-Yâsir, who traced his doctrines back to Abû-alkâsim Gurgânî, and of Shaikh Isma'îl Kaṣrî. The latter got his investiture from Muḥammad bin Mâlkîl (here مالكيل, but مالكيل is confirmed by a marginal gloss in the Nafaḥât-aluns, No. 1412, fol. 198[a], line 9), who was connected with the prophet by the following line of Shaikhs: Muḥammad bin Dâ'ûd, Abû-al-'abbâs Idrîs, Abû-alkâsim bin Ramaḍân, Abû Ya'kûb (Ṭabarî, as the Nafaḥât-aluns add), Abû 'Abdallâh bin 'Uthmân, Abû Ya'kûb (Ya'kûb in the Nafaḥât-aluns) Nahrjûrî, Abû Ya'kûb Sûsî, 'Abd-alwâḥid bin Zaid, Kumail bin Ziyâd, 'Alî bin Abû Ṭâlib, the fourth Khalîf. Shaikh Najm-aldîn died the 10th of Jumâdâ-alawwal, A. H. 618, the year when Hûlâgû entered Khwârizm, more than 60 years old; his chief companions and disciples were, besides the five immediately following Shaikhs, Bâbâ Kamâl Khujandî (or according to the Nafaḥât-aluns, Jandî), Shaikh Jamâl-aldîn Kîlî (كيلى), and according to some, also Maulânâ Bahâ-aldîn Walad, the father of Jalâl-aldîn Rûmî (No. 136), on fol. 70[b].

125. Shaikh Majd-aldîn (in the following copy: Majîd-aldîn) Baghdâdî, with his real name: Sharaf (in the following copy: Sharîf) bin al-Mu'ayyad bin Abû-alfatḥ, and the Kunyah Abû Sa'îd, pupil of the preceding Najm-aldîn Kubrâ, died A. H. 607 or, according to others, 616, and was buried in Asfarâ'în, on fol. 71[b].

126. Shaikh Sa'd-aldîn Ḥummû'î, with his real name: Muḥammad bin Mu'ayyad bin Abîbakr bin alḥasan (Abî-alḥasan according to the Nafaḥât-aluns), another pupil of Najm-aldîn Kubrâ, died 63 years old, A. H. 650, the 10th of Dhû-alḥijjah (عيد الاضحى), and was buried in Baḥrâbâd in Khurâsân, on fol. 71[b].

127. Shaikh Saif-aldîn Bâkharzî, also pupil of Najm-aldîn Kubrâ, died 73 (in the following copy 70) years old, A. H. 658, and was buried in Bukhârâ, on fol. 71[b].

128. Shaikh Najm-aldîn Râzî, known as Dâya, pupil of the same Najm-aldîn Kubrâ, and author of many works, for instance, the تفسير بحر الدقائق, died A. H. 654, and was buried at Baghdâd, on fol. 72[a].

129. Shaikh Raḍî-aldîn 'Alî Lâlâ, with his real name: 'Alî bin Sa'îd bin 'Abd-aljalîl Lâlâ of Ghazna, pupil of Najm-aldîn Kubrâ; he made among other journeys one to India, and died the 3rd of Rabî'-alawwal, A. H. 642, and was buried at Ghazna, on fol. 72[a].

130. Shaikh Jamâl-aldîn Aḥmad Jûrfânî (جورفانى, so further down and in the following copy as well as in the Nafaḥât-aluns, No. 1412, fol. 207[a], l. 6; here Jûrkânî, جورقانى), a pupil of the preceding Shaikh, died end of Rabî'-alâkhar, A. H. 669, on fol. 72[b].

131. Shaikh Nûr-aldîn 'Abd-alraḥmân of Asfarâ'în or rather of Kasirk (كَسِرْق), a dependency of that town, a pupil of the preceding Shaikh, born in Shawwâl, A. H. 639, died the 14th of Jumâdâ-alawwal, A. H. 700, buried in Baghdâd, on fol. 72[b].

132. Shaikh Rukn-aldîn 'Alâ-aldaulah Simnânî, with his real name: Aḥmad bin Muḥammad bin Abânkî

(بیابانکی), in the Nafaḥât-aluns more correctly: al-Biyâbânkî, البیابانکی; in the following copy Biyâbânî, (بیابانی), and the Kunyah Abû-almakârim, became A. H. 687 (in the following copy 680) the pupil of the preceding Shaikh; he was born A. H. 659 and died the 22nd of Rajab, A. H. 736, 77 years old, on fol. 72ᵇ.

133. Shaikh Najm-aldîn Muḥammad bin Muḥammad alaukânî (الاوکانی, read al-âdkânî الآدکانی, according to the Nafaḥât-aluns), a pupil of the preceding Shaikh, died 80 years old, A. H. 778, and was buried in Ḥiṣârî (in the following copy Ḥiṣâr) near Asfarâ'in, on fol. 73ᵃ.

134. Shaikh Muḥammad (according to the index and the following copy Maḥmûd) Fardaḳânî (فردقانی), with the epithet Sharaf-aldîn, son of 'Abdallâh and pupil of 'Alâ-aldaulah Simnânî (No. 132), on fol. 73ᵃ.

135. Amîr Sayyid 'Alî of Hamadân, son of Shihâb-aldîn bin Muḥammad, a pupil of the preceding Shaikh and in mystic lore of Shaikh Taḳî-aldîn 'Alî Dûsti (who himself was a disciple of 'Alâ-aldaulah Simnânî); at the request of the former he made three times the circuit of the inhabited quarter of the earth (i. e. made extensive travels) and became acquainted with 1400 saintly persons; he introduced Islâm into Kashmîr, where a convent of his exists still; he died the 6th of Dhû-alḥijjah, A. H. 780 (according to the Nafaḥât-aluns, No. 1412, fol. 212ᵃ, ll. 16 and 17, A.H. 786), on fol. 73ᵃ.

136. Shaikh Bahâ-aldîn Walad, the father of Jalâl-aldîn Rûmî, with his real name: Muḥammad bin Ḥusain bin Aḥmad alkhaṭîbî albakrî, a descendant of the first Khalîf Abûbakr, and according to some a pupil of Najm-aldîn Kubrâ (No. 124); his mother was the daughter of the Shâh of Khurâsân, 'Alâ-aldîn Muḥammad bin Khwârizmshâh; he had meetings with Shaikh Shihâb-aldîn Suhrawardî and died A. H. 628, on fol. 73ᵃ (see on this and the three following Shaikhs the Manâḳib-al'ârifîn, No. 630 above).

137. Maulânâ Jalâl-aldîn Rûmî, with his real name: Muḥammad bin Bahâ-aldîn, son of the preceding Shaikh and the greatest mystic poet of Persia, born the 6th of Rabî'-alawwal, A. H. 604, died the 5th of Jumâdâ-alâkhar, A. H. 672, in Kûniyah (Iconium), on fol. 73ᵇ.

138. Shaikh Ḥusâm-aldîn Calabî, with his real name: Ḥasan bin Muḥammad bin Ḥasan (bin Ḥusain according to some copies of the Nafaḥât-aluns) bin Akhî Turk, the friend and successor of Jalâl-aldîn Rûmî in the spiritual leadership of the Maulawî order, died A. H. 683, on fol. 74ᵃ.

139. Sulṭân Walad, son of Jalâl-aldîn Rûmî and pupil of Ḥusâm-aldîn Calabî and Shams-aldîn Tabrîzî, born in Lârinda, A. H. 623, died the 10th (in the following copy the 13th) of Rajab, A. H. 712, on fol. 74ᵃ.

VI. *Shaikhs of the Suhrawardî order.*

140. Mamshâd Dînawarî, one of the great Shaikhs of 'Irâḳ and pupil of Shaikh Junaid (No. 29), died A. H. 299, on fol. 74ᵇ.

141. Shaikh Aḥmad Aswad Dînawarî, son of 'Aṭâ, pupil of the preceding Shaikh, died in Dhû-alḥijjah, A. H. 360 (367 in the following copy), on fol. 74ᵇ.

142. Shaikh Muḥammad 'Ammûyah (عمویه), son of 'Abdallâh and pupil of the preceding Shaikh, on fol. 74ᵇ.

143. Ruwaim (رویم) bin Aḥmad bin Yazîd bin Ruwaim, with the Kunyas: Abû Muḥammad, Abûbakr, Abû-alḥasan (Abû-alḥusain according to the Nafaḥât-aluns), and Abû Shaibân, originally of Baghdâd and pupil of Junaid, died A. H. 303, on fol. 74ᵃ.

144. Shaikh Abû 'Abdallâh Muḥammad bin Khafîf, originally of Shîrâz and of royal blood, a pupil of the preceding Shaikh and a Shâfi'ite, friend of Abû-alḥasan Mâlikî, Abû-alḥusain (in the following copy Abû-alḥasan) Muzayyin (No. 225), and Abû-alḥasan aldarrâj (No. 219), died 95 or, according to others, even 104 years old, A. H. 371 (in the following copy 375), and was buried in Shîrâz, on fol. 75ᵃ.

145. Shaikh Abû-al'abbâs Nahâwandî, with his real name: Aḥmad bin Muḥammad bin al-Faḍl (Afḍal in the following copy), a pupil of the preceding Shaikh and a disciple of Ja'far Khuldî, died A.H. 370, on fol. 75ᵇ.

146. Shaikh Akhî Faraj Zanjânî (Farrukh Raiḥânî in the following copy), pupil of the preceding Shaikh, died the first of Rajab, A. H. 157 (read 457, as in the following copy, چهار being omitted before صد), on fol. 75ᵇ.

147. Shaikh Wajîh-aldîn, a follower both of the doctrines of Mamshâd Dînawarî (see No. 140) and of Ruwaim (see No. 143) through his two teachers, Shaikh Muḥammad 'Ammûyah and Akhî Faraj (here called Farrukh also) Zanjânî, respectively. He was himself the spiritual teacher of Shaikh Abû-alnajîb Suhrawardî (No. 122), and died in Baghdâd, on fol. 76ᵃ.

148. Shaikh Shihâb-aldîn Suhrawardî, the founder of the Suhrawardî order, with his real name: 'Umar bin Muḥammad albakrî, the Kunyah Abû Ḥafṣ and the epithet Shaikh-i-Shuyûkh, a descendant of the Khalîf Abûbakr, a Shâfi'ite and pupil of his uncle Shaikh Abû-alnajîb Suhrawardî (see above); he also enjoyed the company and tuition of the great 'Abd-alḳâdir Jîlânî (No. 36). He was born in Rajab, A. H. 539, and died in Baghdâd the first of Muḥarram, A. H. 632, on fol. 76ᵃ.

149. Shaikh Ḥamîd-aldîn Nâgûrî, with his real name: Shaikh Muḥammad bin 'Aṭâ, one of the greatest pupils of the preceding Shaikh, whose teaching he attended in Baghdâd, where he also enjoyed the companionship of Khwâjah Ḳuṭb-aldîn Bakhtiyâr Ûshî Kâkî (No. 112) and Ganj-i-shakar (No. 113); before he renounced the world, he was Ḳâḍî of the town of Nâgûr. He died A. H. 643 and was buried in Dihlî by the side of Ḳuṭb-aldîn Bakhtiyâr, on fol. 76ᵇ.

150. Shaikh Najîb-aldîn 'Alî bin Buzghush (بزغش) of Shîrâz (but his family came originally from Syria), likewise a pupil of the great Shihâb-aldîn Suhrawardî; he died A. H. 678 in Shîrâz, on fol. 77ᵃ.

151. Shaikh 'Abd-alraḥmân Ẓahîr-aldîn bin 'Alî bin Buzghush, the pupil and spiritual successor of his father Najîb-aldîn, died A. H. 716 (the Nafaḥât-aluns, No. 1412, fol. 225ᵃ, ll. 3 and 4 ab infra, fix his death in A. H. 726, but a note on the margin gives again distinctly ۷۱۶), on fol. 77ᵃ.

152. Shaikh Bahâ-aldîn Zakariyyâ Multânî, son of Wajîh-aldîn bin Kamâl-aldîn 'Alîshâh Ḳuraishî, with the Kunyas: Abû Muḥammad and Abû-albarakât, one

of the greatest pupils and spiritual successors of Shihâb-aldîn Suhrawardî, born A. H. 566, died the 7th of Ṣafar, A. H. 666, 100 years old; he is buried in Multân, on fol. 77[a] (the headings of Nos. 150–152 are in great confusion in the text, but both the index and the following copy enable the correction of the text).

153. Shaikh Fakhr-aldîn 'Irâkî, pupil of the preceding Shaikh, well known as author of a dîwân and of the لمعات; he was originally of Hamadân and died the 8th of Dhû-alka'dah, A. H. 688 (read in the text here, as well as in the following copy, ششصد instead of هشتصد), 82 years old; he was buried in Damascus, on fol. 77[b].

154. Amîr Ḥusainî Sâdât, with his real name: Ḥusain bin 'Âlim bin Abî-alḥusain, originally of Ghûr, author of the كنز الرموز, the زاد المسافرين, the نزهة الارواح, and the questions put in Shabistarî's گلشن راز; he was a pupil of Shaikh Bahâ-aldîn Zakariyyâ Multânî (No. 152), and died in Harât the 10th (18th in the following copy) of Shawwâl, A. H. 718, on fol. 78[a].

155. Shaikh Ṣadr-aldîn Muḥammad, with the Kunyah Abû-alna'â'im (ابو النعائم?), son, pupil, and spiritual successor of his father Bahâ-aldîn (No. 152), died the 23rd of Dhû-alḥijjah, A. H. 684, and was buried in Multân by the side of his father, on fol. 78[a].

156. Shaikh Rukn-aldîn, with the Kunyah Abû-alfatḥ and the epithet Faḍl-allâh, son, pupil, and spiritual successor of the preceding Shaikh Ṣadr-aldîn; he filled his holy office 52 years, and died the 9th of Jumâdâ-alawwal, A. H. 735, 88 years old; he was buried by his father's and grandfather's side, on fol. 78[a].

157. Ḥadrat Makhdûm-i-Jahâniyân, i. e. Sayyid Jalâl Bukhârî (see the Siyar-al'ârifîn, No. 13), whose grandfather, Sayyid Jalâl Bukhârî Surkh (سرخ), was the first of this order who went from Bukhârâ to India and became a pupil of Shaikh Bahâ-aldîn Zakariyyâ Multânî (No. 152); he had three sons, viz. Sayyid Aḥmad Kabîr, Sayyid Bahâ-aldîn, and Sayyid Muḥammad; the eldest of these had again two sons: Makhdûm-i-Jahâniyân Sayyid Jalâl and Sayyid Râjû Kattâl. Makhdûm-i-Jahâniyân received his spiritual tuition both from his father and from Shaikh Rukn-aldîn bin Shaikh Ṣadr-aldîn bin Shaikh Bahâ-aldîn Zakariyyâ Multânî (No. 156); in Makkah he formed a sincere friendship with the Imâm 'Abdallâh Yâfi'î (No. 62), and after his return to India he became in Dihlî closely associated with Shaikh Naṣîr-aldîn Čirâgh of Dihlî (No. 116) and finally a member of the Čishtî order. He was born the 14th of Sha'bân (جمعهٔ براءت), A. H. 707, and died the 10th of Dhû-alḥijjah (عيد الضحى), A.H. 785, 78 years, 3 months, and 26 days old, on fol. 78[b].

158. Burhân-aldîn Kuṭb-i-'âlam, with his real name: 'Abdallâh bin Nâṣir-aldîn Maḥmûd bin Makhdûm-i-Jahâniyân, and the Kunyah Abû Muḥammad, grandson of the preceding Shaikh, born the 14th of Rajab, A. H. 790, died the 8th of Dhû-alḥijjah, A. H. 856, 66 years (so correctly in the following copy; here is written by mistake شصت و شش instead of شصت و شش), 4 months, and 24 days old, on fol. 79[a].

159. Ḥadrat Sirâj-aldîn Muḥammad Shâh 'Âlam, with his real name: Muḥammad bin Kuṭb-i-'âlam, and the Kunyah Abû-albarakât, son and pupil of the preceding Shaikh, born the 17th of Dhû-alka'dah, A. H. 817, died 63 years old, A. H. 880, the 20th of Jumâdâ-alâkhar (so correctly in the following copy), on fol. 79[a].

VII. *Shaikhs who had little or no connection with any of the before-mentioned orders* (مشايخ متفرّقه).

160. Mâlik-i-Dînâr, one of the Tubba'-i-Tâbi'în, friend of Ḥasan Baṣrî (No. 19); his surname is explained in the following miraculous way: when once on a voyage, the crew of the ship demanded passenger-money from him, and beat him several times in consequence of his declaration that he had none; at last a number of fishes appeared, each with a dînâr or gold piece in its mouth; Mâlik-i-Dînâr took one and paid therewith his passage; the crew worshipped him as a saint, but he stepped out upon the sea and walked over the waves; he died A. H. 137, on fol. 80[a].

161. Shaikh Ḥabîb-i-'ajamî ('Umar, as the following copy adds), with the Kunyah Abû Muḥammad, a native of Fârs and pupil of Ḥasan Baṣrî, died A. H. 156 and was buried in Baṣrah, on fol. 80[b].

162. Sufyân Thaurî, son of Sa'îd Kâfî, with the Kunyah Abû 'Abdallâh, died in Baṣrah the 3rd of Sha'bân, A. H. 161 or 162, 63 years old, on fol. 80[b].

163. Dâ'ûd bin Naṣr Ṭâ'î, with the Kunyah Abû Sulaimân (in the following copy Abû Salmân), disciple of Abû Ḥanîfah of Kûfah (No. 21), pupil of Ḥabîb Râ'î (comp. No. 27), and friend of Fuḍail bin 'Iyâḍ (No. 96) and Ibrâhîm Adham (No. 97), died A. H. 162 or 165 and was buried in Baghdâd, on fol. 81[a].

164. 'Atabah bin al-Ghulâm (in the following copy bin Salâm, in the Haft Iklîm, No. 49, fol. 67[b] ibn-al'allâm, ابن العلّام), son of Âbân bin Jum'ah, one of the Tubba'-i-Tâbi'în and pupil of Shaikh Ḥasan Baṣrî, died A. H. 160 (167 in the following copy), on fol. 81[b].

165. Imâm 'Abdallâh bin Mubârak, a disciple of the Imâm-i-a'ẓam, i. e. Abû Ḥanîfah, and contemporary with Sufyân Thaurî (No. 162) and Fuḍail bin 'Iyâḍ (No. 96); he was born A. H. 118 and died in Ramaḍân, A. H. 181, on fol. 81[b].

166. Muḥammad bin Ṣabîḥ (صبيح, in the following copy Ṣubḥ, صبح), known as Ibn Sammâk (سمّاك according to a marginal gloss in the Nafaḥât-aluns, No. 1412, fol. 34[b]), with the Kunyah Abû-al'abbâs, friend of Sufyân Thaurî, died A. H. 183, on fol. 82[a].

167. Shaikh Shakîk bin Ibrâhîm Balkhî, with the Kunyah Abû 'Alî, a Ḥanafite, friend of Ibrâhîm Adham and personally acquainted with the seventh Imâm Mûsâ Kâẓim (No. 11), died as martyr, A. H. 194, on fol. 82[a].

168. Yûsuf-i-Asbâṭ, who inherited 70,000 dirhems and gave all of them to the poor, died A. H. 196, on fol. 82[b].

169. Abû Sulaimân (Abû Salmân in the following copy) Dârânî, with his real name: 'Abd-alraḥmân bin Aḥmad bin 'Aṭiyyah, one of the great Shaikhs of Syria (Dârân is a village near Damascus); he died A. H. 215 and was buried in Dârân, on fol. 82[b].

170. Fath bin 'Alî of Mauṣil, died the 10th of Dhû-alḥijjah (عيد الضحى), A. H. 220, on fol. 82ᵇ.

171. Bashar Ḥâfî, son of Ḥârith bin 'Abd-alraḥmân bin 'Aṭâ bin Hâmân bin 'Abdallâh, with the Kunyah Abû Naṣr, friend of Aḥmad Hanbal (No. 24) and Fuḍail bin 'Iyâḍ (No. 96), born in Baghdâd A. H. 150, died the 10th of Muḥarram, A. H. 227, and was buried outside the town of Baghdâd, on fol. 83ª.

172. Aḥmad bin Abî-alḥawârî (الحوارى), so to be read instead of الجوارى both in the text here and in the following copy, according to fol. 90ª, l. 7, and the Nafaḥât-aluns), with the Kunyah Abû-alḥasan, originally of Damascus, pupil of Abû Sulaimân Dârânî (No. 169), died A. H. 230, on fol. 83ª.

173. Ḥâtim bin 'Unwân (عنوان, so correctly in the Nafaḥât-aluns; here and in the following copy عفوان) alaṣamm (the deaf one), with the Kunyah Abû 'Abd-alraḥmân, originally of Balkh, pupil of Shaikh Shakîk Balkhî (No. 167) and a Ḥanafite, died A. H. 237, on fol. 83ᵇ.

174. Shaikh Aḥmad bin Khiḍrawaih, with the Kunyah Abû Ḥâmid (in the following copy Abû 'Âbid), originally of Balkh, pupil of the preceding Shaikh; he was personally acquainted with Ibrâhîm Adham, Shaikh Bâyazîd Bisṭâmî (No. 66), Abû Turâb Bakhshî (who died, according to the Nafaḥât-aluns, A. H. 245, in the same year as Dhû-alnûn Miṣrî), and Abû Ḥafṣ Ḥaddâd (No. 184); he died A. H. 240, 95 years old, and was buried in Balkh, on fol. 83ᵇ.

175. Shaikh Abû-al'abbâs Ḥamzah bin Muḥammad of Harât, died A. H. 241, on fol. 84ª.

176. Shaikh Ḥârith (in the following copy 'Âris, عارس) bin Asad Muḥâsabî, with the Kunyah Abû 'Abdallâh, of Baṣrah, died in Baghdâd, A. H. 243, on fol. 84ª.

177. Ḥaḍrat Shaikh Dhû-alnûn Miṣrî, with his real name: Ṭûbân (here ثوبان) bin Ibrâhîm, and the Kunyah Abû-alfaiḍ, a follower of the Imâm Mâlik (No. 22), and a pupil of Isrâfîl, died the 26th of Sha'bân, A. H. 245 (so correctly in the following copy), on fol. 84ª.

178. Abû Turâb Nakhshabî, with his real name: 'Askar bin alḥaṣîn (بن الحصين), or according to others: 'Askar bin Muḥammad bin alḥaṣîn (the following copy reads alḥusain), a great Shaikh of Khurâsân, contemporary and friend of Abû Ḥâtim 'Aṭṭâr Baṣrî and Ḥâtim alaṣamm (No. 173), died the 17th of Jumâdâ-alawwal, A. H. 245, on fol. 85ª.

179. Ibrâhîm bin 'Îsâ, of Iṣfahân, was in friendly intercourse with Ma'rûf Karkhî (No. 27), died in Iṣfahân, A. H. 247, on fol. 85ª.

180. Zakariyyâ bin Yaḥyâ alharawî, praised by the Imâm Ḥanbal (No. 24), died in Harât in the month Rajab, A. H. 255, on fol. 85ª.

181. Abû 'Abdallâh alsijzî, one of the great Shaikhs of Khurâsân, friend of Abû Ḥafṣ Ḥaddâd (No. 184), died A. H. 255, on fol. 85ᵇ.

182. Muḥammad bin 'Alî Ḥakîm altirmidhî, with the Kunyah Abû 'Abdallâh, founder of the طريقة حكيميه, died A. H. 255; he is called one of the special friends (از خواصّ ياران) of the Imâm-i-a'ẓam, i. e. Abû Ḥanîfah (No. 21); but this can scarcely be taken in the literal sense of the word, as Abû Ḥanîfah died A. H. 150; a great stress is also laid upon his continual intercourse with the prophet Khiḍr, on fol. 85ᵇ.

183. Yaḥyâ bin Ma'âdh Râzî, with the Kunyah Abû Zakariyyâ and the Lakab Wâ'iẓ, died A. H. 258, and was buried in Nîshâpûr, on fol. 86ª.

184. Abû Ḥafṣ Ḥaddâd, with his real name: 'Amr bin Salamah (عمرو بن سلمه), of Nîshâpûr, pupil of Abû 'Abdallâh Bâwardî (باوردى), teacher of Abû 'Uthmân Ḥîrî (No. 205), and contemporary with Junaid (No. 29), died A. H. 264 or 265, on fol. 86ᵇ.

185. Shaikh 'Alî bin Muwaffak Baghdâdî, who had met with Dhû-alnûn Miṣrî (No. 177), and performed the pilgrimage seventy times, died A. H. 265, and was buried in Harât, on fol. 86ᵇ.

186. Aḥmad bin Wahab, with the Kunyah Abû Ja'far, died A. H. 270, on fol. 87ª.

187. Shâh Shujâ' Kirmânî, with the Kunyah Abû-alfawâris, of royal descent, and pupil of Abû-alḥafṣ Ḥaddâd (No. 184); he was a friend of Abû Turâb Nakhshabî (No. 178), Abû Dharrâ' Baṣrî, Abû 'Ubaid Baṣrî, etc., and died after A. H. 270, on fol. 87ª.

188. Shaikh Ḥamdûn Kaṣṣâr, with the Kunyah Abû Ṣâliḥ, son of 'Umârah (in the following copy 'Imâd); he founded the طريقه قصاريه, was a follower of Sufyân Thaurî (No. 162), and a friend of Abû Turâb Nakhshabî (No. 178), 'Alî Kasrâbâdî (read Naṣrâbâdî or Naṣîrâbâdî), and Abû Ḥafṣ (No. 184), and died A. H. 271, on fol. 87ª.

189. Fath bin Shakhraf (شخرف), with the Kunyah Abû Naṣr, born in Marw, died the 15th of Sha'bân, A. H. 273, on fol. 87ᵇ.

190. Shaikh Abû 'Abdallâh (in the following copy Abû Muḥammad) Mukhtâr, son of Muḥammad bin Aḥmad, born in Harât; he was the Pîr of Shaikh Abû-al'alî bin Mukhtâr al'alawî alḥusainî (alsakhî in the following copy), and died in Harât, A. H. 277, on fol. 87ᵇ.

191. Abû 'Abdallâh Maghribî, with his real name: Muḥammad bin Isma'îl, the spiritual guide of Ibrâhîm Khawwâṣ (No. 199) and Ibrâhîm bin Shaibân Kirmânshâhî (No. 232), and the pupil of Abû-alḥasan (Abû-alḥusain in the following copy) 'Alî Zarrîn, who was himself a disciple of Khwâjah 'Abd-alwâḥid Zaid (No. 95), whose teacher Shaikh Ḥasan Baṣrî (No. 19) had been; he died, 122 years old, A. H. 279, on fol. 87ᵇ.

192. Shaikh Abû 'Abdallâh Khâkân alṣûfî, of Baghdâd, died A. H. 279, on fol. 88ª.

193. Sahl (in the following copy Suhail) bin 'Abdallâh Tustarî, with the Kunyah Abû Muḥammad, a Ḥanafite, pupil of Dhû-alnûn Miṣrî (No. 177), died in Muḥarram, A. H. 283, 80 years old, on fol. 88ª.

194. Abû Sa'îd Kharrâz, with his real name: Aḥmad bin 'Îsâ, born in Baghdâd, and founder of the طريقه خرازيه; he was a pupil of Muḥammad bin Manṣûr Ṭûsî, and friend of Dhû-alnûn Miṣrî (No. 177), Sarî Sakaṭî (No. 28), Bashar Ḥâfî (No. 171), and others, and died at Makkah, A. H. 286 (according to others 285 or 287), on fol. 88ᵇ.

195. 'Abbâs bin Ḥamzah Nîshâpûrî, with the Kunyah Abû-alfaḍl, friend of Dhû-alnûn Miṣrî and Bâyazîd Bisṭâmî (No. 66), died in Rabî'-alawwal, A. H. 287 (288 in the following copy), on fol. 89ª.

196. Abû Ḥamzah Baghdâdî, with his real name:

Muḥammad bin Ibrâhîm, friend of Bashar Ḥâfî, Sarî Saḳaṭî, and Abû Turâb Nakhshabî (No. 178), pupil of Ḥârith Muḥâsabî (No. 176), and contemporary with Abû-alḥusain (in No. 201 and in the following copy Abû-alḥasan) Nûrî and Khair alnassâj (No. 221), died A. H. 289, on fol. 89ª.

197. Abû Ḥamzah Khurâsânî, born in Nîshâpûr, friend of Abû Turâb Nakhshabî and Abû Sa'îd Kharrâz (No. 194), and contemporary with Shaikh Junaid (No. 29), died A. H. 290, on fol. 89ª.

198. Shaikh Abûbakr Daḳḳâḳ, with his real name: Muḥammad bin 'Abdallâh, contemporary with Abû-alḥusain Nûrî and Abû Ḥamzah Khurâsânî, died A. H. 290, on fol. 89ᵇ.

199. Ibrâhîm alkhawwâṣ, with the Kunyah Abû Isḥâḳ, of Baghdâd, belonging to the same group of friends and contemporaries as the previous Shaikhs; he died A. H. 291, and the statement of a conversation between him and Abû-alḥasan Kharaḳânî who died A. H. 425 (No. 67) must needs be wrong, unless a mere spiritual intercourse is meant, on fol. 89ᵇ.

200. Zakariyyâ bin Dulûya (دلويه), with the Kunyah Abû Yaḥyâ, of Nîshâpûr, died A. H. 294, on fol. 90ª.

201. Abû-alḥasan (according to Nos. 196, 198, and 222, and the Nafaḥât-aluns: Abû-alḥusain) Nûrî, with his real name: Aḥmad bin Muḥammad or Muḥammad bin Muḥammad, known as Ibn Baghawî, his father having been a native of Baghshûr between Harât and Marw (see on Baghshûr, also called Bagh, with the nisbah Baghawî, Barbier de Meynard's Dictionnaire géographique etc., p. 109); he was born and brought up at Baghdâd, pupil of Sarî Saḳaṭî, friend of Muḥammad bin 'Alî Ḳaṣṣâb and Aḥmad bin (Abî) alḥawârî (No. 172), and contemporary with Shaikh Junaid and Dhû-alnûn Miṣrî; the Shaikhs of his time gave him the honorary epithet of امير القلوب or prince of hearts; he instituted the طريقهٔ نوريّه, and died A. H. 295 (others fix, less correctly, his death in A. H. 286), on fol. 90ª.

202. Shaikh 'Amr (in the following copy 'Umar) bin 'Uthmân Makkî Ṣûfî, with the Kunyah Abû 'Abdallâh, pupil of Junaid, and teacher of Ḥusain bin Manṣûr Ḥallâj (No. 211), died in Baghdâd, A. H. 296 (according to others, A. H. 291 or most likely 297, the same year in which Junaid died), on fol. 90ᵇ.

203. Abû 'Uthmân Wâ'iẓ, with his real name: Sa'îd bin Isma'îl bin (Sa'îd bin) Manṣûr, born and brought up in Rai, lived afterwards in Nîshâpûr, where he died, A. H. 298, on fol. 91ª.

204. Samnûn bin Muḥibb (according to the Nafaḥât-aluns: bin Ḥamzah almuḥibb) Kadhdhâb, with the Kunyah Abû-alḥusain or Abû-alḥasan (according to others Abû-alḳâsim), friend of Sarî Saḳaṭî (No. 28), Muḥammad bin 'Alî Ḳaṣṣâb, and Abû Aḥmad Ḳalânisî, died A. H. 298, on fol. 91ª.

205. Abû 'Uthmân Ḥîrî, with his real name: Sa'îd bin Isma'îl Ḥîrî Nîshâpûrî (Hirah is a quarter of Nîshâpûr), originally of Rai, pupil of Shâh Shujâ' (No. 187), Abû Ḥafṣ Ḥaddâd (No. 184), and Yaḥyâ bin Ma'âdh Râzî (No. 183, in the following copy the latter two are called his friends, not his teachers), and friend of Shaikh Junaid, Ruwaim (No. 143), Yûsuf bin Ḥusain (No. 208), and Muḥammad bin Faḍl Balkhî (No. 217), died in Rabî'-alawwal, A. H. 298, on fol. 91ª.

206. Shaikh Aḥmad bin Muḥammad bin Masrûḳ, with the Kunyah Abû-al'abbâs, originally of Ṭûs, teacher of Shaikh 'Alî Rûdbârî and pupil of Ḥârith Muḥâsabî (No. 176), died A. H. 299 (this Shaikh is entirely wanting in the following copy), on fol. 91ᵇ.

207. Ṭalḥah (so to be read instead of طلحه both in text and index, according to the Nafaḥât-aluns) bin Muḥammad Ṣabâḥ Nîlî, pupil of Shaikh Abû 'Uthmân Ḥîrî (No. 205), died A. H. 302, on fol. 91ᵇ.

208. Yûsuf bin Ḥusain Râzî, with the Kunyah Abû Ya'ḳûb, pupil of Dhû-alnûn Miṣrî, and follower of Imâm Ḥanbal, died A. H. 303 or 304, on fol. 92ª.

209. Abû-al'abbâs Bustî, with his real name: 'Abdallâh bin Muḥammad bin Nâfi' (bin Muḥammad, as the following copy adds) Mukarram, died in Ramaḍân or Muḥarram, A. H. 304, on fol. 92ª.

210. Abû 'Abdallâh bin Jallâ (so according to No. 224, the following copy and the Nafaḥât-aluns, No. 1412, fol. 58ᵇ; the text here has جلد instead of جلّاء), with his real name: Aḥmad bin Yaḥyâ, originally of Baghdâd, lived in Ramlah (near Damascus), pupil of Abû Turâb Nakhshabî (No. 178) and Dhû-alnûn Miṣrî, and friend of Junaid and Nûrî (No. 201), died A. H. 306, on fol. 92ª.

211. Ḥusain bin Manṣûr Ḥallâj, with the Kunyah Abû-almughîth, originally of Baiḍâ in Fârs; the views of the greatest Ṣûfic Shaikhs are utterly at variance with regard to his spiritual authority; some, like his own Pîr 'Amr bin 'Uthmân Makkî (No. 202), Abû Ya'ḳûb Nahrajûrî (No. 228), and 'Alî bin Sahl (in the following copy again Suhail, comp. No. 193) Iṣfahânî, reject him altogether; whereas Shaikh Abûbakr Shiblî (No. 30), Abû-al'abbâs bin 'Aṭâ (in the following copy incorrectly 'Aṭṭâr, No. 212), Shaikh 'Abdallâh (correctly Abû 'Abdallâh in the following copy) bin Khafîf (No. 144), Shaikh Abû-alḳâsim Naṣrâbâdî (No. 267), Shaikh Abû Sa'îd bin Abû-alkhair (No. 294), Khwâjah 'Abdallâh Anṣârî (No. 300), Shaikh Abû-alḳâsim Gurgânî and Pîr 'Alî Hujwîrî, the author of the كشف المحجوب (No. 298), fully believe in him. Khwâjah Muḥammad Pârsâ (No. 83) in his فصل الخطاب refutes the common idea that Shaikh Junaid had written a fatwâ for the execution of Ḥallâj, by simply referring to the fact of Junaid having died eleven or twelve years before his alleged victim. Ḥallâj was put to death in Baghdâd on the 25th of Dhû-alḳa'dah, A. H. 309, on fol. 92ᵇ.

212. Shaikh Abû-al'abbâs bin 'Aṭâ, with his real name: Muḥammad bin Aḥmad of Baghdâd, friend of Junaid and Shaikh Abû Sa'îd Kharrâz (No. 194), died in Dhû-alḳa'dah, A. H. 309 (according to others, but less correctly, A. H. 311, in the following copy this Shaikh is wanting), on fol. 93ª.

213. Abûbakr Râzî, with his real name: Muḥammad bin Zakariyyâ, died A. H. 310, on fol. 93ª.

214. Abû-alkhair Ḥimṣî, died A. H. 310, on fol. 93ᵇ.

215. Abû Muḥammad Jurairî (جريري, in the following copy Ḥarîrî, حريري), with his real name: Aḥmad bin Muḥammad bin Ḥusain (according to others: Ḥusain bin Muḥammad, and even: 'Abdallâh bin Yaḥyâ), one of the most excellent pupils of Shaikh Junaid and friend of Sahl bin 'Abdallâh Tustarî (No. 193), died A. H. 312 (according to others, A. H. 314), on fol. 93ᵇ.

216. Nabân bin Muhammad alhammâl, originally of Wâsit, lived in Misr, was a friend of Shaikh Junaid, and one of the spiritual teachers of Nûrî (No. 201), died in Ramadân, A. H. 316, on fol. 93b.

217. Muhammad bin Fadl (Fudail in the following copy), with the Kunyah Abû 'Abdallâh, born in Balkh and pupil of Shaikh Ahmad bin Khidrawaih (No. 174), died A. H. 319, and was buried in Samarkand, on fol. 93b.

218. Abû-alhusain (in the following copy and the Nafahât-aluns: Abû-alhasan) Warrâk, with his real name: Muhammad bin Sa'd, one of the great Shaikhs of Nîshâpûr, pupil of Abû 'Uthmân Hîrî (No. 205), died A. H. 319, on fol. 94a.

219. Shaikh Abû-alhasan aldarrâj, born in Baghdâd, was a pupil of Ibrâhîm Khawwâs (No. 199), and died A. H. 320, on fol. 94a.

220. Shaikh Abû 'Umar (in the following copy Abûbakr) Dimishkî, friend of Abû 'Abdallâh bin Jallâ (No. 210), and one of the companions of Dhû-alnûn Misrî, died A. H. 320, on fol. 94a.

221. Shaikh Khair alnassâj, with the Kunyah Abû-alhasan, and the real name of Muhammad bin Isma'îl, originally of Sâmirah, lived in Baghdâd and was a pupil of Sarî Sakatî, as well as a contemporary of Shaikh Junaid, Ibrâhîm Khawwâs (No. 199), and Shiblî, died 120 years old, A. H. 322, on fol. 94a.

222. Shaikh Abûbakr alwâsitî, with his real name: Muhammad bin Mûsâ, known as Ibn Farghânî, one of the old companions of Shaikh Junaid and Abû-alhusain (or Abû-alhasan, as the following copy has) Nûrî (No. 201), died in Marw, A. H. 320 (according to others, after A. H. 320), on fol. 94b.

223. Shaikh Abûbakr Kitâbî (کتابی, in the following copy and the Nafahât-aluns Katânî, کتانی), with his real name: Muhammad bin 'Alî bin Ja'far, originally of Baghdâd, pupil of Shaikh Junaid, honoured by the epithet چراغ حرم, because he spent 30 years in the حرم or precincts of the temple of Makkah, and died there, A. H. 322, on fol. 94b.

224. Shaikh Ibrâhîm bin Dâ'ûd alkassâr alrakkî (so according to the Nafahât-aluns, No. 1412, fol. 81b marginal gloss; the text here has الزقی or (الرقی), with the Kunyah Abû Ishâk, one of the Syrian Shaikhs, contemporary with Junaid, Dhû-alnûn Misrî, and Abû 'Abdallâh bin Jallâ (No. 210), died A. H. 326, on fol. 95a.

225. Abû-alhasan (according to the Nafahât-aluns, No. 1412, fol. 80a, Abû-alhusain) bin Muhammad almuzayyin (المزیّن), with his real name 'Alî, of Baghdâd, friend of Junaid and Sahl (in the following copy again Suhail) bin 'Abdallâh Tustarî (No. 193); there are said to have been two Shaikhs with the name Muzayyin, viz. Muzayyin-i-Kabîr and Muzayyin-i-Saghîr, the greater and the smaller Muzayyin; the present Shaikh is Muzayyin-i-Saghîr, who died in Makkah, A. H. 327 or 328, on fol. 95a.

226. Abû 'Alî Thakafî (ثقفی, confirmed by a marginal gloss in the Nafahât-aluns, No. 1412, fol. 97b; in the text of the Nafahât and the following copy الثقفی), with his real name: Muhammad bin 'Abd-alwahhâb, contemporary with Abû Hafs Haddâd (No. 184) and Hamdûn Kassâr (No. 188), died A. H. 328 (so correctly according to the following copy, instead of 308 سیصد وهشت, as is written here), on fol. 95b.

227. Shaikh Abû Muhammad Murta'ish, with his real name: 'Abdallâh bin Muhammad Nîshâpûrî, lived in Baghdâd, and was a pupil of Abû Hafs Haddâd and of Shaikh Junaid (No. 29); he died A. H. 328, on fol. 95b.

228. Shaikh Abû Ya'kûb Nahrajûrî, with his real name: Ishâk bin Muhammad, pupil of Abû Ya'kûb Sûfî and friend of Junaid and 'Amr (in the following copy again 'Umar) bin 'Uthmân (No. 202), stayed many years in Makkah, and died there A. H. 330, on fol. 95b.

229. Shaikh Abû-alhasan alsâ'igh (الصائغ) Dînawarî, with his real name: 'Alî bin Muhammad bin Suhail (in the Nafahât-aluns, No. 1412, fol. 80b, Sahl), lived in Misr, pupil of Shaikh Abû Ja'far Saidalânî (in the following copy Sailânî), and spiritual guide of Abû-alhasan (according to others Abû-alhusain) Karâfî (قرافی, nisbah of قرافه, a town in Egypt) and Abû 'Uthmân Maghribî; he died the 15th of Rajab, A. H. 331 (or according to others 330), and was buried in Misr, on fol. 96a.

230. Shaikh Abûbakr bin Tâhir Abharî, with his real name: 'Abdallâh bin Tâhir bin Hârith Tâ'î, contemporary with Shiblî, and friend of Yûsuf bin Husain (No. 208); he was one of the great Shaikhs of 'Irâk-i-'ajam (الجبال) and died A. H. 330, on fol. 96a.

231. Shaikh 'Abdallâh Manâzil (according to the Nafahât-aluns, No. 1412, fol. 100a, bin Muhammad bin Manâzil), pupil of Hamdûn Kassâr (No. 188), died A. H. 331, on fol. 96a.

232. Shaikh Ibrâhîm bin Shaibân alkirmânshâhî, with the Kunyah Abû Ishâk, a Shaikh of 'Irâk-i-'ajam and friend of Abû 'Abdallâh Maghribî (No. 191) and Ibrâhîm Khawwâs (No. 199), died A. H. 337, on fol. 96a.

233. Shaikh Abû 'Alî Mashtûlî (in the following copy Mashghûlî, مشغولی, Mashtûl or Mashghûl being a village, 10 farsangs from Misr), with his real name: Hasan bin 'Alî bin Mûsâ, disciple of Abû 'Alî Kâtib and Abû Ya'kûb Mûsâ, died A. H. 340, and was buried in Mashtûl or Mashghûl, on fol. 96a.

234. Shaikh Abûbakr Tamistânî, originally of Fârs, lived in Nîshâpûr, and was a disciple of Shaikh Abûbakr Shiblî (No. 30), died in Nîshâpûr, A. H. 340, on fol. 96b.

235. Shaikh Abû Sa'îd A'râbî, with his real name: Ahmad bin Muhammad, originally of Basrah, dwelt in Makkah; he was a friend of Junaid, and died A. H. 340 or 341, on fol. 96b.

236. Ja'far alhadhdhâ (الحذّاء, in the following copy الخلدی, alkhuldî), with the Kunyah Abû Muhammad, friend of Junaid, died A. H. 341 (so correctly, according to the following copy, instead of 301 in the text here, چهل being omitted) in Shîrâz, on fol. 96b.

237. Ibrâhîm bin Ahmad (bin) almuwallad alsûfî, with the Kunyah Abû Ishâk, one of the great Shaikhs of Rakkah, friend of Abû 'Abdallâh bin Jallâ (No. 210) and Ibrâhîm Kassâr alrakkî (No. 224), died A. H. 342, on fol. 96b.

238. Shaikh Abû-alkâsim alhakîm alsamarkandî, with his real name: Ishâk bin Muhammad Isma'îl, friend of Abûbakr Warrâk (No. 264), and author of a تفسیر on several verses of the Kurân, died the 10th of Muharram, A. H. 342, in Samarkand, on fol. 96b.

239. Shaikh Abû-alkâsim bin 'Îsâ (bin 'Alî in the following copy) albaghdâdî, with his real name Fâris (Fârid, فارض, in the following copy), one of the spiritual successors of Husain bin Mansûr Hallâj (No. 211), died the same 10th of Muharram, in the same year, 342, in Samarkand, on fol. 97ª.

240. Shaikh Abû-al'abbâs Sayyârî (سیّاری), grandson of Ahmad bin Sayyâr, with his real name: Kâsim bin Kâsim bin Mahdi, pupil of Abûbakr Wâsitî (No. 222), born in Marw, died there, A. H. 342, on fol. 97ª.

241. Shaikh Abû-alkhair altainâtî (التیناتی, Tainât being a village near Misr, or according to others, near Masîsah in Maghrib) alakta', with his real name Hammâd, friend of Junaid and Abû 'Abdallâh bin Jallâ, died A. H. 343, on fol. 97ª.

242. Abûbakr Misrî, with his real name: Muhammad bin Ibrâhîm, the teacher of Abûbakr Dakkî (No. 253) and Karâfî (comp. No. 229), pupil of Zakkâk-i-Kabîr and friend of Junaid and Nûrî, died in Misr, A.H. 345, in Ramadân, on fol. 97ª.

243. Abûbakr 'Atûfî (عطوفی), with his real name: Muhammad bin 'Alî bin Husain bin Wahab 'Atûfî, pupil of Junaid, died in Ramlah, A. H. 345, on fol. 97ᵇ.

244. Abû Muzâhim (ابو مُزاحم, in the following copy: Abû Marâhim ابو مراحم) of Shirâz, contemporary with Junaid and Shiblî (No. 30), died A. H. 345, on fol. 97ᵇ.

245. Abû 'Amr ('Umar in the following copy) alzajjâjî, with his real name Ibrâhîm, according to others: Muhammad bin Ibrâhîm, originally of Nîshâpûr, friend of Junaid, Ruwaim (No. 143), Abû 'Uthmân Hîrî (No. 205), and Ibrâhîm Khawwâs (No. 199), lived forty years in Makkah, died A. H. 348 (in the following copy 347), on fol. 97ᵇ.

246. Shaikh Ja'far bin Muhammad bin Nusair (Nasr in the following copy) alkhuldî (الخُلدی, Khuld is a quarter of Baghdâd), with the Kunyah Abû Muhammad, disciple of Junaid and Ibrâhîm Khawwâs (therefore Ja'far himself is styled in the Nafahât-aluns الخوّاص, alkhawwâs) and spiritual guide of Shaikh Abû-al'abbâs Nahâwandî (No. 145), friend of Nûrî, Ruwaim, Samnûn (No. 204), and Jurairî (No. 215), died 95 years old, A. H. 348, and was buried in Baghdâd by the side of Sarî Sakatî and Junaid (Nos. 28 and 29), on fol. 97ᵇ.

247. Abû-alhusain (according to the Nafahât-aluns: Abû-alhasan) alsûfî alfûshanjî, with his real name: 'Alî bin Ahmad bin Suhail (Sahl, according to the Nafahât-aluns, No. 1412, fol. 107ᵇ), born in Fûshanj or Pûshang, near Harât, friend of Abû-al'abbâs bin 'Atâ (No. 212) Juraîrî (No. 215), Tâ'ir (correctly Tâhir in the following copy) Makdisî, and Abû 'Umar Dimishkî, died A. H. 348, on fol. 98ª.

248. Abûbakr bin Dâ'ûd Dînawarî, lived in Syria, and was in friendly intercourse with 'Abdallâh bin Jallâ (No. 210), died A. H. 350, on fol. 98ª.

249. Shaikh 'Abdallâh, with the Kunyah Abû Muhammad, son of Muhammad bin 'Abdallâh, born in Nîshâpûr (although his family originally belonged to Rai), was a friend of Junaid, Muhammad bin alfadl (in the following copy again bin Fudail) Balkhî (No. 217), Ruwaim, Samnûn (No. 204), Abû 'Alî Jurjânî, and Muhammad Hâmid (in the following copy again 'Âbid, comp. No. 174), and died A. H. 353, on fol. 98ᵇ.

250. Shaikh Bundâr bin Husain bin Muhammad bin almuhallab Shîrâzî, with the Kunyah Abû-alhusain (Abû-alhasan in the following copy), pupil of Shiblî (No. 30), teacher of Abû 'Abdallâh bin Khafîf, and friend of Abû Ja'far Haddâd, died in Arjân, A. H. 353, on fol. 98ᵇ.

251. 'Abd-almalik bin 'Alî bin 'Abdallâh bin 'Umar alkâzarûnî, with the Kunyah Abû 'Umar, died the 26th of Dhû-alhijjah, A. H. 358, on fol. 98ᵇ.

252. 'Alî bin Bundâr bin Husain alsûfî alsairafî, with the Kunyah Abû-alhasan, of Nîshâpûr, friend of Junaid, Ruwaim, Samnûn, Ibn 'Atâ (No. 212), Juraîrî (No. 215), and Shaikh Abû 'Abdallâh bin Khafîf (No. 144), died A.H. 359, on fol. 98ᵇ.

253. Shaikh Abûbakr aldakkî, with his real name: Muhammad bin Dâ'ûd Dimishkî (others call him Dînawarî), pupil of Zakkâk-i-Kabîr, lived in Syria and died there, 120 years old, A. H. 359; he had enjoyed personal acquaintance with Junaid, on fol. 99ª.

254. Abû-alhasan (Abû Husain in the following copy) bin Sâlim Basrî, the last pupil of Sahl (again Suhail in the following copy) bin 'Abdallâh Tustarî (No. 193) and teacher of Abû Tâlib Makkî (No. 278), died A. H. 360, on fol. 99ª.

255. Abûbakr Mufîd, with his real name: Muhammad bin Ahmad bin Ibrâhîm, born in Jarjarâbâd, had personally known Yûsuf bin Husain (No. 208) and Junaid, died A. H. 364, on fol. 99ª.

256. Shaikh Isma'îl Nîshâpûrî, died A. H. 365, on fol. 99ª.

257. Abû 'Umar (according to the Nafahât-aluns, No. 1412, fol. 108ª, Abû 'Amr) bin Nujaid, with his real name: Isma'îl bin Nujaid bin Ahmad alsullamî, the grandfather of Shaikh Abû 'Abd-alrahmân Sullamî (No. 284), had personally known Shaikh Junaid, died A. H. 365 or 366, on fol. 99ª.

258. Abû 'Abdallâh Mukrî, with his real name: Muhammad bin Ahmad almukrî (Nafahât-aluns, No. 1412, fol. 127ª, almaghribî), friend of Abû Yûsuf (in the following copy Yûsuf) bin Husain, 'Abdallâh Kharrâz of Rai, Muzaffar Kirmânshâhî, Ruwaim, Juraîrî, Ibn 'Atâ, and others, died A. H. 366, on fol. 99ᵇ.

259. Abûbakr Katî'î, Hâfiz and Imâm of Baghdâd, was in the science of tradition (حدیث) a pupil of 'Abdallâh bin Ahmad bin Hanbal and had also personally known Shaikh Junaid; he died in Baghdâd, Dhû-alhijjah, A.H. 360 (a mistake for A. H. 368, see the Nafahât-aluns, No. 1412, fol. 96ª), on fol. 99ᵇ.

260. Shaikh Abû Muhammad (Abû Ahmad in the following copy), son of Muhammad bin 'Îsâ Nîshâpûrî, died A. H. 368 (so to be read according to the following copy, instead of 308 سیصد و هشت, the word شصت being omitted), on fol. 99ᵇ.

261. Abû 'Abdallâh Rûdbârî, with his real name: Ahmad bin 'Atâ, one of the Syrian Shaikhs, lived in Sûr (Tyrus) and died there, A. H. 369; his grave is now covered by the sea, on fol. 99ᵇ.

262. Abû Sahl (in the following copy again Abû Suhail) Sa'lûkî (صعلوکی=فقیر), with his real name: Muhammad bin Sulaimân Sa'lûkî al-fakîr, born in Nîshâpûr, A. H. 290, died 79 years old, A. H. 369; he was a friend of Shiblî, Murta'ish (No. 227), and Abû

'Alî Thakafî (or Shafakî, as the text of the Nafaḥât-aluns spells the name again, No. 1412, fol. 146[b]; comp. No. 226 above), on fol. 99[b].

263. Shaikh Ibrâhîm bin Thâbit, with the Kunyah Abû Isḥaḳ, friend and older contemporary of Shaikh Abû 'Abd-alraḥmân Sullamî (comp. No. 257), died A. H. 369, on fol. 99[b].

264. Shaikh Abûbakr Warrâḳ, with his real name: Muḥammad bin 'Umar alḥakîm, originally of Tirmidh, but lived in Balkh; he was the pupil of Muḥammad bin 'Alî Ḥakîm Tirmidhî (No. 182), and the author of a dîwân and of several other works; he had studied the Pentateuch, the Gospels, and Psalms, died A. H. 370 and was buried in Tirmidh, on fol. 100[a].

265. Abûbakr Farrâ (the following copy has an incorrect فرار), with his real name: Muḥammad bin Aḥmad bin Ḥamdûn Farrâ, of Nîshâpûr, friend of Abû 'Alî Thaḳafî (here the Nafaḥât-aluns, No. 1412, fol. 92[b], also read distinctly ثقفى, see No. 226 above), 'Abdallâh Manâzil (No. 231), Abûbakr Shiblî, Abûbakr bin Ṭâhir Abharî (No. 230), and Murta'ish (No. 227), died A. H. 370, on fol. 100[a].

266. Abû-alḥusain Ḥuṣrî, with his real name: 'Alî bin Ibrâhîm, originally of Baṣrah, lived in Baghdâd; he was a Ḥanbalite, pupil of Shaikh Shiblî, and died in Dhû-alḥijjah, A. H. 371, on fol. 100[a].

267. Abû-alḳâsim Naṣrâbâdî, with his real name: Ibrâhîm bin Muḥammad bin Maḥmûyah (مَحْمُويَه), born in Nîshâpûr, pupil of Shaikh Shiblî and friend of Abû 'Alî Rûdbârî (No. 68), Murta'ish, and Abûbakr bin Ṭâhir Abharî; at the end of his life he settled in the holy precincts of Makkah; he died, according to the Nafaḥât-aluns, A. H. 372, according to Yâfi'î, the محاسن الاخبار, and others in the month Rabî'-alawwal, A. H. 367, which seems to be more correct, on fol. 100[a].

268. Abûbakr alṭarsûsî, with his real name: 'Alî bin Aḥmad bin Muḥammad Ṭarsûsî; he was a disciple of Abû-alḥaramain (probably Abû-alḥusain, as the following copy reads) Mâlikî, friend of Ibrâhîm bin Shaibân Kirmânshâhî (No. 232), and received the nickname of طاوس الحرمين, 'the peacock of the two holy places (Makkah and Madînah),' in consequence of a lengthened stay in Makkah; he died A. H. 374 and was buried in Makkah, on fol. 100[b].

269. 'Abd-alwâḥid bin 'Alî alsayyârî, nephew and pupil of Abû-al'abbâs Sayyârî (No. 240), died A. H. 375 (the following copy has—no doubt incorrectly—370), on fol. 100[b].

270. Shaikh Abû 'Abdallâh albarkî, born in Bark, a suburb of Khwârizm, where he also spent his life; he died A. H. 376, on fol. 100[b].

271. Abû Naṣr Sarrâj, with his real name: 'Abdallâh bin 'Alî alṭûsî, with the nickname طاوس الفقرا, 'the peacock of the dervishes;' among his numerous works is the كتاب لمع on Ṣûfism; he was a pupil of Abû Muḥammad Murta'ish (No. 227) and had personally known Sarî Saḳaṭî (? see No. 28) and Sahl (in the following copy again Suhail) Tustarî (No. 193), died in Ṭûs, A. H. 370 (correctly 378, as the following copy has), on fol. 100[b].

272. Abû-alḳâsim Râzî, with his real name: Ja'far bin Aḥmad bin Muḥammad, lived in Nîshâpûr and was a friend of Ibn 'Aṭâ (No. 212), Muḥammad bin Abî-aljawârî (correctly alḥawârî, as in No. 172), and Abû 'Alî Rûdbârî (No. 68), died in Rai, A. H. 378, on fol. 101[a].

273. Abû-alḳâsim almuḳrî, with his real name: Ja'far bin Aḥmad bin Muḥammad almuḳrî, brother of Abû 'Abdallâh Muḳrî (No. 258), one of the Shaikhs of Khurâsân and friend of Ibn 'Aṭâ, Jurairî, Abûbakr bin Abî Sa'dân, Abû 'Alî Rûdbârî, and Abûbakr Mamshâd, died in Nîshâpûr, A. H. 378, on fol. 101[a].

274. Abûbakr Kalâbâdî (كلاباذى), with his real name: Muḥammad bin Ibrâhîm bin Ya'ḳûb alkalâbâdî albukhârî, author of a كتاب تعرّف, died in Bukhârâ the 19th of Jumâdâ-alawwal, A. H. 380 (according to others A. H. 384 or 385), on fol. 101[a].

275. Shaikh Abû-alkhair (ابو الخير, so according to the index on fol. 2[a], the following copy, and the Nafaḥât-aluns, No. 1412, fol. 102[b], last line; the text here reads Abû-aljunaid, ابو الجنيد) Ḥabashî, with the nickname of طاووس الحرمين (like Abûbakr alṭarsûsî, see No. 268; but a marginal note in the Nafaḥât-aluns, No. 1412, fol. 103[a], declares this to be a mistake), for sixty years he stayed in the holy places and died in Makkah, A. H. 383, on fol. 101[a].

276. Aḥmad bin Ibrâhîm almusawwamî (المسوّمى, in the following copy متوقّى), with the Kunyah Abû 'Alî, one of the Shaikhs of Baghdâd, died 83 years old, A. H. 386, in the mouth Sha'bân; he is called here a friend of Shaikh Sarî Saḳaṭî, which is an impossibility, since that Shaikh died fifty years before Aḥmad bin Ibrâhîm was born (see No. 28), on fol. 101[b].

277. Shaikh Abû-alḥusain bin Sam'ûn, with his real name Muḥammad (in the Nafaḥât-aluns more fully: Muḥammad bin Aḥmad bin Isma'îl bin Sam'ûn) and the Laḳab ناطق بالحكمة, 'wisdom-speaking,' a contemporary of Shaikh Shiblî, born A. H. 300, died 15th of Dhû-alḳa'dah or Dhû-alḥijjah, A. H. 386 or 387, on fol. 101[b].

278. Shaikh Abû Ṭâlib Makkî, with his real name: Muḥammad bin 'Alî bin 'Aṭiyyah alḥârithî, pupil of Shaikh Abû-alḥasan (or Abû-alḥusain) Muḥammad bin Abî 'Abdallâh Aḥmad bin alsâlim albaṣrî, died in Jumâdâ-alâkhar, A. H. 386, on fol. 102[a].

279. Abûbakr alsûsî, with his real name: Muḥammad bin Ibrâhîm alṣûfî alsûsî, lived in Syria and died in Damascus in Dhû-alḥijjah, A. H. 386, on fol. 102[a].

280. Shaikh Abû-alḳâsim Dînawarî Wâ'iẓ, with his real name: 'Abd-alṣamad bin 'Umar bin Muḥammad bin Isḥaḳ, died the 24th of Dhû-alḥijjah, A. H. 397, and was buried by the side of Imâm Ḥanbal, on fol. 102[a].

281. Khwâjah Yaḥyâ bin 'Ammâr alshaibânî, originally of Sijistân; he had personally known Shaikh Abû 'Abdallâh bin Khafîf (No. 144), and Khwâjah 'Abdallâh Anṣârî (No. 300) had known him when a boy; he died A. H. 402, on fol. 102[a].

282. Shaikh 'Uthmân bin Abû 'Amr (Abû 'Umar in the following copy) Bâkilânî, died in Rajab, A. H. 402, 84 years old, on fol. 102[a].

283. Shaikh Abû 'Alî Daḳḳâḳ, with his real name: Ḥasan bin Muḥammad Daḳḳâḳ, pupil of Shaikh Abû-

alkâsim Naṣrâbâdî (No. 267); Abû-alkâsim Kushairî (No. 299) was his disciple and son-in-law; Abû 'Alî died in Nîshâpûr in the month Dhû-alka'dah, A. H. 405 or 406, on fol. 102ᵇ.

284. Shaikh Abû 'Abd-alraḥmân (comp. Nos. 257 and 263; in No. 294 and in the following copy simply 'Abd-alraḥmân) Sullamî, with his real name: Muḥammad bin Ḥusain bin Muḥammad bin Mûsâ Sullamî, pupil of Shaikh Abû-alkâsim Naṣrâbâdî (No. 267) and Shaikh Shiblî; Shaikh Abû Sa'îd bin Abû-alkhair got his investiture from him, after the death of his Pîr Abû-alfaḍl; Abû 'Abd-alraḥmân is the author of the تفسير حقائق and the طبقات مشائخ, and died in Sha'bân, A. H. 412, on fol. 102ᵇ.

285. Shaikh Abû Sa'îd Mâlînî (Barbier de Meynard, Dictionnaire géographique etc. de la Perse, p. 511, calls him Abû Sa'd), with his real name: Aḥmad bin Muḥammad bin Aḥmad bin Isma'îl bin Ḥafṣ (حفص, so distinctly in the following copy; here is written حصيص or حصص), born in Mâlîn near Harât, died in Shawwâl, A. H. 412, in Egypt, on fol. 102ᵇ.

286. Abû-alḥasan (according to the following copy and the Nafaḥât-aluns Abû-alḥusain) bin Jahḍam Hamadânî, with his real name 'Alî, disciple of Kaukabî and Ja'far Khuldî (No. 246), author of a work بهجة الاسرار, in which the life and miracles of the Ghauth-ala'ẓam 'Abd-alkadir Jîlî are alleged to be related (sic! 'Abd-alkâdir was born A. H. 470, i. e. 56 years after the death of his imaginary biographer Abû-alḥasan, see No. 36); he died A. H. 414, on fol. 102ᵇ.

287. Shaikh Abû 'Abdallâh Ṭâkî (طاقى), with his real name: Muḥammad bin Faḍl bin Muḥammad alṭâkî alsijistânî alharawî, pupil of Mûsâ bin 'Amrân Jiraftî (or according to a marginal note in the Nafaḥât-aluns, No. 1412, fol. 158ᵃ, Jîruftî, Jîraft or Jîruft being a town in Kirmân), died the 1st of Ṣafar, A.H. 416, in Harât, on fol. 103ᵃ.

288. Shaikh Abû 'Abdallâh Dâstânî, with his real name: Muḥammad bin 'Alî Dâstânî, and the Laḳab Shaikh-almashâyikh, contemporary with Abû-alḥasan Kharakânî (No. 67), died in Rajab, A. H. 417, 59 years old, on fol. 103ᵃ.

289. Shaikh Abû Manṣûr Iṣfahânî, died in Ramaḍân, A. H. 418, on fol. 103ᵃ.

290. Sâlâr-i-Mas'ûd Ghâzî, according to Shaikh 'Abd-alḥakk Dihlawî one of the great generals of Sulṭân Maḥmûd of Ghazna, fought many battles in India and was killed there, A. H. 419; his grave is visited every year by many pious people, on fol. 103ᵃ.

291. Shaikh Abû 'Alî Siyâh, of Marw, was a contemporary with Abû-al'abbâs Kaṣṣâb and a friend of Abû 'Alî Dakkâk (No. 283), died in Marw in Sha'bân, A. H. 424, on fol. 103ᵇ.

292. Shaikh Abû Isḥaḳ bin Shahriyâr Kâzarûnî, with his real name Ibrâhîm, originally of Fârs; Shaikh Abû 'Alî Ḥusain bin Muḥammad alfîrûzâbâdi alakkâr was his instructor in Ṣûfism; he had personally known Abû-alḥusain bin Jahḍam (No. 286), and died in Dhû-alka'dah, A. H. 426, on fol. 103ᵇ.

293. Shaikh Abû Manṣûr Muḥammad al-Anṣârî, the father of the famous Shaikh-alislâm Khwâjah 'Abdallâh Anṣârî (No. 300) and pupil of Sharîf Ḥamzah 'Aḳîlî as well as of Abû-almuẓaffar Tirmidhî, died in Sha'bân, A. H. 430, and was buried in Balkh by the side of Sharîf Ḥamzah 'Aḳîlî, on fol. 103ᵇ.

294. Shaikh Abû Sa'îd bin Abû-alkhair, the great rubâ'î-writer, with his real name Faḍl-allâh, born in Mahna in Khurâsân; he was first a pupil of Shaikh Abû-alfaḍl bin Ḥasan of Sarakhs (who himself had as teacher Abû Naṣr Sarrâj, No. 271, the pupil of Abû Muḥammad Murta'ish, No. 227, whose Pîr had been Shaikh Junaid Baghdâdî, No. 29), and after the death of that Shaikh he got his investiture from Shaikh (Abû) 'Abd-alraḥmân Sullamî (No. 284); he also studied one year with Abû-al'abbâs Kaṣṣâb Âmulî; he was born A. H. 357, and died the 4th of Sha'bân, A. H. 440, 1000 months old (= 83 years and 4 months), on fol. 104ᵃ.

295. Shaikh 'Ammû (عمّو, not عمور, as the following copy has), a nickname (paternal uncle) given to Aḥmad bin Muḥammad bin Ḥamzah Ṣûfî, with the Kunyah Abû Isma'îl, by Shaikh Abû-al'abbâs Nahâwandî (No. 145); he died in Rajab, A. H. 441, 92 years old, on fol. 105ᵃ.

296. Shaikh Abû 'Abdallâh (in the following copy 'Abdallâh) Ibn Bâkûyah (ابن باكويه), with his real name: 'Alî bin Muḥammad bin 'Abdallâh; he had, in his youth, personally known Shaikh Abû 'Abdallâh bin Khafîf (No. 144) and had friendly intercourse with Abû-alkâsim Kushairî (No. 299), Shaikh Abû Sa'îd (No. 294), and Shaikh Abû-al'abbâs Nahâwandî; he died A. H. 442 in Shîrâz, on fol. 105ᵃ.

297. Shaikh Abû-alḥasan Rûzî, with his real name: 'Alî bin Maḥmûd bin Ibrâhîm (in the following copy: 'Alî bin Muḥammad bin Maḥmûd bin Ibrâhîm), pupil of Shaikh Abû-alḥasan (more correctly Abû-alḥusain) Ḥuṣrî (No. 266), and friend of 'Abd-alraḥmân (or Abû 'Abd-alraḥmân) Sullamî; he died in Ramaḍân, A. H. 451, 85 years old, on fol. 105ᵃ.

298. Ḥaḍrat Shaikh Pîr 'Alî Hujwîrî, son of 'Uthmân Ibn 'Alî aljullâbî alghaznawî, with the Kunyah Abû-alḥasan, the famous author of the كشف المحجوب, pupil of Shaikh Abû-alfaḍl bin Ḥasan (or Ḥusain) alkhuttalî (who himself was a pupil of Shaikh Ḥuṣrî, whose teacher had been Shaikh Shiblî); he was personally acquainted with Shaikh Abû-alkâsim Gurgânî, Shaikh Abû Sa'îd bin Abû-alkhair, and Shaikh Abû-alkâsim Kushairî, and followed the Ḥanafite doctrine; he spent a considerable time in Lâhûr and found there many disciples; he died either A. H. 456 or 464 in Lâhûr (see the objection to both these dates in Rieu i. p. 343), on fol. 105ᵃ.

299. Shaikh Abû-alkâsim Kushairî, with his real name: 'Abd-alkarîm bin Hawâzin alkushairî, one of the Shaikhs of Khurâsân and author of the رسالۀ قشيريه and the تفسير لطائف الاشارات; he was the pupil and son-in-law of Shaikh Abû 'Alî Dakkâk (No. 283), and spiritual guide of Shaikh Abû 'Alî Fârmadî (No. 72), and died in Rabî'-alâkhar, A. H. 465, on fol. 106ᵃ.

300. Shaikh-alislâm Khwâjah 'Abdallâh Anṣârî, son of Abû Manṣûr Muḥammad Anṣârî (No. 293), with the Kunyah Abû Isma'îl, of Harât; he was a descendant of Abû Manṣûr Matt (متّ) alanṣârî ibn Abû Ayyûb Anṣârî, who, in the reign of the Khalîf 'Uthmân, went

with Ahnaf bin Kais to Khurâsân and settled in Harât, was born in Sha'bân, A. H. 396, and died, 85 years old, A. H. 481, 9th of Rabi'-alâkhar, on fol. 106ᵃ.

301. Abû-alhasan Najjâr, died the 22nd of Dhû-alhijjah, A. H. 481, 84 years old, on fol. 106ᵇ.

302. Abû Nasr alharawi alkhânjabâdi (الخانجه بادی), with his real name: Muhammad bin Ahmad bin Abi Ja'far, originally of Kirmân, died 124 years old, in Khânjabâd, A. H. 500, on fol. 106ᵇ.

303. Hujjat-alislâm Imâm Muhammad bin Muhammad al-Ghazâli altûsi, with the Kunyah Abû Hâmid and the Lakab Zain-aldin, who had as teacher in Sûfism Shaikh Abû 'Ali Fârmadi (No. 72); he was a Shâfi'ite and author of many important works, for instance, the تفسير ياقوت التاويل in 40 volumes, the احياء العلوم, the جواهر القرآن, the كيمياى سعادت, etc. (in the Nafahât-aluns there is added the مشكوة الانوار). He was a brother of Imâm Ahmad Ghazâli, was born A. H. 450, and died, 54 years old, the 14th of Jumâdâ-alâkhar, A. H. 505, in Baghdâd, on fol. 107ᵃ.

304. Abû-al'abbâs Hurri, with his real name: Ahmad bin Ja'far, died A. H. 507 (so correctly in the following copy; here is written by mistake پانصد و هفتاد), on fol. 107ᵃ.

305. Hakim Sanâ'i Ghaznawi, with his real name: Abû-almajd Majdûd bin Âdam, the famous author of the 'Hadikah,' a pupil of Khwâjah Yûsuf Hamadâni (No. 73); his death is fixed here in A. H. 525, and this ta'rikh is stated to be inscribed on Sanâ'i's tomb in Ghazna, which Dârâ Shukûh, the author of this work, states to have visited himself, on fol. 107ᵃ.

306. Shaikh Abû 'Abdallâh Juwaini (جوينى, so to be read instead of جونى, which is found both in index and text here, and also in the following copy), with his real name: Muhammad bin Hummûyah (حمّويه), one of the Shaikhs of Khurâsân and friend of Shaikh Abû-alhasan Busti, died, 90 years old, A. H. 530, on fol. 107ᵇ.

307. Hadrat 'Ain-alkudât of Hamadân, with his real name: Abû-alfadâ'il 'Abdallâh bin Muhammad almiyânji, a friend of Shaikh Muhammad bin Hummûyah and Imâm Ahmad Ghazâli, author of various Arabic and Persian works, died A. H. 533, on fol. 107ᵇ.

308. Shaikh-alislâm Hadrat Shaikh Ahmad-i-Jâm, son of Abû-alhusain, with the Kunyah Abû Nasr, born in Nâmak near Jâm, a descendant of that Jarir bin 'Abdallâh altajalli to whom the Khalif 'Umar ibn al-Khattâb had given the name Yûsuf bin Ummat; he had 39 sons and 3 daughters, and 17 of these children (including the daughters) survived him; the mother of the emperor Akbar, the great-grandfather of the author of this work, was also a descendant of Shaikh Ahmad-i-Jâm; Shaikh Zahir-aldin 'Isâ, one of the Shaikh's sons, reports in his رموز الحقائق, that his father, during his lifetime, had brought 600,000 (in the following copy only 300,000) persons to repentance. According to a legend, told here in detail, Abû Sa'id bin Abû-alkhair, who died one year before Ahmad-i-Jâm's birth, had a prophetic vision of this coming great ornament of Sûfism, and charged in his last will his son Abû Tâhir (to whom he also afterwards appeared in a dream) to hand to Ahmad-i-Jâm, as soon as he was grown up, his (the father's) own garment (خرقه) as token of investiture, a commission which was duly executed. One of the greatest pupils of Ahmad-i-Jâm was Khwâjah Maudûd C'ishti (No. 105). The Shaikh was born A. H. 441 and died, 95 years old, A. H. 536, on fol. 107ᵇ.

309. Shaikh Abû-al'abbâs bin 'Irrif, with his real name: Ahmad bin Muhammad alsanhâji (الصنهاجى), so correctly in the following copy and in the Nafahât-aluns, No. 1412, fol. 250ᵇ, where the father's name is spelt 'Irif) alandalusi, died A. H. 536, on fol. 108ᵇ.

310. 'Abd-alsalâm bin 'Abd-alrahmân bin Abi-alrijâl allahmi alashbili (الاشبيلى, in the following copy الاشتلى), with the Kunyah Abû-alhikam (or Abû-alhakim, as the following copy has), author of the شرح اسماء الحسنى, died A. H. 536, on fol. 108ᵇ.

311. Shaikh Abû-albayân bin Mahfûz alkurashi, called Ibn-aljawâri (alhawâri?), died A. H. 551, on fol. 108ᵇ.

312. Shaikh 'Abd-alawwal bin 'Isâ bin Shu'aib alsanjari alharawi, with the Kunyah Abû-alwakt, was in the science of tradition a pupil of Jamâl-alislâm Dâ'ûdi and a friend of Khwâjah 'Abdallâh Ansâri (No. 300); he went from Khurâsân to Baghdâd, was born in Dhû-alka'dah, A. H. 458, and died in Dhû-alka'dah, A. H. 553, in Baghdâd; 'Abd-alkâdir Jilâni (No. 36) read the burial service over his grave, which is close to that of Ruwaim (No. 143), on fol. 108ᵇ.

313. Shaikh Tâj-al'ârifin Abû-alwafâ, with his real name, Kâkish (كاكيش), contemporary with 'Abd-alkâdir Jilâni, who visited him, when still young, in Baghdâd. Tâj-al'ârifin, who recognised at once in 'Abd-alkâdir the future spiritual greatness, demonstrated it to the audience of his majlis in a rather drastic way. He got 'Abd-alkâdir twice turned out from the majlis, both times the youth humbly went out and humbly returned, and the third time the Shaikh embraced him and showed him to all people present as a really god-like man; Tâj-al'ârifin died, more than 80 years old, after A. H. 500 (550?), in Baghdâd, on fol. 109ᵃ.

314. Shaikh 'Adi (عدى) bin almusâfir alshâmi (in the following copy, alshâfi'i) alhakkâri (الهكّارى), friend of 'Abd-alkadir Jilâni, Shaikh Hammâd Dabbâs (No. 35), one of the spiritual guides of the former, and 'Ukail Maniji (or Manîji, as it is pointed in the Nafahât-aluns, No. 1412, fol. 251ᵇ marginal gloss), went from Syria to the Hâkkari hill near Mausil, and built there a cell for himself, where he died, A. H. 557, on fol. 109ᵇ.

315. Shaikh Mâjid Kurdi, pupil of Tâj-al'ârifin Abû-alwafâ (No. 313), died A. H. 561 (560 in the following copy), on fol. 110ᵃ.

316. Sayyid Ahmad bin Abû-alhasan alrafâ'i, a descendant of the seventh Imâm Mûsâ Kâzim (No. 11) and a direct successor in the spiritual leadership (through five generations) of Shaikh Shibli (No. 30); he was a Shâfi'ite and died the 12th of Jumâdâ-alawwal, A. H. 578, more than 80 years old, on fol. 110ᵇ.

317. Shaikh Hayât bin Kais alharrâni (بفتح حاء و تشديد راء, marginal gloss in Nafahât-aluns, No. 1412, fol. 253ᵃ), died end of Jumâdâ-alâkhar, A. H. 581, in Harrân, on fol. 111ᵃ.

318. Shaikh Shihâb-aldin Suhrawardi almaktûl,

with his real name, Yaḥyâ bin Jaish, put to death in Halab by the orthodox 'Ulamâs, A.H. 587, 36 or 37 years old, on fol. 111b.

319. Shaikh Jâgîr (جاگیر), originally of Kurdistân, lived in Sâmirah and died there A. H. 590, on fol. 111b.

320. Shaikh 'Abd-alraḥim (in the following copy 'Abd-alraḥmân) Maghribî, with the Kunyah Abû Muḥammad, died A. H. 592, 70 years old, on fol. 111b.

321. Shaikh Abû 'Alî bin Muslim, of 'Irâk, died 90 years old, A. H. 594, on fol. 112a.

322. Shaikh Niẓâmî of Ganjah, the great epic poet, here called a pupil of Akhî Faraj (in the following copy again Farrukh, see No. 146) Zanjânî(!), died A.H. 596, on fol. 112a.

323. Shaikh Abû 'Abdallâh alkurashî (alkuraishî in the following copy) alhâshimî, with his real name, Muḥammad bin Ibrâhîm, died A. H. 599, on fol. 112a.

324. Shaikh Rûzbahân Baḳlî, with the Kunyah Abû Muḥammad bin Abî Naṣr, pupil of Sirâj-aldîn Maḥmûd bin Khalîfah, author of many publications, among others, of the (in the following copy: عرایض) تفسیر عرائس; 50 years he preached in Shîrâz, and died in the middle of Muḥarram, A. H. 606, on fol. 112b.

325. Shaikh Abû-alḥasan Karduwaih (کردویه), lived in Shîrâz and died the end of Muḥarram, A. H. 606, on fol. 112b.

326. Shaikh Abû Isḥaḳ Aghrab (اغرب), with his real name, Ibrâhîm bin 'Alî, lived in Baṭâ'iḥ (بطائح) and died there, A. H. 609, on fol. 112b.

327. Ibn Ṣabbâgh, with his real name, 'Alî bin Ḥamîd alṣa'îdî, and the Kunyah Abû-alḥasan, died the 15th of Sha'bân, A.H. 612, and was buried in one of the villages of Miṣr, on fol. 112b.

328. Shaikh 'Alî bin Idrîs (so correctly in the index of this copy and the text of the following one; the text here has Uwais) Ya'ḳûbî, with the Kunyah Abû Muḥammad, who had received much instruction from 'Abd-alḳâdir Jîlânî; he was a pupil of Shaikh 'Alî bin Hai'atî (No. 47), whose teacher Tâj-al'ârifîn Abû-alwafâ (No. 313) had been; he died the last of Dhû-alḳa'dah, A.H. 619, in the رباط یعقوب (Jacob's hospice), on fol. 113a.

329. Shaikh Yûnus bin Yûsuf (so in the index and in the following copy; the text here has Saif) Shaibânî, founder of the طائفهٔ یونسیّه, died A. H. 619, on fol. 113a.

330. Shaikh Kuraishî, with his real name 'Alî, and the Kunyah Abû-alḥasan, died A. H. 621, on fol. 113a.

331. Shaikh Farîd-aldîn 'Aṭṭâr, the great mystic poet, born near Nîshâpûr in Sha'bân, A. H. 513, spent 85 years in Nîshâpûr and was put to death A. H. 627, 114 years old. He was a pupil of Shaikh Majd-aldîn Baghdâdî. Of his works mentioned here are: تذکرة الاولیا, الهی نامه, بیسر نامه, and منطق الطیر, on fol. 113b.

332. Shaikh Ibn Fâriḍ almiṣrî, with his real name, 'Umar bin Fâriḍ alḥamawî, with the Kunyah Abû-alḥafṣ and the Laḳab Sharaf-aldîn; he was born in Egypt, spent his life there, and belonged to the Banû Sa'd; he wrote the famous mystic kaṣîdah تائیّه, and died the 2nd Jumâdâ-alawwal, A. H. 632 (here is written by mistake ششصد ودو, in the following copy ششصد وسی; a combination of both ششصد وسی ودو gives the correct year), on fol. 113b.

333. Shaikh Auḥad-aldîn Ḥâmid alkirmânî, pupil of Shaikh Rukn-aldîn Sanjâsî (سنجاسی), whose teacher had been Shaikh Kuṭb-aldîn Abharî, the pupil of Shaikh Abû-alnajîb 'Abd-alkâhir Suhrawardî (No. 122); he was a friend of Shaikh Muḥyî-aldîn (ibn) 'Arabî (No. 60), and died A. H. 635 (contrary to the common statement, A. H. 697, see Bodleian Cat., No. 1904, 19; A. Sprenger, Catal., p. 48, and Rieu ii. p. 619a, and compare the remark under No. 349 below), on fol. 113b.

334. Maulânâ Shams-aldîn Tabrîzî, with his real name: Muḥammad bin 'Alî bin Malakdâd, Jalâl-aldîn Rûmî's spiritual guide; he was a pupil of Shaikh Abû-bakr Sallabâf (the basket-maker) Tabrîzî, or according to others: of Shaikh Rukn-aldîn Sanjâsî (comp. No. 333), or according to others again: of Bâbâ Kamâl Jandî; he died A. H. 645, on fol. 114a.

335. Shaikh Abû-alghaith Jamîl Yamanî, was originally a highwayman, but a heavenly voice converted him; he first became the pupil of Shaikh Ibn al'âḳlî (al'âkilah in the following copy; alaflaḥ, which is probably the correct form, in the Nafaḥât-aluns, No. 1412, fol. 267a, l. 5) alyamanî, and afterwards of Shaikh-i-Kabîr 'Alî Ahdal (or, as the Nafaḥât point, Uhdul); he died A. H. 651, on fol. 114a.

336. Shaikh Abû-alḥasan Shâdhilî, with his real name: 'Alî bin 'Abdallâh, of Maghrib, lived in Iskandariyyah; he died in Makkah, A. H. 654 or 656, on fol. 114b.

337. Shaikh 'Alî al-Khabbâz (the baker), of 'Irâk, died A. H. 656, on fol. 114b.

338. Shaikh 'Abdallâh Balyânî (بلیانی), son of Ḍiyâ-aldîn Mas'ûd bin Muḥammad bin 'Alî bin Aḥmad bin 'Umar bin Isma'îl bin Shaikh Abû 'Alî Daḳḳâḳ, and honoured by the epithet Kamâl Auḥad-aldîn; he received the investiture from his father, who traced his own back through four generations to Shaikh Abû-alnajîb Suhrawardî (No. 122); he died the 10th of Muḥarram, A.H. 686 (680 in the following copy), on fol. 114b.

339. Shaikh Yâsîn almaghribî alaswad, the Ḥajjâm, or barber, among whose pupils is particularly conspicuous Imâm Muḥyî-aldîn Nawâwî (or, as the following copy reads probably more correctly, Nawawî); he died in Rabî'-alawwal, A. H. 687 (so correctly in the following copy and in the Nafaḥât-aluns, No. 1412, fol. 269a, lin. penult.; here is written by mistake 677), 80 years old, on fol. 115a.

340. Shaikh 'Afîf-aldîn Tilimsânî, with his real name: Sulaimân bin 'Alî, died A. H. 690, on fol. 115a.

341. Shaikh Sa'dî Shîrâzî, the great didactic and moral poet, with his real name: Muṣliḥ bin 'Abdallâh, and the Laḳab: Musharrif-aldîn (in the following copy Sharaf-aldîn), died in Shawwâl, A. H. 691, in Shîrâz, on fol. 115b.

342. Shaikh Ḥasan Bulghârî (in the following copy Bâzârî), born in Nakhjuwân; he traces his investiture through two generations back to Shaikh Abû-alnajîb Suhrawardî, died A. H. 698, 93 years old, on fol. 115b.

343. Shaikh Abû Muḥammad (in the following copy: Shaikh Muḥammad) Marjânî, with his real name: 'Abdallâh bin Muḥammad, of Marjân in Maghrib, died in Tûnis, A. H. 699, on fol. 115b.

344. Ibn Muṭarraf of Andalus, with the Kunyah Abû 'Abdallâh, lived a long time in the precincts of Makkah, and died, over 90 (in the following copy 97) years old, A. H. 707, on fol. 116ª.

345. Shaikh Shams-aldîn, with his real name: Muḥammad bin Aḥmad دنابادى Ṣûfî, a Ḥanbalite, died A. H. 711, on fol. 116ª.

346. Shaikh Ḥammâd-aldîn (in the following copy: 'Imâd-aldîn), with his real name: Aḥmad (or according to the following copy: Muḥammad bin Aḥmad) bin Shaikh-alḥarâmiyyah Ibrâhîm bin 'Abd-alraḥmân (or according to the following copy: bin 'Abdallâh Ibrâhîm bin 'Abd-alraḥmân) of Wâsiṭ, died, 54 years old, in A. H. 711, on fol. 116ª.

347. Shaikh Sulaimân Turkmân, lived in Damascus, died A. H. 714, on fol. 116ª.

348. Shaikh Najm-aldîn, with his real name: 'Abdallâh bin Aḥmad bin Muḥammad aliṣfahânî, a pupil of Abû-al'abbâs almursâ (المرسى) alshâdhilî, lived for some time in the precincts of Makkah, and died there in Jumâdâ-alâkhar, A. H. 721, 78 years old, on fol. 116ª.

349. Shaikh Auḥadî Iṣfahânî, the author of the جام جم, said to have been a companion of Shaikh Auḥad-aldîn Kirmânî (see No. 333); he died A. H. 738 in Tabrîz, on fol. 116ª.

350. Maulânâ Maḥmûd (so in the text here and in the following copy, but the index has Muḥammad) Zâhid Murghâbî, with the Laḳab Jalâl-aldîn, a pupil of Maulânâ Niżâm-aldîn Harawî in the علوم ظاهر or exoteric sciences, died in Dhû-alḥijjah, A. H. 778, and was buried in Murghâb, near Harât, on fol. 116ᵇ.

351. Maulânâ Zain-aldîn Abûbakr (ابابكر) Tâbyâdî, son of Shaikh 'Alî bin Shaikh Abûbakr bin Shaikh Aḥmad bin Shaikh Muḥammadshâh bin Shaikh Maḥmûd bin Shaikh Suhail Tâbyâdî (Tâbyâd is a village near Jâm), likewise a pupil of Niżâm-aldîn Harawî, and spiritual guide of Khwâjah Bahâ-aldîn Naḳshband (No. 82); he died the last of Muḥarram, A. H. 791 (so correctly instead of the wrong پانصد و نود ويك here), on fol. 116ᵇ.

352. Khwâjah Ḥâfiż of Shîrâz, the great lyrical poet, with his real name Muḥammad, the Laḳab Shams-aldîn, and the honorary epithet Lisân-alghaib, the tongue of the invisible world; he is said to have been a pupil of Khwâjah Bahâ-aldîn Naḳshband, and died in Shîrâz, A. H. 792, on fol. 116ᵇ.

353. Maulânâ Żahîr-aldîn Khalwatî, pupil of Shaikh Saif-aldîn Khalwatî, who died A. H. 793 (in the following copy 783), and contemporary with Zain-aldîn Abûbakr Tâbyâdî (No. 351), he died A. H. 800, on fol. 117ª.

354. Shaikh Kamâl (or Kamâl-aldîn) Khujandî, died in Tabrîz, A. H. 803, on fol. 117ª.

355. Maulânâ Muḥammad Shîrîn, with the takhalluṣ Maghribî, pupil of Shaikh Isma'îl Sîsî, who was a companion of Shaikh Nûr-aldîn 'Abd-alraḥmân of Asfarâ'în (No. 131) and a contemporary of Shaikh Kamâl Khujandî; he died A. H. 809, 60 years old, on fol. 117ᵇ.

356. Shâh Ḳâsim-i-Anwâr, originally of Âdharbaijân, born and brought up in Tabrîz; he was first a pupil of Shaikh Ṣadr-aldîn Ardabîlî, and later on of Shaikh Ṣadr-aldîn 'Alî Yamanî, whose teacher Shaikh Auḥad-aldîn Kirmânî (No. 333) had been, and also of Khwâjah Bahâ-aldîn Naḳshband, died A. H. 837 in Kharjird, near Jâm, on fol. 117ᵇ.

357. Shaikh Zain-aldîn Khwâfî, with the Kunyah Abûbakr, pupil of Shaikh Nûr-aldîn 'Abd-alraḥmân Kuraishî Miṣrî (who was himself a pupil of Shaikh Yûsuf Kûrânî, whose Pîr had been Shaikh Tâj-aldîn Ḥasan Shamshîrî, the pupil of Shaikh Maḥmûd Iṣfahânî, whose spiritual guide Shaikh 'Abd-alṣamad Nażarî had been under the tuition of Shaikh 'Alî bin Buzghush of Shîrâz, No. 150, the pupil of the Shaikh-alshuyûkh Shihâb-aldîn Suhrawardî, No. 148); he died the 2nd of Shawwâl, A. H. 838, on fol. 118ª.

358. Ḥaḍrat Shaikh (in the following copy Sayyid) Badî'-aldîn, with the Laḳab: Shâh Madâr, a pupil of Shaikh Muḥammad Ṭaifûr Shâmî, died the 17th of Jumâdâ-alawwal, A. H. 840, in Makanpûr near Ḳannûj; his grave is visited every year in that month by an innumerable crowd of male and female devotees, on fol. 118ᵇ.

359. Maulânâ Jalâl-aldîn Bûrânî (or Pûrânî), with the Kunyah Abû Yazîd, friend and disciple of Maulânâ Żahîr-aldîn Khalwatî (No. 353), died the 10th of Dhû-alḳa'dah, A. H. 862, on fol. 118ᵇ.

360. Khwâjah Shams-aldîn Muḥammad alkûsû'î (Kûsû is a village near Harât, where he was born) aljâmî (or bin aljâmî, according to the following copy), a descendant of the Shaikh-alislâm Aḥmad aljâmî alnâmakî (No. 308); he was a pupil of Shaikh Zain-aldîn Khwâfî (No. 357), and a friend of Shaikh Bahâ-aldîn 'Umar (Tabrîzî is added in the following copy); his majlis was frequented by famous Shaikhs like Maulânâ Sa'd-aldîn Kâshgharî (No. 89), Maulânâ Shams-aldîn Muḥammad Asad, Maulânâ Jalâl-aldîn Bûrânî, and others; he died the 26th of Jumâdâ-alawwal, A. H. 863, in Harât, on fol. 119ª.

361. Maulânâ Shams-aldîn Muḥammad Rûjî (Rûj is a village, nine farsangs from Harât), a pupil of Maulânâ Sa'd-aldîn Kâshgharî; he was born in the night of the 14th Sha'bân (شب براه), A. H. 820, and died the 16th of Ramaḍân, A. H. 904; his grave is close by that of Khwâjah 'Abdallâh Anṣârî, the Shaikh-alislâm, on fol. 119ᵇ.

362. Shaikh Ṣûfî 'Alî, of Jâm, pupil of Zain-aldîn Khwâfî, died A. H. 908, on fol. 120ª.

363. Amîr Sayyid 'Alî Ḳiwâm, one of the Sayyids of سوارنه or سوانه near Sirhind, and pupil of Shaikh Bahâ-aldîn Jaunpûrî, died in Jaunpûr, A. H. 950, on fol. 120ª.

364. Makhdûmî Shaikh Ḥusain Khwârizmî, pupil of Ḥaḍrat Makhdûmî-a'żam Shaikh Ḥâjî Muḥammad Khabûshânî of the Kubrawî order (who was himself a pupil of Shaikh Shâh 'Alî Bîdâwarî, whose Pîr, Shaikh Rashîd-aldîn Muḥammad Asfarâ'inî, had been under the tuition of Amîr 'Abdallâh برزمشابادى, the pupil of Shaikh Isḥaḳ ختلانى, who had received his spiritual education from Amîr Sayyid 'Alî Hamadânî); the Makhdûmî a'żam died A. H. 937 (in the following copy 930), Shaikh Ḥusain Khwârizmî, A. H. 956, in Syria, on fol. 120ᵇ.

365. Shaikh 'Alî Muttaḳî, son of 'Abd-almalik bin Ḳâdikhân almuttaḳî alḳâdirî alshâdhilî almadanî alćishtî, one of the great saints of India; his ancestors

came from Jaunpûr, he himself was born in Burhânpûr and was first a pupil of Shâh Bâjin C'ishtî, who lived in the same town; after having received the C'ishtî investiture from Shâh Bâjin's son, Shaikh 'Abd-alḥakîm, he went to Multân, and later on to Makkah and Madînah, where he obtained from Shaikh Muḥammad bin Muḥammad alsakhâwî the Ḳâdirî and Shâdhilî investiture (the latter order having been founded by Shaikh Nûr-aldîn Abû-alḥasan 'Alî alḥusainî alshâdhilî, No. 336); he died in Madînah the 2nd of Jumâdâ-alawwal, A. H. 975, 90 years old, on fol. 120[b].

366. Shaikh Adhan (ادهن) of Jaunpûr, son of Shaikh Bahâ-aldîn, died in Jaunpûr, A. H. 976, more than 100 years old, on fol. 121[a].

367. Shaikh Salîm Fatḥpûrî, son of Shaikh Bahâ-aldîn, born in Dihlî, pupil of Khwâjah Ibrâhîm (who was a descendant of Khwâjah Fuḍail bin 'Iyâḍ, see No. 96) of the C'ishtî order; the Shaikh himself was a descendant of Shaikh Farîd-aldîn Ganj-i-shakar, and originally a soldier by profession; the emperor Akbar held him in high esteem, and it was in his house that Jahângîr was born (therefore his name Salîm). The Shaikh was born A. H. 897, and died the 29th of Ramaḍân, A. H. 979; he was buried in the principal mosque in Fatḥpûr, on fol. 121[a].

368. Shaikh Niżâm-aldîn of Abnîtah (ابنيته, a village near Lakhnau), pupil of Shaikh Ma'rûf Jaunpûrî, whose Pîr had been Shaikh Ilâhdâd, the commentator of the كافيه and the هدايه; he died A. H. 979, on fol. 121[b].

369. Shaikh Dâ'ûd C'hannîdâl (چهنّى is a village near Lâhûr), whose forefathers had come from Arabia to India; he was first a pupil of Maulânâ Isma'îl of Uc'h (اُچه), whose Pîr the great poet 'Abd-alraḥmân Jâmî had been; he joined the Ḳâdirî order, and died A. H. 982, on fol. 121[b].

370. Shaikh Niżâm of Nârnaul in India, a pupil of Shaikh Khânû (خانو) C'ishtî, who lived in Gwâliyâr and died A. H. 940; Shaikh Niżâm died A. H. 997, on fol. 122[a].

371. Shaikh Wajîh-aldîn Gujarâtî, lived in Aḥmadâbâd, and was a disciple of Shaikh Muḥammad Ghauth; he died the 1st of Ṣafar, A. H. 998; Muḥammad Ghauth died the 15th of Ramaḍân, A. H. 970, in Akbarâbâd, 80 years old, and was buried in Gwâliyâr, on fol. 122[a].

372. Sayyid 'Alâ-aldîn of Audh, put to death, A. H. 998, on fol. 122[b].

373. Khwâjah 'Abd-alḥaḳḳ Jâmî, a descendant of the Shaikh-alislâm Aḥmad-i-Jâm; he lived in Zandajân (زندجان) near Harât, and died A. H. 1005; when 'Abdallâhkhân Uzbeg came from Transoxania, in order to subdue Khurâsân, and entered the Khwâja's majlis in Zandajân, the latter entreated him to spare the holy men, and predicted to him the conquest of Harât in nine months, nine days, and nine hours, a prediction which was actually fulfilled; his disciple, Shaikh Faṣîḥ-aldîn, the father of Ḥaḍrat Mîrak Shaikh (see fol. 124[b], line 2 of this copy), who was Dârâ Shukûh, the author's own Pîr, died the 22nd of Ramaḍân, A. H. 1019, in Lâhûr, on fol. 122[b].

374. Shâh Abû-alma'âlî, of the Ḳâdirî order, pupil of Shaikh Dâ'ûd C'hannîdâl (No. 369), settled in later years in Lâhûr; he was born the 10th of Dhû-alḥijjah, A. H. 960, and died the 16th of Rabî'-alawwal, A. H. 1024; he is the author of a work on the life and miracles of 'Abd-alḳâdir Jîlânî (غوث اعظم), entitled تحفة القادريّه, on fol. 123[a].

375. Shaikh Muḥammad bin Faḍl-allâh bin Shaikh Muḥammad Ṣadr, a descendant of the Khalîf Abûbakr Ṣiddîḳ; his ancestors had settled in Jaunpûr, but he was born at Aḥmadâbâd in Gujarât; he was first a pupil of Makhdûm Ṣafî Gujarâtî, performed then his pilgrimage to Makkah and Madînah, and stayed 12 years in the former town, where he enjoyed the tuition of Shaikh 'Alî Muttaḳî (No. 365); after his return to Aḥmadâbâd, he became for a further 12 years a disciple of Shaikh Wajîh-aldîn Gujarâtî (No. 371); he belonged to the C'ishtî order, and died in Burhânpûr, the 2nd of Ramaḍân, A. H. 1029, on fol. 123[b].

376. Shaikh Aḥmad Kâbulî alsirhindî, a descendant of the Khalîf 'Umar, a Ḥanafite and a Naḳshbandî, being in the latter capacity a pupil of Khwâjah Bâḳî, whose Pîr Maulânâ Khwâjagî انكنى (in the following copy, and on fol. 124[b], line 9 of this copy, انكنكى) had been under the tuition of his own father, Maulânâ Darwîsh Muḥammad. He also got instruction from Ḳâdirî and C'ishtî Shaikhs, and died in Sirhind, A. H. 1034, 63 years old, on fol. 124[a].

377. Shaikh Balâwal, born in a village called شيخو واهن (or شيخود اهن), in the Panjâb, lived in Lâhûr; he was, in the doctrines of the Ḳâdirî order, a pupil of Shaikh Shams-aldîn, whose Pîr had been Shaikh Abû Isḥaḳ, the disciple of Shaikh Dâ'ûd C'hannîdâl (No. 369). He died the 28th of Sha'bân, A. H. 1046, 70 years old. The author of this book had enjoyed his tuition for some time, on fol. 125[a].

VIII. *Female Saints.* (a) *The prophet's wives.*

378. Ḥaḍrat Khadîjah Kubrâ, the first wife of the prophet, with the Kunyah Umm Hind, daughter of Khuwailid bin Asad bin 'Abd-al'uzzâ bin Ḳuṣayy bin Kilâb, and Fâṭimah bint Zâ'idah bin alaṣamm, of the Banî 'Âmir bin Luwayy; she was 40 when she married Muḥammad, who was then in his 25th year; she died, 65 years old, the 10th of Ramaḍân, in the 10th year of Muḥammad's prophetic mission (three years before the Hijrah, A. D. 619), on fol. 125[b].

379. Ḥaḍrat 'Â'ishah Ṣadîḳah, with the Kunyah Umm 'Abdallâh, Muḥammad's third and best beloved wife after Khadîjah, daughter of Abûbakr, died the 17th of Ramaḍân, A. H. 58, 66 years old, and was buried in the cemetery Albaḳî' in Madînah; Abû Hurairah read the prayer over her body, on fol. 125[b].

380. Zainab, daughter of Khuzaimah bin Ḥârith bin 'Abdallâh bin 'Amr bin 'Abd-Manâf bin Hilâl bin 'Âmir bin Ṣa'ṣa'ah (صعصعه), Muḥammad's fifth wife, married to him in Ramaḍân, A. H. 3, died the first of Rabî'-alâkhar, A. H. 4 (in Muir's Life of Mahomet, A. H. 4 and 5 respectively are given), on fol. 126[b].

381. Zainab bint Jaḥsh, with the Kunyah Umm-alḥukm, whose mother Umaimah (in the following copy Amînah) bint 'Abd-almuttalib was Muḥammad's aunt, the prophet's seventh wife, married to him in the month Dhû-alḳa'dah, A. H. 5; her original name was Barrah, and her first husband Zaid, Muḥammad's adopted son; she died A. H. 20 or 21, on fol. 126[b].

382. Saudah, with the Kunyah Umm-alaswad, daughter

of Rabi'ah bin Kais bin 'Abd Shams bin 'Abd . . . . bin Naṣr bin Mâlik bin Ḥanbal bin 'Âmir bin Luwayy bin Ghâlib alkurashiyyah al'âmiriyyah, and Bint Kais bin 'Amr, Muḥammad's second wife, whom he married in the tenth year of his prophetic mission, shortly after Khadîjah's death; she died at the end of the Khalîf 'Umar's reign or (according to a less trustworthy authority) during the reign of Mu'âwiyah, on fol. 127ᵃ.

383. Ṣafiyyah, daughter of Ḥayy bin Akhṭab bin Sa'batah (سعبته) bin Tuḳailah (تقيله) and Ḥurrah (so in the following copy حره; here it is spelt خره) bin Samwân (سموان, in the following copy سموال), a Jewess, Muḥammad's ninth wife; she died A. H. 36, or according to others, A. H. 50 or 52, or even, as some assert, in Khalîf 'Umar's reign, on fol. 127ᵃ.

384. Umm Ḥabîbah, daughter of Abû Sufyân, and Ṣafiyyah bint al'âṣ (in the following copy Abî-al'âṣ) bin Umayyah bin 'Abd-alshams, the aunt of the Khalîf 'Uthmân. Umm Ḥabîbah was Muḥammad's tenth wife, whom he married in her 35th year in Madînah, A. H. 7, her dowry was 400 gold dînârs, or according to others, 4000 silver dirhams; she died A. H. 42 or 44, on fol. 127ᵇ.

385. Ḥafṣah, daughter of 'Umar the second Khalîf, and Zainab bint Maẓ'ûn bin Ḥabîb bin Wahab, Muḥammad's fourth wife, married to him A. H. 2 or 3; she was born 5 years before Muḥammad's prophetic mission, and died A. H. 45 or 47 (in the following copy a third alternative, viz. A. H. 41, is given), on fol. 127ᵇ.

386. Juwairiyyah, daughter of Ḥârith bin Abî Ḍarâr (Ḍarârî in the following copy) bin Ḥabîb bin 'Âbid bin Mâlik, married to Muḥammad as his eighth wife in Sha'bân, A. H. 5 or 6; she died in Madînah, A. H. 55 or 56, 65 years old, on fol. 127ᵇ.

387. Maimûnah, daughter of Ḥârith bin Ḥuzn bin Baḥr bin al-Hazm, and Hind bint 'Auf bin Zamîr bin al-Ḥarb, married to the prophet as his eleventh wife, A. H. 7; she died, according to the most trustworthy authorities, A. H. 51, according to others, A. H. 61, 63 or 66, on fol. 128ᵃ.

388. Umm Salmah, with her real name: Hind bint Abî Umayyah, married to the prophet in Shawwâl, A. H. 4, as his sixth wife; she died the 3rd of Rabî'-alâkhar, A. H. 61 or 59, 84 years old; Abû Hurairah read the prayer over her body, on fol. 128ᵃ.

(b) *The prophet's daughters.*

389. Ḥadrat Fâṭimah Zahrâ, with the Kunyah Umm Muḥammad, and the Laḳabs Ṭâhirah, Zâkiyah, Râḍiyah, Marḍiyyah, and Batûl; she was the youngest daughter of the prophet, and married to 'Alî in Ramaḍân, A. H. 2, after his return from the battle of Badr, when she was 15 or (more correctly) 18 years old; she bore him three sons, Ḥasan, Ḥusain, and Muḥsin, and three daughters, Zainab, Umm Kulthûm, and Ruḳayyah; Muḥsin and Ruḳayyah died quite young; Zainab, who was married to 'Abdallâh Ja'far, and Umm Kulthûm, who was married to the (Khalîf) 'Umar, left no children behind; Fâṭimah was born five years before Muḥammad's prophetic mission, and died the 3rd of Ramaḍân, A. H. 11, six months after the prophet's death, 28 years old, on fol. 128ᵃ.

390. Ḥadrat Zainab, the eldest daughter of the prophet, married to her cousin Abû-al'abbâs bin al-Rabî'; issue: one son, 'Alî, and one daughter, Imâmah, who became 'Alî's wife after Fâṭimah's death; the son, 'Alî, died when he had just reached manhood; Zainab was born before the prophetic mission, and died A. H. 8, on fol. 128ᵇ.

391. Ḥadrat Ruḳayyah, Muḥammad's second daughter, born after Zainab, married to the (Khalîf) 'Uthmân, to whom she bore one son, who died in his second year; she was born before the prophetic mission, and died A. H. 2 (so correctly in the following copy: در سال دوم از هجرت; here is written by mistake: در سال هشتم از هجرت), on fol. 128ᵇ.

392. Ḥadrat Umm Kulthûm, Muḥammad's third daughter, born after Ruḳayyah, and before Fâṭimah; her real name was Âminah (آمنه, in the following copy Amînah, امينه); she was married to 'Uthmân after her sister Ruḳayyah's death, A. H. 3, and died A. H. 9, on fol. 129ᵃ.

(c) *Other famous women.*

393. Zâ'idah, a slave-girl of (the Khalîf) 'Umar, on fol. 129ᵃ.

394. Shu'wânah (شُعْوَانه), a Persian by birth, settled in Ubullah (four farsangs from Baṣrah), where her majlis was frequented by many learned and pious men; she was contemporary with Fuḍail bin 'Iyâḍ (No. 96) and died A. H. 175, on fol. 129ᵇ.

395. Ḥadrat 'Ukairah (عُقَيره, in the Nafaḥât-aluns: 'Ufairah) al'âbidah, of Baṣrah, died A. H. 180, on fol. 129ᵇ.

396. Ḥadrat Râbi'a-i-'adawiyyah of Baṣrah, contemporary with Sufyân Thaurî (No. 162); she was the fourth daughter of her father, therefore her name Râbi'ah; her pilgrimage to Makkah occupied 14 years, because at every step in the desert she said a full prayer. She died A. H. 185, on fol. 129ᵇ.

397. Nafiyyah (نفيه, perhaps Nakiyyah?) of Miṣr; Imâm Shâfi'î (No. 23) visited her, and when he died in Miṣr, his corpse was taken into her house; she died in Ramaḍân, A. H. 208. Her husband, Isḥaḳ bin Ja'far, wanted to bury her in Madînah, but the people of Miṣr insisted on her interment in their own city, on fol. 130ᵇ.

398. Fâṭimah of Nîshâpûr, dwelt for some time in the holy city of Makkah, and also in Jerusalem; Shaikh Bâyazîd Bisṭâmî (No. 66), her contemporary, admired and praised her very much; she died A. H. 223, on fol. 131ᵃ.

399. Tuḥfah, originally a slave-girl, whose romantic rescue through the agency of Shaikh Sarî Saḳaṭî (No. 28) is here related with all details, on fol. 131ᵃ.

400. Umm 'Îsâ, daughter of Ibrâhîm Ḥarbî, a great authority in legal matters, died in Rajab (according to others, in Ramaḍân), A. H. 328, on fol. 133ᵃ.

401. Umm Muḥammad, the mother of Shaikh 'Abd-allâh (or Abû 'Abdallâh) bin Khafîf (No. 144), in whose company she made by sea the pilgrimage to Ḥijâz, on fol. 133ᵃ.

402. Ummat-alwâḥid, with her real name ستيبه (in the following copy سنيبه), daughter of Ḥusain bin Isma'îl Ḥâkimî, famous as Ḳurân-reader, traditionist, legal authority, etc.; she died in Ramaḍân, A. H. 377, more than 90 years old, on fol. 133ᵃ.

403. Ummat-alsalâm, daughter of Ḳâḍî Abûbakr bin Kâmil bin Khalaf and disciple of Muḥammad bin

Isma'il بصلانی (in the following copy بصلافی); her pupils were Tanûkhî, Zâhidî, and Abû-al'alî; she was born in Rajab, A. H. 318 (the date is omitted here, in the following copy only هژده appears), and died in Rajab, A. H. 390, on fol. 133ª.

404. Maimûna-i-Wâ'izah, daughter of Shâkûlah (شاقول, in the following copy شاقولی), and mother of 'Abd-alṣamad, died A. H. 393, on fol. 133ᵇ.

405. Khadîjah, with the Kunyah Umm Salmah, daughter of Mûsâ bin 'Abdallâh, died A. H. 407 (or according to the following copy, 437, چهار صد وسی و هفت, which is probably the correct reading), on fol. 133ᵇ.

406. Umm Muhammad, the aunt of Shaikh 'Abd-alkâdir Jîlânî, on fol. 133ᵇ.

407. Khadîja-i-Wâ'izah, daughter of Muhammad bin 'Alî bin 'Abdallâh and intimate friend of Ibn Sam'ûn (No. 277), was born A. H. 374, died A. H. 460, 86 years old; she was buried by the side of Ibn Sam'ûn, on fol. 133ᵇ.

408. Karîmah of Marw, daughter of Ahmad bin Muhammad bin Abî Hâtim, died A. H. 460 or (according to the following copy) 463, on fol. 134ª.

409. Fâṭima-i-Wâ'izah, daughter of Husain bin Hasan bin Fadlawaih (or Fadlûyah), died A. H. 521, on fol. 134ª.

410. Fâṭimah, daughter of Naṣr bin 'Aṭâ, who during her whole life had only three times left her house; she died A. H. 573, on fol. 134ª. The author adds here a few remarks (taken from Imâm 'Abdallâh Yâfi'î's تاریخ and روض الریاحین) about a pious Egyptian woman, who stood for thirty years in the same place, unmoved by cold or heat, never sleeping and never taking any food, and about another woman in Khwârizm, who for twenty-five years neither slept nor ate; he also quotes (from Jâmî's Nafahât-aluns) a report of Abû Sa'îd bin Abû-alkhair's about a pious old lady in Marw.

411. Bîbî Jamâl Khâtûn, daughter of Kâdî Sâ'în-data (سائین دتا) and sister of Hadrat Miyân Mîr (No. 65), on fol. 134ᵇ; she was over 60 years old, and lived in Siwastân, when this work was composed in A. H. 1049.

No date; but this copy appears to be older than the following (dated) one, and is, with very few exceptions, much more correct in the spelling of names as well as in the dates.

No. 660, ff. 135, ll. 17; Nasta'lîk; size, 8¼ in. by 6¼ in.

648

Another copy of the same.

This copy concludes on fol. 129ª, and is dated the 12th of Dhû-alhijjah, A. H. 1120 (A. D. 1709, February 22), by 'Alâ-aldîn, known as Lâr Muhammad bin 'Alî Ridâ. Ff. 130–134 are written by quite a different hand, and filled with some traditions in Arabic, beginning: قال علی ابن ابی طالب رضی الله عنه وکرّم وجهه سمعت النبی الخ.

The proper order of the leaves is: ff. 1–89, 97–105, 90–96, 106–134.

No. 1363, ff. 134, ll. 17 (except ff. 130–134, ll. 10); clear Nasta'lîk; size, 8½ in. by 5½ in.

649

The same.

A very badly written copy, spoiled and damaged in many places. Dated the 20th of Rabî'-althânî, A. H. 1179 (A. D. 1765, October 6), by Fadl-allâh, son of Ghulâm Mahdî (sixth year of Shâh 'Âlam's reign).

No. 1878, ff. 108, ll. 15–19; irregularly written, partly in careless Nasta'lîk, partly in Shikasta; size, 8¾ in. by 5 in.

650

Fâtiḥ-alkulûb (فاتح القلوب).

History of the life and wonderful deeds of the great Shaikh Mîr 'Abdallâh ibn Mîr Muẓaffar alhusainî altirmidhî (who died A. H. 1035=A. D. 1626, according to the two chronograms on fol. 19ª: زدنیای دنی قطب زمان رفت and روضهٔ جاوید, a date also given in Beale's Oriental Biogr. Dictionary, p. 6ᵇ, whereas, according to another chronogram on the same page, viz. شیخ زمانه بود, and the statement on fol. 18ᵇ, line 7, see also Rieu i. p. 154ª, his death took place ten years sooner, in A. H. 1025 = A. D. 1616), by one of his disciples, divided into twelve bâbs, and beginning: الحمد لله ..... بعد از بیان توحید وثنای باری عزّ اسمه و نعت سیّد المرسلین و خاتم النبیّین امیرالمؤمنین و امامان دین علیهم السّلام و مدح اصحاب مستطاب الخ.

Mîr 'Abdallâh Tirmidhî, with the takhalluṣ Waṣfî, was a clever calligrapher, who got from the emperor Akbar the honorary epithet of Mushkîn Kalam, and a good poet too, see Rieu, loc. cit., and Bodleian Catal., No. 1894.

The last year that appears in this little work, mentioned as date of the death of one of the Shaikh's great pupils, is A. H. 1054 (A. D. 1644, 1645), on fol. 31ª, l. 15.

This copy was finished the 23rd of Dhû-alka'dah, in the 20th year (either of Shâhjahân, which would be A. H. 1056=A. D. 1646, December 31, or more likely of 'Âlamgîr, A. H. 1087 = A. D. 1677, January 27). On fol. 1ᵇ the work is simply styled: تاریخ میر عبد الله.

No. 645, ff. 32, ll. 17; Nasta'lîk; worm-eaten; size, 8⅝ in. by 4¾ in.

651

Râḥat-alarwâḥ (راحت الارواح).

The life, miracles, and maxims of the great Ṣûfic Shaikh 'Azîz-allâh (born in Lâhûr, the 3rd of Jumâdâ II, A. H. 1047 = A. D. 1637, October 23, died 37 years, 4 months and 17 days old, the 20th of Shawwâl, A. H. 1084 = A. D. 1674, January 28), by Hâfiẓ Muhammad Sa'îd bin Hâfiẓ (see fol. 2ª, ll. 6 and 7; fol. 3ª, line 4; and fol. 5ª, line 4), who commenced the compilation of this work in the beginning of Rajab, A. H. 1084 (A. D. 1673, October 12), and finished it after some interval during prince Muhammad Sulṭân's campaign against Kâbul, A. H. 1085 = A. D. 1674, 1675 (comp. fol. 4ª, ll. 3 and 4, and fol. 253ᵇ, ll. 4 and 5). It is divided into the following five babs:

1. در تاریخ ولادت و احوال ایّام طفولیّت و اخذ نعمت آنحضرت از اعزّهٔ زمانه, on fol. 5ᵇ.

2. در معاش و لباس آنحضرت, on fol. 15ª.

3. در اخلاق و شمائل و صرف اوقات وشمّهٔ از رياضات آنحضرت, on fol. 20ᵇ.

4. در خوارق عادات آنحضرت, on fol. 52ª.

5. در ملفوظات و تاريخ وفات آنحضرت, on fol. 133ª.

Beginning: الحمد لله الذی ارسل عبده الذی هو عزيز الله الخ.

Dated the 11th of Jumâdâ I, A. H. 1108 (A. D. 1696, December 6).

No. 1165, ff. 255, ll. 11; large Nasta'lîk; size, 9⅝ in. by 6 in.

652

Manâkib-alhaḍarât (مناقب الحضرات).

A more modern history of the great Shaikhs of the Nakshbandî order, especially of Shaikh Aḥmad Fârûkî, who died in Sirhind, A. H. 1034 or 1035 = A. D. 1625 or 1626 (referred to as حضرت ايشان), Shaikh Muḥammad Sa'îd Ma'ṣûm 'Umarî, the son of the preceding Shaikh, who died, according to Beale, Oriental Biogr. Dictionary, p. 190ᵇ, A. H. 1079 = A. D. 1668 (simply styled مخدومی or معصوم الزمانی), and Shaikh Âdam Nakshbandî (called خليفة الزمانی or سيّدی), the same who wrote in A. H. 1035–1037 (A. D. 1626–1628) the خلاصة المعارف, their contemporaries and disciples. The full title of the book is: مناقب آدميّه و حضرات احمديّه, and it is divided, according to the index on ff. 2ᵇ and 3ª, into a mukaddimah, three maṭlabs, eleven bâbs, and a khâtimah. But unfortunately the MS. is in a hopeless confusion; many leaves are misplaced, several lacunas are found besides, and a great number of catchwords being torn away, it is impossible to restore order. There are three distinct beginnings in the book, the *first*, on fol. 1ᵇ: الحمد لله ربّ العالمين والصلوة الخ; the *second*, on fol. 40ᵇ: الحمد لله ربّ العالمين الرحمن الرحيم مالك يوم الدين الخ; the *third*, on fol. 189ᵇ: الحمد لله الذی جعل الامكان مرآة للوجوب الخ.

Accordingly we have three large divisions, probably comprising the mukaddimah, the three maṭlabs, and the khâtimah, respectively.

Mukaddimah (در ترغيب بر محبّت نيكان و سبب تأليف اين كتاب و مناقب سلسلهٔ نقشبنديّه و تنبيهات و فوائد ضروريّه), on fol. 3ª.

Maṭlab I, in four faṣls, on fol. 163ª, margin: faṣl 1. در مناقب اجمالیٔ حضرت شيخ احمد فاروقی, on fol. 163ᵇ; 2. در مناقب اجمالیٔ حضرت شيخ محمّد سعيد عمری, on fol. 174ᵇ, margin; 3. در فضائل اجمالیٔ حضرت شيخ محمّد معصوم نقشبندی, on fol. 177ª; 4. در فضائل اجمالیٔ بعضی از مشايخ خليفة الزمانی, on fol. 185ª, margin.

Maṭlab II. در مناقب حضرت خليفة الزمانی, on fol. 188ᵇ, margin, in nine bâbs, only eight of which are found in this copy, viz. the *first*, on fol. 188ᵇ, margin; the *third*, on fol. 116ª, margin; the *fourth*, on fol. 118ª; the *fifth*, on fol. 122ª, margin; the *sixth*, on fol. 129ª, margin; the *seventh*, on fol. 133ª, margin; the *eighth*, on fol. 140ᵇ, margin; and the *ninth*, on fol. 152ᵇ, margin.

The beginning of the *third Maṭlab* (در بيان احوال بعضی از خلفای ايشان) and of the *Khâtimah* (در بعضی از مكتوبات و ملفوظات عرفانيّه و سلوك و موعظه) cannot be traced anywhere; but the greater portion of both is undoubtedly contained in this copy. There appears an *eleventh* bâb, on fol. 49ª: در بيان احوال بعضی خلفا و ياران الخ, probably belonging to the *third Maṭlab*.

On fol. 189ᵇ, margin, in the *third beginning*, there seems to be given the author's name, viz. Muḥammad Murâd bin Ḥabîb-allâh bin Sa'dî, who is probably identical with the holy Shaikh of Kashmîr, Muḥammad Murâd Nakshbandî, who died, according to Rieu i. p. 300ª, A. H. 1134 (A. D. 1722); in the *first* beginning, on fol. 2ᵇ, margin, is stated, that this work is the third kism of the نتائج الحرمين.

It was written, according to the colophons on ff. 39ᵇ and 226ª, in A. H. 1139 and 1140 (A. D. 1726–1728).

No. 1940, ff. 226, centre-column, ll. 13, and a margin-column, ll. 32–34; Nasta'lîk; many little damages throughout; size, 10½ in. by 6¼ in.

653

Maṭlûb-alṭâlibîn (مطلوب الطالبين).

A detailed biography of the great Shaikh of the C̓ishtî order, Niẓâm-aldîn Muḥammad Auliyâ, who was born in Badâ'ûn, the 27th of Ṣafar, A. H. 636 (A. D. 1238, October 9), became a pupil of Shaikh Farîd-aldîn Ganj-i-shakar, the 15th of Rajab, A. H. 655 (A. D. 1257, July 29), was nominated by him his Khalîfah or spiritual successor, the 2nd of Rabî'-alawwal, A. H. 656 (A. D. 1258, March 9), died the 18th of Rabî'-alâkhar, A. H. 725 (A. D. 1325, April 3), and was buried in Ghiyâthpûr, near Dihlî (see fol. 113ᵇ, line 11 sq., and compare the Safînat-alauliyâ, No. 114), together with a full account of his deeds and doctrines, of the other great Shaikhs of the C̓ishtî order from Farîd-aldîn upwards, his relations and disciples, as well as of the pedigree of the compiler of this work, Muḥammad Bûlâk bin Shaikh Abû Muḥammad Khâlidî Dihlawî bin Shaikh 'Alî Akbar, who was a descendant of the hero of this biography, and completed this history of the life of his great ancestor A. H. 1111 = A. D. 1699, 1700 (see the two chronograms تحفه شد از برای طالبان and سلك نظامی on fol. 2ª, line 9, and fol. 2ᵇ, line 2). Niẓâm-aldîn Auliyâ was the spiritual teacher of the two great poets of Dihlî, Amîr Khusrau and Amîr Ḥasan.

The work is divided into the following 17 maṭlabs:

1. Pedigree and birth of Niẓâm-aldîn, account of his parents, and genealogy of the author of this work (در بيان حسب و نسب و مولد سلطان المشايخ و اجمال احوال والدين شريفين وی و مجملا ذكر آباء و اجداد اين احقر العباد راقم اوراق محمّد بولاق الخ), on fol. 5ᵇ. Niẓâm-aldîn's father is called here Khwâjah Aḥmad bin Khwâjah 'Alî of Bukhârâ (died the 5th of Dhû-al-ḥijjah, A. H. 641 = A. D. 1244, May 15, five years after the birth of his son; his mother was Bîbî Zalikhâ).

2. Nizâm-aldîn's earlier education in the exact sciences (در بیان تعلّم و تفرّس سلطان المشایخ و تفصیل تحصیل علوم ظاهریٔ وی), on fol. 10[a].

3. Nizâm-aldîn's journey from Badâ'ûn to Dihlî, and thence to Ajwadhan, in Multân, to become a pupil of Shaikh Farîd-aldîn Ganj-i-shakar in Ṣûfic lore (در بیان پیدا آمدن محبّت شیخ الاسلام شیخ فرید گنجشکر در دل سلطان المشایخ و رسیدن وی بدان اخلاص از شهر بداون بشهر دهلی و از آنجا رو نهادن بطرف اجودهن که مسکن خاصّ شیخ فرید گنجشکر بود و هم مدفن اوست), on fol. 12[a]. The death of Farîd-aldîn Ganj-i-shakar, the pupil of Khwajâh Kuṭb-aldîn Bakhtiyâr Kâkî Ûshî and the spiritual guide of Nizâm-aldîn Auliyâ, is fixed in this work, on fol. 124[a], in A. H. 668, the 5th of Muharram (A. D. 1269, September 4), instead of the usual date, given in all other biographies, see the Safînât-alauliyâ, No. 113, cf. A. H. 664=A. D. 1265, October 17 (comp. also No. 640 above in this Catalogue).

4. Nizâm-aldîn's arrival in Ajwadhan, and beginning of his studies under Farîd-aldîn Ganj-i-shakar (در بیان رسیدن سلطان المشایخ در شهر اجودهن وارادت آوردن وی در خدمت شیخ فرید الدین گنجشکر), on fol. 14[a].

5. Nizâm-aldîn's steadiness, devotion, confidence, and obedience as Farîd-aldîn's pupil, the Shaikh's tender affection for him, explanation of the rules and rites of the Bai'at or initiation, the duties and relations of Pîr and Murîd, and account of Bîbî Fâṭimah Sâm (در بیان رسوخیّت و فدویّت و اعتقاد و انقیاد سلطان المشایخ در خدمت پیر خود فرید الدین گنجشکر و شفقت و مرحمت شیخ در باب او و تشریح آداب بیعت و ارادت و توضیح حقوق پیری و مریدی و اجمال احوال حضرت بی‌بی فاطمه سام), on fol. 15[a]. Bîbî Fâṭimah Sâm, a very spiritual woman, was the adopted sister of Shaikh Farîd-aldîn, and his brother Shaikh Najîb-aldîn Mutawakkil, see fol. 19[a].

6. Nizâm-aldîn's nomination as Khalîfah of Farîd-aldîn, and explanation of the various kinds of the Khilâfat, the origin of the Khirkah or devotee's garment, the Kulâh or cowl, and other matters pertaining thereto (در بیان یافتن خلافت سلطان المشایخ از خدمت پیر خود فرید الدین گنجشکر و وضوح اقسام خلافت و شروح اصل خرقه و کلاه و اسباب خلافت باطنی و غیره فوائد), on fol. 29[b].

7. Nizâm-aldîn's setting up a Ṣûfic convent in Ghiyâthpûr, near Dihlî, and account of Shaikh Malikyâr-i-Parrân and Shaikh Abûbakr Ṭûsî Ḥaidarî (در بیان تشریف آوردن سلطان المشایخ در شهر دهلی از خدمت پیر خود شیخ فرید الدین گنجشکر و سکونت اختیار کردن در موضع غیاث‌پور باشارهٔ غیبی و موجب تعمیر خانقاه و اجمال احوال شیخ ملکیار پرّان و شیخ ابا بکر طوسی حیدری), on fol. 37[a]. The renowned Shaikh Nûr-aldîn Malikyâr-i-Parrân came from Lâr to Dihlî in the reign of Ghiyâth-aldîn Balban (A. H. 664–686=A. D. 1266–1287) and entered there into close friendship with Shaikh Abûbakr Ṭûsî Ḥaidarî, see fol. 40[b].

8. Nizâm-aldîn's practice of poverty, resignation, trust in God, worship, ascetism, and spiritual exertions in his earlier years in Ajwadhan and Dihlî (در بیان فقر و قناعت و توکّل و اطاعت و بعضی ریاضات و مجاهدات اوائل حال سلطان المشایخ که در دیار اجودهن و دهلی کشیده و بران شاکر و صابر مانده), on fol. 41[a].

9. Nizâm-aldîn's offerings and donations, and princes coming to beg at his door, together with an account of the seven Sulṭâns of Dihlî, who were his contemporaries and partly hostile, partly friendly to him (در وضوح فتح و فتوح و بذل و ایثار و انعام و اطعام سلطان المشایخ و آمدن پادشاهان بامّید گدائی بر در او و اجمال احوال هفت سلاطین دهلی که معاصر آن حضرت بودند بعضی مخالف و بعضی مخلص), on fol. 46[a]. The seven Sulṭâns are: 1. Ghiyâth-aldîn Balban, reigned 21 years, and died A. H. 686 (A. D. 1287); 2. Mu'izz-aldîn Kaikubâd bin Nâṣir-aldîn, grandson of the former, the same to whom Amîr Khusrau dedicated his قران السعدین, reigned three years, and was killed A. H. 689 (A. D. 1290) by 3. Jalâl-aldîn Khiljî, one of his Amîrs, who became his successor, reigned six or seven years, and was in his turn killed in Ramaḍân, A. H. 695 (A. D. 1296, July), by 4. 'Alâ-aldîn, his nephew and son-in-law, who reigned twenty years, and died the 6th of Shawwâl, A. H. 715 (A. D. 1316, January 3; the usual date is A. H. 716=A. D. 1316, December 22); 5. Kuṭb-aldîn, son of the former, commonly known as Mubârakshâh, who killed his three brothers Khiḍrkhân, Shâdîkhân (both pupils of Shaikh Nizâm-aldîn), and Shihâb-aldînkhân; he was, contrary to his predecessors, hostile to the Shaikh, and was killed after a reign of four years and four months, A. H. 720=A. D. 1320 (so here distinctly; the usual date of his death is A. H. 721=A. D. 1321), by Khusraukhân, who usurped the throne for four months, after which he was slain in his turn by 6. Ghiyâth-aldîn Tughluk, the governor of Multân, who became king, A. H. 720 (again distinctly: در سنهٔ عشرین و سبعمائه یعنی در سال هفصد و بیست), the same to whom Amîr Khusrau dedicated his نه سپهر; he was crushed by the fall of a pavilion in A. H. 725 (A. D. 1325); 7. Muḥammad bin Ghiyâth-aldîn Tughluk (A. H. 725–752=A. D. 1325–1351), in the beginning of whose reign the Shaikh died.

10. Nizâm-aldîn's great forbearance with and kind affection to high and low, his intercourses with Shaikh Rukn-aldîn Abû-alfatḥ and their mutual humility and civility (دربیان تحمّل و تأمّل و بردباری و دلداریٔ سلطان المشایخ که با خاصّ و عامّ داشت و ذکر بعضی مجالس که درمیان سلطان المشایخ و شیخ رکن الدین ابو الفتح نبیرهٔ شیخ بهاء الدین زکریّا واقع شده و تواضع و سلوک نمودن این هردو بزرگ با یکدیگر), on fol. 55[a]. Shaikh Rukn-aldîn Abû-alfatḥ was the son of Shaikh Ṣadr-aldîn Ârif, and grandson of Shaikh Bahâ-aldîn Zakariyyâ; he died A. H. 735, the 9th of Jumâdâ-alawwal (A. D. 1335, January 5), comp. the Safînat-alauliyâ, No. 156.

11. Stories of Nizâm-aldîn's supernatural powers and the miracles worked by him, with an explanation of the various stages of the mystic road, the different kinds of Wilâyat or saintship, the terms Aktâb or 'poles,' Abdâl or 'lieutenants,' the condition of the 'beloved,' and the like (در بیان حکایات تصرّفات و کشف کرامات سلطان المشایخ و تفصیل مراتب سلوك و اقسام ولایت و تفسیر تعداد اسامیهای اقطاب و ابدال و غیره که قیام عالم بوجود شان موقوف است و تشریح مرتبهٔ محبوبی یعنی معشوقی), on fol. 61b.

12. Nizâm-aldîn's Samâ' and some of its ceremonies (در بیان شنیدن سماع سلطان المشایخ و بعضی آداب آن), on fol. 76a.

13. Nizâm-aldîn's humility, asceticism, and devotions in his later years, and account of the prayers, fastings, and breviaries of himself and other Cishti Pîrs (در بیان خشوع و خضوع و بعضی ریاضات و عبادات آخر عمر حضرت سلطان المشایخ و ترتیب و توصیف نماز وروزه واوراد که معمول آن حضرت و غیره پیران چشت است), on fol. 88b.

14. Nizâm-aldîn's last illness, death, and burial (در بیان حقائق زحمت کشیدن و خرامیدن سلطان المشایخ از دار دنیا سوی روضهٔ عقبی و کماهیٔ تکفین و تجهیز وی), on fol. 108a.

15. Account of the prominent Shaikhs of the Cishtî order, its fourteen Khânwâdas or families, and its fourteen branches (در بیان اجمال احوال هر یك از پیران شجرهٔ عالیهٔ چشتیّه و بعضی وطن و مسکن و مدفن و مدّت حیات و تأریخ وفات ایشان و مجملا مذکور چهار پیر و چهارده خاندان (in the index خانوادهٔ) اصل و آن (in the index فروع) چهارده فرع), on fol. 114b.

The chain of the Cishtî Pîrs is the usual one, but in an inverted order, comp. Rieu i. pp. 359 and 360b, viz. 1. Farîd-aldîn Ganj-i-shakar (see above in the third matlab), who had five sons, viz. (a) Shaikh Nasr-aldîn, the father of Maulânâ Kamâl-aldîn; (b) Shaikh Shihâb-aldîn; (c) Shaikh Badr-aldîn Sulaimân, who occupied his father's position with the consent of his brothers, and was succeeded by his famous son, Maulânâ 'Alâ-aldîn; (d) Shaikh Nizâm-aldîn, the father of Khwâjah Ibrâhîm, and grandfather of another renowned Shaikh, Maulânâ 'Azîz-aldîn; and (e) Shaikh Ya'kûb, the father of Maulânâ A'azz-aldîn (اعزّ الدین) and Khwâjah Kâdî; and three daughters, viz. (a) Bîbî Mastûrah; (b) Bîbî Sharîfah, and (c) Bîbî Fâtimah, the wife of Maulânâ Badr-aldîn Ishâk, and mother of Khwâjah Muhammad and Khwâjah Mûsâ; 2. Khwâjah Kutb-aldîn Bakhtiyâr Kâkî, son of Khwâjah Kamâl-aldîn Ahmad bin Mûsâ Ûshî (Ûsh is a village in Transoxania, according to others in Farghâna, see the Safînat-alauliyâ, No. 112); 3. Khwâjah Mu'în-aldîn Cishtî, see the Safînat-alauliyâ, No. 110. His death is fixed here in A. H. 632, 6th of Rajab (A. D. 1235, March 27), that is, before Kutb-aldîn's, who died A. H. 633, 14th of Rabî'-alawwal (A. D. 1235, Nov. 27). 4. Khwâjah 'Uthmân Hârûnî (Hârûn is a village in Khurâsân, or according to others in Farghâna), see the Safînat-alauliyâ, No. 109. He died A. H. 607, 6th or 16th of Shawwâl (A.D. 1211, March 23 or April 2). 5. Khwâjah Hâjî Sharîf Zandanî, see the Safînat-alauliyâ, No. 108. He died the 3rd or 6th of Rajab (year not known, سنهٔ وفاتش در نظر نیامده). 6. Khwâjah Kutb-aldîn Maudûd Cishtî, see the Safînat-alauliyâ, No. 105. He was the son, pupil, and spiritual successor of Khwâjah Nâsir Yûsuf (in No. 7, and in Rieu, loc. cit.: Abû Yûsuf) Cishtî, and died the first of Rajab, A. H. 527 (A. D. 1133, May 8). 7. Khwâjah Nâsir-aldîn Abû Yûsuf Cishtî (in the Safînat-alauliyâ, No. 104, Yûsuf), son of Muhammad Sim'ân, nephew, pupil, and spiritual successor of Khwâjah Abû Muhammad Cishtî, died A. H. 459, the 4th of Rabî'-alâkhar (A. D. 1067, February 22). 8. Khwâjah Abû Muhammad (in the Safînat-alauliyâ, No. 103, Muhammad) Cishtî, whose death is fixed here in A. H. 414, the first of Rajab (A. D. 1023, September 19). 9. Khwâjah Abû Ahmad Cishtî (No. 102 in the Safînat-alauliyâ), father of the preceding and pupil of the following Shaikh, born A. H. 260, the 3rd of Jumâdâ-althânî (A. D. 874, March 26), died the 10th of Jumâdâ-althânî, A. H. 355 (A. D. 966, June 3). 10. Khwâjah Abû Ishâk Shâmî, afterwards Cishtî, pupil and spiritual successor of the following Shaikh; year of his death unknown (see the Safînat-alauliyâ, No. 101). 11. Khwâjah Mamshâd 'Ulû Dînawarî, pupil of the following Shaikh; year of his death likewise unknown (see the Safînat-alauliyâ, Nos. 100 and 140, where a distinction is made between 'Ulû Dînawarî and Mamshâd Dînawarî, the death of the latter being fixed in A. H. 299 = A. D. 911, 912). 12. Khwâjah Hubairah Basrî, pupil of the following Shaikh, year of death again unknown (see the Safînat-alauliyâ, No. 99). 13. Khwâjah Hudhaifah Mar'ashî, pupil of the following Shaikh, year of death unknown (see the Safînat-alauliyâ, No. 98). 14. Khwâjah Ibrâhîm bin Adham, who got his tuition and investiture from the following Shaikh; his death is fixed here in A. H. 161, the first of Shawwâl = A. D. 778, July 2 (comp. the Safînat-alauliyâ, No. 97, and the Majma'-alauliyâ, third bâb, where he is incorrectly styled Ibrâhîm Adham). 15. Khwâjah Fudail bin 'Iyâd, pupil of the following Shaikh, he died in Muharram, A. H. 187 = A. D. 803, January (see the Safînat-alauliyâ, No. 96). 16. Khwâjah 'Abd-alwâhid bin Zaid, pupil of the following Shaikh; his death is fixed here in A. H. 176, the 27th of Safar = A. D. 792, June 23 (comp. the Safînat-alauliyâ, No. 95). 17. Khwâjah Hasan Basrî, with the Kunyas Abû Sa'îd and Abû Muhammad, died the first of Rajab, A. H. 110 (A. D. 728, Oct. 10), 89 years old (comp. the Safînat-alauliyâ, No. 19, and the Majma'-alauliyâ, second bâb). 18. Amîr-almu'minîn 'Alî bin Abî Tâlib. 19. Muhammad the prophet.

The fourteen families of the Cishtî order are: 1. The Zaidîs, beginning with No. 16 in the preceding list of Cishtî Shaikhs. 2. The 'Iyâdîs, beginning with No. 15. 3. The Adhamîs, beginning with No. 14. 4. The Hubairîs, beginning with No. 12. 5. The Cishtîs, beginning with No. 11 (or 10). 6. 'Ajamîs, beginning with Habîb-i-'ajamî, pupil of Hasan Basrî (see the Safînat-alauliyâ, No. 161). 7. The Taifûrîs, beginning with Bâyazîd Bistâmî (see the Safînat-alauliyâ, No. 66, and the Majma'-alauliyâ, fifth bâb). 8. The Karkhîs, beginning with Ma'rûf Karkhî (see the Safînat-alauliyâ, No. 27, and the Majma'-alauliyâ, fourth bâb). 9. The Sakatîs, beginning with Sarî Sakatî (see the Safînat-alauliyâ, No. 28). 10. The

Junaidis, beginning with Junaid Baghdâdî (see the Safînat-alauliyâ, No. 29, and the Majma'-alauliyâ, sixth bâb). 11. The Kâzarûnis, beginning with Abû Isḥâḳ Kâzarûnî (see the Safînat-alauliyâ, No. 292). 12. The Ṭûsîs, beginning with 'Alâ-aldîn Ṭûsî, the pupil and spiritual successor of Shaikh Wajîh-aldîn Abû Ḥafṣ (see the Safînat-alauliyâ, No. 147). 13. The Suhrawardîs, beginning with Ḍiyâ-aldîn Abû Najîb Suhrawardî, likewise a pupil and successor of Wajîh-aldîn Abû Ḥafṣ (see the Safînat-alauliyâ, No. 122). 14. The Firdausîs, beginning with Najm-aldîn Kubrâ Firdausî (see the Safînat-alauliyâ, No. 124).

The fourteen branch-families (خانوادها or فروع, otherwise styled silsilas, i. e. subordinate orders, see Rieu i. p. 360[b]) are: 1. The Ḳâdirîs or Ghauthîs (قادريّه غوثيّه), beginning with 'Abd-alkâdir Jîlânî (see the Safînat-alauliyâ, No. 36, and the Majma'-alauliyâ, eighth bâb). 2. The Yasawîs, beginning with Aḥmad Yasawî, the pupil and successor of Khwâjah Abû Yûsuf Hamadânî (usually called Yûsuf Hamadânî, comp. on both the Safînat-alauliyâ, Nos. 73 and 75, the Majma'-alauliyâ, seventh bâb, and the Maḳâmât-i-Sayyid Atâ'î, No. 644 in this Catalogue). 3. The Naḳshbandîs, beginning with Bahâ-aldîn Naḳshband (see the Safînat-alauliyâ, No. 82). 4. The Nûrîs, beginning with Abû-alḥasan Nûrî (see the Safînat-alauliyâ, No. 201). 5. The Khiḍrawîs, beginning with Aḥmad bin Khiḍrawaih (see the Safînat-alauliyâ, No. 174). 6. The Shaṭṭârîs or 'Ishḳîs (شطاريّه عشقيّه), beginning with 'Abdallâh Shaṭṭâr, the pupil and spiritual successor of Shaikh Muḥammad 'Ârif. 7. The Ḥusainîs or Bukhârîs (حسينيّه بخاريّه), who trace their line from Sayyid Jalâl Makhdûm-i-Jahâniyân Bukhârî (see the Safînat-alauliyâ, No. 157) back to Imâm Ḥusain and 'Alî bin Abî Ṭâlib. 8. The Zâhidîs, beginning with Khwâjah Badî'-aldîn (in Rieu, loc. cit., Badr-aldîn) Zâhid, the pupil and spiritual successor of Fakhr-aldîn Zâhid. 9. The Anṣârîs, beginning with 'Abdallâh Anṣârî (see the Safînat-alauliyâ, No. 300). 10. The Ṣafawîs, beginning with Ṣafî-aldîn Isḥâḳ Ardabîlî, pupil, son-in-law, and successor of Shaikh Zâhid Ibrâhîm Jîlânî. 11. The 'Aidarûsîs, beginning with Sayyid 'Abdallâh 'Aidarûsî, the pupil and successor of Shaikh Abûbakr. 12. The Ḳalandarîs, beginning with Shaikh Ḥaidar Ḳalandar and Shâh Ḥusain Balkhî Ḳalandar; this order, often called the Ḳalandarî and C'ishtî branch (خانوادهٔ چشتيّه قلندريّه) was spread in India by Shâh Khiḍr-i-Rûmî, a pupil of Khwâjah Ḳuṭb-aldîn Bakhtiyâr Kâkî (No. 2 in the list of Pîrs above; comp. also Bodleian Cat., No. 1997). 13. The Uwaisîs, who trace their line back to Uwais Ḳarnî (see the Safînat-alauliyâ, No. 18); Niẓâmî of Ganja was one of the prominent Shaikhs of this order. 14. The Madârîs, beginning with Badî'-aldîn Shâh Madâr, whose life has been described by his pupil Shaikh Maḥmûd in his ايمان محمودى (see the Safînat-alauliyâ, No. 358, and Rieu i. p. 361).

16. Niẓâm-aldîn's relations, spiritual successors, down to the author of this book, and pupils (در بيان اجمال احوال اقرباى صالحين و خلفاى راشدين و بعضى مريدان سلطان المشايخ و تفصيل شجرهٔ اين راقم اوراق كه بحضرت سلطان المشايخ منتهى ميشود), on fol. 144[b].

Principal relations: 1. Khwâjah Muḥammad, pupil and nephew of Niẓâm-aldîn, son of his sister Bîbî Jannat. 2. Khwâjah Rafî-aldîn Hârûn, son of Khwâjah Muḥammad. 3. Khwâjah Naf'-aldîn Nûḥ, son of a younger brother of Rafî'-aldîn Hârûn, who bore likewise the name of Khwâjah Muḥammad. 4. Khwâjah Abûbakr, a son, or son-in-law, as it seems, of Bîbî Jannat, and father of Khwâjah 'Azîz-aldîn.

The first ten Khalîfas or spiritual successors: 1. Naṣîr-aldîn Muḥammad C'irâgh of Dihlî, son of Shaikh Yaḥyâ Audhî (see the Safînat-alauliyâ, No. 116, and the Siyar-al'ârifîn, No. 12). 2. Shaikh Shams-aldîn Muḥammad bin Yaḥyâ. 3. Shaikh Ḳuṭb-aldîn Munawwar bin Shaikh Burhân-aldîn bin Shaikh Jamâl-aldîn Hânsawî; his son was Shaikh Nûr-aldîn. 4. Shaikh Ḥusâm (so correct instead of حسام in the text) -aldîn Multânî. 5. Shaikh Fakhr-aldîn Zarâwî. 6. Shaikh 'Alâ-aldîn 'Alî. 7. Shaikh Burhân-aldîn Gharîb (see the Safînat-alauliyâ, No. 117), died the 12th of Ṣafar, A.H. 732 (A.D. 1331, Nov. 14), at Daulatâbâd. 8. Shaikh Wajîh-aldîn Yûsuf II. 9. Shaikh Shihâb-aldîn Imâm, died in Dihlî. 10. Shaikh Sirâj-aldîn 'Uthmân, known as Akhî Sirâj. All these ten Khalîfas survived Niẓâm-aldîn by a few years only.

The chain of Khalîfas which connects Shaikh Sirâj-aldîn with the author of this work, Muḥammad Bûlâḳ, is as follows: 11. Shaikh 'Alâ-alḥaḳḳ wa-aldîn Bangâlî, pupil and successor of Akhî Sirâj, and son of 'Umar bin As'ad Lâhûrî. 12. Shaikh Nûr Ḳuṭb-i-'âlam, son and successor of the preceding Shaikh. 13. Makhdûm Shaikh Ḥusâm (here again spelt حسام)-aldîn of Mânikpûr (a place in Audh, see W. Pertsch, Berlin Cat., p. 998). 14. Sayyid Râjî Ḥâmidshâh. 15. Shaikh Ḥasan Ṭâhir, originally of Jaunpûr, came under Sulṭân Sikandar (i. e. Sikandar Shâh Lûdî, A.H. 894–923 = A.D. 1489–1517) to Dihlî. 16. Ḳâḍîkhân Yûsuf Nâṣiḥî (in one place here ماسحى Mâsiḥî). 17. Shâh 'Abd-al'azîz Kashkî (كشكى), with the honorary epithet of Jamâl-alḥaḳḳ, the younger son of Shaikh Ḥasan Ṭâhir, and brother of Shâh Ḍiyâ, came from Jaunpûr to Dihlî, and lived there seventy years. 18. Shâh Najm-alḥaḳḳ wa-aldîn C'â'în lodhâ (چاين لدها). 19. Shaikh Bahâ-aldîn Shâhâbâdî (Shâhâbâd is a place near Karnâl). 20. Ḥaḍrat Shâh Aḥmad Asad-allâh. 21. Makhdûm Shâh Khûb-allâh (خوب الله), son and successor of the preceding Shaikh, and Pîr and predecessor of Muḥammad Bûlâḳ, who was honoured by him with the epithet of Kamâl-alḥaḳḳ wa-aldîn, and appointed his Khalîfah, in the 84th year of Makhdûm Shâh, and the 50th of his own life.

Principal pupils of Niẓâm-aldîn: 1. Khwâjah Abûbakr of Mândû. 2. Ḳâḍî Muḥyî-aldîn Kâshânî. 3. Amîr Khusrau of Dihlî, the great poet who only survived his master's death by six months, and died the 18th of Shawwâl, A.H. 725 (A.D. 1325, September 27). 4. Amîr Ḥasan, the poet. 5. Maulânâ Wajîh-aldîn Pâ'ilî (پائلى). 6. Maulânâ Fakhr-aldîn Rûzî (or perhaps Rûzanî). 7. Maulânâ Faṣîḥ-aldîn. 8. Maulânâ Jamâl-aldîn. 9. Maulânâ Jalâl-aldîn (the last three died during their master's lifetime). 10. Khwâjah Muḥammad Imâm ibn Maulânâ Badr-aldîn Isḥâḳ (the husband of Bîbî Fâṭimah, daughter of Shaikh Farîd-aldîn

Ganj-i-shakar), author of the انوار المجالس in which he collected the sayings of Nizâm-aldîn. 11. Khwâjah Mûsâ, brother of the preceding Khwâjah. 12. Maulânâ 'Azîz-aldîn Ṣûfî, son of Bîbî Mastûrah, one of Shaikh Farîd-aldîn Ganj-i-shakar's daughters (see about the last three above, in maṭlab 15), and author of the تحفة الابرار, in which sayings of Nizâm-aldîn are collected also. 13. Khwâjah Karîm-aldîn bin Khwâjah Kamâl-aldîn Samarḳandî, who married the daughter of Khwâjah Muḥammad (No. 10), the grandson of Farîd-aldîn Ganj-i-shakar. 14. Ḳâḍî Sharaf-aldîn Fîrûzgahî (فیروزگهی). 15. Maulânâ Bahâ-aldîn Audhî, originally of Multân; he lived and died in Dihlî. 16. Shaikh Mubârak Gûyâ, called Amîrdâd, because he was Amîrdâd or Mîrdâd (i.e. chief-justice) under Sulṭân 'Alâ-aldîn Khiljî (see above, in maṭlab 9). 17. Khwâjah Mu'ayyid-aldîn Kurrî, who was originally prefect of کڑہ under Sulṭân Jalâl-aldîn (i. e. Jalâl-aldîn Khiljî, see above, maṭlab 9). 18. Khwâjah Tâj-aldîn Dâwarî. 19. Khwâjah Ḍiyâ-aldîn Baranî, intimate friend of Amîr Khusrau and Amîr Ḥasan, rose to a high position under Sulṭân Muḥammad Tughlukshâh (see above, maṭlab 9), and composed a number of renowned works, for instance, the ثنای محمّدی, the صلوات کبیر, the عنایت نامهٔ الهی, the مآثر سادات, and particularly the تاریخ فیروزشاهی (see above, No. 211, in this Cat., and also No. 569, where the same author's اخبار برمکیان are noticed). 20. Khwâjah Mu'ayyid-aldîn Anṣârî. 21. Khwâjah Shams-aldîn, a nephew of the poet Amîr Ḥasan (by others, but wrongly, called a nephew of Amîr Khusrau). 22. Ḥâjî Nizâm-aldîn Shîrâzî. 23. Khwâjah Sâlâr. 24. Maulânâ Fakhr-aldîn of Mîrath (Meerut). 25. Maulânâ Maḥmûd. 26. Maulânâ 'Alâ-aldîn of Andhipat. 27. Maulânâ Shihâb-aldîn کنتواری. 28. Maulânâ Ḥajîb-aldîn Multânî. 29. Maulânâ Badr-aldîn نول. 30. Maulânâ Rukn-aldîn جغمه. 31. Khwâjah Aḥmad Badâ'ûnî. 32. Khwâjah Ḳuṭb-aldîn Kuhansâlî. 33. Maulânâ Najm-aldîn Maḥbûb, with the epithet Shakarkhân-i-Thânîsarî (شکرخان تهانیسری). 34. Khwâjah Shams-aldîn Dhârî (دهاری), also called Janbî (جنبی), he wrote a book, containing sayings of his master (ملفوظات آنحضرت). 35. Maulânâ Yûsuf Badâ'ûnî. 36. Maulânâ Ḳâḍî یشه پائلی. 37. Maulânâ Ḳiwâm-aldîn Yakdâna Audhî. 38. Maulânâ Burhân-aldîn Sâwî. 39. Khwâjah 'Abd-al'azîz Bângarmû'î. 40. Maulânâ Jamâl-aldîn Audhî. 41. Shaikh Nizâm-aldîn Mû'î (موئی), friend of Shaikh Sharaf-aldîn Munyarî (died A. H. 782 = A. D. 1380, 1381), who went for his sake to Bihâr, and settled there. 42. Ḳâḍî 'Abd-alkarîm فدوای, lived and died in Audh. 43. Ḳâḍî Ḳiwâm-aldîn فدوای. 44. Makhdûm Shaikh Ḥaidar. 45. Sayyid Muḥammad (bin Mubârak) Kirmânî, the author of the سیر الاولیا (see Rieu iii. p. 976[a]).

17. Pithy sayings and stories of Nizâm-aldîn, as collected by Amîr Ḥasan, Amîr Khusrau, and other pupils of his (در بیان بعضی کلمات و حکایات نوادر که بر زبان دُربار گهر نثار سلطان المشایخ گذشته و آنهارا امیر حسن و امیر خسرو و غیره مریدان در تصانیف خود جمع کرده بنوك قلم در آورده اند), on fol. 169[b].

Beginning of the whole work, on fol. 1[b]: الحمد لله و المنّة که دین متین خاتم النّبییّن را بر آئین انبیای پیشین سلام الله علیهم اجمعین کرامت و شرافت بخشید الخ.

A full index of the seventeen maṭlabs is found on ff. 2[b], 3[a], 3[b], and 5[a]. The proper order of the leaves, which are curiously misplaced, is: ff. 1–3, 5, 4, 6–106, 115–121, 107–114, 122–175. Among the numerous authorities, constantly referred to in this work, the most prominent and most frequently occurring ones are: راحت المحبّین and فوائد الفؤاد, both containing sayings and discourses of Nizâm-aldîn, taken down by his pupils (the latter by Amîr Ḥasan, see above, and comp. Rieu iii. p. 973[b]); راحت القلوب, by Farîd-aldîn Ganj-i-shakar (ib. p. 974[a]); اوراد چشتیّه; سیر العارفین (see Nos. 637–639 in this Cat.); سیر الاولیا by Sayyid Muḥammad Kirmânî (see above), etc.

This copy was transcribed A. H. 1137 (A. D. 1724, 1725), in Muḥammadshâh's reign, by Sayyid Mîr Muḥammad Ganjâhî (گنجاهی), known as (!) گجراتی شاه دولا.

No. 886, ff. 175, ll. 15; Nasta'lîḳ; size, 9¾ in. by 5¾ in.

654

Sawâṭi'-alanwâr (سواطع الانوار).

The most elaborate and detailed work on the great Shaikhs of the Cishtî order that has yet come to light, by one of the more modern Khalîfas or spiritual successors of Mu'în-aldîn Cishtî, Farîd-aldîn Ganj-i-shakar, and other renowned Pîrs, Muḥammad Akram bin Shaikh Muḥammad 'Alî bin Shaikh Ilâhbakhsh alḥanafî albarasawî (البراسوی), see ff. 1[b], l. 5; 5[b], ll. 15 and 16, etc.; who commenced this work, chiefly for the spiritual guidance of his pupil, Sharaf-aldîn 'Alîkhân bin Shaikh Bahâ-aldîn bin Iḥtishâmkhân Badâ'ûnî, A. H. 1135 (A. D. 1723), at Dihlî, and completed it, after seven years' labour, the 13th of Muḥarram, A. H. 1142 (A. D. 1729, August 8), see fol. 6[b], line 6 ab infra, sq. The chronogram for the beginning of the work is کتاب معتبر (= 1135), in a ta'rîkh, by the above-mentioned Sharaf-aldîn 'Alîkhân, see fol. 6[b], last line, sq.; that for the completion بحر الحقائق (= 1142), see fol. 7[a], l. 2 sq. The author's chief authorities were (see fol. 7[a], lin. penult. sq.):

سیر الاولیا
بحر المعانی
روضة الاحباب
شواهد النبوّة
روضة الشهدا
روضة الصفا
حبیب السیر
(by Sayyid Ashraf Jahângîr) لطائف اشرفی
مکتوبات سیّد اشرف جهانگیر
نفحات الانس
(by Shaikh 'Abd-alraḥmân Cishtî) مرآة الاسرار
(by Allah Diyah, see Rieu i. p. 358[b]) سیر الاقطاب

تحفة القادريّة
تكملهٔ غوث الصمدانى
كتاب چهل مجلس شيخ علاء الدوله سمنانى (by Jamâl-aldîn Amîr-i-Iḳbâl bin Sâbiḳ of Sijistân, who noted down all the admonitions and precepts of his Pîr 'Alâ-aldaulah Simnânî, who died A.H. 736=A.D. 1335, 1336, comp. Bodleian Cat., No. 1446).
سبع مسائل
سير العارفين
اخبار الاخيار
رونق المجالس
ترجمهٔ حكايات الصالحين
اسرار السالكين
طبقات حساميّه (by Abû 'Âṣim Baṣrî, see fol. 56b, first line).
جامع السلاسل
ملفوظ حوض شمشى (? شمسى)
جوامع الكلم ملفوظ مير سيّد محمّد گيسودراز (spiritual teachings of Sayyid Muḥammad Gîsû-darâz, who died A. H. 825 = A. D. 1422, collected by Muḥammad bin Muḥammad Akbar Ḥusainî, see Rieu i. p. 347b).
فتوحات مكّى
تذكرة الاوليا
انوار العيون (by Shaikh 'Abd-alḳuddûs of Gangû)
مكتوبات حضرت قطب العالم شيخ عبد القدّوس حنفى ('Abd-alḳuddûs of Gangû died A. H. 944 or 945=A. D. 1537, 1538, comp. the Safînat-alauliyâ, No. 118).
لطائف قدسى (by Shaikh Rukn-aldîn bin 'Abd-alḳuddûs of Gangû).
كتاب چشتيّهٔ بهشتيّه
نوادر الانوار
گلزار الابرار
and others (a work often quoted in this book, but not mentioned in the list of authorities, is the جواهر فريدى, see further below).

The Sawâṭi'-alanwâr are divided into four اقتباس (found here respectively on ff. 7b, 45a, 91a, and 358b), each subdivided into three نور, with many smaller divisions, called ساطع, لامع, and شعاع.

The first Iḳtibâs treats of the lives and deeds of Muḥammad, the first four Khalîfs, and the twelve Imâms.

The second, third, and fourth Iḳtibâs give detailed biographies of the whole chain of Cishtî Pîrs, from Ḥasan Baṣrî to the author's own father Muḥammad 'Alî, covering a space of more than 1000 years.

List of the great Cishtî Shaikhs in the order of their spiritual succession (the first seventeen are identical with those given in the fifteenth maṭlab of the preceding work, of course in an inverted order):

1. Khwâjah Ḥasan Baṣrî, son of Abû-alḥasan Yasâr, with the Kunyas Abû Sa'îd and Abû Muḥammad, born A. H. 21 (A. D. 642), died, 89 years old, the 1st or 5th of Rajab, A. H. 110 (A. D. 728, October 10 or 14), on fol. 45a (No. 17 in the Maṭlûb-alṭâlibîn).

2. Khwâjah 'Abd-alwâḥid bin Zaid, died the 27th of Ṣafar, A. H. 177 (A. D. 793, June 13); the تاريخ المصر fixes his death as early as A. H. 128 (!), on fol. 52b (No. 16 in the Maṭlûb-alṭâlibîn).

3. Khwâjah Fuḍail bin 'Iyâḍ, with the Kunyas Abû 'Alî and Abû-alfaiḍ, on fol. 56b (No. 15 in the Maṭlûb-alṭâlibîn; as birth-places are given here: Marw, Bukhârâ, Kûfah, or Samarkand).

4. Khwâjah Ibrâhîm bin Adham, died the 16th of Jumâdâ-alawwal, A. H. 161, 162, or 166 (A. D. 778, February 19, 779, February 8, or 782, December 26), on fol. 62a (No. 14 in the Maṭlûb-alṭâlibîn; his father's name is given here as Adham bin Sulaimân bin Manṣûr Tamîmî).

5. Sayyid Badr-aldîn Ḥudhaifah almar'ashî, contemporary with Shaḳîḳ Balkhî and Abû Sulaimân Dârânî, exchanged many letters with Yûsuf-i-Asbâṭ, on fol. 70b (No. 13 in the Maṭlûb-alṭâlibîn; date of death, as in all other biographies, only the 4th of Shawwâl).

6. Shaikh Amîn-aldîn Hubairah albaṣrî, died the 8th of Shawwâl (no year mentioned), 120 or even 130 years old, on fol. 71b (No. 12 in the Maṭlûb-alṭâlibîn).

7. Khwâjah 'Ulû Dînawarî (Dinawar is a place in Kûhistân, between Hamadân and Baghdâd, near Karmisîn or Ḳirmisîn, قرمسين, the Arabicised Kirmânshâh), died the 24th of Muḥarram (no year), on fol. 73a (No. 11 in the Maṭlûb-alṭâlibîn).

8. Sharîf-aldîn Abû Isḥâḳ Cishtî (Cisht is a place in Khurâsân, in the district of Harât; another Cisht is in India, near Multân), on fol. 73b (No. 10 in the Maṭlûb-alṭâlibîn).

9. Abû Aḥmad Abdâl Cishtî, died, 95 years old, A.H. 355 (A. D. 966), on fol. 75a (No. 9 in the Maṭlûb-alṭâlibîn).

10. Khwâjah Abû Muḥammad Cishtî, son of the preceding Shaikh, on fol. 76b. His death is fixed here on the 4th of Rabî'-althânî, A. H. 421 = A. D. 1030, April 11 (No. 8 in the Maṭlûb-alṭâlibîn).

11. Khwâjah Nâṣir-aldîn Abû Yûsuf Cishtî, son of Khwâjah Muḥammad Sim'ân (سمعان) ibn Sayyid Ibrâhîm ibn Sayyid Muḥammad ibn Sayyid Ḥusain ibn Sayyid 'Abdallâh, known as 'Alî Akbar, ibn Imâm 'Alî Naḳî ibn Imâm Muḥammad Taḳî aljawâd, etc., on fol. 79b. He left two sons: Khwâjah Ḳuṭb-aldîn Maudûd, his Khalîfah, and Tâj-aldîn Abû-alfatḥ, and died the 3rd of Rajab, A. H. 459 = A. D. 1067, May 20 (No. 7 in the Maṭlûb-alṭâlibîn).

12. Khwâjah Ḳuṭb-aldîn Maudûd Cishtî, died A. H. 527 = A. D. 1133, on fol. 81a (No. 6 in the Maṭlûb-alṭâlibîn). His three most prominent Khalîfas were: (*a*) Ḥâjî Sharîf Zandanî; (*b*) Khwâjah Aḥmad, born A. H. 507, died A. H. 577 = A. D. 1113, 1114–1181, 1182 (Safînat-alauliyâ, No. 106), Maudûd's son, and brother of Khwâjah 'Abd-al'alî; (*c*) Shâh Sanjân, i.e. Rukn-aldîn Maḥmûd, died A. H. 597 = A. D. 1200, 1201 (Safînat-alauliyâ, No. 107).

13. Khwâjah Ḥâjî Sharîf Zandanî, died the 3rd of Rajab (year unknown), on fol. 87b (No. 5 in the Maṭlûb-alṭâlibîn).

14. Khwâjah 'Uthmân Hârûnî (Hârûn is a place in the district of Nîshâpûr or in that of Farghâna), on fol. 88b (No. 4 in the Maṭlûb-alṭâlibîn).

15. Khwâjah Mu'în-aldîn Cishtî Sijzî, son of Khwâjah Ghiyâth-aldîn Ḥasan ibn Sayyid Aḥmad Ḥasan ibn Sayyid Ṭâhir ibn Sayyid 'Abd-al'azîz ibn Sayyid Ibrâhîm ibn Imâm 'Alî Riḍâ ibn Imâm Mûsâ Kâẓim ibn Imâm Ja'far Ṣâdiḳ ibn Imâm Muḥammad Bâḳir ibn Imâm Zain-al'âbidîn ibn Imâm Ḥusain, on fol. 91b (No. 3 in the Maṭlûb-alṭâlibîn). He was born, A.H. 537 (A.D. 1142, 1143), in Sijistân, went to India and enjoyed the tuition and companionship of 'Abd-alḳâdir Jîlânî and Najm-aldîn Kubrâ, and died the 6th of Rajab, or according to others, the 20th of Dhû-alḥijjah, A.H. 632 = A.D. 1235, March 27 or September 5, quite as in the preceding work. He had two wives, viz. Bîbî 'Iṣmat, the daughter of Shaikh Wajîh-aldîn Mashhadî, and Immat or Ummat-allâh (أمّة الله), a Râjah's daughter; one daughter, Bîbî Ḥâfiẓ Jamâl, and three sons, viz. (a) Shaikh Abû Sa'îd, (b) Shaikh Fatḥ-aldîn, (c) Shaikh Ḥusâm-aldîn. His two most renowned disciples and Khalîfas were: (a) Ḳuṭb-aldîn Bakhtiyâr, and (b) Ḥamîd-aldîn Ṣûfî alsa'îdî alnâgûrî alsiwâlî (السّوالي, Siwâl being one of the townships of Nâgûr), with the Kunyah Abû Aḥmad and the epithet of Sulṭân-altârikîn, died the 11th of Ramaḍân, A.H. 641 (A.D. 1244, February 22), or, more correctly, the 29th of Rabî'-alâkhar, A.H. 673 = A.D. 1274, Nov. 1 (see the Safînat-alauliyâ, No. 111).

16. Khwâjah Ḳuṭb-aldîn Bakhtiyâr Kâkî Ûshî, son of Khwâjah Kamâl-aldîn *bin* Aḥmad bin Mûsâ Ûshî, on fol. 107b (No. 2 in the Maṭlûb-alṭâlibîn). His chief disciples were: (a) Shaikh Farîd-aldîn Ganj-i-shakar; (b) Shaikh Badr-aldîn Ghaznawî, who came from Ghazna to Lâhûr, and later on to Dihlî, whose Khalîfah was Shaikh Imâm-aldîn Abdâl, succeeded by Shaikh Shihâb-aldîn 'Âshiḳ, whose Khalîfah again was Shaikh 'Imâd-aldîn Dihlawî, likewise a pupil of Imâm-aldîn Abdâl, succeeded in his turn by Shaikh Tâj-aldîn Imâm; (c) Shâh Khiḍr Rûmî (see the list of subordinate orders of the Cishtîs, No. 12 in the Maṭlûb-alṭâlibîn), whose pupil was Shaikh Najm-aldîn Ḳalandar; (d) Ḳâḍî Ḥamîd-aldîn Nâgûrî (see the Safînat-alauliyâ, No. 149), with his real name: Muḥammad bin 'Aṭâ, who belonged at the same time to the Suhrawardî order, being a disciple of Shaikh Shihâb-aldîn Suhrawardî, and died the 5th of Ramaḍân, A.H. 643 (A.D. 1246, January 24), at Dihlî; his son was Maulânâ Nâṣiḥ-aldîn.

17. Shaikh Farîd-aldîn Mas'ûd Ajwadhanî Ganj-i-shakar, on fol. 118b (No. 1 in the Maṭlûb-alṭâlibîn). His father's name appears here as Shaikh (or Ḳâḍî) Jamâl-aldîn Sulaimân bin Shaikh Shu'aib bin Shaikh Aḥmad II bin Shaikh Yûsuf bin Shaikh Muḥammad bin Shaikh Shihâb-aldîn bin Shaikh Aḥmad I (known as Farrukh-shâh of Kâbul) bin Shaikh Naṣîr-aldîn bin Sulṭân Maḥmûd bin Shaikh Sâmân bin Shaikh Mas'ûd bin Shaikh 'Abdallâh Khwurd bin Wâ'iẓ alaṣghar bin Wâ'iẓ alakbar bin Shaikh Abû-alfatḥ bin Shaikh Isḥâḳ bin Shaikh Ibrâhîm bin Shaikh Nâṣir-aldîn bin Shaikh 'Abdallâh Kalân ibn Amîr-almu'minîn 'Umar ibn Alkhaṭṭâb. His elder brother was Shaikh A'azz-aldîn Muḥammad, his younger brother Shaikh Najîb-aldîn Mutawakkil. His death is fixed here, as usual, on the 5th of Muḥarram, A.H. 664 (A.D. 1265, Oct. 17), when he was 95 years old; but the immediately following remark, that he survived by 35 years Ḳuṭb-aldîn Bakhtiyâr Kâkî (who died the 14th of Rabî'-alawwal, A.H. 633), would rather point to A.H. 668, the date given in the preceding work. As ta'rîkh, however, appears فريد الله شد (= 664). Both order and names of the five sons and three daughters of Ganj-i-shakar are the same as in the Maṭlûb-alṭâlibîn, except that the first is called here (probably more correctly) Shaikh Naṣîr-aldîn, known as Naṣr-allâh; but according to the جواهر فريدى—a statement which the author of this work has apparently adopted—the five sons were: (a) Shihâb-aldîn Ganj-i-'ilm, (b) Niẓâm-aldîn Shahîd, (c) Badr-aldîn Sulaimân, (d) Shaikh Ya'ḳûb, (e) 'Abdallâh, who died very young; Shaikh Naṣr-allâh was, according to this authority, only a step-son (ربيب). The proper order of Ganj-i-shakar's three daughters, according to the same authority, is: Bîbî Fâṭimah, Bîbî Sharîfah, and Bîbi Mastûrah, who became the wife of Shaikh 'Umar Ṣûfî Fârûḳî and the mother of Shaikh 'Izz-aldîn (so on fol. 186a, last line, whereas on fol. 165b, line 7, he is called 'Aḍud-aldîn, and in the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 12 in the list of pupils: 'Azîz-aldîn). Ganj-i-shakar's wife was a daughter of Sulṭân Ghiyâth-aldîn Balban (see the Maṭlûb-alṭâlibîn, 9th maṭlab).

Ganj-i-shakar's grandchildren: I. Sons of Shaikh Shihâb-aldîn Ganj-i-'ilm: (a) Shaikh Ḥusâm-aldîn, (b) Shaikh 'Abd-alḥamîd, (c) Shaikh Mas'ûd, (d) Shaikh Muḥammad, (e) Shaikh 'Alîshîr, (f) Shaikh Jamshîd. II. Sons of Shaikh Niẓâm-aldîn: (a) 'Aḍud-aldîn, known as Shaikh Ibrâhîm, father of Shaikh Nûr-aldîn (called in the Maṭlûb-alṭâlibîn: 'Azîz-aldîn), the father of Khwâjah 'Aḍud-aldîn, who had again three sons: Khwâjah Badr-aldîn, Khwâjah Rukn-aldîn, and Shaikh Khwâjah; (b) Khwâjah 'Alî, the father of Shaikh Sâlâr, Shaikh Nûr-aldîn, Shaikh Yaḥyâ, and Shaikh Khusrau. III. Sons and daughters of Shaikh Badr-aldîn Sulaimân: A. Issue of his wife, Bîbî Malkû (ملكو), the daughter of Ḳâḍî Abû Muslim: (a) Shaikh Muḥammad 'Alâ-aldîn Mauj-i-daryâ, who was for 50, or even 54 years, his father's Khalîfah, and had two sons: Shaikh Mu'izz-aldîn and Shaikh 'Alam-aldîn; the list of lineal descendants of Mauj-i-daryâ goes down to Shaikh Tâj-aldîn Maḥmûd, who died the 17th of Ṣafar, A.H. 1019 (A.D. 1610, May 11), 85 years old, a short time after the death of his son Shaikh Faiḍ-allâh (died, 55 years old, the 25th of Dhû-alḥijjah, A.H. 1018 = A.D. 1610, March 21), in whose place he had appointed his grandson, Shaikh Ibrâhîm, Faiḍ-allâh's son. Shaikh Ibrâhîm had four sons: Shaikh Muḥammad (died A.H. 1024, the 18th of Muḥarram = A.D. 1615, Feb. 17), Shaikh Ilâh-bakhsh, Shaikh Ghulâm Muḥammad, and Shaikh Jân Muḥammad; (b) Shaikh Muḥammad Shahîd; (c) Shaikh Maḥmûd; (d) Shaikh Tâj-aldîn; (e) Bîbî 'Iffat; (f) Bîbî Ṣafiyyah; (g) Bîbî Zainab; (h) Bîbî Raḳiyyah. B. Issue of his wife, Bîbî Ḥâjirân: (a) Shaikh Maudûd, (b) Shaikh Aḥmad, (c) a daughter, whose name is not mentioned. IV. Sons and daughter of Shaikh Ya'ḳûb: (a) Khwâjah 'Aḍud-aldîn (called in the Maṭlûb-alṭâlibîn: A'azz-aldîn), (b) Khwâjah Ḳâḍî, (c) Bîbî 'Izzat. V.

Sons of Shaikh Naṣîr-aldîn or Naṣr-allâh: (*a*) Khwâjah Bâyazîd, (*b*) Khwâjah Ni'mat-allâh, (*c*) Khwâjah 'Abd-allâh, (*d*) Khwâjah Karîm-aldîn, (*e*) Khwâjah Ibrâhîm, (*f*) Khwâjah 'Abd-alrashîd (a Maulânâ Kamâl-aldîn, who appears as Shaikh Naṣîr-aldîn's son in the Maṭlûb-alṭalibîn, is not mentioned here at all).

18. Shaikh Najîb-aldîn Mutawakkil (see above in the Siyar-al'ârifîn, No. 10, and the Maṭlûb-alṭâlibîn, 5th maṭlab), the brother and Khalîfah of the preceding Shaikh, on fol. 189[a]. He died the 9th of Ramaḍân, A. H. 669 (A. D. 1271, April 21), at Dihlî, in the reign of Ghiyâth-aldîn Balban.

19. Shaikh Jamâl-aldîn Hânsawî, with his real name Aḥmad, died during Farîd-aldîn Ganj-i-shakar's lifetime, on fol. 191[a]. Shaikh Abûbakr Ṭûsî Ḥaidarî Ḳalandar and Shaikh Ḥusâm-aldîn of Andîpat (اندپت) were among his companions and disciples; his son was Shaikh Burhân-aldîn, the father of Shaikh Ḳuṭb-aldîn Munawwar (one of Niẓâm-aldîn Auliyâ's Khalîfas, see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 3 in the list of Khalîfas).

20. Shaikh Badr-aldîn Isḥâḳ bin 'Alî bin Isḥâḳ, of Dihlî, pupil, Khalîfah, and son-in-law of Farîd-aldîn Ganj-i-shakar (see the Maṭlûb-alṭâlibîn, 15th maṭlab, No. 1), on fol. 194[a].

21. Shaikh Niẓâm-alḥaḳḳ wa-aldîn Muḥammad bin Aḥmad bin 'Alî albukhârî (see a different statement in the Safînat-alauliyâ, No. 114, and the Maṭlûb-alṭâlibîn), with the honorary epithets of Sulṭân-almashâyikh and Niẓâm-alauliyâ, on fol. 196[a]. His paternal as well as his maternal grandfather, Khwâjah 'Alî and Khwâjah 'Arab, came from Bukhârâ, stayed some time in Lâhûr, and settled then in Badâ'ûn; both were descendants of the Khalîf 'Alî bin Abî Ṭâlib, their respective genealogies being: (*a*) Khwâjah 'Alî bin Sayyid 'Abdallâh bin Sayyid Ḥusain bin Sayyid 'Alî bin Sayyid Aḥmad bin Sayyid Abî 'Abdallâh bin Sayyid 'Alî Aṣghar bin Sayyid Ja'far bin Imâm 'Alî Hâdî bin Imâm Muḥammad Jawâd bin Imâm 'Alî Riḍâ bin Imâm Mûsâ Kâẓim, etc.; (*b*) Khwâjah 'Arab bin Sayyid Abû-almafâkhir bin Sayyid Muḥammad Athar, one of the Khalîfas of 'Abd-alkâdir Jîlânî, and son of the same Sayyid Ḥusain bin Sayyid 'Alî, who appears as grandfather of Khwâjah 'Alî, above.

22. Shaikh Naṣîr-aldîn Maḥmûd Ćirâgh of Dihlî, son of Shaikh Yaḥyâ Audhî (see the Safînat-alauliyâ, No. 116, and the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 1 in the list of Khalîfas), on fol. 246[a]. His prominent disciples and Khalîfas were: (*a*) Sayyid Muḥammad Gîsûdarâz bin Sayyid Yûsuf alḥasanî aldihlawî, born in Dihlî, the 4th of Rajab, A. H. 720 = A. D. 1320, August 10 (the usual date is 721, see Rieu i. p. 347), died at Gulbarga, 105 years old, A. H. 825 (A. D. 1422), in the reign, as is stated here, of Sulṭân Fîrûzshâh Ghiyâth-aldîn bin Muḥammadshâh (more correctly: Aḥmad-khân, see above, No. 449 in this Cat.) bin Shâh 'Alâ-aldîn Bahmanî (who died in Shawwâl, A. H. 825; Rieu, loc. cit., fixes Gîsûdarâz' death on the 16th of Dhû-alka'dah of that year, soon after the accession of Sulṭân Aḥmadshâh I); his spiritual successor was his grandson, Mîr Sayyid Yad-allâh, and among the latter's successors was the poet Shaikh Rizḳ-allâh, with the takhalluṣ Mush-tâkî in his Persian and that of Râjan in his Hindûstânî poems, born A. H. 897 (A. D. 1492), died the 20th of Rabî'-alawwal, A. H. 989 (A. D. 1581, April 24), according to the ta'rîkh مشتاق حقم, 92 years old. Other pupils and Khalîfas of Gîsûdarâz were Shaikh Abû-alfatḥ 'Alâ-aldîn Ḳuraishî, the author of a تکمیل on syntax and a مشاهده on Ṣûfism, and Gîsûdarâz' own son, Shaikh 'Alâ-aldîn, the father of the renowned Shaikh Ṣadr-aldîn Ḥakîm. (*b*) Sayyid Muḥammad ibn Sayyid Ja'far Makkî, author of the بحر المعانی on Ṣûfism, of a رساله در بیان روح, of another risâlah, styled پنج نکات, and of the بحر الانساب (on the Ahl-i-Bait); he lived from the time of Sulṭân Muḥammad Tughluḳ (reigned A. H. 725–752 = A. D. 1325–1351) to that of Sulṭân Bahlûl (reigned A. H. 854–894 = A. D. 1450–1489), and reached an age of more than 100 years; (*c*) Maulânâ Khwâjagî, the spiritual teacher of Ḳâḍî Shihâb-aldîn; (*d*) Shaikh Ṣadr-aldîn Ḥakîm (different from the Shaikh of the same name, mentioned above as one of Gîsûdarâz' Khalîfas); (*e*) Ḳâḍî 'Abd-almuḳtadir ibn Ḳâḍî Rukn-aldîn alsharîḥî alkandî, author of Arabic ḳaṣîdas and ghazals, and of a counterpart to the لامیة العجم; (*f*) Ḳâḍî Maḥmûd سیاوی, the spiritual teacher of Khwâjah Ikhtiyâr-aldîn 'Umar Îrićî, died A. H. 809, the 14th of Muḥarram (A. D. 1406, July 1); (*g*) Ḳâḍî Fakhr-aldîn بجلوری, also pupil and Khalîfah of Niẓâm-aldîn Auliyâ; (*h*) Khwâjah Khânûn of Gwâliyâr (here spelt گوالیری), one of the later Khalîfas of Naṣîr-aldîn Maḥmûd, pupil of Khwâjah Ḥusain Nâgûrî, and Pîr of Shaikh Niẓâm-aldîn Nârnaulî, whose tuition the great Sulṭân Akbar enjoyed; (*i*) Sayyid Jalâl-aldîn Bukhârî, son of Sayyid Aḥmad Kabîr, and brother of Sayyid Ṣadr-aldîn Râjû Ḳattâl of Bukhârâ (died A. H. 827 = A. D. 1424), with the epithet of Makhdûm-i-Jahâniyân (Safînat-alauliyâ, No. 157; Siyar-al'ârifîn, No. 13), pupil of Shaikh Rukn-aldîn Abû-alfatḥ Ḳuraishî ibn Shaikh Ṣadr-aldîn ibn Shaikh Bahâ-aldîn Zakariyyâ Multânî, and friend of Imâm Abû 'Abdallâh Yâfi'î; his sayings are collected in the خزانۀ جلالی; among his disciples and Khalîfas are mentioned: (*a*) Shaikh Yûsuf Budh of Îrić, who was also a pupil of Ikhtiyâr-aldîn (see above) and of Ṣadr-aldîn Râjû Ḳattâl, and translated Muḥammad Ghazâlî's منهاج العابدین into Persian (died A. H. 834 = A. D. 1430, 1431); another of Jalâl-aldîn Bukhârî's pupils, whose name is not given, translated into Persian the تکملۀ روض الریاحین by 'Abdallâh Yâfi'î (the same which is described above in No. 643 of this Cat.); (*β*) Shaikh Ḳiwâm-aldîn, the spiritual guide of Shaikh Sârang, who was originally one of the Amîrs of Sulṭân Fîrûzshâh, and founded the city of Sârangpûr, but afterwards renounced the world, performed the pilgrimage, and was for some time a pupil of Shaikh Yûsuf Îrićî; (*γ*) Shaikh Sirâj-aldîn Sûkhta; (*δ*) Sayyid Burhân-aldîn Ḳuṭb-i-'âlam, grandson of Jalâl-aldîn Bukhârî and father of Shâh-i-manjhan, with the epithet of Shâh 'Âlam; he died in Aḥmadâbâd, the 8th of Dhû-alḥijjah, A. H. 857 (A. D. 1453, Dec. 10); Shâh 'Âlam died A. H. 880 (A. D. 1475, 1476). (*j*) Shaikh Fatḥ-allâh Audhî, Khalîfah of Shaikh Ṣadr-aldîn Ḥakîm (mentioned under *d*), and spiritual guide of Shaikh Darwîsh Ḳâsim Audhî Dihlawî, the author of a risâlah, styled آداب السّالکین; (*k*) Shaikh Abû-alfatḥ Jaunpûrî, pupil of

his grandfather Kâdî 'Abd-almuktadir (mentioned under *e*), and author of excellent Arabic kaṣidas as well as of Persian poetry, born the 14th of Muharram, A. H. 772 (A. D. 1370, August 8), died the 23rd of Rabî'-alawwal, A. H. 858 (A. D. 1454, March 23).

23. Shaikh Sirâj-aldîn 'Uthmân, known as Akhî Sirâj, one of the most renowned successors of Nizâm-aldîn Auliyâ, on fol. 291[b] (see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 10 in the list of Khalîfas), whose spiritual successor was Shaikh 'Alâ-aldîn bin As'ad Lâhûrî Bangâlî; the son, pupil, and Khalîfah of the latter was Shâh Nûr-aldîn Ḳuṭb-i-'âlam, author of مکتوبات, full of deep thoughts, and father of Shaikh Rif'at-aldîn and Shaikh Anwar. One of the prominent disciples of Shaikh 'Alâ-aldîn Bangâlî was Sayyid Ashraf Jahângîr (Simnânî, as we learn from fol. 360[a], l. 3, and Rieu i. p. 361[a]; died A. H. 840=A. D. 1436, 1437), who travelled in company with Sayyid 'Alî Hamadânî, and took 'Alâ-aldîn as Pîr when he came to India; he was also contemporary with Kâdî Shihâb-aldîn Daulatâbâdî, and a friend of Shâh Madâr (who also died A. H. 840, see Rieu, loc. cit.); his discourses were collected in a volume, which bore the title of لطائف اشرفی, see the list of authorities above. A renowned pupil and Khalîfah of Shaikh Nûr-aldîn Ḳuṭb-i-'âlam was Shaikh Ḥusâm-aldîn of Mânikpûr (see the Maṭlûb-alṭâlibîn, 16th maṭlab, Nos. 11–13 in the list of Khalîfas), whose sayings and discourses were collected in the رفیق العارفین. Ḥusâm-aldîn's chief disciple and Khalîfah was Râjî Ḥâmidshâh, the father of Râjî Sayyid Nûr, and the spiritual guide of Shaikh Ḥasan Ṭâhir of Jaunpûr, who wrote the Ṣûfic work مفتاح الفیض, and died in Dihlî, the 24th of Rabî'-alawwal, A. H. 909 (A. D. 1503, September 16). Ḥasan Ṭâhir was the friend of Maulânâ Ilahdâd (or as the name is pointed here distinctly: Allâhdâd, آلهداد) of Jaunpûr, the commentator of the کافیه and the هدایه, and the Pîr of Shaikh Ma'rûf of Jaunpûr, whose pupil was Shaikh Nizâm-aldîn of Amptha (or Ompta in Bangâlah, here spelt both امیتها and امپتها, see fol. 303[a], last line, and fol. 303[b], l. 13), who died A. H. 981 (A. D. 1573, 1574).

Other renowned Khalîfas and disciples of Nizâm-aldîn Auliyâ (added here to the chapter on Sirâj-aldîn 'Uthmân) were: (*a*) Shaikh Ḳuṭb-aldîn Munawwar bin Shaikh Burhân-aldîn bin Shaikh Jamâl-aldîn Hânsawî, see No. 19, above. His son was Shaikh Nûr-aldîn, and his chief Khalîfah Sayyid Tâj-aldîn Shîrsuwâr; (*b*) Shaikh Shihâb-aldîn Imâm (see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 9 in the list of Khalîfas), whose son was Shaikh Rukn-aldîn. A pupil of the latter was the poet Mas'ûd-i-Bakk (died A. H. 800=A. D. 1397, 1398, comp. Bodleian Catal., No. 856, and A. Sprenger, Catal., p. 486), with his original name Shîrkhân, a relative of Sulṭân Fîrûz of Dihlî, author of a dîwân and various Ṣûfic works, for instance, the تمهیدات, similar to 'Ain-alḳuḍât Hamadânî's (died A. H. 525=A. D. 1130, 1131, or 533=A. D. 1138, 1139) تمهیدات, the مرآة العارفین, which is divided into fourteen کشف (the fourteenth of which, on the soul, فی بیان حقیقة الروح, is quoted here in full), and others; (*c*) Shaikh Ḥusâm-aldîn Multânî (see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 4 in the list of Khalîfas), who entered into Nizâm-aldîn's tuition together with Maulânâ Jamâl-aldîn Nuṣratkhânî and Maulânâ Sharaf-aldîn, and died in Patan (i. e. Pâkpatan) in the same year in which Sulṭân Muḥammad Tughluḳ ordered the inhabitants of Dihlî to remove to Dîwgir (Deogiri, as it is called in Elphinstone, History of India, 5th ed., p. 408); (*d*) Shaikh Fakhr-aldîn Zarâwî (see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 5 in the list of Khalîfas) or Zarâdî, as it appears to be spelt here, who visited Shaikh Mu'în-aldîn in Ajmîr, and Shaikh Farîd-aldîn Ganj-i-shakar in Ajwadhan; at the time of the removal of the inhabitants of Dihlî to Dîwgir he went on a pilgrimage to Makkah, thence to Baghdâd, and, finally, longing for his old home, Dihlî, he started on his return voyage to India; but his ship was lost, and he perished with it; (*e*) Maulânâ Fakhr-aldîn Marwazî (perhaps identical with No. 6 in the list of Nizâm-aldîn's pupils, in the 16th maṭlab of the Maṭlûb-alṭâlibîn, called there Fakhr-aldîn Rûzî or Rûzanî); (*f*) Maulânâ 'Alâ-aldîn Nailî (so distinctly pointed), who is called 'Alâ-aldîn 'Alî, see No. 6 in the above list of Khalîfas; (*g*) Shaikh Burhân-aldîn Gharîb, usually called Burhân-i-Auliyâ (see above, No. 7 in the list of Khalîfas), died a few years after Nizâm-aldîn; (*h*) Maulânâ 'Alî Shâh Jândâr, author of the خلاصة الالطاف; (*i*) Sayyid Muḥammad bin Mubârak bin Muḥammad al-Kirmânî, author of the سیر الاولیا; (*j*) Maulânâ Shams-aldîn Yaḥyâ (called Shams-aldîn Muḥammad bin Yaḥyâ in the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 2 in the list of Khalîfas); (*k*) Kâdî Muḥyî-aldîn Kâshânî (see the above maṭlab, No. 2 in the list of pupils), died before Nizâm-aldîn; (*l*) Maulânâ Wajîh-aldîn Yûsuf (see the above maṭlab, No. 8 in the list of Khalîfas, where he is called Yûsuf II); (*m*) Amîr Khusrau, the poet, died the 18th of Shawwâl, A. H. 725 (A. D. 1325, September 27); (*n*) Amîr Ḥasan bin 'Alâ-i-Sanjarî Dihlawî, the poet and collector of the فوائد الفؤاد, or sayings and discourses of Shaikh Nizâm-aldîn; (*o*) Khwâjah Shams-aldîn, here called a nephew of Amîr Khusrau (but see the Maṭlûb-alṭâlibîn, loc. cit., No. 21 in the list of pupils); (*p*) Khwâjah Ḍiyâ-aldîn Baranî (ib., No. 19); one of his works, mentioned here, is the حسرت نامه, or book of regret, an extract of which is given.

24. Ḳuṭb-i-abdâl Shaikh 'Alâ-aldîn 'Alî bin Aḥmad Ṣâbir, pupil of Farîd-aldîn Ganj-i-shakar, on fol. 320[b]. The Akhbâr-alakhyâr (see No. 640 in this Cat.) represent him as nephew and son-in-law of Farîd-aldîn, but that statement is not corroborated by any of the detailed accounts of that Shaikh's family, both in the present work and in the Maṭlûb-alṭâlibîn. He died before Nizâm-aldîn, the 13th of Rabî'-alawwal, A. H. 690 (A. D. 1291, March 16).

25. Shaikh Shams-aldîn Turk Pânîpatî, the Khalîfah of the preceding Shaikh, on fol. 325[a]. He was the son of Khwâjah Aḥmad Buzurg ibn Khwâjah 'Abd-almu'min, a descendant of Khwâjah Aḥmad Yasawî (see the Safînat-alauliyâ, No. 75), who traced his genealogy back to Muḥammad Ḥanîfah bin 'Alî Murtaḍâ, and dwelt for a long time in Turkistân and Transoxania, in pursuit of Ṣûfic lore, before he came to India and chose 'Alâ-aldîn 'Alî Ṣâbir as his spiritual guide. He died in Pânîpat, the 19th of Sha'bân, but the year of his death is not known; he was contemporary with Shaikh Naṣîr-aldîn Maḥmûd Audhî, who died A. H. 757 (A. D. 1356), i. e.

the great Maḥmûd C'irâgh of Dihlî, who died A. H. 757, 18th of Ramaḍân (A. D. 1356, Sept. 14), see No. 22, above.

26. Shaikh Jalâl-alḥakk-wa-aldîn Pânipatî, with his real name, Muḥammad bin Mu'izz-aldîn Khwâjah Maḥmûd, the Khalîfah of the preceding Shaikh, on fol. 328ᵇ. His father Maḥmûd traces his origin back to the Khalîf 'Uthmân bin 'Affân, by the following chain of ancestors: Karîm-aldîn Khwâjah Ya'kûb (Maḥmûd's father) bin Jamîl-aldîn Khwâjah 'Isâ bin Majd-aldîn Khwâjah Isma'îl bin Sharaf-aldîn Khwâjah Muḥammad bin Badr-aldîn Khwâjah Abûbakr bin Ṣadr-aldîn Khwâjah 'Alî bin Shams-aldîn Khwâjah 'Uthmân bin Najm-aldîn Khwâjah 'Abdallâh bin Shihâb-aldîn Khwâjah 'Abd-al-raḥmân II bin Zain-aldîn Khwâjah 'Abd-al'azîz alsa-rakhsî bin Fakhr-aldîn Khwâjah Khâlid bin Ḍiyâ-aldîn Khwâjah Walîd bin Kutb-aldîn Khwâjah 'Abd-al'azîz alkabîr bin Rukn-aldîn Khwâjah 'Abd-alraḥmân alkabîr bin 'Alâ-aldîn Khwâjah 'Abdallâh II bin 'Alam-aldîn Khwâjah 'Abd-al'azîz bin Ḥusâm-aldîn Khwâjah 'Abd-allâh Kabîr bin Imâm-aldîn Ḥaḍrat Khwâjah 'Umar bin Amîr-almu'minîn Imâm-almuttakîn Ḥabîb-alraḥmân Ḥaḍrat 'Uthmân bin 'Affân. The year of Jalâl-aldîn's death is not known; he was contemporary with Sulṭân Maḥmûd bin Muḥammad bin Fîrûzshâh, who died, after a reign of twenty years and two months, the 5th of Dhû-alka'dah, A. H. 815 (A. D. 1413, February 6). His five sons were: (*a*) Khwâjah 'Abd-alkâdir, (*b*) Khwâjah Ibrâhîm, (*c*) Khwâjah Shiblî, (*d*) Khwâjah Karîm-aldîn, (*e*) Khwâjah 'Abd-alwâḥid. Shaikh 'Abd-alṣamad Sunâmî (سُنامی), one of his principal Khalîfas, collected his ملفوظات, or sayings.

27. Makhdûm Shaikh (or Shâh) Aḥmad 'Abd-alḥakk of Radaulî, the principal Khalîfah of the preceding Shaikh, on fol. 333ᵃ. His grandfather, Shaikh Dâ'ûd, who traced his origin back to the Khalîf 'Umar, had left his native town Balkh during the devastation under Hûlâgûkhân, and came to India, where he settled, in Sulṭân 'Alâ-aldîn Khiljî's reign (A. H. 695–715 = A. D. 1296–1316), in Radaulî, near Audh, and became a pupil of Shaikh Naṣir-aldîn Maḥmûd C'irâgh (see No. 22, above). His son was Shaikh 'Umar, who again had two sons: Shaikh Taḳî-aldîn and Shaikh Aḥmad 'Abd-alḥakk. The latter chose Jalâl-aldîn Pânipatî as his spiritual guide. He afterwards spent some time in Sunâm, where he lived in the house of an excellent female devotee, Fâṭimah; then went back to Pânîpat, and, not finding his master there, to Badâ'ûn, in the very year when Tîmûr invaded India and fought the battle of Dihlî with Sulṭân Maḥmûd, the grandson of Fîrûzshâh, who took refuge in Gujarât (Rabî'-althânî, A. H. 801 = A. D. 1398, December, to 1399, January); from Badâ'ûn Aḥmad 'Abd-alḥakk betook himself to Bhakhar, later on again to Pânîpat, to enjoy once more Jalâl-aldîn's tuition, and after his Pîr's death to Bangâlah, where he met with Shaikh Nûr Kuṭb-i-'âlam (see No. 23, above). He finally returned to his native place Radaulî, and died the 15th of Jumâdâ-althânî, A. H. 837 (A. D. 1434, January 27), 120 years old (ta'rîkh: عارف حق احمد عبد الحق بحق). Among his disciples the most prominent were: (*a*) Shaikh Bakhtiyâr; (*b*) Shaikh Mukhliṣ with his two sons, Bahrâm and Shams-aldîn; (*c*) Shaikh Naṣîr-aldîn and his younger brother, Shaikh Kidwat-aldîn, sons of Shaikh Badr-aldîn C'ishtî.

28. Makhdûm Shaikh 'Ârif, son and Khalîfah of the preceding Shaikh, on fol. 350ᵃ. He married Umm Kulthûm, the daughter of Shaikh Nûr-aldîn (the Khalîfah of Sayyid Mûsâ), and begat two daughters, the second of whom was married to Shaikh 'Abd-alkuddûs, and one son (the immediately following Shaikh). He was 50 years head of the order, after the death of his father, but the exact date of his demise is not given anywhere.

29. Shaikh Muḥammad bin Ârif bin Aḥmad 'Abd-alḥakk, son and Khalîfah of the preceding Shaikh, on fol. 353ᵃ. His son was Shaikh-i-Auliyâ, known as Shaikh Budh, the father of Shaikh Pîr and Shaikh Manṣûr. Manṣûr's son was Shaikh 'Âlam, Shaikh Pîr's son was Shaikh Kuṭb-aldîn, who healed one of Sulṭân Akbar's Amîrs, Raḥmatkhân, who was also his disciple, from a dangerous illness, by offering twenty years of his own life for that of the Amîr, an offer which God accepted. Kuṭb-aldîn's son and successor was Shaikh Ḥamîd, who died the 2nd of Jumâdâ-alawwal, A. H. 1032 (A. D. 1623, March 4), in Jahângîr's reign; his Khalîfah was Shaikh 'Abd-alraḥmân C'ishtî, the author of the مرآة الاسرار (completed A. H. 1065 = A. D. 1655, see on this work and some of the before-mentioned Shaikhs, Rieu i. p. 359 sq.), the اوراد چشتیّه and other works.

30. Kuṭb-al'âlam Shaikh 'Abd-alkuddûs (or alkaddûs) bin Shaikh Isma'îl Gangû'î alḥanafî (see the Safînat-alauliyâ, No. 118), on fol. 359ᵃ. He was the pupil, brother-in-law, and Khalîfah of the preceding Shaikh, but got besides an investiture from almost all the Khânwâdas or Ṣûfic branches; his grandfather was Shaikh Ṣafî-aldîn Ḥanafî, one of the Khalîfas of Sayyid Ashraf Jahângîr Simnânî (see No. 23, above). Shaikh 'Abd-alkuddûs spent thirty-five years in Radaulî, left that place in A. H. 896 (A. D. 1491), in the beginning of the reign of Sulṭân Sikandar bin Bahlûl Lûdî (A. H. 894–923 = A. D. 1489–1517), at the suggestion of 'Umarkhân Kâsî, one of the Sulṭân's Amîrs and a pupil of himself, and went to Shâhâbâd, near Dihlî, where he stayed another thirty-five years. When in A. H. 932 (A. D. 1525, 1526) Bâbar defeated and killed Sulṭân Ibrâhîm bin Sikandar bin Bahlûl Lûdî (A. H. 923–932 = A. D. 1517–1526), and sacked Shâhâbâd, 'Abd-alkuddûs betook himself to Gangû, where he spent fourteen years more, and died the 23rd of Jumâdâ-alâkhar, A. H. 944 (A. D. 1537, November 27), or according to less trustworthy authorities, A. H. 945, 84 years old; he must consequently have been born A. H. 860 (A. D. 1456). Among his numerous sons particularly prominent were Shaikh Ḥamîd-aldîn, born A. H. 886 (A. D. 1481, 1482), and Rukn-aldîn, the author of the لطائف قدسی, born A. H. 897, the 5th of Jumâdâ-alawwal (A. D. 1492, March 5), and father of Shaikh 'Azîz-allâh. His eight principal Khalîfas were: (*a*) Shaikh Jalâl-aldîn Thânîsarî, see below; (*b*) Shaikh 'Abd-alghafûr A'ẓampûrî, father of Shaikh Abû Isḥâk and Shaikh Aḥmad Sirâj-al'ârifîn; (*c*) Khiḍrkhân, known as Shaikh Khân, of Jaunpûr; (*d*) Shaikh 'Abd-al'azîz of Kairâna; (*e*) Shaikh 'Abd-alsattâr Sahâranpûrî (who died A. H. 905 = A. D. 1499, 1500, see Rieu iii. p. 890ᵇ); (*f*) Shaikh 'Abd-alaḥad, father of Shaikh Aḥmad Sirhindî; (*g*) Mîr Sayyid Rafî'-aldîn Akbarâbâdî; (*h*) Shaikh 'Abd-alraḥmân.

31. Shaikh Jalâl-almillah wa-aldîn bin Maḥmûd alfârûḳi althânîsari, the principal pupil and Khalifah of the preceding Shaikh (see the Safînat-alauliyâ, No. 119), on fol. 384[b]. He was originally of Balkh, and traced, both on father's and mother's side, his pedigree back to the second Khalif 'Umar Fârûḳ. He died the 14th or 24th of Dhû-alḥijjah, A.H. 989 (A.D. 1582, January 9 or 19), in the same year in which he had been honoured in Thânîsar by the visit of the emperor Akbar (who was on the march to the Panjâb, to quell the rebellion of his brother Mirzâ Muḥammad Ḥakîm, the viceroy of Kâbul), the prime-minister Abû-alfaḍl, and his brother, the poet Faiḍi. The chronogram of his death, however, given here as سر دفتر اولیا, would fix the Shaikh's death in A.H. 992; but, says the author of this work, two or three years more or less in a ta'rîkh is an admissible licence (زیادتی و کمی دو سه اعداد در تاریخ جائز داشته اند). As he was ninety-five years old at the time of his death, he must have been born A.H. 894 (A.D. 1489). His six principal Khalifas were: (a) Shaikh Nizâm-aldîn Thânîsarî, see below; (b) Shaikh 'Abd-alshakûr, his elder brother and father of Shaikh Nizâm-aldîn; (c) Ḳâdi Sâlim of Kairâna; (d) Shaikh Mûsâ; (e) Shaikh 'Îsâ; (f) Mîr Sayyid Fâḍil, native of Tûhâna, commonly called Ḥadrat Mîr.

32. Shaikh Nizâm-aldîn bin 'Abd-alshakûr alfârûḳi althânîsari albalkhi, nephew, son-in-law, and Khalifah of the preceding Shaikh, on fol. 393[a]. When towards the end of A.H. 1014 (A.D. 1606), the first year of Jahângîr's reign, this emperor's rebellious son, Sulṭân Khusrau, fled from Akbarâbâd and passed through Thânîsar, he called upon Shaikh Nizâm-aldîn, who incurred thereby the emperor's displeasure, and had to leave India. Before going to Balkh, where he finally settled and died, the 8th of Rajab, A.H. 1035 or 1036 (A.D. 1626, April 5, or 1627, March 25), he performed the pilgrimage, and composed during his stay in the holy cities two commentaries on 'Irâḳî's Lama'ât (comp. Bodleian Cat., No. 1254), the شرح لمعات مکی and the شرح لمعات مدنی, the former written in Makkah, the latter in Madînah. Other works of his are the رسالهٔ حقیّه در بیان هفت بطن وجود and the ریاض القدس, a commentary on the last two جزو of the Kurân. Among the contemporaries of Nizâm-aldîn, Shaikh Nizâm Nârnauli is mentioned, with whom the former had frequent intercourse. Nizâm-aldîn's two most prominent sons were Shaikh Muḥammad Sa'îd, who returned to Thânîsar, the original home of his family, and 'Abd-alḥaḳḳ, who settled in Karnâl. Nizâm-aldîn's fourteen principal Khalîfas were: (a) Shaikh Abû Sa'îd Gangû'î, see below; (b) Shaikh Ḥusain Bhûhari (بهوهری), whose spiritual successor was Shaikh Wali Muḥammad of Nârnaul; (c) Shaikh Pâyanda of بنور, a place not far from سهرند (i.e. سرهند Sirhind); (d) Mîr Sayyid Ilâhbakhsh Lâhûri, whose principal pupil and successor was Shaikh Muḥammad Mirzâ; (e) Shaikh 'Abd-alkarîm Lâhûri, the author of a Persian commentary on the فصوص الحکم; (f) Shaikh Ilâhdâd Lâhûri; (g) Shaikh Dûst Muḥammad Ṣûfî Lâhûri; (h) Shaikh Muṣṭafâ; (i) Shaikh 'Abd-alfattâḥ; (j) Shaikh 'Abd-alraḥmân Kashmîri, who lived in Lâhûr; (k) Sayyid Ḳâsim Burhânpûri; (l) Ḳâḍi 'Abd-alḥayy, son of Ḳâḍi Sâlim of Kairâna; (m) Shaikh Ṣâdiḳ Burhânpûri; (n) Shaikh Fatḥî, whose successor was Shaikh Isma'îl Akbarâbâdi.

33. Shaikh Abû Sa'îd Gangû'i alḥanafi, the Khalifah of the preceding Shaikh, on fol. 408[a]. He was a grandson both of 'Abd-alkuddûs Gangû'î (No. 30) and of Jalâl-aldîn Thânîsarî (No. 31), his mother being a daughter of the latter Shaikh. He went after his Pîr Nizâm-aldîn (No. 32) to Balkh, and afterwards returned to Gangû. The date of his death is unknown. His five principal Khalîfas were: (a) Shaikh Muḥammad Ṣâdiḳ Gangû'î, see below; (b) Shaikh Ibrâhîm Râmpûrî, one of whose Khalifas was Pîr Muḥammad Junaidi; (c) Shaikh Muḥibb-allâh Ṣadrpûri, died in Ilâhâbâd the 9th of Rajab, A.H. 1058 (A.D. 1648, July 30); in his اجوبه و اسوله, which are quoted here at length, he gives his discussions on Ṣûfic topics with a great dervish, or according to other authorities, with prince Dârâ Shukûh; his son was Shaikh Tâj-aldîn; (d) Shaikh Ibrâhîm Sahâranpûrî; (e) Shaikh Khwâjah Pânîpatî.

34. Shaikh Muḥammad Ṣâdiḳ bin Shaikh Fatḥ-allâh Gangû'î, nephew and Khalifah of the preceding Shaikh, on fol. 422[a]. He died the 18th of Muḥarram, but the year of his death is unknown. His eight principal Khalîfas were: (a) His eldest son, Shaikh Dâ'ûd, see below; (b) His younger son, Shaikh Muḥammad Gangû'î; (c) Shaikh Ibrâhîm Murâdâbâdî, the father of Shaikh Abû Sa'îd; (d) Shaikh 'Abd-alsubḥân Sahâranpûrî; (e) Shaikh 'Abd-aljalîl Ilâhâbâdî, author of a risâlah در بیان اذکار واشغال and of an Arabic ḳaṣîdah; his son and Khalifah was Shaikh Ghulâm Muḥyi-aldîn; (f) Shaikh Jamâl; (g) Shaikh Mubârak; (h) Shaikh Yûsuf, died in Sâmânah.

35. Shaikh Dâ'ûd, eldest son, pupil and Khalifah of the preceding Shaikh, on fol. 435[a]. In A.H. 1068 (A.D. 1658), when 'Âlamgîr ascended the throne in Shâhjahânâbâd Dihlî, the Shaikh was calumniated before him, and consequently summoned to Dihlî; but he was fully acquitted. He died the 6th of Ramaḍân (year not known), but his anniversary is celebrated the 19th of Sha'bân. His five principal Khalîfas were: (a) Shaikh Saundhâ, see below; (b) Shaikh Bulâḳî (بلاقی) Kaithalî; (c) Shaikh Gharîb-allâh bin Sayyid 'Abd-alrasûl of Kairâna, a foster-brother of the author of the سیر الاقطاب (see Rieu i. p. 358[b]); (d) Shaikh Abû-alma'âlî, who lived at انبهته, in the district of Sahâranpûr; (e) 'Abd-alḳâdir of سنور.

36. Shaikh Saundhâ (سوندها) bin Shaikh 'Abd-almu'min Safîdûnî (Safîdûn is not far from Pânîpat), the principal Khalifah of the preceding Shaikh, on fol. 445[b]. He lived 96 years, the first part of which he spent in his Pîr, Shaikh Dâ'ûd's company, the second in Bhûhar, the last in Safîdûn, the original home of his family. In A.H. 1111 (A.D. 1699, 1700), he invested the author of this work, Shaikh Muḥammad Akram, with the garment of the Khalifah, and appointed him his spiritual successor. His four chief companions and disciples were: (a) Shaikh Muḥammad 'Alî, the father of the author, see below; (b) Shaikh Pîr Muḥammad of تهانه;

(c) Shaikh 'Uthmân of كرنال (كرنال Karnâl?); (d) Shaikh Muḥammad Ṣâdiḳ of Kaithal.

37. Shaikh Ilâhbakhsh alḥanafî albarâsawî, the grandfather of the author, on fol. 475[a]. He was the son of Shaikh Isma'îl bin Shaikh Bahâ-aldîn bin Shaikh Fatḥ-allâh bin Shaikh Ṣadr-aldîn, who traced his pedigree back to Abû Ḥanîfah Kûfî (Safînat-alauliyâ, No. 21), and the Khalîfah of Shâh Mîr Lâhûrî. His wife was Bîbî Râbi'ah, who bore him three sons: (a) Shaikh 'Abd-alraḥîm, who died young; (b) Shaikh Sharaf-allâh, the father of Shaikh 'Abd-almâjid, and Shaikh 'Abd-alkarîm; (c) Shaikh Muḥammad 'Alî, the father of the author.

38. Shaikh Muḥammad 'Alî bin Shaikh Ilâhbakhsh, on fol. 478[a]. He was the friend and disciple of Shaikh Saundhâ (see above), and married Jâu Bîbî, the daughter of Shaikh Muḥammad Isḥâḳ Anṣârî, a descendant of that Abû Ayyûb Anṣârî in whose house in Madînah the prophet stayed after his flight from Makkah. He died A.H. 1127, the 7th of Jumâdâ-alâkhar (A.D. 1715, June 10), and left two sons: Muḥammad Akram, the author of this book, and Muḥammad 'Abdallâh.

Beginning: الحمد لله كاشف الاحوال على ارباب المجاهدات و جاعلهم والهين فى مقام القرب الخ.

The copy is not dated, and is probably the author's autograph. A small portion of fol. 1[b], and the larger part of fol. 2, torn away. The proper order of ff. 288–294 is: 288, 293, 290–292, 289, 294. Bibliotheca Leydeniana.

No. 2705, ff. 481, ll. 17; Nasta'lîḳ; illuminated frontispiece; size, 10⅝ in. by 6½ in.

655

Raudat-alauliyâ (روضة الاوليا).

A short compendium or Unmûzaj on the great Saints of India, especially of the Dakhan, compiled by Ghulâm 'Alî Âzâd alḥusainî alwâsiṭî albalgrâmî, the author of the famous tadhkiras خزانهٔ عامره, سرو آزاد, مآثر الكرام, etc. (see further below, No. 682 sq.), in A.H. 1161 (A.D. 1748), see fol. 22[a], last line but two. It gives biographical accounts of ten great Shaikhs, the last of whom is the author himself, and is apparently the basis on which he wrote in A.H. 1166 (A.D. 1753) his larger works on the Shaikhs, learned men, and poets of Balgrâm and India in general. The first biography is that of Shaikh Burhân-aldîn Muḥammad bin Maḥmûd bin Nâṣir, commonly called Algharîb alhânsawî (الغريب الهانسوى).

Beginning: نحمدك يا من تقدّست ذاته عن شوائب الامكان و تجلّت صفاته فى مراتب الاكوان و نصلّى و نسلّم على حبيبك الخ.

At the end of the short sketch of the author's life (relating his various travels and his pilgrimage to Makkah and Madînah in A.H. 1150–52 = A.D. 1737–1740) a kaṣîdah by the same is added: قصيده در بيان شجرهٔ بزرگان روضهٔ منوّره قدّس الله اسرارهم.

Beginning:

زبان خامهٔ مشكين كند بنام خدا
بيان سلسلهٔ اولياء روضه ادا

No. 1814, ff. 1–23[a], ll. 21; clear Nasta'lîḳ; size, 9½ in. by 5½ in.

d. *Persian Poets.*

656

Tadhkirat-alshu'arâ (تذكرة الشعرا).

The well-known biography of Persian poets by Daulatshâh bin 'Alâ-aldaulah Bakhtîshâh (according to W. Pertsch: *ibn* Bakhtîshâh) of Samarḳand, who completed this work A.H. 892 (A.D. 1487), and dedicated it to Mîr 'Alî Shîr. Hammer's 'Schöne Redekünste Persiens' are principally based on it. It is divided into a muḳaddimah, seven ṭabaḳât, and a khâtimah, comp. Notices et Extr. iv. p. 220 sq., where the full list of biographies is given; Bodleian Cat., Nos. 348–359; Rieu i. p. 364; W. Pertsch, Berlin Catal., p. 597 sq.; A. Sprenger, Catal., p. 7 sq.; Cat. des MSS. et Xyl., p. 308 sq.; G. Flügel ii. p. 366 sq.; J. Aumer, p. 1; H. Khalfa ii. p. 262, No. 2819; Dorn, Das asiatische Museum, p. 349, No. 19; Rehatsek, Mulla Firuz Library, p. 130 sq.; Rosen, Persian MSS., p. 160, etc. On the various articles of this work, translated into European languages, see W. Pertsch, loc. cit. A Turkish translation of it, entitled سفينة الشعرا, appeared in Constantinople, A.H. 1259. Daulatshâh died A.H. 900 (A.D. 1494, 1495).

This copy, excellently written and comparatively old, begins, on fol. 1[b]: تحميدى كه شاهباز بلند پرواز انديشه added in the فضاى كبريايى (read بساحت و بساحت in other copies) آن طيران الخ. Muḳaddimah, on fol. 11[a]. Ṭabaḳah I (beginning with Rûdagî), on fol. 17[b]; II (beginning with Azraḳî), on fol. 38[b]; III (beginning with Niẓâmî), on fol. 64[a]; IV (beginning with Farîd-aldîn 'Aṭṭâr), on fol. 88[a]; V (beginning with 'Imâd Faḳîh), on fol. 118[a]; VI (beginning with Sayyid Ni'-mat-allâh of Kûhistân), on fol. 155[a]; VII (beginning with Amîr Shâhî), on fol. 197[a]. Khâtimah (beginning with Jâmî), on fol. 223[a]. In the text itself only the third ṭabaḳah is marked by a special heading; all the others have been determined both by the index on ff. 10[a]–11[a] and a comparison with the following copies.

Dated the 9th of Rajab, A.H. 960 (A.D. 1553, June 21). Bibliotheca Leydeniana.

No. 2753, ff. 246, ll. 17; Naskhî; size, 8¾ in. by 6¾ in.

657

Another copy of the same.

Another excellent copy of Daulatshâh's tadhkirah, dated the 15th of Muḥarram, A.H. 1095 (A.D. 1684, Jan. 3). Muḳaddimah, on fol. 10[b]. Ṭabaḳah I, on fol. 16[b]; II, on fol. 42[a]; III, on fol. 71[a]; IV, on fol. 102[a]; V, on fol. 136[a]; VI, on fol. 175[b]; VII, on fol. 216[b]. Khâtimah, on fol. 243[b]. Worm-eaten. The proper order of the leaves is: ff. 1–151, 154–209, 152, 153, 210–266.

No. 2730, ff. 266, ll. 17; clear and distinct Nasta'lîḳ; size, 9¾ in. by 5¾ in.

658

The same.

This copy, considerably older than the preceding one, is somewhat damaged on the first pages.

Dated the 8th of Dhû-alḥijjah, A.H. 1028 (A.D. 1619, Nov. 16).

No. 2337, ff. 420, ll. 15; Nasta'lîḳ; size, 6½ in. by 3⅝ in.

659

The same.

This copy is likewise injured in many places, especially in the corners, and worm-eaten. It is dated the 5th of Rabî'-alawwal, in the 49th year (of 'Âlamgîr? that would be A. H. 1117=A. D. 1705, June 27).

No. 809, ff. 290, ll. 17; careless and rude Nasta'lîk; only the first twenty-six leaves supplied by another, careful hand, on more modern paper; size, 8⅝ in. by 4⅞ in.

660

The same.

An excellent copy, not dated.

No. 2539, ff. 65–420, ll. 15; very clear and distinct Nasta'lîk; size, 10½ in. by 7⅜ in.

661

The same.

No date. The *sixth* ṭabaḳah begins here, on fol. 201ᵃ (طبقهٔ سادس), with Kamâl Khujandî; the usual beginning (viz. with Ni'mat-allâh Kûhistânî) is found here on fol. 206ᵃ.

No. 401, ff. 304, ll. 16; legible, but very incorrect Nasta'lîk; ff. 1 and 2 supplied later; size, 9⅜ in. by 5⅜ in.

662

A defective copy of the same.

This excellent copy, written in the tenth or eleventh century of the Hijrah, breaks off towards the end of the *sixth* ṭabaḳah, in the biography of Bâbâ Saudâ'î of Abîward, who flourished under Shâhrukh, on fol. 242ᵇ. The last words: ... ترا محنت جانی قربان, agree with the preceding copy, fol. 259ᵇ, line 4 ab infra. Mukaddimah, on fol. 12ᵃ. Ṭabaḳah I, on fol. 18ᵇ; II, on fol. 45ᵇ; III, on fol. 76ᵃ (heading omitted); IV, on fol. 108ᵇ; V, on fol. 145ᵇ; VI, on fol. 191ᵇ (only headed طبقه, and beginning with کهستانی (!), i. e. correctly: Ni'mat-allâh Kûhistânî). The last four pages (ff. 243 and 244), written by another hand, contain (*a*) the end of Jâmî's شرح فصوص الحکم, i. e. the نقد النصوص, a commentary on Muḥyî-aldîn Muḥammad bin 'Alî al 'Arabî's (died A.H. 638=A.D. 1240, 1241) نقش الفصوص, an extract from the same Arabic author's larger mystical work, the فصوص الحکم (comp. Bodleian Cat., Nos. 894, 9, and 976, and W. Pertsch, Berlin Cat., p. 274), and (*b*) another small prose-tract on mystical matters, beginning: الها ملکا پادشاها قبلهٔ دل مارا بتشریف ربّ اشرح لی صدری در اشعهٔ آفتاب الخ.

No. 3206, ff. 244, ll. 15 (ll. 19 on the last four pages); excellent Nasta'lîk; illuminated frontispiece; size, 8⅝ in. by 4⅞ in.

663

A still more defective copy of the same.

This copy is incomplete both at the beginning and end.

It opens abruptly in the introduction, thus: ... خندق جهت رسول گفته بود بدو بخشید الخ, corresponding to the preceding copy (No. 3206), fol. 6ᵃ, l. 8, and breaks off in the beginning of the *sixth* ṭabaḳah with these words: ... تصرّف و تخت حکم او درآمد گویند که دریورش, corresponding to fol. 194ᵃ, l. 3 ab infra, in the same copy.

No. 400, ff. 181, ll. 15; Nasta'lîk; size, 8⅝ in. by 4⅞ in.

664

Majâlis-alnafâ'is (مجالس النفائس).

The Caghatâî original of Mîr 'Alî Shîr Nawâ'î's biography of Persian poets, composed A. H. 896 (A.D. 1491), comp. Rieu, Turkish Cat., p. 273; W. Pertsch, Berlin Turkish Cat., p. 313; G. Flügel, ii. p. 373; Paris Cat., pp. 297, 331, and 333; J. Aumer, Türkische Handschriften, No. 148; Cat. des MSS. et Xyl., No. 553, etc.; Hammer, Handschriften, pp. 326–330; Wiener Jahrbücher, vol. 74, Anzeigeblatt, p. 11 sq., etc.; Biography of Nawâ'î, and French translation of the seventh majlis by Belin, Journal Asiatique, 5ᵉ série, tom. xvii, p. 175 sq.; extracts from the third majlis in Berezin's Chrestomathie Turque, p. 146 sq. A Persian translation of this work by Fakhrî of Harât, the author of the جواهر العجائب (see Bodleian Cat., No. 362), entitled لطائف نامه and composed about A.H. 927 (A.D. 1521), is described in Rieu i. p. 366; a later Persian version by Shâh 'Alî is mentioned in Rieu, Turkish Cat., p. 274ᵃ. Mîr 'Alî Shîr died in Jumâdâ II, A.H. 906 (A. D. 1501, beginning of January).

Beginning: یوز حمد آنکا کیم یساب جهان بستانی ایلاب الخ.

The title appears on fol. 3ᵇ, last line. The work is divided into eight Majlis, viz.:

1. Poets who died in the author's lifetime, but were never personally known to him, beginning with Kâsim-i-Anwâr, on fol. 5ᵇ. The heading is omitted.
2. Contemporary poets, who were personally known to him, but died before the composition of this work, i. e. A.H. 896, on fol. 18ᵇ, beginning with Sharaf-aldîn 'Alî Yazdî.
3. Contemporary Shaikhs and poets, personally known to him, and still alive at the time of the composition of this work, on fol. 46ᵃ, last line, beginning with Jâmî.
4. Fuḍalâ, or men of letters, who composed occasionally verses, on fol. 66ᵇ, first line, beginning with Pahlawân Muḥammad.
5. Noblemen of Khurâsân, who excelled in poetical composition, on fol. 84ᵇ, beginning with Daulatshâh.
6. Poets and ingenious men of other countries, on fol. 89ᵇ, beginning with Aḥmad Ḥâjîbeg.
7. Poetry and witticisms of Sulṭâns and princes, on fol. 97ᵃ, beginning with Amîr Tîmûr Gûrgân.
8. Sayings in prose and verse of Nawâ'î's patron, Sulṭân Ḥusain (reigned A. H. 873–911 = A. D. 1469–1506), on fol. 101ᵇ.

No. 2507, ff. 1–110, ll. 13; Nasta'lîk; size, 8¼ in. by 5¼ in.

665

Tuḥfa-i-Sâmî (تحفهٔ سامی).

Biographies of Persian poets from the end of the

ninth century of the Hijrah to the middle of the tenth, a kind of continuation to Daulatshâh's and Nawâ'î's tadhkiras, by the prince Sâm Mirzâ, son of Shâh Isma'îl, who was born A. H. 923 (A. D. 1517), and put to death A. H. 984 (A. D. 1576), see Rieu i. p. 367 sq.; W. Pertsch, Berlin Catal., p. 600 sq.; G. Flügel ii. p. 367; A. Sprenger, Catal., p. 12; J. Aumer, p. 1; Krafft, p. 126; and especially De Sacy in Notices et Extraits, iv. pp. 273–308, where a full list of the biographies has been given, and O. Frank, Morgenländische Handschriften der kgl. Hofbibliothek in München, p. 34 and Anhang. It was composed A. H. 957 (A. D. 1550), and divided into seven ṣaḥîfas, see Rieu and Pertsch, loc. cit. This copy contains (as far as it is possible to count the single items, several names being omitted) 579 biographies.

Beginning: لله الحمد قبل كلّ كلام ـ بصفات الجلال و الاكرام حمد او تاج تارك سخن است ـ صدر هر نامهٔ نو و کهن است الخ.

No date.

No. 2570, ff. 153, ll. 15; Nasta'lîḳ; illuminated frontispiece; size, 9⅜ in. by 5 in.

666

Another copy of the same.

This copy, transcribed by Bâḳî Muḥammad Ḥâfiẓ Nûr of Andakhud, but likewise not dated, is much shorter than the preceding one, and more like an abridgment of the original work, containing only 474 biographies.

Beginning the same as in the preceding copy.

No. 601, ff. 73, ll. 19; clear Nasta'lîḳ; size, 9¼ in. by 6⅞ in.

667

Khulâṣat-alash'âr wa Zubdat-alafkâr (خلاصة الاشعار و زبدة الافكار).

The famous tadhkirah of Persian poets by Taḳî-aldîn Kâshî, who was born about A. H. 946 (A. D. 1539, 1540), and completed the four volumes which form the main portion of this work in A. H. 985 (A. D. 1577, 1578). An appendix on contemporary poets he added in A. H. 993 (A. D. 1585). A revised and amplified edition he published in A. H. 1016 (A. D. 1607, 1608). An abridgment of this second edition, in which the poetical specimens are omitted, is contained in this copy, and it agrees upon the whole so well with that in Sprenger's Catal., p. 15 sq., that it will be only necessary to point out the slight differences which exist between both. That the author was engaged in the compilation of this second edition already in A. H. 997 (A. D. 1589), we learn from fol. 1100^b, l. 12, where this date appears, preceded by the usual words حالا كه 'now, that.' Comp. on this important work, Bland, in Journal of the Royal Asiatic Society, ix. p. 126; A. Sprenger, Catal., pp. 13–46; W. Pertsch, Berlin Cat., p. 610 sq.

Beginning: جواهر حمد و ثنائی که مفرّح قلوب اصحاب دین مبین و مفتاح ابواب صدور ارباب متین الخ.

The work is divided into a mukaddimah, four faṣls, four rukns, the *fourth* of which is wanting in this copy, and a khâtimah, subdivided into twelve faṣls. It is dedicated to Shâh Tahmâsp (who died A. H. 984 = A. D. 1576), see fol. 4^a, l. 3; title, on fol. 8^b; index, on ff. 9^a–12^b; Munâjât, on fol. 12^b.

Mukaddimah on the utility of such a tadhkirah, on fol. 13^b.

Four faṣls on mystical lore: *first* (در بیان ایجاد عشق و معرفت آنکه عشق ازلیست و این محبّت از جانب الهیست), on fol. 17^a; *second* (در تعریف فضیلت عشق و مذمّت کسانی که مذاق را عشق نام نهاده اند الخ), on fol. 27^b; *third* (در تقسیم عشق بمجاز و حقیقت و شرائط محبّت ازجانب محبّ الخ), on fol. 31^b; *fourth* (در شرائط محبّت از طرف محبوب مجازی الخ), on fol. 56^b.

Extracts from 'Alî's Arabic dîwân (اختیارات اشعار حضرت شاه اولیا الخ), on fol. 73^b.

Rukn I (comprising the *first* and *second* mujallad of the whole work), on fol. 110^a. Fifty-four ancient ḳaṣîdah-writers from the time of Sabuktagîn to the eighth century (the numbers quoted in the following instances are those in A. Sprenger, Catal., p. 15 sq.).

10. The poet's name appears here distinctly as Abû Manṣûr Ḳaṭarân Ajalî *alurmawî* (on fol. 192^a).

17. The name is spelt here thus: 'Abd-alwâsi' bin 'Abd-*aljâmi'* (الجامع) bin 'Umar bin al-Rabî' aljabalî alsulṭânî (on fol. 229^a).

35. Here is distinctly written *Shufurwah* (on fol. 339^b).

42. Najîb-aldîn *Jarbâdḳânî* (on fol. 382^b).

This rukn is dated the 21st of Ramaḍân, A. H. 1038 (A. D. 1629, May 14).

Rukn II (comprising the *third* mujallad), on fol. 454^a. Forty-two ghazal-writers and later ḳaṣîdah-writers from the eighth century to the beginning of the ninth; the first is Sa'dî of Shîrâz.

80. 'Izz-aldîn *Karkhî* (on fol. 586^a).

88. Najm-aldîn bin *Muḥammad* bin Zangî (on fol. 627^a).

89. Muẓaffar Harawî, died A. H. 782 (both dates of Sprenger's copy are confounded here; there is first 82 and then 20, written before 700, on fol. 636^b).

This rukn is dated the 5th of Dhû-alḳa'dah, A. H. 1038 (A. D. 1629, June 26).

Rukn III (comprising the *fourth* mujallad), on fol. 691^b. Forty-nine modern poets of the ninth and a few of the tenth century.

114. Badr-aldîn Shâshî, died A. H. 854 (here again appear both dates سبعمائه و ثمانمائه, on fol. 791^a).

130. Amîr *Yâdgârbeg* Saifî (on fol. 862^a).

132. Shaikh *Walî* Ḳalandar (on fol. 866^b).

139. Sayyid Ashraf, died A. H. 854 (on fol. 875^b).

141. Here spelt فصای سمرقندی (on fol. 879^b).

145. Looks, both in index and text, as *Fanâ'î* (on fol. 889^a).

This rukn is dated Muḥarram, A. H. 1039 (A. D. 1629, August–September).

Rukn IV (comprising the *fifth* mujallad) is missing. Besides the poets quoted above, some others have a different spelling in the text, but in the index those agree with Sprenger.

Khâtimah: Contemporary poets, in twelve *aṣls*, beginning, on fol. 890^{b}: حمد و سپاس بی عدد آفریدگار را سزد که نفس ناطقه را معدن الخ.

Aṣl I, in two faṣls: Poets of Kâshân. *First* faṣl, on fol. 899^{a}; *second* faṣl, on fol. 969^{b}.

252. Here spelt *Ḳiyâm*-aldîn Muḥammad (on fol. 907^{a}).

266. *Shujâ'*-aldîn Ghaḍanfar (on fol. 936^{a}).

272. Maulânâ *Faḍl* instead of Afḍal (on fol. 945^{b}).

300–301. Between these two *one* poet more is found in our copy, viz. *Maulânâ 'Abdî* (so to be read instead of عبدل) *Sâkinî*, died A. H. 965 = A. D. 1557, 1558 (on fol. 980^{b}).

Aṣl II, in two faṣls: Poets of Iṣfahân. *First* faṣl, on fol. 981^{a}; *second*, on fol. 1015^{a}.

303. Ḥairatî is called here *Ḥuznî* (حزنی, on fol. 987^{b}).

312. Here called Shâhaki *Zamânî* (of Zamân, in the district of Iṣfahân, on fol. 1007^{a}).

313. Âḳâ Malik *Ma'rûf* (on fol. 1008^{a}).

322. *Abû Ṭâlib* (on fol. 1016^{a}).

339–340. Between both *one* poet more is found, viz. *Maulânâ Ḥarîmî* (حریمی), died A. H. 968 = A. D. 1560, 1561 (on fol. 1023^{a}).

340. Maulânâ Ḳâsim *Zârî* (on fol. 1023^{a}).

Aṣl III: Poets of Ḳumm and neighbourhood, on fol. 1029^{a}.

356–357. Between both *Maulânâ Mashrabî* (on fol. 1037^{b}).

Aṣl IV: Poets of Sâwa and environs, on fol. 1048^{b}.

367. Called here *Sûzanî* (on fol. 1050^{b}).

Aṣl V: Poets of Ḳazwîn, on fol. 1055^{a}.

379. Precedes here 378 (on fol. 1060^{b}).

381. Mirzâ *Sulaimân* (on fol. 1062^{b}).

386–394 are found here in the following order: 391, 392, 386, 388, 389, 393, 390, 387, 394 (on ff. 1066^{b}–1069^{b}); between 387 and 394 appears another poet, not found in Sprenger, viz. *Imâm Ḳulîbeg Fusûnî* (still alive in the author's time, on fol. 1068^{b}).

Aṣl VI: Poets of Gîlân, on fol. 1071^{b}.

406. Precedes here 405 (on fol. 1076^{a}).

411 is wanting here.

Aṣl VII: Poets of Tabrîz and Adharbaijân, on fol. 1081^{a}.

429. Called here Ḥasanbeg *Ajrî* (on fol. 1089^{a}).

434. Ḥakîm *Abû Ṭâlib* (on fol. 1093^{a}).

436. *Ṣabîbeg* (صبی بیك, on fol. 1094^{b}).

437. Mîr Ḥusain *Sahwî* (on fol. 1099^{b}).

Aṣl VIII: Poets of Yazd and Kirmân, in two faṣls, *first*, on fol. 1107^{b}; *second*, on fol. 1121^{b}.

461. Maulânâ Ḥusain *Kâmî* (on fol. 1115^{a}).

474. Here: Maulânâ *Ghubârî* (غباری, on fol. 1123^{b}).

480 is wanting here.

482. *Dâkhilî* instead of Dakhlî (on fol. 1136^{b}).

485. Faiḍî is called here by a strange mistake *Fahmî* (on fol. 1137^{b}).

487. Heading is omitted here.

After 489 (Maẓharî, on fol. 1157^{b}) a lacuna; the next poet on fol. 1159^{a} is *Maulânâ Nâṭiḳ*, corresponding to Sprenger's Nuṭḳî (No. 498). Consequently the end of the *eighth Aṣl* and the beginning of *Aṣl IX*, Poets of Shîrâz, are missing here.

508–511, 515–517, 520 and 521. All the headings are omitted here.

Aṣl X: Poets of Hamadân and environs (heading omitted), on fol. 1167^{b}.

523–526. Headings omitted.

527. Âḳâ Bâbâ *Darkî* (المتخلّص بدرکی, on fol. 1171^{b}).

528–534. Headings omitted. After 534 another poet, not found in Sprenger, viz. *Mîr 'Aḳîl* (on fol. 1181^{a}).

First appendix (لاحقه): Poets of Baghdâd (heading omitted, on fol. 1183^{a}).

538–544. Headings omitted.

Second appendix: Poets of Jarbâdḳân, on fol. 1189^{b}.

547, 548, and 553. Headings omitted.

Third appendix: Poets of Khwânsâr, on fol. 1201^{b}.

557. Here called Maulânâ *Ṭâghî* (طاغی, on fol. 1202^{a}).

558 is wanting here.

560. Heading omitted.

561 is wanting here (see fol. 1205^{a}).

566. Zulâlî appears here in the queer form of زکامی (on fol. 1209^{a}).

Aṣl XI: Poets of Rai and Astarâbâd, in two faṣls, *first*, on fol. 1212^{a}; *second*, on fol. 1224^{b}.

569 and 576. Headings omitted. In the place of 577 appears here *Maulânâ Fahmî* (on fol. 1218^{a}).

578. Here called *Musabbibkhân* (مسبّب خان, on fol. 1218^{b}).

579 and 580. Headings omitted.

587. Heading omitted.

Aṣl XII: Poets of Khurâsân, on fol. 1233^{b}.

610. The takhalluṣ is here *Dhawâḳî* (ذواقی, on fol. 1245^{a}).

612 and 613. Headings omitted.

618 appears here as *Maulânâ Kamâl* (on fol. 1251^{a}).

620 and 624–626. Headings omitted.

627. The takhalluṣ is here *Mudâmî* (مدامی, on fol. 1255^{b}).

630 is wanting here.

634–636. Headings omitted.

637. Here correctly: *Mîr Muḥammad Kaskanî.*

638. *Mîr 'Alî Kaskanî*, brother of the preceding poet (on fol. 1257^{b}).

641–642. Between both appears another poet, viz. *Maulânâ Fâ'iḍî* (فائضی, on fol. 1258^{a}).

643–648. Headings omitted.

650. The takhalluṣ here seems to be *Dardî* (on fol. 1261^{a}).

651. Heading omitted.

651–652. Between both *Khwâjah Kamâl-aldîn*, son of Ḥâfiẓ Ḥusain Ṭabîb (on fol. 1261^{b}).

653–654. Headings omitted.

The tadhkirah ends on fol. 1264^{b}. Ff. 1265^{b}–1347 contain a list of those contemporary poets who sent their poetical specimens to the author after the completion of his work, in *alphabetical order*. It is undoubtedly the same list which Sprenger mentions as forming an appendix to the second edition (see Catal., p. 14), and which W. Pertsch, Berlin Catal., p. 612, wrongly represents as not having been mentioned by Sprenger. Pertsch, loc. cit., enumerates the poets in

full. It begins, as in Pertsch, with *Maulânâ Abû-alḳasan of Abîward.* Bibliotheca Leydeniana.

No. 2561, ff. 1–453, No. 2562, ff. 454-901, No. 2563, ff. 902–1347, ll. 15; very incorrectly written in Nasta'lîḳ; size, $10\frac{1}{8}$ in. by $7\frac{1}{4}$ in.

668

Khâtima-i-Khulâṣat-alash'âr (خاتمهٔ خلاصة الاشعار).

This is undoubtedly the same copy of the Khâtimah or appendix to Taḳî Kâshî's tadhkirah which, according to A. Sprenger, Catal., p. 15, formerly belonged to Mr. Hall, of Banâras, and which was copied in the very year of its completion, viz. A. H. 993, in the month Jumâdâ-althânî (A. D. 1585, June), by 'Abd-alfattâḥ bin Shams-aldîn Muḥammad alkâshânî. It represents the first and fuller edition of Taḳî Kâshî's work, with all the poetical extracts, which are not to be found in the more common abridgment of the second edition. The first leaf is missing; a full index on the fly-leaves, and a second index on the last two pages.

The twelve aṣls are found here:

1. Poets of Kâshân (beginning with Muḥtasham), on fol. 3^{a}.
2. Poets of Iṣfahân, on fol. 92^{a}.
3. Poets of Ḳumm and neighbourhood, on fol. 144^{a}.
4. Poets of Sâwa and environs, on fol. 162^{a}.
5. Poets of Ḳazwîn, on fol. 173^{b}.
6. Poets of Gîlân, on fol. 180^{b}.
7. Poets of Tabrîz and adjacent districts, on fol. 186^{b}.
8. Poets of Yazd and Kirmân, on fol. 198^{b}.
9. Poets of Shîrâz, on fol. 230^{a}.
10. Poets of Hamadân and environs, on fol. 238^{a}.
11. Poets of Rai and neighbouring cities, on fol. 253^{a}.
12. Poets of Khurâsân, on fol. 259^{a}.

A short conclusion (ذیل), on fol. 309^{a}.

No. 3112, ff. 310, 4 coll., each ll. 24; clear Nasta'lîḳ; very much worm-eaten throughout; size, $12\frac{1}{4}$ in. by $7\frac{3}{4}$ in.

669

Tadhkira-i-Naṣrâbâdî (تذکرهٔ نصرابادی).

Biographies of contemporary poets by Muḥammad Ṭâhir Naṣrâbâdî (or Naṣîrâbâdî), who began to compile this work A. H. 1083 (A. D. 1672, 1673), and divided it into a muḳaddimah, five sections (صف), and a khâtimah. Various copies contain additions up to A. H. 1089 (A. D. 1678), and even to A. H. 1092 (A. D. 1681), comp. Bodleian Catal., No. 373; Rieu i. p. 368; W. Pertsch, Berlin Catal., p. 616; A. Sprenger, Catal., pp. 88–108, and Bland, in Journal of the Royal Asiatic Society, ix. pp. 137–140.

Muḳaddimah: Poetry of kings and princes, on fol. 5^{a}.

Section I: Poetry of the Amîrs, Khâns, and wazirs of Îrân and Hindûstân, on fol. 9^{a}, in three firḳas or classes.

Section II: Poetry of the Sayyids, Najîbs, etc., on fol. 64^{a}.

Section III: Poetry of wise and learned men, calligraphers, faḳîrs, etc., on fol. 100^{b}, in three firḳas.

Section IV: Poetry of professional poets in 'Irâḳ, Khurâsân, Transoxania, and Hindûstân, on fol. 142^{b} (the heading is forgotten here), in three firḳas.

Section V: Poetry of relations of the author himself. The beginning of this section is not marked. The author's own biography begins on fol. 320^{a}, last line.

Khâtimah, containing chronograms, logogriphs, riddles, etc., on fol. 328^{a}.

Beginning: سرسبزئ نهال خامه از طراوت الخ.

No. 2565, ff. 376, ll. 17; careless Nasta'lîḳ; size, $10\frac{1}{8}$ in. by $5\frac{7}{8}$ in.

670

Kalimât-alshu'arâ (کلمات الشعرا).

The words of the poets, a tadhkirah of the Persian poets of India, flourishing in the reigns of Jahângîr, Shâhjahân, and 'Âlamgîr, by Mirzâ Muḥammad Afḍal with the takhalluṣ Sarkhwush, who died at Dihlî, A. H. 1127 (A. D. 1715), according to the Khazâna-i-'âmirah (Bodleian Cat., No. 381, 60), or A. H. 1126 (A. D. 1714), according to the Khulâṣat-alafkâr (Bodleian Cat., No. 391, 135); even A. H. 1125 (A. D. 1713) is given as date of his death, comp. Rieu i. p. 369; W. Pertsch, Berlin Cat., p. 617; Bland, in Journal of the Royal Asiatic Society, ix. p. 168; A. Sprenger, Catal., p. 108 sq., where a detailed account of this tadhkirah is given. The title of the book (see fol. 3^{b}, l. 6) is a chronogram, giving the date of composition as A. H. 1093 (A. D. 1682). It is arranged alphabetically, and begins (on fol. 3^{b}) with *Mîr Ilâhî* (who died, according to the Khulâṣat-alafkâr, Bodleian Cat., No. 391, 36, A. H. 1060 = A. D. 1650; others give the date of his death as A. H. 1057, 1063, or 1064 = A. D. 1647, 1653, or 1654, see Rieu ii. p. 687, iii. p. 1091^{b}, and A. Sprenger, Catal., p. 436); the last poet is *Mîr Yaḥyâ Kâshî* (who died A. H. 1074 = A. D. 1663, 1664), on fol. 103^{b}.

Beginning: سخن جانست و دیگر گفتگو جانان زمن بشنو ـ اگر هر لحظه جانی تازه خواهی این سخن بشنو الخ.

Dated Dhû-alḳa'dah, A. H. 1154 (24th year of Muḥammadshâh's reign) = A. D. 1742, January.

No. 2003, ff. 108, ll. 12–13; written for the greater part in Shikasta; size, $6\frac{1}{2}$ in. by $4\frac{1}{8}$ in.

671

Another copy of the same.

Beginning as in the preceding copy; title on fol. 3^{b}, l. 5.

The first biography, Ilâhî of Hamadân, begins on fol. 3^{b}; the last, Yaḥyâ Kâshî, on fol. 126^{b}, last line.

No date. 12th–13th century of the Hijrah.

No. 3169, ff. 132, ll. 12; Nasta'lîḳ; size, $7\frac{3}{8}$ in. by $4\frac{3}{4}$ in.

672

A fragment of the same.

This fragment of the Kalimât-alshu'arâ breaks off on fol. 36^{b} in the specimens of a poet with the takhalluṣ Sayyid, i.e. Mîr Sayyid 'Alî (beginning on fol. 36^{a} = fol. 51^{b} in the preceding copy). The last words, گیسو مسلسل را . . ., correspond to fol. 52^{b}, l. 4 in the same copy. Ff. 37^{b} and 38^{a} contain (in a different handwriting) a few Rekhta ghazals. Bibliotheca Leydeniana.

No. 2773, ff. 1–38, ll. 16; Nasta'lîḳ; size, $8\frac{1}{4}$ in. by $5\frac{5}{8}$ in.

673

Mirât-alkhayâl (مرآة الخيال).

Biographies of renowned Persian poets and poetesses, by Shirkhân ibn 'Alî Amjadkhân Lûdî, who completed this work in A.H. 1102 (A.D. 1690, 1691), comp. Bodleian Cat., Nos. 374 and 375, where a complete list of the biographies is given; Rieu i. p. 369ᵇ sq.; W. Pertsch, Berlin Cat., p. 618; Bland, in Journal of the Royal Asiatic Society, ix. pp. 140 and 142; A. Sprenger, Cat., p. 115, and J. Aumer, p. 3. Printed Calcutta, 1831, and Bareilly, 1848.

Beginning: ای زلوبند بر زبان نطق سخن سرای را الخ.

The first of the ancient poets is *Rûdagî*, on fol. 10ᵇ; the first of the modern poets *Jâmî*, on fol. 48ᵃ; the tadhkirah of the poetesses begins on fol. 217ᵃ.

Dated the 1st of Safar, A.H. 1147 (the sixteenth year of Muhammadshâh's reign) = A.D. 1734, July 3.

An index of the whole work is found on the fly-leaves.

No. 2011, ff. 220, ll. 17; unequal Nasta'lîk; size, 9 in. by 6¼ in.

674

Another copy of the same.

Beginning as in the preceding copy. The tadhkirah of poetesses is entirely missing here. No date.

No. 226, ff. 225, ll. 15; Shikasta; many damaged leaves have been carefully mended; size, 8⅝ in. by 4⅞ in.

675

Hamîsha Bahâr (هميشه بهار).

Eternal Spring, a tadhkirah of Persian poets who flourished in India from the time of Jahângîr to the accession of Muhammadshâh (A.H. 1131 = A.D. 1719), by a Khatrî Kishancand Ikhlâs, who completed this work in A.H. 1136 (A.D. 1723, 1724); see fol. 7ᵇ, ll. penult. and ultim. Compare the complete list of poets in this tadhkirah in A. Sprenger, Catal., p. 117 sq.; see also Rieu iii. p. 1086ᵇ.

Beginning, on fol. 5ᵇ: ای ذکر تو گلفروش بازار سخن الخ.

The first poet mentioned in this copy is Mîr Ilâhî (see above in No. 670), on fol. 8ᵃ, not, as in Sprenger's list, Amîrkhân Anjâm, who follows here as second, on fol. 9ᵇ; the last is Ahmad Yârkhân Yaktâ, as in Sprenger. This copy is dated A.H. 1139 (ninth year of Muhammadshâh's reign), the 9th of Dhû-alka'dah (A.D. 1727, June 28), by Muhammad Majîd, at Shâhjahânâbâd. The remark on the fly-leaf, that it was copied A.H. 1231 (A.D. 1816), is consequently wrong; there are besides seals of former owners, for instance, of Mîr Ghulâm, bearing the date A.H. 1222 (A.D. 1807, 1808). The Hamîsha Bahâr fills ff. 5–173; the first leaves, ff. 1–4, and the last, ff. 174–191, contain various specimens of Persian poetry, mostly in oblique or diagonal lines. On the margin of ff. 5–29 there are additional verses also.

A former owner of this copy was Mr. Hall (Benares, 1851); see, besides, the remark of A. Sprenger, Catal., p. 117, note.

No. 3163, ff. 191, ll. 11 (in the main portion); Shikasta; size, 9¾ in. by 5¼ in.

676

Tadhkira-i-Nadrat (تذكرۀ ندرت).

A large fragment of a tadhkirah of ancient and modern Persian poets, compiled by 'Alî Fitrat 'Atâ-allâh, with the takhallus Nadrat, in the nineteenth year of Muhammadshâh's reign, A.H. 1149, 1150 (A.D. 1737), see fol. 32ᵇ, margin, ll. 11–12. It is divided into two چمن, seven گلشن, and one حديقه or خاتمه; the former nine comprising the nine centuries of Persian poetry, from A.H. 200 to 1100 (A.D. 815–1689), the latter dealing with contemporary poets of the twelfth century. Of these ten subdivisions, only five are found in this copy, viz. *Caman I:* Poets of the third century, from Rûdagî to 'Umârah, on fol. 33ᵃ; *Caman II:* Poets of the fourth century, from Amîr Akâjî (or Aghâjî) to Abû-alfaraj Sijzî, on fol. 33ᵇ; *Gulshan I and II* (not separated here): Poets of the fifth and sixth centuries, from 'Unsurî to Jamâl-aldîn 'Abd-alrazzâk of Isfahân, on fol. 34ᵃ, margin; *Gulshan III:* Poets of the seventh century, on fol. 61ᵃ, beginning with Kamâl-aldîn Isma'îl خلاق المعانی, and breaking off abruptly in the account of Jalâl-aldîn Rûmî.

Beginning: ثنای فصاحت پیرا صانعی را سزاست که دندان سین سخن الخ.

Bibliotheca Leydeniana.

No. 2678, ff. 32–71, ll. 17 in the centre, ll. 34 on the margin; Nasta'lîk; size, 11½ in. by 7¼ in.

677

Tadhkirat-alahwâl (تذكرة الاحوال).

The autobiography of Shaikh Muhammad 'Alî Hazîn, who was born in Isfahân, in Rabî'-althânî, A.H. 1103 (A.D. 1691, December, to 1692, January), and died in Banâras, A.H. 1180 (A.D. 1766). He wrote this account of his life in A.H. 1154 (A.D. 1741), see fol. 159ᵃ, l. 7.

Beginning: نحمده و نسأله التقي و نعتصم بعروة الوثقي و نصلي علي سيّدنا المصطفي و آله الخ.

The above title is found in Rieu i. p. 372. Other titles, given to this book, are تذكرۀ شيخ محمد علي حزين, in Bodleian Cat., No. 383; تاريخ احوال شيخ حزين, in A. Sprenger, Catal., p. 141; and حالات شيخ علي حزين, on the fly-leaf of this copy. An English translation of it was published by F. C. Belfour, London, 1830; the Persian text by the same, London, 1831.

Dated the 8th of Rabî'-alawwal, A.H. 1227 (A.D. 1812, March 23), at Lucknow, by پيدرو شوير بوتيس عيسوی بن فراسيکو شوير بوتيس, who copied it for مشتر(!) بيلونهری. College of Fort William, 1825.

No. 2141, ff. 1–160, ll. 11; large Nasta'lîk; size, 9½ in. by 6⅛ in.

678

Tadhkirat-almu'âsirîn (تذكرة المعاصرين).

Biographies of one hundred contemporary poets of

Persia, by the same Shaikh 'Alî Hazîn, compiled in India, A. H. 1165 (A. D. 1752); comp. Rieu i. p. 372; W. Pertsch, Berlin Cat., p. 621; Bland, in Journal of the Royal Asiatic Society, ix. p. 147; Garcin de Tassy, Mémoire sur la religion musulmane, p. 112, and A. Sprenger, Catal., pp. 135–141, where the full list of biographies is given.

Beginning: تعالی الله حمد بیچونیکه اوراق پریشان مجموعهٔ کون و مکانرا برشتهٔ ایجاد شیرازه الخ.

Dated by Muhammad Anîs (or as he is spelt here آنیس) the 29th of the month Sâwan, (ساون), in the year 1213 of the Bangâlî (Faslî) era (A. D. 1806, August 13).

Bibliotheca Leydeniana.

No. 2786, ff. 1–72^b, ll. 15; Nasta'lîk; size, $8\frac{5}{8}$ in. by $6\frac{1}{8}$ in.

679

Another copy of the same.

Beginning as in the preceding copy. It was transcribed by the same who copied 'Alî Hazîn's autobiography (No. 677), and probably in the same year, viz. A. H. 1227 (A. D. 1812).

No. 2141, ff. 161–270, ll. 11; large Nasta'lîk; size, $9\frac{1}{4}$ in. by $6\frac{1}{4}$ in.

680

Majma'-alnafâ'is (مجمع النفائس).

The second half (جلد دوم) of the famous tadhkirah of Persian poets, completed A. H. 1164 (A. D. 1750, 1751), by Sirâj-aldîn 'Alî Khân Ârzû, who was born A. H. 1101 (A. D. 1690), and died A. H. 1169 (A. D. 1756); comp. A. Sprenger, Catal., p. 132; Bodleian Catal., No. 380. This copy, which is no doubt Mr. Hall's (see A. Sprenger, Catal., p. 134, note), begins with the letter ض, and ends with ی; the first poet mentioned is Diyâ-aldîn Fârsî. Among the numerous works of Ârzû the most prominent are: سراج اللغة, a glossary of ancient poets; چراغ هدایت, a glossary of modern poets; تنبیه الغافلین, a criticism on Shaikh 'Alî Hazîn; غرائب اللغات, a glossary of Hindî words (comp. Rieu ii. p. 501, and iii. pp. 997, 1030, and 1070^b), and خیابان گلستان, a commentary on the Gulistân (Bodleian Cat., No. 725; A. Sprenger, Catal., p. 551).

This copy is one of the oldest we have of Ârzû's work, transcribed from the author's autograph, A. H. 1166 (19th of Jumâdâ-alawwal, sixth year of Ahmadshâh's reign) = A. D. 1753, March 24, by Ârzû's pupil Mîr 'Ârif-allâh, known as Imâm-aldîn; it came into Kaikubâdjang's library, A. H. 1204, 2nd of Rabî'-alawwal (A. D. 1789, December 20).

No. 3116, ff. 344, ll. 17; Nasta'lîk, mixed with Shikasta; size, $12\frac{1}{2}$ in. by $6\frac{5}{8}$ in.

681

Muntakhab-i-Majma'-alnafâ'is (منتخب مجمع النفائس).

An abridgment of 'Alî Khân Ârzû's tadhkirah (منتخب تذکرهٔ خان آرزو), written in the shape of an album, and likewise identical with the one mentioned by A. Sprenger, Catal., p. 134, at the end of the note.

Ff. 2^a–14^b contain a complete alphabetical index of all the poets quoted in this work. On fol. 15^a the real tadhkirah, or rather the anthology (for the biographical notices are either extremely short or left out altogether), begins with a rubâ'î by Bâyazîd Bistâmî. On fol. 1^b, a واسوخت, in Rekhta is added.

This copy is dated the 1st of Safar, A. H. 1243 (= A. D. 1827, August 24, the twenty-second year of Akbarshâh II, the son of Shâh 'Âlam and nominal emperor of Dihlî, from A. H. 1221 to 1253 = A. D. 1806–1837).

No. 3117, ff. 137, 2 coll., in diagonal lines, with an additional long line between the columns; Nasta'lîk, mixed with Shikasta; size, 12 in. by $5\frac{1}{2}$ in.

682

Maâthir alkirâm-i-ta'rîkh-i-Balgrâm (مآثر الکرام تاریخ بلگرام).

The *first volume* of the great biographical work on the famous men of Balgrâm in Audh and neighbourhood, and those other eminent Indians who were in some way or other connected with that district, by Mîr Ghulâm 'Alîkhân Husainî Wâsitî Balgrâmî, with the takhallus Âzâd, who was born in Balgrâm, A. H. 1116 (A. D. 1704, 1705), and died towards the end of A. H. 1200 (A. D. 1786, September); comp. on the author, who has been mentioned above as the first editor of the Maâthir-alumarâ, in No. 622 sq., and again in No. 655, Rieu i. p. 373; A. Sprenger, Catal., p. 142, and Bland, in Journal of the Royal Asiatic Society, ix. p. 150; and on the مآثر الکرام, Rieu iii. p. 971, and W. Pertsch, Berlin Cat., pp. 566–569, where a full list of the biographies in the *second* fasl of the work (sixty-seven in the Berlin copy) is given.

The date of composition is A. H. 1166 (A. D. 1753), according to the chronogram ختامه مسك. The Maâthir-alkirâm is divided into two fasls, the first dealing with the Fukarâ or Shaikhs and pious men, the second (beginning on fol. 71^b) with the Fudalâ or learned men; there are seventy-seven biographies in the former, and seventy-two (five more than in the Berlin copy) in the latter. The author mentions himself in both, see ff. 65^b and 121^a.

Beginning: نسائم المحامد سارية الى الحمى السرمدى و ازهار التصلية و التسليم الخ.

This copy was sent (according to a note in this MS.) by the author from Aurangâbâd, to Mr. Richard Johnson, at Haidarâbâd, through 'Lutchmen-narain' (that is no doubt Lachmî Narâyan, the author of the گل رعنا, a tadhkirah of Persian poets in India, composed A. H. 1181 = A. D. 1767, 1768, and a faithful Ghulâm or servant of Âzâd, see Rieu iii. p. 977), the 1st of March, 1785; 100 rupees were sent in return.

No. 1320, ff. 123, ll. 21; Nasta'lîk; size, $9\frac{3}{8}$ in. by $5\frac{5}{8}$ in.

683

Sarw-i-Âzâd (سرو آزاد).

The *second volume* of Mîr Ghulâm 'Alî Âzâd's great

biographical work on the famous men of Balgrâm and other parts of India, with the special title of Sarw-i-Âzâd, likewise composed A. H. 1166, according to the following three chronograms: نشاند, ختم او احسن, آزاد سرو سبز تازه, and تحریر عالی کرد آزاد, see the last page in this copy, and ff. 3^a, ll. 6 and 7, and 158^b, last two lines, in the following copy; compare on this work, A. Sprenger, Catal., p. 143, and Bland, in Journal of the Royal Asiatic Society, ix. p. 151. It is divided, like the first volume, into two faṣls: the first comprising 143 biographies of Persian poets; the second (on fol. 155^b), eight biographies of Rekhta poets. At the end of the work, on fol. 165 sq., an extract is given from Mîr Ghulâm Nabî's (see A. Sprenger, Catal., p. 230, first line sq.) Hindûstânî treatise, انك درپن, on the forms of poetry and music, composed A. H. 1154 (A. D. 1741, 1742). A complete index of all biographies on ff. 1^b–4^a.

Beginning, on fol. 5^b: سرمایهٔ حمد نیاز مبدعی که ارواح معانی را با قوالب الفاظ آمیخت و سبعهٔ متعلّقهٔ افلاك را از در قدرت آویخت الخ.

In the preface of this (*second*) volume the author gives a detailed statement about the composition of the whole work; he says, that after having completed A. H. 1148 (A. D. 1735, 1736) his general tadhkirah of Persian poets, styled يد بيضا (see A. Sprenger, Catal., p. 142), he resolved upon writing a work on the literary men of his native town, which he divided into two volumes, the first to be styled مآثر الكرام الخ, and the second سرو آزاد (see fol. 6^b, line 14 sq.).

No date.

No. 1852, ff. 172, ll. 21; Nasta'lîḳ; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

684

Another, incomplete, copy of the same.

Beginning as in the preceding copy. *First faṣl*, on Persian poets, on fol. 3^a; the *second faṣl*, on Hindûstânî poets, is entirely missing here.

Copied A. H. 1265 (A. D. 1849).

No. 3176, ff. 1–158, ll. 17; very distinct Nasta'lîḳ; size, $10\frac{3}{8}$ in. by 8 in.

685

Khazâna-i-'âmirah (خزانهٔ عامره).

The best known of all the tadhkiras of Mîr Ghulâm 'Alî Âzâd, styled the 'Royal Treasury,' and composed in A. H. 1176 and 1177 (A. D. 1762, 1763). It contains in alphabetical order 135 of the most renowned ancient and modern poets, comp. Bodleian Catal., No. 381, where a full list of all the biographies is given; Rieu i. p. 373, where the twenty-one authorities are enumerated, on which this work is founded; A. Sprenger, Catal., p. 143; Bland, in Journal of the Royal Asiatic Society, ix. pp. 40–43; Elliot, History of India, viii. p. 188; see also No. 490 in this Cat., where extracts from the account of the Marattahs (inserted in this tadhkirah after the tenth biography) are found. A full index on the fly-leaves.

Beginning: سرکلام را جیغهٔ حمد صانعی که انسان الخ.

This copy was transcribed from the author's autograph, by Muḥammad Ma'rûf bin Muḥammad Bûlâḳî, an inhabitant of Aurangâbâd, and dated the 16th of Rajab, A. H. 1182 (A. D. 1768, Nov. 26).

No. 2979, ff. 351, ll. 17; distinct Nasta'lîḳ; size, $9\frac{5}{8}$ in. by $5\frac{3}{4}$ in.

686

Another copy of the same.

Beginning as in the preceding copy; an index on the fly-leaves. The first and the last three pages rather effaced.

Dated Rabî'-alawwal, A. H. 1193 (A. D. 1779, March, April).

No. 2736, ff. 185, ll. 27; Nasta'lîḳ; size, $9\frac{1}{4}$ in. by $6\frac{3}{8}$ in.

687

The same.

Another excellent copy, without a date. Complete index on ff. 1^a–6^a. Beginning of the tadhkirah in the middle of fol. 6^a.

No. 2954, ff. 376, ll. 15; large and distinct Nasta'lîḳ; size, $11\frac{3}{8}$ in. by 7 in.

688

The same.

No date. Complete index, on ff. 1^b–6^b. Beginning of the tadhkirah on fol. 7^b.

No. 2953, ff. 404, ll. 15; Nasta'lîḳ, by different hands; size, $11\frac{1}{4}$ in. by 7 in.

689

The same.

No date. Complete index on the fly-leaves.

No. 1824, ff. 1–267, ll. 21; clear Nasta'lîḳ; size, $9\frac{1}{2}$ in. by $5\frac{3}{4}$ in.

690

The same.

No date. An index on the fly-leaves.

No. 1140, ff. 317, ll. 16–21; unequal Shikasta; size, $9\frac{5}{8}$ in. by $6\frac{1}{8}$ in.

691

Majmû'a-i-shu'arâ (مجموعهٔ شعرا).

Selections from the poems of about 686 Persian poets, by Sirâj-aldîn Ḥusainî of Aurangâbâd, with the takhalluṣ Sirâj, also called ديوان منتخب or rather منتخب ديوانها, which gives as date of completion A. H. 1169 = A. D. 1756 (see fol. 3^a, l. 7). A biography of the author and a list of those poets whose dates of death are mentioned are found in A. Sprenger, Catal., p. 148 sq.

Beginning of the preface, on fol. 1^b: ديباچهٔ كتاب شرح و بيان حمد سخن آفرينى است كه فهرست جميع اسماء صفاتى الخ.

A complete index of the poets on ff. 4^b–11^a.

Beginning of the selections (in alphabetical order) on fol. 11^b, with Shafî'â Athar (who died A. H. 1124=A. D. 1712). Dated the 12th of Muharram, A. H. 1191 (A. D. 1777, February 20), and written for Mîr Diyâ-aldîn Muhammadkhân. This copy is obviously the same which was formerly in the possession of Mr. Hall, see A. Sprenger, Catal., p. 149, note.

No. 3166, ff. 234, 2 coll., each ll. 13; Nasta'lîk, mixed with Shikasta; size, 8⅞ in. by 5⅝ in.

692

A very large universal biography of Persian poets, with copious extracts, comprising, according to the index on ff. 1^a–17^a, 2200 names, by an anonymous author, without preface and colophon. This big volume, which is (to judge from the blank leaves left between chapters and single names) the first sketch of a tadhkirah only, must have been compiled between A. H. 1170 and 1180 (A. D. 1757–1766), for on fol. 95^a the death of Sirâj-aldîn 'Alîkhân Ârzû (see Nos. 680 and 681 above) is fixed in A. H. 1170 (contrary to the usual statement), and on fol. 663^b Mîr Shams-aldîn Fakîr, who died, according to A. Sprenger, Catal., p. 394, A. H. 1180 or 1181 (A. D. 1766, 1767), is spoken of as still alive. Perhaps we have got in this copy the very rare —and as yet never met with—تذکرهٔ بینظیر, which was compiled A. H. 1172 or 1178 (A. D. 1758, 1759, or 1764, 1765), by Mîr 'Abd-alwahhâb Daulatâbâdî (see A. Sprenger, Catal., p. 144, No. 11). The arrangement is alphabetical; each letter forms a حدیقه, and each حدیقه is subdivided into three گلشن (ancient, middle, and modern poets), the last of which comprises again two چمن (viz. poets of Îrân and Tûrân, and poets of India). The first name on fol. 19^b is Shaikh Abû-alhasan Kharakânî. As for the old poets in particular, the biographical dates are very incorrect; Kharakânî's death, for example, being fixed in A. H. 352 (instead of A. H. 425), and Nâṣir bin Khusrau's even in A. H. 119 (!!).

No. 2415, ff. 936, 3 coll., ll. 15 in each; written by different hands in Nasta'lîk and Shikasta; size, 12¼ in. by 8 in.

693

Âtashkada (آتشکده).

The comparatively oldest copy of Hâjî Lutf 'Alîbeg Isfahânî's famous collection of biographies of Persian poets, styled Âtashkada or the Fire-temple, and compiled during the years A. H. 1174–1193 (A. D. 1760–1779), comp. Bodleian Cat., Nos. 384–386, where a complete list of all the biographies is given; Bland, in Journal of the Royal Asiatic Society, vii. p. 345 sq.; Rieu i. p. 375; W. Pertsch, Berlin Cat., p. 624; A. Sprenger, Catal., p. 161, etc. The chapter on the 'royal and princely poets' has been edited by N. Bland, London, 1844; the whole work has been lithographed at Calcutta, A. H. 1249, and at Bombay, A. H. 1277. This copy, by far older than those in the Bodleian Library, the British Museum, and in Berlin, was made by Muhammad Hasan almûsawî, at Shîrâz, for Mîrzâ Muhammad, and finished in the month Jumâdâ-alawwal, A. H. 1196 (A. D. 1782, April–May), only three years after the completion of the original work itself.

Beginning: فروغ آتشکدهٔ دل و زبانهٔ اخگر زبان سپاس بیقیاس قدیمی است الخ.

Complete index of poets on ff. 3^b–5^b.

First Censer (مجمرهٔ اولی), the older poets, subdivided into—

A flame (شعله), containing royal and princely poets, on fol. 5^b.

A first firebrand (اخگر): the poets of Îrân, in five sparks (شراره): (*a*) Poets of Âdharbaijân and its dependencies, on fol. 14^b; (*b*) Poets of Khurâsân, on fol. 29^a; (*c*) Poets of Tabaristân, Jurjân, Lâhijân, Rasht, and Mâzandarân, on fol. 80^a; (*d*) Poets of 'Irâk-i-'Arab and 'Irâk-i-'Ajam, on fol. 88^b; (*e*) Poets of Fârs, on fol. 137^a.

A second firebrand: the poets of Tûrân, in three sparks: (*a*) Poets of Balkh and its dependencies, on fol. 156^b; (*b*) Poets of Khwârizm, on fol. 162^b; (*c*) Poets of Transoxania, on fol. 166^a.

A third firebrand: poets of India, in three sparks: (*a*) Poets of the Dakhan, on fol. 181^b; (*b*) Poets of Dihlî, ib.; (*c*) Poets of Kashmîr, on fol. 184^a, and a lustre (فروغ), containing poetesses, on fol. 184^a.

Second Censer (مجمرهٔ ثانیه), modern and contemporary poets, subdivided into two rays (پرتو), viz.: (*a*) The modern poets, on fol. 185^b; (*b*) Khâtimah and autobiography of the author himself, with extracts from his own works, on fol. 221^b.

This copy was brought from Persia, 1801.

No. 2929, ff. 244, 4 coll., ll. 25; excellent, but small Nasta'lîk, the first two pages splendidly embellished; illuminated frontispiece; magnificent eastern binding; size, 11⅝ in. by 7⅝ in.

694

Another copy of the same.

This copy of the Âtashkada was written by the author's own son, 'Alî Muhammad alshîrâzî alburûjirdî (ابن المرحوم لطفعلی علی محمّد الشیرازی مسکناً البروجردی موطناً), in the reign of Fath 'Alî Shâh of Persia, and finished in the month Safar, A. H. 1215 (A. D. 1800, June, July). Index on ff. 3^b–5^b.

First Censer (مجمره), older poets, on fol. 5^b.

The flame (شعله), on fol. 5^b; *first firebrand* (اخگر), poets of Îrân, in five sparks (شراره), on ff. 14^a (heading omitted), 28^a, 77^a, 85^a, and 133^a; *second firebrand*, poets of Tûrân, in three sparks, on ff. 152^a, 157^b (margin), and 161^a (here must be read شرارهٔ ثالثه instead of ثانیه); *third firebrand*, poets of India, in three sparks, on ff. 175^b (first and second شراره) and 177^b margin (here again شرارهٔ ثالثه to be read instead of ثانیه).

The lustre (فروغ), poetesses, on fol. 178^a.

Second Censer: modern and contemporary poets, on fol. 179^a; *Khâtimah* (author's autobiography, etc.), on fol. 211^b margin.

A geographical index on the fly-leaves at the end of the MS.

No. 3445, ff. 235, 4 coll., each ll. 17, and a fifth on the margin, ll. 34; neat, but very small Nasta'lîk; large illuminated frontispiece, the first two pages gorgeously embellished; size, 8¼ in. by 5⅜ in.

695

Lubb-i-Lubâb (لبّ لباب).

An epitome from the large and well-known tadhkirah رياض الشعرا, by 'Alî Kulîkhân, with the takhalluṣ Wâlih (which was completed A. H. 1161 = A. D. 1748, comp. Bodleian Cat., Nos. 377 and 378; Rieu i. p. 371; W. Pertsch, Berlin Cat., p. 622 sq.; Bland, in Journal of the Royal Asiatic Society, ix. p. 143; A. Sprenger, Catal., p. 132, No. 18, etc.), made by Kamar-aldîn 'Alî bin Sanâ-allâh alḥusainî alnâṣirî for Mr. Richard Johnson.

This copy is the compiler's autograph, and finished by him the 12th of Rajab, A. H. 1194 (A. D. 1780, July 14), at Lucknow.

Beginning: حمدی منزّه از وصمت انقطاع سزای بارگاه کلیمی است که اتّه تذکرة للمتّقین نعت کلام الخ.

It contains nearly all the same poets, who are quoted in the رياض, but much shorter, with a few biographical notices and a few specimens of their poetry; but in spite of its being only an abridgment, it is of some value as the author has made sometimes interesting additions, which are not found in the larger work. It is alphabetically arranged, and begins with Shaikh Abû Sa'îd bin Abû-alkhair.

No. 1013, ff. 236, ll. 15; Shikasta; size, $10\frac{1}{4}$ in. by $6\frac{3}{4}$ in.

696

Khulâṣat-alafkâr (خلاصة الافكار).

Perhaps the fullest and most valuable copy extant of Abû Ṭâlib ibn Marḥûm (in the Bodleian MS. Maghfûr) Ḥâjî Muḥammad Begkhân Tabrîzî aliṣfahânî's (born A. H. 1166 = A. D. 1753, died A. H. 1221 = A. D. 1806) important and rare tadhkirah of Persian poets, compiled in A. H. 1206 and 1207 (A. D. 1791–1793), comp. Bodleian Cat., No. 391, where the complete list of 494 poets is given; Rieu i. p. 378; Bland, in Journal of the Royal Asiatic Society, ix. pp. 153–158; A. Sprenger, Catal., p. 163; Elliot, History of India, viii. p. 298, etc.; see also Bodleian Cat., No. 1855, where the author's travels in Europe during A. H. 1213–1218 (A. D. 1799–1803) are described under the title of مسير طالبی فی بلاد افرنجی, and No. 1994, where his dîwân is noticed. This copy was made, as an English letter inserted in this MS. informs us, by Mr. George Swinton, from the original work, and revised by the author in his own hand, when in Calcutta, 1804, after his return from England. Mr. Swinton gives, besides, the following particulars as to the fate of his copy: 'Having lent it afterwards to the late Dr. Leyden, it passed, with his own books, into the hands of his executors, who sold the Oriental portion of his collection to the Honourable Court of Directors (i. e. of the East India Company), in Leadenhall Street. I had quite lost sight of it until last year, when I accidentally learnt where it was. The Honourable Court were graciously pleased, on my application, to restore it to me, and I thus became once more possessor of a work to which I had attached a peculiar value for the sake of its author, under whom I had studied Persian in London, previously to my appointment to the Bengal Civil Service. Having now gratified my desire of having it again, I conceive that I cannot more appointedly manifest my regard for the memory of its author, as one of the most enlightened and noble-minded of the natives of India, nor better evince my grateful sense of the Honourable Court's liberality in placing the work at my disposal, than by replacing it on the shelves of their Library for the general benefit of Oriental scholars who, like myself, are admirers of the Persian Muse.'

This letter is dated '29th August, 1851, 4 Athol Crescent, Edinburgh.' The MS. was numbered 53 in the Bibliotheca Leydeniana, and is the same which Mr. Bland has described in No. xi of his valuable paper; the pages containing the description are annexed to this copy.

Beginning, on fol. 1b: لآلی منشور سپاس وستایش باستحقاق نثار دامن کبریای ناظمی تواند بود الخ.

The twenty-eight Ḥadîḳas, containing biographies and poetical specimens of 310 poets, begin, on fol. 8b, with Abû Sa'îd bin Abû-alkhair.

The ذيل or appendix, giving specimens of 159 (in Elliot 181: 160) other poets, begins on fol. 328a; the Khâtimah, with twenty-four more poets, including the author himself, on fol. 344b.

The five treatises begin on fol. 366a: 1. رساله در علم اخلاق (on ethics), on fol. 366a. 2. مصطلحات موسيقى (on music), on fol. 368b. 3. در علم عروض وقافيه (on prosody and rhyme), on fol. 370b. 4. مختصر در فنون خمسهٔ طبّ (on medicine), on fol. 376a. 5. لبّ السيَر وجهاننما (universal history, biography, and geography), on fol. 396a.

The fifth and last treatise, the longest of all, is subdivided into four bâbs, viz.: (*a*) در تبيين احوال انبيا (the ancient prophets); (*b*) وقائع خلفاء (the Khalîfs), in seven faṣls; (*c*) in seven faṣls, on the wise men of Greece and Rome, the companions, etc., of the prophet (صحابه و تابعين), Shaikhs, 'Ulamâs, and poets of Islâm; (*d*) the other dynasties of the East, contemporary with and posterior to the 'Abbâside Khalîfs; although the historical notices are very short and concise, they abound in many and very correct chronological dates; on fol. 418b, l. 4 ab infra, for instance, Rûdagî's death is fixed (and no doubt correctly) in A. H. 343 (A. D. 954, 955). This abridgment of universal history, which sometimes appears as a separate work (see Rieu iii. p. 895, and Bland, loc. cit., p. 47), was compiled A. H. 1208 (A. D. 1793, 1794). Beginning of the Lubb-alsiyar wa jahâunumâ: الحمد لله ربّ العالمين ..... امّا بعد ابجد خوان دبستان نادانی ابو طالب ابن محمّد تبريزی الخ.

The chronogram for the commencement of the whole work, viz. 1206, is جمع يكجا خلاصة الافكار.

Bibliotheca Leydeniana.

A few leaves (ff. 107–110) are unfortunately quite parched, and consequently almost crumbling to pieces.

No. 2692, ff. 473, ll. 23; small, neat, and very distinct Nasta'lîk; size, $12\frac{1}{2}$ in. by $8\frac{3}{4}$ in.

697

Another copy of the same.

The list of poets begins on fol. 8^b, and concludes on fol. 320^b. The ذيل or appendix contains only sixteen names in this copy as compared with the 159 or 160 of other copies. The four treatises on ethics, music, prosody, and medical science are entirely missing here; but the fifth, viz. the abridgment of general history, لبّ السير و جهانِنما, in four bâbs, is found here on ff. 322^b–390.

Beginning as in the preceding copy. No date.

No. 3115, ff. 390, ll. 21; clear and distinct Nasta'lîḳ; size, 10⅝ in. by 7⅝ in.

e. *Rekhta Poets.*

698

Tadhkira-i-'Alî Ḥusainî Gardîzî (تذكرۀ على حسينى گرديزى).

A tadhkirah of Rekhta poets, by 'Alî alḥusainî algardîzî (see fol. 1^b, l. 3 ab infra), compiled in Persian, A.H. 1165 (A.D. 1752), at Dihlî, comp. A. Sprenger, Catal., p. 178; Rieu iii. p. 1071; Garcin de Tassy, Littérature Hindouie, etc., 2nd ed. i. p. 523; Journal Asiatique, 5e série, ii. p. 369. It is arranged alphabetically, and contains, according to the index on ff. 70^b and 71^a, ninety-seven biographies. It begins with Sirâj-aldîn 'Alîkhân Ârzû (see above, Nos. 680 and 681), on fol. 3^b, and ends with 'Abd-alwahhâb Yakrû, a pupil of Âbrû, on fol. 70^b, l. 2.

Beginning: ابتداى سخن بحمد سخن آفرينى سزاست كه سرلوح نسخهٔ كائنات را الخ.

This is the oldest of the India Office copies, dated A.H. 1180 (A.D. 1766, 1767), and belonged formerly to Mr. J. Edward Hall (Benares, 1851), who lent it to Dr. A. Sprenger, as we learn from the latter's Catal., p. 178, note. On ff. 71^b and 72 there is added by another hand the index of some Hindûstânî medical work. A few Rekhta baits, on fol. 1^a.

No. 3168, ff. 1–72, ll. 15; Nasta'lîk, written by two different hands (the first on ff. 1–31, the second in the handwriting of the colophon and date on ff. 32–71^a); size, 8⅜ in. by 4½ in.

699

Another copy of the same.

This copy, dated by Mu'în-aldîn Bhagalpûrî the first of Dhû-alḥijjah, A.H. 1216 (A.D. 1802, April 4), belonged originally to Tîpû's library. Later owners of it were: Ḥâfiẓ Aḥmad Kabîr, Maulawî Riḍâ Ḥasankhân Bahâdur, and Mr. J. Edward Hall, who got it from the latter, the 22nd of October, 1848, at Calcutta.

This is the second of the two copies lent by Mr. Hall to Dr. A. Sprenger, see the latter's note in his Catal., loc. cit. The first biography, that of 'Alîkhân Ârzû, begins here on fol. 3^b, last line; the last, that of 'Abd-alwahhâb Yakrû, on fol. 79^b. There is no index in this copy.

Beginning as in the preceding copy.

No. 3170, ff. 79, ll. 13; Nasta'lîḳ; size, 8⅝ in. by 5⅝ in.

700

The same.

This copy, which contains, according to the index on ff. 32^b and 33^a, 108 poets, was transcribed in Calcutta by احمد (امجد ?) على پندواى, in the year 1213 of the Bangâlî era (=A.D. 1805, 1806), and begins in the usual way, on fol. 33^b. The author's name appears on fol. 34^a, first line; the first biography ('Alîkhân Ârzû), on fol. 36^a, l. 1; the last (Yakrû), on fol. 118^b.

Bibliotheca Leydeniana.

No. 2452, ff. 32–119, ll. 13; distinct Nasta'lîḳ; size, 8⅜ in. by 6¼ in.

701

Makhzan-i-Nikât (مخزن نكات).

The most valuable biography and anthology of the earlier Rekhta poets, written in Persian by Muḥammad Kiyâm-aldîn bin 'Alî, with the takhalluṣ Ḳâ'im of Cʼandpûr (see title and author's name here on fol. 2^a, ll. 6 and 8), comp. A. Sprenger, Catal., p. 179 (it is one of the authorities used by Sprenger in his most valuable alphabetical list of Rekhta poets). The title is a chronogram, giving as date of composition A.H. 1168 (A.D. 1754, 1755), comp. also fol. 75^a, ll. 3 and 4. The author died A.H. 1210 or 1207 (A.D. 1795, 1796, or 1792, 1793), comp. A. Sprenger, loc. cit.

Beginning: رنگينئ كلمات و دلنشين فقرات بحمد سخن پناهى است كه بناى الخ.

It is divided into three ṭabaḳas (see fol. 2^b, ll. 2 and 3), viz.:

First ṭabaḳah (the older poets, در بيان اشعار شعراى متقدّمين), on fol. 2^b, beginning with Sa'dî, on fol. 3^a, and ending with Mîr Ja'far, with the takhalluṣ Ja'far, the contemporary of Bîdil (see A. Sprenger, Catal., p. 242, l. 21 sq.), on fol. 13^b.

Second ṭabaḳah (the poets of the middle period, در ذكر كلام سخنوران متوسّطين), on fol. 14^a, beginning with Shâh Mubârak, with the takhalluṣ Âbrû (A. Sprenger, Catal., p. 196, l. 5 sq.), on fol. 14^b, and ending with the Afghân Kamtarîn (A. Sprenger, Catal., p. 247, l. 18 sq.), on fol. 35^a.

Third ṭabaḳah (the modern poets, در بيان اشعار و احوال شعراى متأخّرين), on fol. 35^a, beginning with Mîr Shams-aldîn Faḳîr (A. Sprenger, Catal., p. 223, l. 21 sq.), on fol. 36^a, and ending with Ḳiyâm-aldîn 'Alî (bin 'Alî ?) Ḳâ'im, the author of this work.

No date.

No. 3522, ff. 86, ll. 11; clear and distinct Nasta'lîḳ; size, 8¼–8⅜ in. by 6½–6⅜ in.

702

'Iyâr-alshu'arâ (عيار الشعرا).

The touchstone of poets, a very extensive, but utterly uncritical tadhkirah of Rekhta poets, by Khûb Cʼand bin Bhawânî Cʼand bin Râi Salâmatrâi bin 'Ajâ'ib Râi Kâyath, with the takhalluṣ Dhakâ (acumen), or, as Sprenger reads, Dhukâ (sun), see fol. 2^a, ll. 3 and 4, and fol. 137^a, l. 9, a native of Dihlî, who lived in Sikandarâbâd, and compiled, or at least began to compile, this tadhkirah in A.H. 1208=A.D. 1793, 1794, or 1213=

A.D. 1798, 1799 (according to a rather ambiguous chronogram on fol. 2[b], l. 8), at the request of his teacher Mîr Naṣir-aldîn Naṣîr, see fol. 138[a], l. 7. The title appears on fol. 2[b], l. 3. According to A. Sprenger, Catal., pp. 184 and 185, he must have been engaged in this work more than thirty years, since a date as late as A.H. 1247 is found in it. He died A.H. 1262 (A.D. 1846). In the preface, on fol. 2[a], l. 3 ab infra, he mentions his previous work, the دیوان ذکا.

Beginning: حمد بیحد داوری را سزد که به کلک قدرت نقش وجود انسان را بر کرسی الخ.

The tadhkirah is arranged alphabetically, beginning with *Âftâb*, that is, the emperor Shâh 'Âlam, on fol. 2[b].

The author's own biography, with copious extracts from his Rekhta poems, begins on fol. 137[a].

No date.

No. 3131, ff. 474, ll. 15; careless Nasta'lîk, mixed with Shikasta; size, 9¾ in. by 6 in.

703

Gulshan-i-Hind (گلشن هند).

A tadhkirah of the most famous Rekhta poets, written in Hindûstânî by Mirzâ Lutf, A.H. 1215 (A.D. 1800, 1801), at the request of Mr. Gilchrist (see fol. 2[a], l. 4 ab infra, and fol. 2[b], l. 12).

Beginning: رعنائی اور زیبائی دلبران سخن‌لو اس زینت آفرین کی حمد سی حاصل هی الخ

The first poet of this alphabetical tadhkirah is *Âftâb*, on fol. 4[a]; the last, Yakrang, on fol. 195[a].

No date. On the inner side of the binding is an entry from A.H. 1265 (A.D. 1849). Comp. A. Sprenger, Catal., p. 184.

No. 3126, ff. 196, ll. 17; the larger portion is written in Shikasta; ff. 42–79 and 81–104 in large and stiff Nasta'lîk; fol. 76[b] and parts of fol. 133 left blank; a few pages in diagonal lines; size, 11⅛ in. by 6¼ in.

f. *Miscellaneous.*

704

Majâlis-almu'minîn (مجالس المؤمنين).

Biographies of famous Shî'ites, from the beginning of Islâm to the rise of the Ṣafawî dynasty, and the triumph of the Shî'ah faith as the acknowledged state religion in Persia, A.H. 905 (A.D. 1499), composed between A.H. 993–1010 (A.D. 1585–1602), by Nûr-allâh bin Sharîf alhusainî almar'ashî alshûshtarî, and entitled Majâlis-almu'minîn (see fol. 2[b], ll. 6 and last but one); comp. Bodleian Cat., Nos. 367–370; Rieu i. p. 337; W. Pertsch, Berlin Cat., p. 564 sq.; Goldziher, Beiträge zur Literaturgeschichte der Shî'a und der sunnitischen Polemik, Wien, 1874; O. Loth, Zeitschrift der D. M. G., vol. 29, p. 676. Printed in Ṭaharân, A.H. 1268.

The work is divided into an introduction (فاتحه) and twelve sections (مجلس), viz.:

فاتحه در تحقیق تعریف مطلق شیعه و شیعهٔ امامیّهٔ اثنا عشریه (on the Shî'ah in general and the Imâmiyyah or Ithnâ-'ashariyyah sect in special), on fol. 2[b], last line.

مجلس اوّل در ذکر بعضی از اماکن لطیفه و مواطن شریفه که آنرا با ائمّهٔ طاهرین و شیعهٔ با اخلاص ایشان اختصاص خاصّ حاصل است (on places connected with the Shî'ah and the Imâms), on fol. 10[a].

مجلس دوم در بیان طائفهٔ چند که بتشیّع مشهور و در سلک اهل ایمان مذکورند (on some Shî'ah tribes), on fol. 51[b].

مجلس سیوم در ذکر اکابر شیعه از اصحاب حضرت سیّد الانام (on the great Shî'ites among the Aṣḥâb or companions of the prophet), on fol. 66[a].

مجلس چهارم در ذکر اکابر دین و افاضل مؤمنین از زمرهٔ تابعین (on the Tâbi'în or followers of the Aṣḥâb), on fol. 129[a].

مجلس پنجم در ذکر بعضی از اکابر متکلمین و افاضل مفسّرین و محدّثین و اعاظم فقهاء مجتهدین و اعیان . . . . از تبع تابعین (on the great theologians, commentators, traditionists, leading legists, etc., among the Tubba' Tâbi'în, or the second generation after the Aṣḥâb), on fol. 154[a].

مجلس ششم در ذکر جمعی از صوفیان صافی طویّت که نزد سالکان مسالك طریقت الخ (on the Ṣûfîs; the heading is incomplete), on fol. 280[b].

مجلس هفتم در ذکر مشاهیر حکماء اسلام و متکلّمین اعلام که اکثر ایشان عالم بفروع و اصول شریعت حضرت رسول بوده اند (on the Ḥakîms or philosophers), on fol. 364[a].

مجلس هشتم در ذکر ملوك نامدار و سلاطین کامگار از فرقهٔ ناجیّه (on the famous Shî'ah kings), on fol. 391[a].

مجلس نهم در ذکر امرای نامدار و سپهسالاران عالی تبار که کریمان روزگار و شاهسواران کارزار بوده اند (on the famous Shî'ah Amîrs, generals, etc.), on fol. 464[a].

مجلس دهم در ذکر وزرای عظام و کاتبان کرام (on the great Shî'ah Wazîrs and secretaries), on fol. 478[b].

مجلس یازدهم در ذکر شعرای عرب که مسند ارباب ادب اند (on the Arab poets), on fol. 507[a].

مجلس دوازدهم در ذکر شعرای عجم (on the Persian poets), on fol. 545[b].

This last Majlis begins with Firdausî (on ff. 545[b]–557[a]), Asadî (on ff. 557[a]–558[a]), etc., and ends with Lisânî (on ff. 597[a]–598[a]).

Beginning, on fol. 1[b]: نفحات دلگشای حمد و رشحات جانفزای ثنا که از جهت شمال اعتقاد الخ.

The author, Sayyid Nûr-allâh, suffered for his Shî'ah tendencies under the emperor Jahângîr (A.H. 1014–1037 = A.D. 1605–1627), see H. T. Colebrooke, Asiatic Researches, vol. vii. p. 338.

No date.

No. 1400, ff. 598, ll. 23; written in unequal Nasta'lîk, by different hands; size, 11¼ in. by 7 in.

705

Ṭabaḳât-i-Shâhjahânî (طبقات شاهجهانی).

A large collection of succinct biographies of all the great Sayyids, Shaikhs, Saints, Ḥakîms, 'Ulamâs, and poets, who flourished from the beginning of Tîmûr's reign down to the reign of the emperor Shâhjahân, compiled about A. H. 1046 (A. D. 1636, 1637) by Muḥammad Ṣâdiḳ, and dedicated to Shâhjahân (A. H. 1037–1068 = A. D. 1627–1658), comp. Rieu iii. p. 1009; Elliot, History of India, vii. p. 133. It is divided into ten ṭabaḳât (every one containing three bâbs), viz.:

Ṭabaḳah I: Famous men in Tîmûr's reign (A. H. 770–807 = A. D. 1369–1405), on fol. 6^a (bâb II, on fol. 23^b; bâb III, on fol. 30^a).

Ṭabaḳah II: Famous men, who lived under Mirzâ Mîrânshâh and died under Sulṭân Shâhrukh (A. H. 807–850 = A. D. 1405–1447), on fol. 40^a (bâb II, on fol. 63^a; bâb III, on fol. 75^b).

Ṭabaḳah III: Famous men under Sulṭân Muḥammad bin Mirzâ Mîrânshâh and Mirzâ Ulughbeg bin Mirzâ Shâhrukh (A. H. 850–853 = A. D. 1447–1449), on fol. 85^b (bâb II, on fol. 95^a; bâb III, on fol. 102^b).

Ṭabaḳah IV: Famous men, who lived and died under Sulṭân Abû Sa'îd Gûrgân (A. H. 854–873 = A. D. 1450–1469), on fol. 109^a (bâb II, on fol. 118^a; bâb III, on fol. 124^a).

Ṭabaḳah V: Famous men, who lived and died under Mirzâ 'Umar Shaikh Bahâdur, son of Sulṭân Abû Sa'îd Gûrgân (A. H. 873–899 = A. D. 1469–1494), on fol. 133^b (bâb II, on fol. 147^a; bâb III, on fol. 156^b).

Ṭabaḳah VI: Famous men under Sulṭân Bâbar (A. H. 900–937 = A. D. 1495–1530), on fol. 161^b (bâb II, on fol. 179^b; bâb III, on fol. 187^a).

Ṭabaḳah VII: Famous men under Sulṭân Humâyûn (A. H. 938–963 = A. D. 1531–1556), on fol. 192^a (bâb II, on fol. 205^b; bâb III, on fol. 215^b).

Ṭabaḳah VIII: Famous men under Sulṭân Akbar (A. H. 963–1014 = A. D. 1556–1605), on fol. 223^b (bâb II, on fol. 261^b; bâb III, on fol. 284^b).

Ṭabaḳah IX: Famous men under Sulṭân Jahângîr (A. H. 1014–1037 = A. D. 1605–1627), on fol. 348^a (bâb II, on fol. 369^a; bâb III, on fol. 380^a).

Ṭabaḳah X: Famous men, contemporary with Sulṭân Shâhjahân, from A. H. 1037–1046 = A. D. 1627–1636, 1637, on fol. 395^a (bâb II, on fol. 415^b; III, on fol. 424^a).

After fol. 434 two leaves are missing. Worm-eaten and slightly injured throughout.

No date.

Beginning: آغاز سخن بسپاس و ستایش خداوند بی نیاز الخ.

No. 259, ff. 435, ll. 15; Nasta'lîḳ; illuminated heading on fol. 1^b; size, $7\frac{3}{4}$ in. by $4\frac{1}{4}$ in.

706

The autobiography of a modern Persian, who occupied various positions, in the reign of Fatḥ 'Alî Shâh (A. H. 1212–1250 = A. D. 1797–1834), but conceals his name with the greatest care. He was born the 16th of Jumâdâ II, A. H. 1197, at Iṣfahân (A. D. 1783, May 19), see fol. 5^a, ll. 4 and 3 ab infra, and began to note down the events of his life, at the request of some true friends and companions, in the month Dhû-alḥijjah, A. H. 1239 (A. D. 1824, August), see fol. 2^b, l. 4 sq. He mentions incidentally his grand-uncle 'Abd-alraḥîmkhân (fol. 41^b, l. 6), and three brothers of his, viz. Mirzâ 'Alî Akbar, Mirzâ 'Alî Riḍâ, and Fatḥ-allâhkhân (fol. 42^b). If the last-mentioned brother should be identical with Fatḥ-allâhkhân, son of Luṭf 'Alîkhân, the last reigning prince of the Zand dynasty (who was defeated, captured, and murdered in A. H. 1209 = A. D. 1795), the anonymous author would of course be a son, and probably the youngest son, of that unfortunate ruler also, but الله اعلم!

The biography itself is divided into four bâbs, with the following headings:

1. در کیفیّت نسب, on fol. 3^b (the author traces his genealogy back to Ḥâjî Ḳiwâm-aldîn Shîrâzî, a contemporary of Shâh Shujâ'-i-Muẓaffarî, A. H. 760–786 = A. D. 1359–1384).

2. از زمان ولادت الی اوان مغضوب شدن از سلطان جهانیان و قبلهٔ عالم و عالمیان, on fol. 5^a.

3. در انحراف مزاج مبارك سلطانی و اثبات حقّیّت احکام قضا نظام بادلّه و براهین عقلیّه بتقدیر قادر سبحانی, on fol. 25^a.

4. تفصیل احوال بعد از سیاست و یاسا و اعطاف زیاده از حدّ و احصی و الطاف شاهنشاه معدلت گستر ذرّه پرور, on fol. 38^a.

On fol. 53^a there is inserted a poetical description of the earthquake of Shîrâz, some years before the composition of this autobiography, by Mirzâ Kûćak, of Shîrâz, a famous penman and calligrapher (see Rieu ii. p. 786^b), entitled: مرزا کوچك در باب زلزلهٔ شیراز.

On ff. 61^a–139 a historical treatise by the author himself is added, a concise account of old Persian kings, entitled: گفتار در ذکر مختصری از وقائع اوضاع و احوال ملوك پسندیده شیم عجم کبار چهار طبقه, divided into the customary four ṭabaḳât, viz.: 1. Pîshdâdians, on fol. 61^b; 2. Kayânians, on fol. 80^b; 3. Ashkânians, on fol. 93^b; and 4. Sâsânians, on fol. 101^a.

Beginning of the autobiography, on fol. 1^b: بس بگردید و بگردد روزگار، دل بدنیا در نبندد هوشیار الخ

Dated the 29th of Ramaḍân, A. H. 1253 (A. D. 1837, Dec. 27), by Abû-alḳâsim bin 'Abd-alriḍâ, of Ḳazwîn.

No. 3399, olim 16. J. 13, ff. 139, ll. 9; clear Nasta'lîḳ; size, 6 in. by $4\frac{1}{8}$ in.

IX. Geography, Cosmography, and Topography.

707

Tarjuma-i-almasâlik wa-almamâlik (ترجمهٔ المسالك و الممالك).

The same Persian adaptation of the famous geogra-

phical work by Abû Isḥâḳ Ibrâhîm bin Muḥammad al-Fârisî, better known as al-Iṣṭakhrî, called مسالك الممالك, and probably completed A.H. 340 (A.D. 951, 952), as a revised and enlarged edition of Abû Zaid Aḥmad bin Sahl al-Balkhî's (died A.H. 322 = A.D. 934) صور الاقاليم or اشكال البلاد, which is described in G. Flügel ii. 424 and 425, and begins: الحمد لله مبدئ (مبتدئ) النعم و ولى الحمد و صلى الله على سيد المرسلين وآله اجمعين امّا بعد چنين گويد خداوند سخن که مراد ما از تصنيف اين کتاب الخ.

It is besides identical with the one noticed in H. Khalfa, v. p. 509, No. 11869. On the very intricate question of the relationship between Abû Zaid Balkhî's and Iṣṭakhrî's respective works and the frequent mixture of both, as well as on the different Persian paraphrases extant, comp. especially De Goeje's splendid article on the 'Istakhrî-Balkhî Frage' in the Zeitschrift der D. M. G. vol. xxv, pp. 42–58, and Rieu i. p. 416; other versions are noticed in H. Khalfa iv. p. 112; W. Pertsch, p. 61; B. Dorn, Das Asiatische Museum, p. 666; Rieu, loc. cit., etc. An abridged Persian translation is contained in Sir W. Ouseley's 'Oriental Geography of Ebn Haukal,' London, 1800; a fuller version in the صور البلدان by Muḥammad bin As'ad bin 'Abdallâh, see Bodleian Cat., No. 396. The title given to the work on fol. 1ᵇ, l. 11 in the present copy, is, just as in Flügel's: مسالك و ممالك. Unfortunately our MS. is very defective; there is a large lacuna of, at least, fourteen leaves after fol. 1ᵇ, comprising the greater part of the preface and the beginning of the geography itself, and at the end the copy is incomplete also. On ff. 2ᵃ–3ᵃ a part of the ذکر دریای پارس is found; on fol. 3ᵇ the ذکر دیار مغرب begins. The copy breaks off on fol. 95ᵇ, in the middle of a chapter, styled: مسافات شهرهای سغد و سمرقند.

No. 1026, ff. 95, ll. 17; good old Naskhî; many maps; some leaves injured; size, 10¼ in. by 6⅞ in.

708

Ṣuwar-alaḳâlîm (صور الاقاليم).

A geographical compendium, styled both in the colophon and on fol. 1ᵃ صور الاقاليم, and identical with that described by Rieu i. p. 420 sq. The compiler, whose name is not mentioned, was a servant of Amîr Mubâriz-alḥakk wa-aldunyah wa-aldîn Muḥammad (see fol. 2ᵇ, l. 6), the founder of the Muẓaffarî dynasty (blinded by his son Shâh Shujâ', A.H. 760 = A.D. 1359). According to a passage in one of the British Museum copies this little book was composed A.H. 748 (A.D. 1347, 1348); comp. also Mélanges Asiatiques, vols. iv. p. 54, vi. p. 574, and vii. p. 43.

Beginning: الحمد لله ربّ العالمين ...... قال الله تبارك تعالى سنريهم آياتنا فى الآفاق و فى انفسهم حتّى يتبيّن لهم انّه الحق امّا بعد در تواريخ آمده که چون سکندر بن فيلقوس الخ.

It is divided into two bâbs:

The *first*, subdivided into two faṣls, viz.:

فصل اوّل در ذکر کرهٔ زمين و مقدار و مساحت آن و معرفت طول و عرض بلدان و خواصّ مواضع (the terrestrial globe, its dimensions, etc.), on fol. 3ᵇ.

فصل دوم در ذکر آفاق جنوبى و خطّ استوا و ما يتعلّق و ينسب اليه (the southern hemisphere, the equator, etc.), on fol. 12ᵇ.

The *second* is subdivided into seven faṣls, each dealing with one of the seven climates, on ff. 22ᵇ, 41ᵃ, 51ᵃ, 84ᵃ, 107ᵃ, 113ᵃ, and 117ᵃ.

Dated the 12th of Ṣafar, A.H. 1220 (A.D. 1805, May 12).

Bibliotheca Leydeniana.

No. 2725, ff. 1–130, ll. 12; Nasta'lîḳ; Arabic quotations in Naskhî; size, 8⅞ in. by 6⅛ in.

709

Mirât (مرآت).

The first two bâbs of the earliest Persian adaptation, as it appears, of the first part of the Arabic cosmography of Zakariyyâ bin Muḥammad bin Maḥmûd al-Ḳazwînî (died A.H. 682 = A.D. 1283), the well-known عجائب المخلوقات و غرائب الموجودات (Arabic text edited by Fr. Wüstenfeld, Göttingen, 1848, German translation by Dr. H. Ethé, first volume, Leipzig, 1868), in the form of a mathnawî, by Shaikh Jalâl-aldîn Ḥamzah Âdhurî (or Âdharî) of Asfarâ'in (the author's name is left out in this copy, but appears in the following one), who flourished in the reign of Shâhrukh, and died A.H. 866 (A.D. 1461, 1462, comp. A. Sprenger, Catal., p. 315 sq., and Rieu i. p. 43). Its proper title is مرآت, the mirror, or according to a colophon, on fol. 38ᵃ, عجائب و غرائب, wonderful and curious things (in Daulatshâh, A. Sprenger, Catal., p. 316, and in the colophon of the present copy, عجائب الغرائب; in Sir Gore Ouseley's Catal., p. 2, and W. Pertsch, Berlin Cat., p. 161, عجائب المخلوقات, in the latter also عجائب الدنيا), and it consists of four distinct bâbs, viz.: 1. طامّت الکبرى; 2. غرائب الدنيا; 3. عجائب الاعلى; 4. کتاب سعى وصفا. Besides Ḳazwînî's cosmography, which is usually styled here عجائب الدنيا, sometimes also عجائب المخلوق, other works have furnished materials for this poem, for instance, a کتاب حيات, a کتاب جواهر برکات, and others; comp. fol. 5ᵃ, ll. 1–11:

چون خط وخال وغمزهٔ معشوق — هست يکسر عجائب المخلوق
از تواريخ وز کتاب حيات — وز کتاب جواهر برکات
از جميع حديث وز تفسير — وانچه از تحفه بود عقل پذير
وز کتاب عجائب الدنيا — نتوان کرد جمله را احصا
صورت جملهٔ آفرينش دوست — شد درينجا عيان چو مغز از پوست
هست صورت نماى موجودات — زان سبب نام کردمش مرآت
مشتمل شد چو بر چهار ابواب — چار نام آمدش زچار کتاب

اوّلین نسخه طامّت الکبراست ــ دومینش[1] عجائب الدنیاست
سیومینش عجائب الاعلی ــ نام چارم کتاب سعی وصفا
لیک فحوای این خجسته کتاب ــ بعد حمد مفتح الابواب
هست تفصیل علم موجودات ــ معرفت درکمال مخلوقات

That the author intended his work for instruction and not for amusement, he clearly states in several passages, for instance, on fol. 4^b, last line:

اصل این نسخه بر حکایت نیست
غیر تأویل علم و حکمت نیست

on fol. 5^a, l. 12:

معرفت دان بنای اصل کتاب ــ کان بود فرض بر اولوا الباب

and on fol. 42^b, last line:

حرفهای حقائق عالم ــ اندرین لوح برده ام بقلم

Our copy contains only the first *two bâbs*, viz.:

1. طامّت الکبری, on ff. 1^b–38^a, beginning:

خالق الخلق و هو مولانا ــ ذکره بالتقدّم اولی

This *first bâb* is a kind of introduction or preliminary discourse on the creation in general, and contains, after the usual praises of God, Muhammad, etc., and an account of the reasons the author had for writing this poem, the following sections:

تفصیل مراتب عالم عُلوی و سُفلی, on fol. 6^b.
تبیین اسرار مخلوقات, on fol. 7^a.
بیان حکما در اصل خلقت عالم کون, on fol. 8^b.
سخن بعضی از علما در تحقیق ایجاد عالم and سخن بعضی از اهل توحید, on fol. 9^a.
اقوال مختلفه از هر طائفه در مادّهٔ ایجاد عالم, on fol. 10^a.
تمثیل در تحقیق حال بر سخن ارباب وحدت and باب اختلافات اشیا, on fol. 10^b.
رجوع بکمالات قدرت الهی که نامتناهی است, on fol. 12^b.
کیفیّت صفات در مراتب موجودات, on fol. 13^b.
در حکمت وجود آدم که خلاصهٔ عالم است, on fol. 14^b.
حکایت پسر روستائی و سر گذشت او, on fol. 20^b.
ذکر خاصّیّت ترتیب در اشیا از حکمت حق تعالی, on fol. 27^b.
مناسبت آفاق با انفس و کیفیّت حال آدمی, on fol. 30^a.
تمثیل در حقیقت حال انسان و کیفیّت اطوار, on fol. 32^b.
حکایت آن دوست که آئینه از برای حضرت یوسف برده, on fol. 34^a.
آغاز غرائب عالم و عجائب بنی آدم, on fol. 35^a.

2. غرائب الدنیا, on ff. 39^b–233^a, beginning:

ابتدا میکنم به بسم الله ــ کوست بر کلّ کائنات گواه

The *second bâb*, two other copies of which are preserved in the Bodleian Library, see the full description of them in the Bodleian Cat., Nos. 402 and 403 (where by a confusion of this second bâb with the third, which has not yet been found anywhere, as title in the colophon is given (غرائب الاعلی), corresponds upon the whole to the *mukaddimah* and the *second makâlah* of Kazwînî's cosmography (فی السُفلیّات), whereas the *first makâlah* of that work (فی العُلویّات) is the subject of the third bâb, the عجائب الاعلی. After a praise of God and Muhammad there follows here an explanation of the terms غریب and عجیب, after which the poetical description of all the sublunar things begins, in about the same order, as in Kazwînî's work; the first section, on fol. 55^a, deals with the غرائب جمادات, or the wonders of the inanimate things, general geography, longitude and latitude, mountains, wells, lakes, seas, islands, minerals, etc.; the following sections treat of plants, birds, huge beasts, Ghûls, monkeys, different sorts of men, and finally of man himself.

Last verse:

چون غرائب نداشت او انجام ــ ختم کردیم و الصلوة و السلام

Dated the first of Rabî'-alâkhar, A.H. 1135 (A.D. 1723, January 9).

No. 78, ff. 233, 2 coll., each ll. 15; clear and distinct Nasta'lîk; size, 9 in. by $4\frac{3}{4}$ in.

710

Another copy of the *second bâb* of the Mirât.

The *second bâb* of the Mirât, with its proper title, غرائب الدنیا (which appears correctly here, on fol. 1^a, whilst it is in other places incorrectly styled غرائب الدنیا و عجائب الاعلی, as if the copy included the third bâb also), quite agreeing with ff. 39^b–233^a in the preceding copy. Copied by Sayyid 'Abd-alkarîm Rajâ'î; the year is omitted, only the 9th of Dhû-alhijjah is given. Ff. 6–23 are misplaced; their right order is: 6, 15–22, 7–14, and 23.

No. 191, ff. 129, 2 coll., each ll. 21; clear Nasta'lîk; size, 9 in. by $5\frac{1}{4}$ in.

711

A defective copy of the same.

The same *second bâb* of the Mirât in a shorter redaction (with omission of various passages and verses) and incomplete besides in consequence of a lacuna between ff. 21 and 27, comprising ff. 19^a, l. 8—21^a, l. 5 of the preceding copy. The proper order of the leaves is: ff. 1, 2, 26, 16–21, 27–94. Beginning on fol. 26^b, the same as in the preceding copies. An index on ff. 1^a–2^b.

On the fly-leaf and the back of the binding the copy is incorrectly styled عجائب الدنیا.

Dated the 20th of Rajab, A.H. 1074 (A.D. 1664, February 17), at Shâhjahânâbâd.

No. 611, ff. 1^a–2^b, 16–21, and 26^b–94^a, 3–4 coll., each ll. 12–21, partly in diagonal lines; careless Nasta'lîk; size, $8\frac{7}{8}$ in. by $4\frac{7}{8}$ in.

712

'Ajâ'ib-almakhlûkât wa gharâ'ib almaujûdât (عجائب المخلوقات وغرائب الموجودات).

The same literal Persian prose-translation of the

[1] That is a mere mistake for غرائب الدنیا, comp. fol. 38^a, l. 11:
شد بانجام طامّت الکبرا ــ بعد ازین در غرائب الدنیا
and likewise ff. 41^a, l. 10, and 41^b, l. 1.

first part of Kazwînî's cosmography which is described in G. Flügel ii. pp. 506–508 (styled there تحفة الغرائب); the Bodleian Cat., Nos. 397 and 398; Rieu ii. p. 462 sq., and W. Pertsch, Berlin Cat., p. 367 sq.; comp. also H. Khalfa iv. p. 188; Cat. des MSS. et Xylographes, p. 258; De Sacy, Chrestomathie Arabe, 1st ed., iii. p. 414 sq. Beginning the same as in the Arabic original, and in the copies of Vienna, the British Museum, and the Bodleian Library, viz.: العظمة لك و الكبرياء لجلالك اللهمّ الخ. According to the colophon of the second Vienna copy this translation was completed in the month Jumâdâ I, A. H. 890 (A. D. 1485, May, June). Kazwînî's name runs here as in most of the above-mentioned copies: زكريّا بن محمّد بن محمود الكمونى القزوينى. The dedication to 'Izz-aldîn Shâhpûr bin 'Uthmân, mentioned by Rieu, loc. cit., is found neither in this nor in the following copy. This Persian version has been printed in Ṭaharân, A. H. 1264 (A. D. 1848).

No date.

No. 1919, ff. 259, ll. 25; Nasta'lîk, profusely illustrated throughout; illuminated frontispiece; size, 11 in. by $6\frac{1}{4}$ in.

713

A defective copy of the same.

No date. A lacuna of six leaves after fol. 273, corresponding to the preceding copy, fol. 237^a, l. 6 to fol. 243^a, l. 7 (which agrees with the middle of line 2, on fol. 274^a). Parts of ff. 17 and 24 torn away. The last leaf supplied later. The whole copy is, like the preceding one, profusely illustrated; in some places blanks are left which have not been filled in.

Beginning: ربّ يسّر بسم الله الرّحمٰن الرّحيم' العظمة (و) لك و الكبرياء لجلالك الخ.

Bibliotheca Leydeniana.

No. 2543, ff. 291, ll. 19; Nasta'lîk, pictures throughout; size, $10\frac{3}{8}$ in. by $6\frac{1}{2}$ in.

714

'Ajâ'ib-almakhlûkât wa gharâ'ib-almaujûdât (عجائب المخلوقات و غرائب الموجودات).

One of the finest specimens of modern Indian calligraphy and illuminating art, written at the request of Mr. Charles Raikes, Commissioner and Superintendent of Lâhûr, under the supervision of Muftî 'Alî-aldîn of Lâhûr, by Faḍl-aldîn bin Muḥammad Bakhsh Ṣaḥḥâf of Lâhûr, and completed the 21st of September, A. D. 1854 (see the title-page, fol. 1^a). According to a note by Mr. Raikes himself, fastened to the first fly-leaf, this MS. was sent to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore. The India Office Library received it from Dr. Royle, July, 1856.

The Persian translation of the first part of Kazwînî's cosmography, contained in this copy, is the more modernized one, which was made under Abû-almuẓaffar Ibrâhîm 'Âdilshâh I (see fol. 5^a, l. 6), who reigned from A. H. 941 to 965 (A. D. 1534–1558), and completed in the beginning of Sha'bân, A. H. 954 (see ff. 8^b, last line, and 9^a, l. 1) = A. D. 1547, second half of September; it is described in Rieu ii. p. 464^b. This version has been lithographed at Lucknow, A. H. 1283 (A. D. 1866).

Beginning like the Arabic original, on fol. 3^b: العظمة لك و الكبرياء لجلالك اللهمّ يا قائم الذات و مفيض الخيرات واجب الوجود الخ.

Beginning of the translator's preface, on fol. 4^b: امّا بعد در عهد خلافت و ايّام سلطنت پادشاه عالیجاه عالم پناه گردون سلطنت و خلافت دستگاه الخ.

The name of the author of the Arabic original appears on fol. 5^b, ll. 2 and 3, in this form: عماد الدين زكريّا بن محمّد بن محمود الكمونى القرونى (! القزوينى).

The four mukaddimas appear here on ff. 9^a (در عجب), 19^b (در تقسيم مخلوقات), 21^b (در معنئ (و معنئ آن غريب), and 26^a (فى تقسيم الموجودات). A complete index on ff. 27^a–30^a.

Beginning of the main portion of the work on fol. 30^b, corresponding to the Arabic original, p. ١٠, of Wüstenfeld's edition: الحمد لله خالق الاشياء مدبّر الكلّ الخ.

First makâlah, on fol. 31^a; second makâlah, on fol. 145^a.

It is profusely illustrated throughout with first-class drawings. The greater part of the margin is covered partly with short explanatory glosses or tracts closely related to the text of Kazwînî's work,—as for instance a زكى نامه on lucky and unlucky days, on fol. 33^b; اختيارات قمرى, on fol. 35^b; تسخير كواكب, on ff. 36^a and 36^b; a روزنامچهٔ ستارها, on fol. 42^b; دعاء بر كشتى نشستن, on fol. 70^a; روز نامه, on fol. 109^b; اختيارات ساعات, on fol. 112^a, etc.; كيفيّت تقسيم زمين, on fol. 229^b sq.; تركيب برس, on fol. 293^a; عمل زعفران, on fol. 296^a sq.; عمل تنگار (borax), on fol. 302^a; خواصّ گل ارمنى, on fol. 304^a; صاف مرواريد and خواصّ مرواريد, on fol. 313^a; and a great number of other explanations of mineral and botanical matters; a botanical glossary, on fol. 378^a sq.; خواصّ جغرات, on fol. 481^a; خواصّ شيرهاء جانوران, on fol. 481^b, etc.; نرم كردن دندان فيل and تسخير فيل مست, on fol. 510^a, etc. etc. (talismans in great variety being scattered throughout the margin),—partly with independent treatises of various kinds, in a smaller, but equally neat hand. The larger sections of these marginal additions are as follows:

1. Ff. 4^b–17^a: A treatise on simple drugs (رساله در كلّيّات تحقيقات ادويهاى مفرده) in nine faṣls (not eight as is stated in the beginning, since there appears on fol. 10^b a فصل نهم در حاجتمندئ طبيبان بساختن ادويهٔ مركّب). Fol. 10^b of this tract must be immediately followed by fol. 12^a, since ff. 11^a and 11^b are mere repetitions of ff. 10^a and 10^b. Beginning: امّا بعد حمد خدا ونعت محمّد مصطفى صلّى الله عليه و سلّم اين رساله ايست در كلّيّات........ فصل اوّل بدانكه ادويهاى مفرده سه جاى مبدى ميشود معدنى و نباتى و حيوانى الخ. This treatise is followed on ff. 13^a–15^a

by an appendix on the names of all the diseases of the various parts of the human body, and on ff. 15ª–17ª by a series of mystic mathnawi-baits, taken for the greater part from the گلشن راز.

2. Ff. 18ᵇ–19ª: Two فالنامهٔ, the first styled فالنامهٔ حضرت شاه شرف الدين احمد بن يحيى منيرى (see the Matlûb-altâlibîn, 16th matlab, No. 41 in the list of pupils); the second فالنامهٔ حضرت امير المؤمنين على.

3. Ff. 19ᵇ–20ᵇ: A story of Nimrûd, and some metaphysical maxims, styled معتقدات حكما.

4. Ff. 21ᵇ–22ª: ديباچهٔ مجمل الحكمة, beginning: سپاس و منّت موجوديرا كه واجب الوجود است و هر چه جزويست ممكن الوجود است الخ.

5. Ff. 48ª–51ᵇ: Two treatises on music, the first (در علم موسيقى) being an abstract of a work مفتاح السرور (probably مفتاح السرود, a work on Indian music by Kâdî Husain, composed A. H. 1084 = A. D. 1673, 1674, see W. Pertsch, Berlin Cat., p. 84); the second (on fol. 49ª) simply styled در موسيقى, and beginning: بدانكه موسيقى تأليف است و وضع حكماست و نهاد آن روحست الخ.

6. Ff. 73ᵇ–75ᵇ: Mathnawî-baits (simply styled منظوم), by Shâh Fadl Ni'matî, beginning:
هرچه در آفاق بود ايجوان – هست ورا نقش چو بينى عيان
followed, on fol. 75ª, by short extracts from Dârâ Shukûh's مجمع البحرين (the confluence of the two seas, composed A. H. 1065 = A. D. 1655, see Bodleian Cat., No. 1241, 13).

7. Ff. 87ª–93ᵇ: رساله در حقيقت عالم, a cosmographical tract, beginning: بايد دانست كه جملهٔ عالم كه موجود است يازده گروهست و آفتاب در ميانست الخ.
The metaphysical part of it begins on fol. 90ª, with a مقدّمهٔ روح, followed by a مقدّمهٔ نفس, etc., and concluding with an علامت قيامت (on fol. 92ª); appended to it are a short chapter: خواصّ دابّة الارض (with reference, as it seems, to a verse of the Kurân, Sûrah 34, 13), a series of mathnawi-baits, headed در بيان حقيقت روح, and some further lines in prose on the same subject.

8. Ff. 96ᵇ–100ᵇ: Short tracts on mystical and religious matters in general, viz. رسالهٔ فقر, مقدّمهٔ معراج, در مفاصلهٔ سنين, احوال دوزخ (twice), مقدّمهٔ بهشت ودوزخ, در بيان, در حقيقت خلفاى راشدين, در ميان پيغمبران, مقدّمهٔ كرامًا كاتبين (Sûrah 82, 11), در بيان مذاهب, ايمان, مقدّمهٔ صراط ميزان و سؤال, and در بيان توبه.

9. Ff. 101ª–102ª and 103ª–109ª: Prayers, invocations, and Kurân-verses.

10. Ff. 123ᵇ–126ª and 128ᵇ: Two other فالنامه.

11. Ff. 137ª–140ᵇ: A treatise on the peculiarities of special months and days.

12. Ff. 143ª–148ᵇ, 141ª–142ᵇ, and 149ª–154ª: Three night-discourses (سمر, so to be read instead of شمر; the only correct spelling is found on fol. 145ª, l. 3), properly beginning on fol. 144ª, since fol. 143ª is merely a repetition of this; a treatise on the foreboding palpitation of the limbs, on fol. 145ª; a tract on physiognomy (رسالهٔ قيافه), on fol. 146ª; a longer treatise on health, abridged from a work of Sayyid Ismâ'îl Husainî Jurjânî (the author of the ذخيرهٔ خوارزمشاهى, see Bodleian Cat., Nos. 1576–1578, died A. H. 531 = A. D. 1136, 1137), styled حفظ الصحّة (on hygiene), in sixteen bâbs, viz. 1. در تدبير هوا, on fol. 147ᵇ; 2. در تدبير فصلهاى سال, on fol. 148ª; 3. در تدبير شهر و خانه و مسكن, on fol. 148ᵇ; 4. در تدبير پارچهٔ جامه پوشيدن, ib.; 5. در تدبير غذا, ib.; 6. در تدبير آب, on fol. 141ª (the order of the margins is wrong here, although that of the centre-column is quite correct); 7. در تدبير شراب, on fol. 141ᵇ; 8. در خواب و بيدارى, on fol. 142ª; 9. در تدبير استفراغ طبعيّت حركت و سكون, ib.; 10. يعنى دواى مسهل خوردن, on fol. 142ᵇ; 11. Here styled by mistake باب پنجم, to conceal the confusion of the margins: در تدبيرقى كردن, on fol. 149ª; 12. در تدبير فصد, on fol. 149ᵇ; 13. در تدبير استفراغها, on fol. 150ª; 14. در انقراض نفسانى, on fol. 151ª; 15. در تدبير پيران, on fol. 152ª; 16. اندر ترتيب و تدبير مسافران, on fol. 152ᵇ; and some mathnawi baits on hygienic matters, on ff. 152ᵇ–154ª, divided into the following sections: در علامات, در مقدّمهٔ قاروره, در مقدّمهٔ نبض شناختن, در تدبير احكام پيران, خير و شر, and در تدبير صحّت.

13. Ff. 163ª–187ᵇ: A series of longer and shorter tracts on various interesting points of Sûfism, as عشق, طريق, etc., mostly without any heading; the few sections which bear a distinct title, are:
رساله در شرح بيت مولوئ روم, commentary on a verse of Jalâl-aldîn Rûmî, on fol. 164ᵇ, beginning:
بيزارم از آنكه خدائى كه تو دارى
هر لحظه مرا تازه خدائى دگرست
من رموزات شيخ عبد الجامل لكنوى, on fol. 172ᵇ, beginning: بعد حمد خدا ودرود مصطفى و آله و اصحابه بدانكه نزديك صوفيهٔ محقّقين در راه خدا چهار منزلست شريعت و طريقت و حقيقت و معرفت الخ.
رسالهٔ طريقهٔ نقشبنديّه, on fol. 180ª, beginning:
سررشتهٔ دولت اى برادر بكف آر
وين عمر گرامى بخسارت مگذار
چند سؤال و جواب, on fol. 181ᵇ, and
رسالهٔ حضرت خواجه عبد الله انصارى (invocations to God, by the famous Shaikh 'Abdallâh Ansârî of Harât, who died A.H. 481 = A. D. 1088, comp. the Safînat-alauliyâ, No. 300), on fol. 185ª, beginning: اى كريمى كه بخشندهٔ عطائى – واى حكيمى كه پوشندهٔ خطائى.

14. Ff. 193ª–196ª: Extracts from Nizâmî's خسرو وشيرين, beginning with سؤال و جواب چند خسرو پرويز با بزرگ اميد.

15. Ff. 196ª–199ª: رساله در ورد ماهيّت هر چيز, a kind of metaphysical tract in form of a vocabulary, beginning: بدانكه اين رساله ايست در تحقيقات معنئ

چیزها که حکماء غور نموده بر آوردند شروع از عقل نموده شد بدانکه عقل اسمیست مشترک الخ.

16. Fol. 208^{a}: تواریخ حضرتان, a few chronological dates about great Shaikhs, beginning with Bâyazîd Bisṭâmî (died A. H. 261 = A. D. 875) and ending with Aḥmad-i-Jâm (died A. H. 536 = A. D. 1141, 1142), see the Safînat-alauliyâ, Nos. 66 and 308.

17. Ff. 227^{b}–229^{b}: Extracts from Niẓâmî's اسکندر نامهٔ بحری, beginning with سؤال سکندر ذو القرنین از حکما در مقدمهٔ پیدایش خلقت اوّل آسمان و زمین و بیان نمودن هریک موافق علم خود'.

18. Ff. 239^{a}–246^{a}: A treatise on the peculiarities of women (رساله در خاصیّت زنان), beginning: بباید دانست که زنان بر چهار نوع اند الخ, with a special chapter, entitled: در معرفت کیفیّت رحم و شناختن اوقات, on fol. 240^{b} sq.; after this treatise there follow, on fol. 243^{a} sq., several traditions and a great number of charms.

19. Ff. 246^{b}–248^{a}: An arithmetical tract, styled قاعدهٔ بعضی قواعد علم تکسیر, beginning: بدانکه مربّع دو قسم است الخ.

20. Ff. 248^{a}–255^{a}: A short medical tract, ascribed to Avicenna (رسالهٔ بو علی سینا در امراض بعضی دوا), and a number of arithmetical pieces, one of which is headed (on fol. 249^{b}): مقدّمات حساب هندسه, or introduction to astronomical calculations. The rest are without special headings.

21. Ff. 255^{b}–266^{b}: Arts and games, consisting of—

(*a*) A kind of game, in which any possible combination of two letters of the Persian alphabet is explained by a Persian fard, for instance, شا: در کف دست خویش زر داری, on fol. 255^{b}.

(*b*) Two treatises on archery, the first (on fol. 256^{a}), styled: خواصّ چند مقدّمهٔ تیر اندازی, and beginning: اوّل بدانکه ابتدای نزول تیر و کمان آنست که چون آدم الخ; the second (on fol. 258^{b}): رقعه بر (تیر) اندازی.

(*c*) An introduction into geomancy (در مقدّمهٔ رمل), on fol. 259^{b}.

(*d*) Introduction to card-playing and chess (مقدّمهٔ گنجفه and مقدّمهٔ شطرنج), on fol. 263^{b}.

(*e*) Various forms of chirography (در بیان انواع خطّها), on fol. 264^{a}.

(*f*) A tract styled ترکیب سیاهی و روشنائی, on fol. 265^{a}.

22. Ff. 267^{a}–275^{b}: خلاصهٔ تواریخ, an abridgment of a general history in various ṭâ'ifas, from the creation down to the emperor Bahâdurshâh, beginning: منتخب در تواریخ و مشاهیر سیر از احوال ابو البشر آدم صفی الله صلوات الله علیه تا خیر البشر محمّد رسول الله الخ. The comparatively more detailed portion ends, on fol. 273^{b}, with the seventh ṭâ'ifah, on the descendants of Cingîzkhân; the remainder consists of mere lists of the Indian Râjahs, taken from the راجاولی (so to be read instead of the wrong spelling راجاونی, see Nos. 205 and 206 in this Cat.), and of the emperors of Dihlî. As a sort of appendix a list of all the battles is added (on fol. 275^{a}) which Muḥammad fought against the unbelievers; they are sixty-five altogether; twenty-seven he conducted personally; in thirty-eight only his army was engaged.

23. Ff. 403^{a}–404^{a}: Lukmân's advice to his son (پندنامهٔ لقمان حکیم بفرزند خود), beginning: بعد از حمد ملک ملک علّام و درود بر محمّد علیه السّلام و متابعت اهل اسلام چند پند سودمند است که لقمان حکیم بفرزند خود فرمود' ای فرزند خدا شناس و هر چه از پند و نصیحت گوئی الخ. Comp. on this little tract the Bodleian Cat., No. 1241, 44.

24. Ff. 404^{a}–410^{b}: Short stories and traditions, beginning with a حکایت اعرابی, which opens thus: در خبر است که روزی حضرت محمّد رسول الله صلعم با صحابهٔ کرام نشسته بودند الخ. On fol. 408^{a}, a نظم در تقوی و خوف حسب اخلاص اخلاق حمیدهٔ, beginning: زهد و علم الخ. On fol. 409^{a}, a short tract: نکات بزرگان.

25. Ff. 410^{b}–417^{a}: A series of نصائح or good advices, and other tracts of practical philosophy, beginning with رسالهٔ نصائح حکما, which opens thus: الحمد لله .... امّا بعد این رساله ایست مشتمل بر آنکه حکما از کتب قدیم اختیار کرده اند و فوائد بسیار الخ. On fol. 412^{a}, a مقولهٔ میان محمّد و عمر; on fol. 413^{a}, بعضی قول حکما; on fol. 415^{b}, نصائح درویشی.

26. Ff. 417^{b}–418^{b}: کنیز الرموز, a collection of philosophic maxims, in ten faṣls, beginning: این رساله ایست مشتمل بر ده فصل قول حکما که کنیز الرموز نام دارد الخ.

27. Ff. 423^{b}–438^{a}, 441^{a}–450^{a}, 451^{b}–453^{a}, and 457^{a}–461^{b}: Medical prescriptions against all kinds of diseases, and tracts of a similar kind.

28. Ff. 462^{a}–464^{b}: Mystical tracts, on the Ḳiblah, on fol. 462^{a}; on the terminology of Ṣûfîs (در اصطلاحات اهل تصوّف), on fol. 462^{b}; طریقهاء اذکار فقرا, on fol. 463^{a}; من رشحات طریق, on fol. 464^{a}; طریقهٔ اهل هند, on fol. 464^{b}.

29. Ff. 473^{a}–479^{a}: Another series of medical prescriptions.

30. Ff. 526^{a}–530^{a}, 534^{b}–535^{a}, and 538^{a}. Prescription for making the elixir of life (ترکیب کیمیا) and a series of small tracts on sexual intercourse, usually headed قوّت باه.

31. Ff. 549^{b}–550^{a}, 552^{a}–554^{a}, 555^{b}–559^{a}, 564^{a}–566^{a}, 570^{a} and 570^{b}, and 572^{b}–574^{a}: A third series of medical prescriptions.

No. 3243, ff. 588, ll. 15; very large and distinct Nasta'lîk; four grandly embellished stars on ff. 1^{b}, 2^{a}, 587^{b}, and 588^{a}; four full-sized pictures on ff. 2^{b}, 3^{a}, 586^{b}, and 587^{a}; three splendidly illuminated frontispieces on ff. 3^{b}, 4^{a} (the pages themselves adorned in magnificent colours), and 30^{b}, a smaller one besides, on fol. 27^{b}; the lines of the title-page (fol. 1^{a}) surrounded by broad stripes of gold; size, $15\frac{5}{8}$ in. by $9\frac{1}{4}$ in.

715

Sair-albilâd (سَیْر البلاد).

A literal Persian translation of the second part of Kazwînî's great cosmographical work, the آثار البلاد واخبار العباد, or geographical section, by Muhammad Murâd bin 'Abd-alrahmân, who dedicated it to Nawwâb Mûsawîkhân (with his original name Mîr 'Alî Asghar, who died A.H. 1054 = A.D. 1644, 1645, see Rieu iii. p. 991^b, where extracts from this work are noticed), see fol. 10^b, ll. 1, 3, and 14. It must have been composed between A.H. 1037, the year of Shâhjahân's accession, who is mentioned as reigning sovereign, and A.H. 1054 (A.D. 1628–1645, see Rieu, loc. cit.).

Beginning, on fol. 9^b: حمد عالی اساس و سپاس بیرون از حدّ و قیاس مالك الملکی را درخور و سزاست الخ.

The translation begins with the *first* mukaddimah, on fol. 10^b, corresponding to the Arabic text, ed. Wüstenfeld, p. ۴. *First* Iklîm, on fol. 14^b; *second*, on fol. 52^b; *third*, on fol. 98^b; *fourth*, on fol. 188^a; *fifth*, on fol. 314^a; *sixth*, on fol. 368^a; *seventh*, on fol. 387^a. On ff. 1^b–8^b an index of the whole work, divided into two sections, the first of which gives all the geographical names, the second, beginning on fol. 6^a, lin. penult., and incomplete at the end, the names of Imâms, Shaikhs, etc., mentioned in the book. Another complete copy of this translation is in the Bodleian Library, see Bodleian Cat., No. 400.

No date. The original part of the MS. comprises ff. 53–372, all the leaves before and after that have been supplied by the same later hand.

No. 2547, ff. 394, ll. 21; large Nasta'lîk, by two different hands; size, 11 in. by $6\frac{3}{4}$ in.

716

Tuhfat-al'ajâ'ib (تحفة العجائب).

An older but greatly abridged Persian translation or rather adaptation of the same second volume of Kazwînî's cosmography, the آثار البلاد, called here سبعة الاقاليم, and composed by 'Alî Tâhirî (Tâ'irî in Rieu iii. p. 1059^a), A.H. 928 (A.D. 1522), see fol. 2^b, ll. 9–11; fol. 3^a, l. 9; and fol. 196^b, l. 1 (in Rieu, loc. cit., A.H. 948).

Beginning: حمد بیحدّ صانعی را که عجائب و غرائب عالم آثار ارقام قدرت اوست و منتهای بی منتها الخ.

The *first* Iklîm begins on fol. 4^a; the *second*, on fol. 32^b; the *third*, on fol. 53^a; the *fourth*, on fol. 94^a; the *fifth*, on fol. 144^b; the *sixth*, on fol. 172^a; the *seventh*, on fol. 187^a, last line. A khâtimah or epilogue of the translator is found on fol. 194^a, last line sq.

Copied in the month Ramadân, A.H. 1056 (A.D. 1646, October, November), at Multân.

No. 3138, ff. 196, ll. 15; very large and distinct Nasta'lîk; splendid binding in gold and green; size, $12\frac{1}{2}$ in. by $7\frac{1}{4}$ in.

717

'Ajâ'ib-alakâlîm (عجائب الاقاليم).

A compendium of cosmography by an anonymous author, written, as Rieu i. p. 417 proves, about A.H. 908 or 909 (A.D. 1502, 1503), and dedicated to the wazîr Ghiyâth-almillah wa aldunyâ wa-aldîn Habîb-allâh (see here, fol. 114^a, ll. 12 and 13). It is divided into a *mukaddimah*, on geometry (در بیان آشنائی که مقاصد برآن موقوفست), on fol. 114^a, last line; *two makâlas*, 1. Measurement and division of the globe and detailed account of the seven climates (در مساحت سطح ارض و تعیین اقالیم و آنچه بدان متعلق است), on fol. 116^a; 2. Measurement of the spheres and stars, etc. (در معرفت مساحت افلاك و کواکب و آنچه بدان متعلقست), on fol. 155^a; and a *khâtimah* on the times of prayers and the Kiblah (در ملحقات), on fol. 160^b.

Beginning: الحمد لله الذی زیّن السماء بزینة الکواکب و نوّر وجه الغبراء الخ.

Dated by Malik Muhammad ibn Hâjî, end of Rajab, A.H. 1024 (A.D. 1615, August 25).

No. 3033, ff. 113–165, ll. 20; Nasta'lîk; size, 10 in. by $5\frac{3}{4}$ in.

718

A compendium of cosmography without title and author's name. It begins forthwith with the *mukaddimah*, which is subdivided into the following ten fasls (compare fol. 145^a, ll. 4 and 5):

1. در بیان اجمالیٔ پدید شدن عقل کلّ و نفس, on fol. 132^b.
2. در بیان پدید آمدن افلاك و ترتیب ایشان, on fol. 133^a.
3. در گردش افلاك و مدّت دور هر یك, on fol. 134^a.
4. در بیان پیدا شدن عناصر و مکان هر یك, on fol. 135^a.
5. در بیان تقسیم عناصر, on fol. 135^b.
6. در بیان کیفیاتی که لازم عناصر اند, on fol. 136^b.
7. در بیان طبقات عناصر, on fol. 137^b.
8. در بیان شکل افلاك و عناصر و چگونگیٔ ایستادن زمین, on fol. 139^a.
9. در بیان معنی و حقیقت جسم, on fol. 140^b.
10. از تقسیم جسم بسیط و مرکب, on fol. 142^b.

After this mukaddimah there follow, on fol. 145^a, twenty asls, viz.:

1. در بیان استحالت عناصر, on fol. 145^a.
2. در سبب پیدا شدن بخار ودخان و بیان حقیقهٔ ایشان, on fol. 149^b.
3. در سبب پیدا شدن باد, on fol. 152^a.
4. در بیان سبب پیدا شدن ابر, on fol. 154^a.
5. در بیان سبب تولّد باران, on fol. 155^b.
6. در بیان پدید شدن برق, on fol. 157^a.
7. در بیان پدید آمدن تگرگ (یخچه), on fol. 158^a.

8. (ژاله or سرماریزگی ,شبنم) در بیان سبب حدوث نژم, on fol. 158^{b}.

9. در بیان سبب پیدا شدن رعد, on fol. 159^{b}.

10. در بیان سبب پیدا شدن برق, on fol. 160^{b}.

11. در بیان سبب پیدا شدن صاعقه, on fol. 161^{b}.

12. در بیان حدوث کواکب منقضّه و شهب و شهاب ناقب و کواکب ذوات الاذناب و کواکب ذوات الذوائب, on fol. 163^{a}.

13. در بیان علامات حمرهٔ یعنی سرخیها که درآسمان پیدا میشود الخ, on fol. 163^{b}.

14. درپیدا شدن شُمَیْسک یعنی آفتابکها, on fol. 164^{b}.

15. (plural of نیزك) در بیان حدوث نیازك, on fol. 166^{a}.

16. در بیان سبب پیدا شدن قوس قزح, on fol. 166^{b}.

17. در بیان سبب پدید آمدن هاله یعنی خرمن ماه, on fol. 172^{a}.

18. در بیان پیدا شدن زلزله, on fol. 176^{b}.

19. در بیان سبب آمدن آواز از زمین و بیرون آمدن باد و آتش از درون زمین, on fol. 177^{b}.

20. در بیان پیدا شدن آب چشمه و آب کاریز و آب چاه, on fol. 178^{b}.

No date.

No. 2995, ff. 132–180, ll. 12; Nasta'lîḳ; size, 9¾ in. by 6¼ in.

719

Akhbâr-i-ḥasînah dar akhbâr-i-Madînah (اخبار حسینه در اخبار مدینه).

History and topography of Madînah, a Persian translation of Samhûdî's famous Arabic work خلاصة الوفا باخبار دار المصطفى, which extract from his larger work وفاء الوفى باخبار دار المصطفى was made by Samhûdî (died A. H. 911 = A. D. 1505, 1506) himself, A. H. 893 (A. D. 1488), comp. Wûstenfeld, Geschichte der Stadt Medina im Auszuge aus dem Arab. des Samhûdî in 'Abhandlungen der Königl. Gesellschaft der Wissenschaften zu Göttingen,' vol. ix. histor.-philol. Classe, pp. 1–156; J. Aumer, Arab. Cat., p. 144; Ḥ. Khalfa ii. p. 144, No. 2302, and vi. p. 450, No. 14294, etc. Two other (more or less defective) copies of this rare work (Elliott 362 and Walker 30) are described in Bodleian Cat., Nos. 138 and 139. The Persian translator's name is not mentioned anywhere. The work is divided, like the Arabic original, into eight bâbs, comp. Wiener Jahrbücher 1835, vol. 70, Anzeigeblatt, p. 88. An index on ff. 4^{b}–6^{b}.

باب اوّل در اسماء و فضل مدینهٔ مشرّفه و بعضی فوائد دیگر که بآن بلدهٔ شریفه متعلّق است, on fol. 6^{b}, in ten faṣls.

باب دویم در فضیلت زیارت و فضل (Elliott 362 adds: مسجد) نبوی صلّی الله علیه و سلّم و آنچه متعلق است بآن, on fol. 46^{b}, in three faṣls.

باب سیوم در اخبار سکّان مدینه از قدیم تا زمان حلول قدوم شریف رسول صلّی الله علیه و سلّم, on fol. 76^{b}, in three faṣls.

باب چهارم در عمارت مسجد نبوی و آنچه متعلّق است بآن (و بیان احوال :Elliott 362 adds) حجرات ازواج طاهرات, on fol. 102^{b}, in four faṣls.

باب پنجم در مصلّای عید و مساجد نبویّه که در مدینه است و بیان مقابر مدینه و فضل احد و شهدای او, on fol. 165^{b}, in six faṣls.

باب ششم در آبار مبارکات مدینه و عین غراس (و عیون و غراس :Elliott 362) و صدقات که منسوبست برسول صلّی الله علیه و سلّم, on fol. 196^{b}, in two faṣls.

باب هفتم در مساجدها که منسوبست به پیغمبر صلّی الله علیه و سلّم که در سفرها و غزوات مبارکه در آن مسجد (ها) نماز کرده اند, on fol. 206^{b}, in three faṣls.

باب هشتم در ادویه (واحمّا :Elliott 362 adds) و آطام و بعضی اعمال و جبال مدینهٔ مشرّفه علی ساکنها افضل الصّلوات, on fol. 213^{b}, in two faṣls.

Beginning: سپاس بسیار و ستایش بیشمار پروردگاری را که مشرّف ساخت مدینهٔ پر سکینه را باقامت الخ.

Copied in the month Jumâdâ-althâni, A. H. 1004 (A. D. 1596, February).

No. 176, ff. 265, ll. 15; large Nasta'lîḳ; worm-eaten throughout; small illuminated frontispiece; size, 11⅜ in. by 6⅜ in.

720

Jadhb-alḳulûb ilâ dâr-almaḥbûb (جذب القلوب الی دار المحبوب).

Another Persian history and topography of Madînah, likewise based on Samhûdî's researches, but chiefly on the larger work of the Arabic historian, viz. the وفاء الوفى باخبار دار المصطفى, which, as is stated here, is itself already an extract from a still larger, but unfinished work of Samhûdî, entitled امضاء الوفا (correctly اقتناء الوفا or اقتفاء الوفا, see W. Pertsch, Berlin Cat., p. 512, where another complete copy of the Jadhb-alḳulûb is described, and Ḥ. Khalfa vi. p. 450, No. 14294), and composed A. H. 886 (A. D. 1481), by 'Abd-alḥaḳḳ bin Saif-aldîn alturk aldihlawî albukhârî (the well-known author of the تأريخ حقّى, see above, No. 290; Bodleian Cat., Nos. 195–198; Rieu i. p. 223, etc.; the اخبار الاخيار, see above, No. 640, and many other works, died A. H. 1052 = A. D. 1642, 1643), who also made use of Samhûdî's smaller publications, the خلاصة الوفا باخبار دار المصطفى (see the previous copy), and a رساله on the burning and rebuilding of the mosque in Madînah. 'Abd-alhaḳḳ began his Persian adaptation A. H. 998 (A. D. 1590) in Madînah, and completed it A. H. 1001 (A. D. 1593) in Dihlî, compare also Elliot, History of India, vi. p. 176, and Rieu iii. p. 1055^{a}. It is divided into the following seventeen bâbs:

1. در عدد اسماء این بلدهٔ عظیم الشان, on fol. 6^{b}.

2. ذکر در بیان فضائل و محامد این بلدهٔ عظیمهٔ شریفه الخ, on fol. 11^{b}.

3. در بیان اخبار سُکّان این بقعهٔ کرمت نشان در قدیم الزمان تا وقت قدوم کرامت لزوم حضرت سیّد انام, on fol. 33^{a}, last line.

4. در انبعاث باعثهٔ قدوم سیّد کائنات بدین بلدهٔ جامع البرکات, on fol. 39^{a}.

5. در هجرت نمودن حضرت سیّد المرسلین از مکّهٔ مکرّمه و رسیدن بارض مدینهٔ مطیّبه, on fol. 42^{b}.

6. در بیان عمارت مسجد معظّم حضرت ختم الانبیا و منبر عالی رتبت الخ, on fol. 66^{a}.

7. در بیان تغیّرات و زیادات که بعد از رحلت آنحضرت شریف از ائمّه وامرا و سلاطین وقوع یافت و ذکر این اوضاع و احوال علی سبیل الاختصار و الاجمال که بعد زمان آنحضرت واقع شده, on fol. 79^{a}, last line.

8. ذکر بعضی از فضائل مسجد شریف و خصائص روضهٔ منیف الخ, on fol. 88^{b}.

9. در ذکر تأسیس مسجد قبا و سائر مساجد مأثورهٔ نبوی که مشاهدهٔ انوار مصطفی اند الخ, on fol. 93^{b}.

10. ذکر بعضی آبار مبارکه که بحضور فائض النور آنحضرت مشهور اند و مأثور, on fol. 107^{a}.

11. در بعضی اماکن منقبه و مشاهد شریفه که در طریق مکّهٔ معظّمه و مدینهٔ منوّره مأثور و مشهور اند, on fol. 113^{a}.

12. ذکر مقبرهٔ شریفهٔ بقیع و بیان فضائل و ذکر مقابر متبرّکه (که) در وی مشهور ومعلوم اند, on fol. 116^{b}.

13. در بیان فضل جبل احد که محبّ و محبوب سیّد الانبیاست الخ, on fol. 134^{b}.

14. در فضائل زیارت حضرت سیّد المرسلین . . . . . و اثبات حیات انبیا الخ, on fol. 139^{a}.

15. در بیان زیارت قبر مکرّم سیّد المرسلین از وجوب (و) استحباب . . . . و توسّل و استمداد بدین حضرت منقبت ذیاب (read ثیاب) الخ, on fol. 152^{a}.

16. در آداب زیارت فیض بشارت حضرت خیر الانام و اقامت مدینهٔ (?بمدینهٔ) مطیّبه . . . . . و رجوع بوطن بالخیر والسّلام, on fol. 164^{a}.

17. در ذکر فضائل و آداب صلوات بر سیّد کائنات الخ, on fol. 178^{b}.

Beginning: صد شکر که از تشنگیٔ غم رَستم ـ چون قطره بدریای کرم پیوستم الخ.

In W. Pertsch, loc. cit., the title of the work is: جذب القلوب الی دیار المحبوب. It has been printed in Lucknow A. H. 1282 (A. D. 1865, 1866) and A. D. 1869.

Dated A. H. 1061 (A. D. 1651).

No. 785, ff. 1–196, ll. 17; careless Nasta'lîk; worm-eaten throughout; size, $9\frac{1}{8}$ in. by 5 in.

721

Another copy of the same.

Dated the 19th of Jumâdâ-althânî, A. H. 1149 (A. D. 1736, October 25). Beginning the same as in the preceding copy. Bâb I, on fol. 4^{b}; II, on fol. 8^{a}, last line; III, on fol. 22^{b}; IV, on fol. 25^{b}; V, on fol. 27^{b}; VI, on fol. 38^{b}; VII, on fol. 49^{b}; VIII, on fol. 49^{b}; IX, on fol. 51^{b}; X, on fol. 58^{a}; XI, on fol. 61^{a}; XII, on fol. 62^{a}; XIII, on fol. 71^{a}; XIV, on fol. 73^{a}; XV, on fol. 80^{b}; XVI, on fol. 87^{a}; XVII, on fol. 95^{a}.

No. 797, ff. 105, ll. 22–24; very careless Nasta'lîk; worm-eaten; size, $9\frac{3}{4}$ in. by $6\frac{1}{4}$ in.

722

The same.

No date. Bâb I, on fol. 8^{b}; II, on fol. 15^{b}; III, on fol. 49^{a}; IV, on fol. 56^{b}; V, on fol. 61^{a}; VI, on fol. 87^{b}; VII, on fol. 102^{a}, last line; VIII, on fol. 113^{b}; IX, on fol. 120^{a}; X, on fol. 136^{a}; XI, on fol. 143^{b}; XII, on fol. 147^{b}; XIII, on fol. 171^{a}; XIV, on fol. 176^{b}; XV, on fol. 192^{b}; XVI, on fol. 207^{b}, first line; XVII, on fol. 226^{b}.

No. 100, ff. 251, ll. 13; very negligent Nasta'lîk; size, $8\frac{1}{4}$ in. by $4\frac{3}{8}$ in.

723

Two short treatises on Makkah, its topography, peculiarities and spiritual influences, based chiefly on Kurân verses and traditions; they are attached to the first copy of 'Abd-alhakk bin Saif-aldîn alturk aldihlawî's جذب القلوب الی دار المحبوب (No. 720 above). The first is in Persian, and begins on fol. 201^{a}: الحمد لله ربّ العالمین و العاقبة للمتّقین و الصلوة و السّلام علی رسوله افضل الحقّ سیّدنا محمّد و آله و اصحابه اجمعین بدان ایّدك الله تعالی الخ.

The second is in Arabic, and begins on fol. 210^{b}: بسم الله الرّحمٰن الرّحیم . . . . و صحبه اجمعین کتاب الحسن بن الحسن البقری الخ.

No. 785, ff. 201–215, ll. 16; careless Nasta'lîk; worm-eaten; size, $9\frac{1}{8}$ in. by $4\frac{3}{4}$ in.

724

Haft Iklîm (هفت اقلیم).

A good and complete copy of Amîn Ahmad Râzî's famous geographical and biographical encyclopædia, entitled Haft Iklîm or the seven climates, and completed A. H. 1002 (A. D. 1594), according to the chronogram: تصنیف امین احمد رازی, on fol. 20^{b}, line 6, comp. Bodleian Cat., Nos. 416–420; Rieu i. p. 335 sq.; Sitzungsberichte der bayr. Academie, philosoph.-philol. Classe, 1873, p. 626.

Beginning, on fol. 19^{b}:

خرد هرکجا گنجی آرد پدید ـ بنام خدا سازد آنرا کلید الخ

Iklîm I, on fol. 21^{a}; II, on fol. 30^{b}; III, on fol. 54^{a}; IV, on fol. 203^{b}; V, on fol. 466^{a}; VI, on fol. 503^{b}; VII, on fol. 548^{b}. A double index of this work is found on ff. 1^{b}–18^{b}; the *first* short one, comprising only the names of the countries and cities, is incomplete, and begins in the middle of the 3rd Iklîm, on fol. 1^{a}; the *second* larger one, containing the names of all the

renowned men, is complete, and begins on fol. 2ᵃ. The last twelve leaves are seriously damaged. This copy was finished the 10th of Jumâdâ-alawwal, A. H. 1086 (A. D. 1675, Aug. 2), at Aḥmadâbâd.

List of the countries and towns, and of the Amîrs, Shaikhs, 'Ulamâs, and poets mentioned in each of them.

First Iḳlîm: *Yaman*, on fol. 21ᵃ:

1. Suhail-i-Yamanî Khwâjah Uwais Karnî, a saint of the prophet's time (Safînat-alauliyâ, No. 18), on fol. 26ᵇ.

2. Abû 'Abdallâh Wahab, a companion of 'Abdallâh 'Abbâs, quoted in the تاريخ يافعى, on fol. 27ᵇ.

3. Shaikh Muḥammad, quoted in the نفحات الانس, contemporary with Najîb-aldîn 'Alî bin Buzghush, whose Pîr was Shaikh Shihâb-aldîn Suhrawardî (Safînat-alauliyâ, Nos. 148 and 150), in the time of Abûbakr, ruler of Shîrâz (i. e. Abûbakr bin Sa'd, Atâbeg of Fârs, reigned A. H. 623–658 = A. D. 1226–1260), on fol. 27ᵇ.

4. Shaikh 'Îsâ Bîniyâz (بى نياز), quoted in the نفحات الانس, on fol. 28ᵃ.

5. Shaikh Abû-alghaith Jamîl, originally a highwayman, on fol. 28ᵇ.

6. Shaikh Sa'îd Ḥaddâd (the blacksmith), on fol. 28ᵇ.

7. Shaikh Aḥmad bin al-Ja'd (الجعد), contemporary with Shaikh Sa'îd, on fol. 28ᵇ.

Bilâd-alzanj, on fol. 28ᵇ, last line; *Nubia*, on fol. 29ᵃ; *China*, on fol. 29ᵇ; *Sarândîb*, on fol. 30ᵃ; *Jâbulsâ*, on fol. 30ᵇ.

Second Iḳlîm: *Makkah*, on fol. 30ᵇ:

8. Abû Khâdim, one of the Tâbi'în, on fol. 32ᵃ.

9. Abû-alwalîd 'Abd-almalik bin 'Abd-al'azîz, died A. H. 105 (probably A. H. 150, as the following copy has, = A. D. 767), on fol. 32ᵃ.

10. 'Umar bin 'Uthmân alṣûfî (Safînat-alauliyâ, No. 202), the spiritual guide of Manṣûr (more correctly: Ḥusain bin Manṣûr) Ḥallâj, author of a گنج نامه (or rather ترجمۀ گنج نامه according to the following copy), on fol. 32ᵃ.

11. Abû Ṭâlib Muḥammad bin 'Alî, author of the قوت القلوب, a work on Ṣûfism (در دقائق طريقت), on fol. 32ᵃ.

12. Amîr al'amîd Fakhr-aldîn Tâj-alafâdil Khâlid bin Rafî' (رفيع; in the index on fol. 2ᵃ, and in the following copy, Rabî' ربيع), a friend of Anwarî's and protégé of 'Alâ-aldîn, the ruler of the province of Jibâl, quoted by 'Aufî, on fol. 32ᵃ, last line.

13. Abû-almuẓaffar Ibrâhîm, under the Âl-i-Nâṣir, i. e. the Ghaznawide dynasty (see A. Sprenger, Catal., p. 3, No. 20), on fol. 33ᵃ.

Madînah, on fol. 33ᵃ:

14. Sa'd bin-al'Ibâd, a companion of the prophet, was killed in the battle against the Aḥzâb (the confederates against Muḥammad), on fol. 34ᵃ.

15. Abû Ayyûb Anṣârî, in whose house the prophet stayed, in the first year of the Hijrah, seven months (comp. the Safînat-alauliyâ, No. 300), on fol. 34ᵃ.

16. Ḳais bin Sa'd bin 'Ubâdah, one of the four سادات طلس عرب (طلس is explained here كسى كه در روى وى اصلا موى نباشد) and a faithful companion of the prophet; the other three سادات طلس are 'Abdallâh bin Zubair, Aḥnaf bin Ḳais, and Sharîḥ (شريح) Ḳâḍî, on fol. 34ᵇ.

17. Jâbir bin 'Abdallâh al-Sullamî, one of 'Alî's companions, on fol. 34ᵇ.

18. Ḥassân bin Thâbit, one of the Anṣâr, and panegyrist of the prophet, on fol. 34ᵇ.

19. Abû Muḥammad Sa'îd bin Muḥammad المسيّب almahrûmî (others: almaḥzûmî), one of the seven lawyers (فقهاى سبعه) of Madînah, a friend of 'Abdallâh 'Abbâs, 'Abdallâh 'Umar, Zaid bin Thâbit, and Sa'd Wakkâṣ; he performed the pilgrimage forty times during his life, on fol. 34ᵇ.

20. Abû 'Abdallâh bin Muḥammad bin 'Umar bin Wâkid alaslamî, author of a كتاب الردّة و در ذكر ارتداد قتل عرب, on fol. 35ᵃ.

21. Muḥammad bin Isḥaḳ, the first who wrote a كتاب سير, died A. H. 151 (A. D. 768), on fol. 35ᵃ.

22. Rabî'ah bin 'Abd-alraḥmân (Abû 'Abd-alraḥmân in the following copy), on fol. 35ᵃ.

Yamâmah, on fol. 35ᵃ:

23. Musailamah Kadhdhâb (the liar, Muḥammad's rival in the prophetic mission, slain in the battle of Yamâmah, A. H. 11 = A. D. 633), on fol. 35ᵃ.

24 and 25. Ḥajjâj bin Yûsuf Thaḳafî, the great champion of the Umayyade Khalifs, especially of 'Abd-almalik bin Marwân and his son Walîd (not وعيد, as the name is spelt here, on fol. 37ᵃ, first line), who besieged Makkah A. H. 73 (A. D. 692, 693), and killed the pretender 'Abdallâh bin Zubair; and 'Abd-alraḥmân bin Muḥammad Ash'ath, on fol. 35ᵇ. Ḥajjâj's death is fixed here in Shawwâl, A. H. 109, in the 54th year of his age, under Walîd bin 'Abd-almalik (the correct date is A. H. 95 = A. D. 714, June, as Walîd died A. H. 96).

26 and 27. The two renowned Arabian poets, Jurair (here wrongly spelt جزير) bin 'Aṭiyyah and Farazdaḳ, on fol. 37ᵃ. The death of both is fixed here in A. H. 112 (در سال صد و دوازده هجرى), contrary to the usual date, viz. A. H. 110 = A. D. 728, 729 (comp. De Sacy, Chrestomathie Arabe, first ed., tome iii. p. 516 sq.).

Hurmûz, on fol. 38ᵃ:

28. Ra'îs Nûr-aldîn, with the takhalluṣ Nûrî, on fol. 38ᵇ.

29. Fahmî, on fol. 38ᵇ.

The *Dakhan*, on fol. 39ᵃ, and its rulers, from Sulṭân 'Alâ-aldîn Khiljî, A. H. 695–716 (A. D. 1296–1316), to A. H. 999 (A. D. 1591); *Aḥmadnagar*, on fol. 47ᵇ; *Patan*, on fol. 48ᵃ; *Daulatâbâd*, on fol. 48ᵃ; *Jûnîr*, on fol. 48ᵃ; *Jubbûl*, on fol. 48ᵃ; *Tilingâna*, with its capital *Gulkunda* and its rulers, from Sulṭân Ḳulî Ḳuṭb-almulk (died A. H. 950 = A. D. 1543, 1544) to Muḥammad Ḳulî Ḳuṭb-shâh (A. H. 988–1020 = A. D. 1580–1612), on fol. 48ᵇ.

Aḥmadâbâd (capital of Gujarât), on fol. 49ᵇ:

30. Miyân Wajîh-aldîn, a pupil of Shaikh Muḥammad Ghauth, on fol. 50ᵃ.

31. Maulânâ Ghauthî, on fol. 50ᵃ.

32. Malik Maḥmûd, on fol. 50ᵃ.

33. Saudâ'î, on fol. 50ᵃ.

Kanbâyat (كنبايت) and *Sûrat*, on fol. 50ᵇ; *Sûmanat*, on fol. 50ᵇ.

Nâgûr, on fol. 51ᵇ:

34. Shaikh Ḥamîd-aldîn, a pupil of Khwâjah Khiḍr and friend of Shaikh Shihâb-aldîn Suhrawardî (Safînat-alauliyâ, Nos. 148 and 149), quoted in the سير الاوليا;

he received his investiture from Khwâjah Mu'în-aldîn Sijzî (who died A. H. 633 = A. D. 1236, Safînat-alauliyâ, No. 110), on fol. 51[b].

35. *Mauzûn*, a descendant of the preceding Shaikh, on fol. 51[b].

Bangâlah, on fol. 51[b], with its twenty-two tûmâns or districts, for instance, Sharifâbâd, Salîmâbâd, Jannatâbâd, etc.; also Nârangâbâd, on fol. 52[b]:

36. Maulânâ Sirâj-aldîn 'Uthmân, who received his investiture from Shaikh Nizâm-i-auliyâ (who died A. H. 725 = A. D. 1325), see the Sawâṭi'-alanwâr, No. 23, also quoted in the سیر الاولیا, on fol. 53[a].

Orissa (اوریسه), on fol. 53[a]; *Kûč*, on fol. 53[b].

THIRD IḲLÎM: *Îrân*, on fol. 54[a]; *'Irâḳ-i-'Arab*, on fol. 54[b].

Baghdâd, on fol. 55[a]:

37. Abû 'Abdallâh Aḥmad bin Muḥammad alshaibânî (so in the following copy, where it is corrected by another hand into *Ḥanbal*, which is no doubt the right name, see Safînat-alauliyâ, No. 24), one of the four Imâms of the Sunnah, on fol. 55[b].

38. Ma'rûf Karkhî, born of Christian parents, and converted to Islâm by Imâm 'Alî bin Mûsâ alriḍâ, quoted in the تذکرة الاولیا (Safînat-alauliyâ, No. 27); he died A. H. 200 (A. D. 815), on fol. 55[b].

39. Sarî Saḳaṭî (so correct in the index; the text has wrongly نقطی), a pupil of Ma'rûf, and uncle of the following Shaikh Junaid, the first who preached Ṣûfism in Baghdâd; he died A. H. 253 = A. D. 867 (Safînat-alauliyâ, No. 28), on fol. 55[b].

40. Shaikh Junaid (Safînat-alauliyâ, No. 29), quoted in the تذکرة الاولیا, on fol. 56[a].

41. Abû-alḥasan Nûrî (Safînat-alauliyâ, No. 201), on fol. 56[a].

42. Abû Sa'îd Kharrâz, a pupil of Junaid (Safînat-alauliyâ, No. 194), quoted in the نفحات الانس, on fol. 56[b].

43. Shaikh Abû Muḥammad bin Aḥmad Ruwaim (Safînat-alauliyâ, No. 143), on fol. 56[b].

44. Samnûn bin Muḥibb (Safînat-alauliyâ, No. 204), on fol. 56[b].

45. Abû 'Abdallâh Ḳalânî (قلانی), on fol. 56[b].

46. Abû Aḥmad Ḳalânisî (قلانسی, comp. Safînat-alauliyâ, No. 204), contemporary with Junaid, on fol. 57[a].

47. Abû 'Abdallâh bin al-Jallâ, with his real name Aḥmad bin Yaḥyâ Jallâ (Safînat-alauliyâ, No. 210), quoted in the تذکرة الاولیا, on fol. 57[a].

48. Muḥammad bin Ḥasan aljauharî, one of Dhû-al-Nûn Miṣrî's pupils, on fol. 57[b].

49. Shaikh Abûbakr Kitâbî (Safînat-alauliyâ, No. 223), quoted in the نفحات الانس, spent thirty years in Makkah, on fol. 57[b].

50. Abû-al 'Abbâs bin 'Aṭâ (Safînat-alauliyâ, No. 212), a pupil of Junaid, on fol. 57[b].

51. Ibrâhîm Fâtik, a companion of Junaid and pupil of Hallâj, on fol. 58[a].

52. 'Abbâs bin Yûsuf Alshaklî (الشکلی بفتح شین وسکون کاف), on fol. 58[a].

53. Ibrâhîm bin Thâbit, said to be a contemporary of Sarî Saḳaṭî (No. 39), which is impossible, comp. Safînat-alauliyâ, No. 263, on fol. 58[a].

54. Ja'far bin Muḥammad alkhuldî (Safînat-alauliyâ, No. 246), on fol. 58[a].

55. Abû Zakariyyâ bin Yaḥyâ bin Mu'în, a great traditionist, contemporary with Aḥmad Ḥanbal (No. 37), on fol. 58[a].

56. Muḥammad bin 'Alî alwazîr, on fol. 58[b].

57. Abûbakr Muḥammad bin 'Abdallâh, known under the name of Ṣairafî, the greatest legal authority after Shâfi'î, on fol. 58[b].

58. Abû 'Abd-alḳâdir bin Ṭâhir (in the following copy: 'Abd-alḳâhir bin Ẓâhir), a great Shâfi'ite lawyer, on fol. 58[b].

59. Abû-alḥasan Muḥammad bin Abû-albaḳâ, known as Ibn-alkhill (ابن الخل), on fol. 58[b].

60. Abû-alḥasan Muḥammad bin Aḥmad, known as ابن شنبوذ (so in the following copy and in Elliott 159, fol. 5[a], of the Bodleian Library; in the present copy, as in most others, the name is greatly corrupted), one of the prominent Ḳurân-readers, on fol. 58[b].

61. Abû-al 'Abbâs Muḥammad bin Zaid (others Yazîd, see G. Flügel, Die grammatischen Schulen der Araber, p. 92) almubarrad or almubarrid, on fol. 58[b].

62. Abû-alḥasan Muḥammad bin Ṭâhir, began in his tenth year to study under Ibn Sîrâbî (سیرابی), on fol. 58[b].

63. Abû-alḥasan Muḥammad bin 'Abdallâh Mahrûmî Salâmî, in the service of 'Aḍud-aldaulah (the Bûyide ruler, who died A. H. 372, A. D. 983), on fol. 59[a].

64. Abûbakr Muḥammad (according to the text: bin Muḥammad) bin Bihrûz alṭabîb, on fol. 59[a].

65. Abû-alḥasan 'Alî bin Hilâl, known as Ibn Bawwâb (بواب), died A. H. 413 (A. D. 1022, 1023), on fol. 59[a].

66. Jamâl-aldîn, known as Yâḳût, on fol. 59[a].

67. Malik-alkalâm Bahâ-aldîn Muḥammad bin Mu'ayyad, was a long time munshî of Sulṭân Muḥammad Khwârizmshâh (who reigned A. H. 495–521 = A. D. 1102–1127); his brothers Abû Naṣr and Abû-almuẓaffar were likewise renowned scholars, and so was his father; his writings are compared here with بحور مملو معادن مشحون بجواهر الفاظ and از درر معانی; he died in prison, into which the wazîr Shams-aldîn Mas'ûd had thrown him, A. H. 545 (A. D. 1150, 1151); during his imprisonment he wrote a number of fine ḳaṣîdas, on fol. 59[a].

68. Shams-aldîn Muḥammad bin Mu'ayyad, known as Khâla (خاله), a relative of Khwâjah Niẓâm-almulk of Ṭûs, lived to the end of Sulṭân Sanjar's reign (A. H. 511–552 = A. D. 1117–1157), in whose praise he wrote ḳaṣîdas, on fol. 60[a].

69. Fuḍûlî, a writer both of Persian and Turkish poetry, on fol. 60[b].

Kûfah, on fol. 60[b]:

70. Aswad bin Yazîd alnaḥwî (النحوی, in the following copy النخعی), on fol. 61[a].

71. Sharîḥ, one of the Tâbi'în, lived from the time of the second Khalîf to that of the 'Abbâsides, and was seventy-five years Ḳâḍî of Kûfah, on fol. 61[a].

72. Abû Hâshim al-Ṣûfî, the first who was called a Ṣûfî, and built a convent for Ṣûfîs; he is also the first who is mentioned in the نفحات الانس, on fol. 61[a].

73. Abû 'Umar Sha'bî (شعبی), was sent by 'Abdalmalik bin Marwân (reigned A. H. 65–86 = A. D. 685–705) as ambassador to the ruler of Rûm, on fol. 61[b].

74. Abû Yûsuf Ya'kûb bin Ibrâhîm, the first who was honoured by the title of a Kâdi-alkudât and was kâdî of Baghdâd under the Khalîfs Mahdî, Hâdî, and Rashîd (A. H. 158–193=A. D. 775–809); he was a pupil of Abû Hanîfah, on fol. 61[b].

75. Abû Muhammad Salmân bin Mihrân ala'mâ (الأعمى) or ala'mash (الأعمش), as the following copy reads, on fol. 61[b].

76. Abû 'Alî Hasan, known as Ibn Ziyâd, was originally a dealer in pearls, on fol. 62[a].

77. 'Abd-alrahmân bin Hasan, known as Abû-alfaraj ibn Jauzî; died A. H. 597 (A. D. 1201), on fol. 62[a].

78. Muslim-i-Ma'âd, a Shî'ite, on fol. 62[a].

79. Abû-alhasan 'Alî bin Hamzah Kisâ'î, one of the seven readers of the Kurân, a pupil of the preceding Shaikh, on fol. 62[b].

80. Abû Zakariyyâ Yahyâ bin Ziyâd, known as Al-Farrâ (الفرّاء), author of the كتاب المعاني, which he wrote at the request of the 'Abbâside Khalîf Ma'mûn; he died A.H. 207 (A. D. 822, 823), on fol. 62[b].

81. Abû 'Umârah Hamzah bin Habîb altamîmî, one of the seven readers of the Kurân, on fol. 62[b].

82. Abû 'Abdallâh Sharîk, was kâdî of Kûfah in the time of Mansûr (probably the second 'Abbâside Khalîf, who reigned A. H. 136–158=A. D. 754–775), on fol. 62[b].

83. Abû al-Mundhir Hishâm bin 'Urwah (عروة), a great traditionist and author of the كتاب المرء on the معرفت انسان, on fol. 62[b].

84. Mutanabbî, the great poet, was killed A. H. 354 (A. D. 965), on fol. 62[b]. A short extract from Ibn Rashîk (Abû 'Alî-alhasan) alkairawânî's (died A. H. 456 =A. D. 1063, 1064) كتاب عمدة (i. e. كتاب العمدة في صناعة الشعر) is inserted here, giving the account of Mutanabbî's death.

85. Burhân-almillah wa aldîn Muhammad bin 'Abd-al'azîz, son of the Shaikh-alislâm of Nîshâpûr, and contemporary with Malik Tughânshâh bin Mu'ayyad (who reigned A. H. 568–581=A.D. 1172–1185, 1186), on fol. 63[a].

Najaf-i-Ashraf (two farsangs from Kûfah), on fol. 63[b]:

86. Mîr Sayyid Muhammad 'Itâbî, a friend of Mîr Hudûrî of Kumm, went to the Dakhan and entered the service of 'Alî 'Âdilshâh I (who reigned A.H. 965–988= A. D. 1558–1580); he afterwards attached himself to Akbar, but forfeited his favour and was imprisoned for seven years in the fortress of Gwâliyâr; at the present time (the time of the composition of the Haft Iklîm), he lives with Burhân-almulk at Ahmadnagar, on fol. 63[b].

Sarmanrâi, known as Sâmirah, built by Mu'tasim, the eighth 'Abbâside Khalîf (A. H. 218–227=A. D. 833–842), on fol. 65[a]:

87. Khair-alnassâj (خير النسّاج), with his real name Shaikh Muhammad bin Isma'îl, died 120 years old, A. H. 266 (the usual date is A. H. 322=A. D. 934, see Safînat-alauliyâ, No. 221), in Kazwîn, on fol. 65[b].

Madâ'in, on fol. 65[b].

Bâbal, on fol. 66[a].

Basrah, on fol. 66[b]:

88. Khwâjah Hasan Basrî (Safînat-alauliyâ, No. 19), quoted in the تذكرة الاوليا, on fol. 67[a].

89. Habîb-i-'Ajamî (Safînat-alauliyâ, No. 161), a friend of the preceding Khwâjah, on fol. 67[b].

90. Mâlik-i-Dînâr (Safînat-alauliya, No. 160), contemporary with the two preceding Shaikhs, on fol. 67[b].

91. 'Atabah ibn al-'allâm (ابن العلام, in the following copy ibn-alghulâm, ابن الغلام, see Safînat-alauliyâ, No. 164), got his investiture from Hasan Basrî, on fol. 67[b].

92. Râbi'ah al'adawiyyah (Safînat-alauliyâ, No. 396), contemporary with Ibrâhîm Adham and Khwâjah Hasan, on fol. 68[a].

93. Hârith (in the following copy 'Âris) bin Asad almuhâsabî (Safînat-alauliyâ, No. 176), on fol. 68[b].

94. Abû-alhasan Khidrî, the only pupil of Shiblî, on fol. 68[b].

95. Abû Sa'îd Muhallab bin Abî Sufrah (so correct, see Flügel's Grammatische Schulen, p. 89; in the following copy the word is spelt صفر), was under the Khalîf 'Abd-almalik bin Marwân (see No. 73) on behalf of Hajjâj, governor of the two 'Irâks, and later on of Khurâsân; died A.H. 88 (A. D. 707), near Marw, on fol. 68[b].

96. Abû Bakr Muhammad bin Sîrîn, the great interpreter of dreams (امام معبّرين), on fol. 70[a].

97. Yahyâ bin Ya'mur (يعمر) ala'dawânî alnahwî (النحوى, in the text النجوى), one of the Kurân-readers of Basrah, a friend of 'Abdallâh 'Abbâs and 'Abdallâh 'Umar, and contemporary of Hajjâj bin Yûsuf, on fol. 70[b].

98. Abû 'Abdallâh Mâlik bin Anas, born A. H. 95 (A. D. 713, 714), died 80 years old, A. H. 175 (A. D. 791, according to others A. H. 179=A. D. 795, see Safînat-alauliyâ, No. 22), on fol. 71[a].

99. Khalîl bin Ahmad, died A.H. 170 (A.D. 786, 787), on fol. 71[b].

100. Abû Faid (instead of فيل, as most copies have, comp. Flügel's Grammatische Schulen, p. 52) Mu'arrij (مؤرّج) bin 'Amr Sadûsî, a pupil of Nasr (read Nadr) bin Shumail and of Sîbawaihi, author of the كتاب الانوار (الانواء in Flügel), the كتاب غريب القرآن, the كتاب المعانى جواهر (جماهير in Flügel) القبائل, and the كتاب المعانى; he died A. H. 195 (A. D. 810, 811), on fol. 71[b].

101. Iyâs bin Mu'âwiyah, kâdî of Basrah, a great psychologist and physiologist, died A. H. 121 (A. D. 739), on fol. 71[b].

102. Abû Muhammad Yahyâ bin Mubârak, known as Yazîdî, a great traditionist and philologist, pupil of Abû 'Umar ('Amr in the following copy) 'Alâi the Kurân-reader of Basrah; he got his name Yazîdî, because he had taught Yazîd bin Mansûr, the uncle of the 'Abbâside Khalîf Mahdî; later on the Khalîf Hârûn-alrashîd appointed him tutor of prince Ma'mûn (while Kisâ'î was the tutor of Hârûn-alrashîd's other son Amîn). He is the author of the كتاب النوادر, the كتاب المقصور والممدود, and the كتاب النطق (in Flügel, p. 61, كتاب النقط و الشكل); he was on friendly terms with Khalîl bin Ahmad (No. 99), and died A. H. 202 (A. D. 817, 818), on fol. 72[a].

103. Abû 'Alî Muhammad bin Yahyâ Nahwî, known as Kutrub (قطرب), pupil of Sîbawaihi and author of the كتاب المعانى القرآن (read معانى), the كتاب القوافى, the كتاب الاشتقاق, the كتاب الاصوات, the كتاب الصفات, the كتاب الاضداد, the كتاب العلل (العلل in Flügel, p. 66), the كتاب خلق الانسان, and the كتاب خلق الفرس; he died A.H. 206 (A. D. 821, 822), on fol. 72[a].

104. Abû-alḥasan Naṣîr (correctly Naḍr, see No. 100), bin Shumail almâzinî (المازنى), a great traditionist, lawyer, and grammarian, mentioned in the تأريخ يافعى; he died at Marw in the same year as the Imâm 'Alî bin Mûsâ alriḍâ (Safînat-alauliyâ, No. 12; but Flügel fixes his death in A. H. 204=A. D. 820), on fol. 72^{a}.

105. Abûbakr Muḥammad bin Ḥasan bin Duraid, called by many the second Khalîl bin Aḥmad on account of his proficiency in grammar and poetry; he was first the pupil of Abû Ḥâtim Sijistânî in Baṣrah, then travelled for nearly twelve years for the sake of study in 'Irâḳ, Khurâsân, Egypt, Syria, and Fârs, and became at last wazîr of Fârs; he wrote a قصيدهٔ مقصوره in honour of 'Abdallâh bin Mîkâl for which he received a present of 1000 dînârs, and which has frequently been commentated upon, and the كتاب الجمير (correctly الجمهرة); he died at Baghdâd A. H. 321 (A. D. 933), the same day as Abû Hâshim 'Abd-alsalâm Mu'tazilî, on fol. 72^{b}.

106. Abû 'Ubaidah Naḥwî, contemporary with Mûsâ bin 'Abd-alraḥmân Hilâl, on fol. 72^{b}.

107. Abû-al'ainâ Muḥammad bin al-Ḳâsim, contemporary with the Khalîf Al-Mutawakkil (A. H. 232–247=A. D. 847–861), lost his sight in early youth and lived forty years in blindness, on fol. 73^{a}.

108. Abû Muḥammad Ḳâsim bin 'Alî Ḥarîrî, the great author of the مقامات, the درّة الغوّاص في اوهام الخواصّ, and the ملحة الاعراب, together with a commentary, died A. H. 516 (A. D. 1122), on fol. 73^{a}.

109–118. 'Abbâs bin 'Abd-al'aẓîm, and his contemporaries: Mu'ammir bin Râshid alazdî (الازدى), the traditionist and author of the كتاب جامع; Abû 'Umar bin 'Alâ, one of the seven Ḳurân-readers; Abû Naẓar Sa'îd bin Abû 'Urwaih al'adawî (بن ابو عرويه العدوى); Abû Sa'îd al-Ḳaṭṭân (القطّان); Abû-aladyân (ابو الاديان); Abû-alḥasan alṣabîḥî (in the following copy alṣubḥî), who lived thirty years in close retirement; Aḥmad bin Wahab; Abû 'Abdallâh Sâlimî; and Abû Naṣr Muḥammad bin Ḥasan, who wrote *Persian* poetry, on ff. 73^{b} and 74^{a}.

Ubullah (ابلّه بضمّ همزه وباى موحّده ولام مشدّده), four farsangs from Baṣrah, on fol. 74^{a}:

119. Abû Dulaf (دلف بضمّ دال وفتح لام) Ḳâsim bin 'Îsâ al'ajalî, one of the partisans of the Khalîf Ma'mûn and his brother Mu'taṣim, and author of the كتاب البزاة و الصيد, the كتاب الملاح (in the following copy السّلاح) و النزهة, and the كتاب سياسة الملوك; Abû Tammâm Ṭâ'î wrote eulogiums on him; he died A. H. 126 (ستّ و عشرين و مايه? probably a mistake for 226=A. D. 841), on fol. 74^{a}.

120. Abû Ya'ḳûb alsûsî (السوسى), on fol. 74^{b}.

'Irâk-i-'ajam: Yazd, on fol. 75^{a}:

121. Khaṭîr-almulk Abû Manṣûr, wazîr under Sulṭân Maḥmûd bin Malikshâh (A. H. 485–487=A. D. 1092–1094), on fol. 75^{b}.

122 and 123. Amîr Shams-aldîn and his son Amîr Rukn-aldîn, under the Moghul Sulṭâns, founders of the Shamsiyyah and Rukniyyah madrasas and many other public buildings, on fol. 75^{b}.

124. Sayyid Ghiyâth-aldîn 'Alî, wazîr of Amîrshâh Abû Isḥâḳ Injû, killed by Amîr Muḥammad Muẓaffar, A. H. 752 (A. D. 1351); Abû Isḥâḳ was the son of Amîr Maḥmûdshâh, who had been governor of Shîrâz under Sulṭân Abû Sa'îdkhân and had been killed A. H. 736=A. D. 1336, in Arpâkhân's reign, and the younger brother of Amîr Mas'ûdshâh. Amîr Maḥmûdshâh's pedigree is: Maḥmûdshâh bin Muḥammad bin Faḍl-allâh bin 'Abdallâh bin As'ad bin Naṣr-allâh bin Muḥammad bin 'Abdallâh Anṣârî bin Abû Manṣûr bin Muḥammad bin Abî Ma'âd bin 'Alî bin (Abî in the following copy) Muḥammad bin Aḥmad bin 'Alî (left out in the following copy) bin Ja'far bin Manṣûr bin Matt; the last-named Matt was a son of Abû Ayyûb Anṣârî, one of Muḥammad's companions (comp. on this Matt Safînat-alauliyâ, No. 300), on fol. 75^{b}.

125. Ṣafî-aldîn, a favourite of Ṭughânshâh (see about Ṭughânshâh, No. 85), on fol. 76^{a}.

126. Sirâj-aldîn, a poet, on fol. 76^{a}.

127. Sayyid Jalâl-aldîn 'Aḍud, son of one of the wazîrs of the Muẓaffarides, a poet, on fol. 76^{b}.

128. Maulânâ Sharaf-aldîn 'Alî, the author of the ظفر نامه (completed A. H. 828=A. D. 1425, see Nos. 173–189 in this Cat.); he also wrote mathnawîs, ghazals, and rubâ'îs, on fol. 76^{b}.

129. Ḳâḍî Kamâl-aldîn Mîr Ḥusain, wrote a commentary on the dîwân of 'Alî bin Abî Ṭâlib, on fol. 77^{a}.

130. Amîr Niẓâm-aldîn 'Abd-albâḳî ibn Shâh Ṣafî-aldîn bin Amîr Ghiyâth-aldîn bin Shâh Ni'mat-allâh Walî, was prime-minister under Shâh Isma'îl (A. H. 909–930=A. D. 1503–1524), on fol. 77^{a}.

131. Sayyid Na'îm-aldîn (called Ni'mat-allâh II), the son of Amîr Niẓâm-aldîn 'Abd-albâḳî, a favourite of Shâh Ṭahmâsp (A. H. 930–984=A. D. 1524–1576), on fol. 77^{b}.

132. Amîr Ghiyâth-aldîn Muḥammad Mîr Mîrân, the son of Sayyid Na'îm aldîn, alive at the time of the composition of the Haft Iḳlîm, on fol. 77^{b}.

133. Shâh Ghiyâth-aldîn 'Abd-al'alî, an offspring of Amîr Ṭâhir-aldîn Muḥammad Shahîd; he composed for Shâh Ṭahmâsp's death (A. H. 984) the ingenious chronogram دوازده امام (twelve Imâms); امام representing the number 82, and twelve times 82 giving the required date, on fol. 78^{a}.

134. Maulânâ Sharaf-aldîn 'Alî Bâfiḳî, wrote ḳaṣîdas in praise of Shâh Ṭahmâsp, on fol. 78^{a}.

135. Maulânâ 'Abdallâh, wrote glosses (حاشيه) on the مختصر معانى and the حاشيهٔ خطائى, on fol. 78^{a}.

136. Maulânâ Muḥammad Sharḳî, a relative of Maulânâ Sharaf-aldin 'Alî Makhdûm, on fol. 78^{b}.

137. Maulânâ Muḥammad, went A. H. 980 (A. D. 1572, 1573) to India, and died there A. H. 988 (A. D. 1580), on fol. 78^{b}.

138. Kiswatî, a poet like most of the following ones, on fol. 78^{b}.

139. Shauḳî, on fol. 78^{b}.

140. Maulânâ Muḥammad Ḥusain (in the following copy Mu'min Ḥasan), on fol. 79^{a}.

141. Maulânâ Waḥshî, the author of a فرهاد وشيرين, on fol. 79^{a}.

142. Khwâjah Ghiyâth-aldin Naḳshband, on fol. 79^{b}.

143. Maulânâ Shams, on fol. 80^{a}.

144. Maulânâ Âgahî, on fol. 80^{a}.

145. Maulânâ (or Mîr) Muḥammad Bâḳir, on fol. 80^{a}.

146. 'Ishratî, on fol. 80^{a}.

147. Ulfatî, a great mathematician, on fol. 80^{a}.

148. Najdî, on fol. 80a.
149. Maulânâ Amînî, on fol. 80b.
150. Maulânâ Zamânî, in whose praise Shaikh Muḥammad Zargar (the goldsmith) wrote a famous rubâ'î, on fol. 80b.
151. Maulânâ Ḥasan 'Alî, on fol. 80b.
152. Muḥammad Bâḳir, on fol. 80b.

Tabas-i-Kîlak (طبس كيلك), an appendage of Khurâsân, on fol. 81a:

153. Shams-aldîn Muḥammad bin 'Abd-alkarîm, author of a dîwân, on fol. 81a.
154. Amîr Kamâl-aldîn Ḥusain, went, in the reign of Sulṭân Ya'ḳûb (of the Âḳ-ḳoyunlû, reigned A.H. 883–896 = A.D. 1478–1491), from Ṭabas to Âdharbaijân and later on to Harât, where he became prime-minister of Sulṭân Ḥusain Mirzâ (A.H. 873–911 = A.D. 1469–1506); he is the author of commentaries on the منازل السائرين and the مجالس العشاق, on fol. 81b.

Abarḳûh, on fol. 81b:

155. Maulânâ Abadî (ابدى, so here, but 'Abdî, عبدى, in the following copy), a poet, on fol. 82a.

Fârs: Dâr-aljird (دارالجرد, correctly داراب‌جرد *Dârâbjird*), on fol. 82a:

156. Maulânâ 'Âlamî, a poet, on fol. 82b.

Îj (ايج), on fol. 82b:

157. Ḳâḍî 'Aḍud-aldîn 'Abd-alraḥmân bin Rukn-aldîn, contemporary and friend of Khwâjah Rashîd and of his son Khwâjah Ghiyâth-aldîn Muḥammad Ṭariḳ, author of the شرح مختصر ابن حاجب در اصول فقه, the مواقف در كلام, and the فوائد غياثيه در معانى و بيان; according to Mustaufî, in his Ta'rîkh-i-Guzîda, every century of the Hijrah has produced *one* great authority on the Islamitic creed: the *first*, 'Umar 'Abd-al'azîz; the *second*, Shâfi'î; the *third*, Abû-al'abbâs Aḥmad bin Sharîḥ; the *fourth*, Abûbakr Ṭabîb bâkilâ'î; the *fifth*, Muḥammad Ghazâlî the Ḥujjat-alislâm; the *sixth*, Imâm Fakhr-aldîn Muḥammad bin 'Umar; and the *seventh*, Maulânâ 'Aḍud-aldîn, on fol. 82b.
158. 'Ârif, a poet, on fol. 83a.

Nairîz, on fol. 83a:

159. Maulânâ Mâ'ilî, a great scholar in arithmetic and a good poet, under Shâh Ṭahmâsp Ṣafawî's reign and Mirzâ Aḥmad Kufrânî's governorship of Fârs, on fol. 83b.

Iṣṭakhr, on fol. 84a:

160. 'Abd-alraḥîm, a Ṣûfî, on fol. 84b.

Baiḍâ, on fol. 84b:

161. Ḥusain bin Manṣûr-al-Ḥallâj (Safînat-alauliyâ, No. 211), the pupil of 'Umar (or 'Amr, see Safînat-alauliyâ, No. 202) bin 'Uthmân Makkî; the great Shaikhs are divided in their opinions about him; the majority reject him, but Ibn 'Aṭâ, Abû 'Abdallâh bin Khafîf, Shiblî, Abû-alḳâsim Naṣrâbâdî, Abû-al'abbâs Sharîḥ, and others consider his execution unjustifiable; others again maintain, that Ḥusain bin Manṣûr Ḥallâj and Manṣûr Ḥallâj are two different persons, on fol. 84b.
162. Shaikh Abû Isḥâḳ Ibrâhîm bin Shahriyâr, who converted 24,000 Parsees and Jews to Muḥammadanism, on fol. 85b.
163. Ḳâḍî Nâṣir-aldîn, son of Ḳâḍî Imâm Badr-aldîn 'Umar bin Fakhr-aldîn 'Alî, the author of the well-known commentary on the Ḳurân (انوار التنزيل و اسرار التأويل), the غاية القصوى, the شرح المصابيح, the شرح المنهاج (i.e. المنهاج فى الاصول, see Cat. Codd. Lugd. Bat. iv. p. 32, ll. 7 and 8), the طوالع و مطالع (i.e. طوالع الانوار من مطالع الانظار), the مصباح در كلام (i.e. مصباح الارواح فى الكلام), the مرصاد در اصول فقه (perhaps a mistake for the منهاج فى اصول الفقه, see Cat. Codd. Lugd. Bat. iv. p. 31, l. 10), the شرح التنبيه, in four volumes, the شرح المنتخب (a commentary on the منتخب فى الاصول, by Imâm Fakhr-aldîn Râzî, see Cat. Codd. Lugd. Bat. iv. p. 32, ll. 9 and 10), and the شرح محصول; he died A.H. 680 (read 685 = A.D. 1286) or 692 (A.D. 1293), on fol. 85b.

Kâzarûn, on fol. 85b:

164. Khwâjah Amîn-aldîn, one of the wazîrs of the Atâbeg Muẓaffar-aldîn Taklah bin Zangî (A.H. 571–591 = A.D. 1175–1195), on fol. 85b.
165. Shaikh Amîn-aldîn, who was Shaikh-alislâm of Fârs under Shâh Shaikh Abû Isḥâḳ (who reigned over Fârs A.H. 742–754 = A.D. 1341–1353), and is praised in one of Ḥâfiẓ' ghazals; he himself wrote occasionally poetry, on fol. 85b.
166. Shaikh Sa'îd-aldîn Muḥammad, contemporary with Amîr Muẓaffar (who was deposed by his son Shâh Shujâ' A.H. 760, A.D. 1359) and author of the شرح مشارق الانوار and the سيير سيد ابرار, commonly known as سيير كازرونى, on fol. 86a.
167. Maulânâ Jalâl-aldîn Muḥammad Dawânî, son of Maulânâ Sa'd-aldîn As'ad, a famous legal authority in Dawân, a place near Kâzarûn; he got his first instruction from his father, later on he enjoyed the tuition of Maulânâ Majd- (in the following copy Muḥyî-) aldîn Kûshknârî, Khwâjah Ḥasan Shâh Bakḳâl and Maulânâ Humâm-aldîn Gulnârî (the author of a commentary on the طوالع, see No. 163). He wrote glosses (حاشيه) to Maulânâ 'Alî Ḳûshjî's (died A.H. 879 = A.D. 1474, 1475) شرح تجريد or commentary on Naṣîr-aldîn Ṭûsî's Tajrîd; Mîr Ṣadr-aldîn Muḥammad wrote glosses on the same work and found fault with Jalâl-aldîn's explanations; thereupon the latter wrote a second collection of glosses, better still than the first, and refuted his opponent's criticisms; Ṣadr-aldîn answered by new glosses, and finally three sets of glosses were produced in this way, called respectively: قديم, جديد, and اجدّ, the old, the new, and the newer ones. Other works of Jalâl-aldîn are شرح رسالهٔ زوّار, هياكل در حكمت اشراق (the original work by Shaikh Shihâb-aldîn Maḳtûl), حاشيهٔ اخلاق جلالى, اثبات واجب, حاشيهٔ انوار شافعيّه, حاشيهٔ مطالع شمسيّه, etc. (he died A.H. 908 = A.D. 1502, 1503), on fol. 86a.

Shîrâz, on fol. 86b:

168. Shaikh Abû-alḥasan Karduwaih, who did not leave his house for sixty years, except on Fridays and high festivals (Safînat-alauliyâ, No. 325), on fol. 87a.
169. Abû-al'abbâs Aḥmad bin Yaḥyâ, the teacher of Abû 'Abdallâh bin Khafîf, on fol. 87a.
170. Bundâr bin Ḥusain, pupil of Shiblî and likewise teacher of Abû 'Abdallâh bin Khafîf (Safînat-alauliyâ, No. 250), on fol. 87a.

171. Shaikh 'Abdallâh (so here in all copies, contrary to the previous Abû 'Abdallâh) bin Khafîf, one of the great Ṣûfic Shaikhs of Fârs (Safînat-alauliyâ, No. 144), on fol. 87ᵇ.

172. Shaikh Mu'min, about whom Khwâjah 'Abdallâh Anṣârî relates a tradition of Isma'îl Dabbâs, who had met the Shaikh in Shîrâz, on fol. 87ᵇ.

173. Abû Muḥammad bin Abî Naṣr albaḳlî, known as Shaikh Rûzbahân (Safînat-alauliyâ, No. 324), author of the تفسير عرائس, the شرح شطحيّات عربى و فارسى, and the كتاب الانوار فى كشف الاسرار, on fol. 87ᵇ.

174. Shaikh Abûbakr Ṭamistânî (Safînat-alauliyâ, No. 234), pupil of Shiblî and Ibrâhîm Dabbâgh of Shîrâz, on fol. 88ᵃ.

175. Shaikh Najîb-aldîn 'Alî bin Buzghush (Safînat-alauliyâ, No. 150), a pupil of Shaikh Shihâb-aldîn Suhrawardî, on fol. 88ᵃ.

176. Żahîr-aldîn 'Abd-alraḥmân, son of the preceding Shaikh and likewise pupil of Shihâb-aldîn Suhrawardî; he is the author of a ترجمهٔ عوارف (Safînat-alauliyâ, No. 151), on fol. 88ᵇ.

177. Shaikh 'Abdallâh Bâkûr (باكور, here in the text باكو), a great traveller; Khwâjah 'Abdallâh Anṣârî had culled from him 30,000 stories and 30,000 traditions, on fol. 88ᵇ.

178. Ibn Muḳlah, the wazîr of the Khalîf Alḳâhir (A. H. 320–322 = A. D. 932–934), whom he helped to dethrone (first with the assistance of Mu'nis and Baliḳ, who were however put to death by Alḳâhir) and to replace by Muḥammad bin Muḳtadir, who assumed as Khalîf the name of Al-Râḍî (A. H. 322–329 = A. D. 934–941); he was later on mutilated by Ibn Râtiḳ (usually called Ibn Râ'iḳ) and died A. H. 327 = A. D. 939 (compare on this interesting and adventurous character, Weil, Geschichte der islamitischen Völker, Stuttgart, 1866, pp. 200-214). He was the first to develope the style of writing, called ثلث, out of the old Kûfic, on fol. 88ᵇ.

179. Abû-alfatḥ Manṣûr bin Dârâ (or Dârâsp داراسپ as other copies have), originally attached to Abû Kâlinjâr Dailamî, afterwards wazîr of the Khalîf Alḳâ'imbillâh (A. H. 422–467 = A. D. 1031–1075), who gave him the honorary title of Amîn-aldaulah Majd-alwuzarâ; he was deposed through the jealousy of 'Amîd-aldaulah, the wazîr of Ṭughrulbeg Saljûḳî, on fol. 89ᵃ.

180. Aḥmad bin 'Abd-alṣamad, was first a high official of Altûntâsh, and became, after Aḥmad bin Ḥasan Maimandî's death, wazîr of Sulṭân Mas'ûd I of Ghazna, who summoned him from Khwârizm; he is stated here to have been twenty years wazîr of Mas'ûd (which is simply impossible, as Mas'ûd I only reigned from A. H. 421–432 = A. D. 1030–1041) and two years wazîr of Mas'ûd's son and successor, Maudûd; he was at last arrested and poisoned at the instigation of the Amîrs of Sulṭân Maudûd, on fol. 89ᵇ.

181. 'Abd-alḥamîd bin Aḥmad bin 'Abd-alṣamad, was twenty-two years wazîr of Sulṭân Ibrâhîm of Ghazna (A. H. 451–492 = A. D. 1059–1099) and sixteen years wazîr of Ibrâhîm's son and successor, Mas'ûd III (A. H. 492–508 = A. D. 1099–1114); he was killed in Sulṭân Bahrâmshâh bin Mas'ûd's reign (A. H. 512–547 = A. D. 1118–1152), on fol. 89ᵇ.

182. Naṣr-allâh bin 'Abd-alḥamîd, son of the preceding wazîr, himself wazîr under Sulṭân Khusrau Malik bin Bahrâmshâh (A. H. 555–583 = A. D. 1160–1187), best known by his translation of Kalîlah and Dimnah, on fol. 89ᵇ.

183. Alṣâḥib-alkabîr Ḳiwâm-almulk Niżâm-aldîn Haibat-allâh, wazîr under Sulṭân Ibrâhîm, on fol. 90ᵃ.

184. Abû-alḳiyâm Muslim bin Maḥmûd, was in the service of Malik Nâṣir (A. H. 698–741 = A. D. 1299–1341) in Egypt; to him the work عجائب الاسفار و غرائب الاخبار was dedicated, on fol. 90ᵃ.

185. Tâj-aldîn, who was first wazîr of Mużaffar-aldîn Sunḳur bin Maudûd (the Atâbeg of Fârs, who became virtually independent about A. H. 543 = A. D. 1148, 1149) and later on wazîr of Sulṭân Mas'ûd Saljûḳî (A. H. 527–547 = A. D. 1133–1152), on fol. 90ᵃ.

186. Khwâjah Ḳiwâm (or as the text here reads Ḳiyâm) -aldîn, wazîr of Jalâl-aldîn Shâh Shujâ' (A. H. 760–786 = A. D. 1359–1384), on fol. 90ᵃ.

187. Khwâjah Ghiyâth-aldîn Sayyidî Aḥmad, wazîr of Mirzâ Shâhrukh (A. H. 807–850 = A. D. 1405–1447), on fol. 90ᵃ.

188. Ḍiyâ-aldîn Fârsî, who came from Fârs to Khurâsân under the first Saljûḳs, a poet, whose productions were collected in a dîwân, but did not become very widely known; he had poetical contests with many contemporaries, for instance, Shihâb-aldîn Nâmî and Shams-aldîn Nâmî. In one of his poems quoted here, he sings the praise of Niżâm-aldîn (who is perhaps identical with No. 183), on fol. 90ᵃ.

189. Rafî'-aldîn Marzubân, who was according to some authorities a contemporary of Ḥanżalah Bâdaghîsî and Abû Salik Gurgânî, two of the predecessors of Rûdagî, but belongs more likely to the time of the Saljûḳs, on fol. 91ᵇ.

190. Badr-aldîn, a poet, on fol. 92ᵃ.

191. Shaikh Sharaf-aldîn Muṣliḥ bin 'Abdallâh al-Sa'dî, the great didactic poet, who studied first in the Niżâmiyyah in Baghdâd under Abû-alfaraj bin Jauzî and became afterwards in mystical science the pupil of Shaikh 'Abd-alḳâdir Jîlânî, in whose company he performed the pilgrimage; in one of his sea-voyages he travelled with the great Shaikh Shihâb-aldîn Suhrawardî; he died, 110 years old, A. H. 690 (A. D. 1291), on fol. 92ᵇ.

192. Khwâjah Majd-aldîn Hamgar, king of poets under the Atâbegs of Fârs and intimate friend of Khwâjah Bahâ-aldîn, the Ṣâḥib-Dîwân and son of the famous Shams-aldîn, on fol. 94ᵇ.

193. Farîd Fârsî, a poet, on fol. 96ᵃ.

194. Nâṣir of Bajjah (بجّه, a place near Râmjird in Fârs), contemporary with Sa'dî, on fol. 96ᵃ.

195. Zangî, a relation of the Atâbeg Mużaffar-aldîn Zangî (A. H. 557–571 = A. D. 1162–1175), on fol. 96ᵃ.

196. Maulânâ Ḳuṭb-aldîn 'Allâmah, pupil of Khwâjah Naṣîr-aldîn Ṭûsî, lived from the time of Hûlâgû-khân (A. H. 654–663 = A. D. 1256–1265) to that of Sulṭân Muḥammad Khudâbanda (A. H. 703–716 = A. D. 1304–1316); works: تحفهٔ شاهى (on astronomy), شرح كلّيّات قانون, and شرح مفتاح العلوم (the مفتاح العلوم is probably Sakkâkî's (died A. H. 626 = A. D. 1229) encyclopædical work, and Ḳuṭb-aldîn was the first to

write a commentary on it); he was a friend of Sa'dî, on fol. 96[b].

197. Kutb Muhyî, author of a dîwân and of مكتوبات, on fol. 96[b].

198. Fadl-allâh Wassâf, author of the تاريخ معجم (this is a glaring mistake, by which Fadl-allâh Kazwînî, the real author of the history in question, see Nos. 534 and 535 in this Cat., has been confounded with Fadl-allâh Shîrâzî, the father of the famous historian Wassâf, comp. Rieu i. p. 162[a] and ii. p. 811[b]), on fol. 96[b].

199. Ibn Nasûh, under Sultân Abû Sa'îdkhân (the Îlkhânî ruler, A.H. 716–736 = A.D. 1316–1335), wrote occasionally poetry, especially rubâ'îs, on fol. 97[a].

200. Khwâjah Hâfiz, the great lyrical poet, whose death is fixed here in A.H. 792, although the ta'rîkh quoted immediately after it, viz. خاك مصلى, clearly gives the more correct date, A.H. 791 (A.D. 1389), on fol. 97[a].

201. Abû Ishâk Hallâj, a poet, on fol. 98[a].

202. Sa'd Gul, another poet, on fol. 98[b].

203. Amîr Sadr-aldîn Muhammad, died some time after Sultân Ya'kûb (i.e. Ya'kûbbeg Âk-koyunlû, who reigned A.H. 883–896 = A.D. 1478–1491); the exact date of his death is not fixed, but according to the Majâlis-almu'minîn it took place in A.H. 903 (A.D. 1497, 1498); among his writings there are enumerated here: حاشيهٔ شمسيّه و مطالع, رسالهٔ تحقيق علم و اثبات واجب, and حاشيهٔ تجريد (see on the Tajrîd No. 167 above), on fol. 98[b].

204. Amîr Ghiyâth-aldîn Mansûr, son of the preceding Shaikh, died according to the chronogram of Maulânâ 'Alî Hasan Kharrâs: عقل حادی عشر نمانده بجا, A.H. 949 = A.D. 1542, 1543 (the usual date, given in the Majâlis-almu'minîn, is A.H. 948). Two honorary epithets were given to him by the scholars of his time, viz. Ustâd-albashar (the master of men, a title, given according to a marginal note in the following copy, fol. 98[b], to Khwâjah Nasîr-aldîn Tûsî also) and 'Akl-i-hâdî 'ashar (the eleventh reason), on fol. 98[b].

205. Maulânâ Shams-aldîn 'Alî Fârsî, a great scholar in the time of Mirzâ Sultân Abû Sa'îd (Abû Sa'îd Gurgânî, reigned A.H. 854–873 = A.D. 1450–1469), professor at the Madrasa-i-Ghiyâthiyyah; after Sultân Abû Sa'îd's death he was engaged in a تأريخ وقائع ابو الغازی سلطان حسين ميرزا (Sultân Husain Mirzâ reigned A.H. 873–911 = A.D. 1469–1506), and died in the fortress of Shâdmân, on fol. 98[b].

206. Maulânâ Nizâm-aldîn Abû Yazîd, lived in Shîrâz at the time of Maulânâ Jalâl-aldîn Muhammad Dawânî (born A.H. 830 = A.D. 1426, 1427, died A.H. 908 = A.D. 1502, 1503), and died in Sultân Ya'kûb's reign (see Nos. 167 and 203 in this list), on fol. 98[b].

207. Maulânâ Sharaf-aldîn 'Alî Shiftagî, author of a تفسير آيات احكام قرآنی, a شرح محرّر, and a شرح ارشاد, on fol. 99[a].

208. Amîr Sayyid Asîl-aldîn 'Abdallâh, author of the دُرج الدُّرَر (a life of Muhammad, mentioned in H. Khalfa iii. p. 222, and in Rieu iii. p. 1061[b]; a marginal note in the following copy mentions besides a ميلاد نامهٔ مصطفى by him, which he dedicated to Sultân Shâhrukh, but it is not clear whether that is a separate work or partly identical with the Durj-aldurar) and the مزارات هراة; in Sultân Abû Sa'îd's time he moved at the Sultân's request from Shîrâz to Harât; the date of his death is not given here; it was A.H. 883 = A.D. 1478, 1479, see Rieu i. p. 147, on fol. 99[a].

209. Amîr Jamâl-aldîn (so correctly instead of Jalâl-aldîn in the following copy) 'Atâ-allâh, nephew of the preceding Shaikh and author of the well-known history of Muhammad, his family and disciples, styled روضة الاحباب (see Nos. 145–157 in this Cat.), on fol. 99[a].

210. Khwâjah Jamâl-aldîn Mahmûd, a pupil of Maulânâ Jalâl-aldîn Muhammad Dawânî (see Nos. 167 and 206 in this list), who after his Pîr's death and that of Mîr Sadr-aldîn Muhammad (No. 203 in this list) became the most renowned spiritual teacher of his time; among his greatest pupils were Maulânâ Ahmad Ardabîlî, Maulânâ 'Abdallâh Shushtarî, Maulânâ 'Abd-alwâhid Shushtarî, Maulânâ 'Abdallâh Yazdî, Khwâjah Afdal Tarikah (died about A.H. 1000 = A.D. 1592, see Rieu ii. p. 669[b]), Maulânâ Ahmad Kurd, Amîr Fakhr-aldîn Samâkî (سماكى, in the following copy شماكى), Shâh Abû Muhammad Shîrâzî, Maulânâ Mîrzâ Jân, and Amîr Fath-allâh Shîrâzî, on fol. 99[a].

211. Maulânâ Lisânî, the well-known poet, lived the greater part of his life in Tabrîz, and died there A.H. 941 (A.D. 1534, 1535), on fol. 99[a].

212. Bâbâ Fighânî, an equally famous poet, who had originally the takhallus of Sakkâkî; in Tabrîz, where he had settled for some time, he gained the favour of Sultân Ya'kûb (see No. 203 in this list), and received from him the honorary title of Bâbâ (i.e. Bâbâ-i-shu'arâ); after that Sultân's death he went to Khurâsân (Abîward and Mashhad in particular, see Rieu ii. p. 651), and died there A.H. 925 (A.D. 1519), on fol. 99[b].

213. Maulânâ Ahlî, also a renowned poet; from Fârs he went to Harât, where he composed his famous artificial kasîdah (قصيدهٔ مصنوع) in imitation of one of Khwâjah Salmân's (of Sâwah, died A.H. 778 or 779 = A.D. 1376, 1377, see Bodleian Cat., Nos. 807–810), in honour of Mîr 'Alîshîr (see a detailed description of this kasîdah in Bodleian Cat., No. 807, 8); after his return from Harât he became a favourite of Shâh Isma'îl Safawî (A.H. 909–930 = A.D. 1504–1524), and died, according to the chronogram: پادشاه شعرا بود اهلى, A.H. 942 (A.D. 1535, 1536), on fol. 101[a].

214. Maulânâ Yârî, went to Harât in Sultân Husain Mirzâ's reign (see No. 205 in this list), where he was saved from a disgraceful punishment by the exertions of Mîr 'Alîshîr, on fol. 102[a].

215. Kamâl ibn Ghiyâth, a poet, on fol. 102[a].

216. Maulânâ Mu'înî (in the following copy Mu'în), a poet of Sultân Husain Mirzâ's time, on fol. 102[a].

217. Maulânâ Mânî, a poet who was in his later years attached to Shâh Isma'îl Safawî, but fell a victim to the jealousy of the other courtiers and was put to death, on fol. 102[a].

218. Malik Kâsim Nakkâsh, calligrapher, illustrator, and poet, on fol. 102[b].

219. Amîr Sayyid Sharîf-aldîn (so correctly in the following copy; here is written throughout the paragraph Sharaf instead of Sharîf) 'Alî, a grandson of Mîr

Sharîf-aldîn 'Alî Jurjânî (the author of the Ṣarf-i-Mîr, see Bodleian Cat., Nos. 1653–1656; the Risâlat-alkubrâ fi-almantiḳ, see Rieu ii. p. 812^a, and other scientific treatises; died A. H. 816 = A. D. 1413, 1414), and therefore styled Amîr Sayyid Sharîf-i-thânî; he was twice prime-minister of Shâh Isma'îl Ṣafawî, on fol. 102^b.

220. Amîr Sayyid Sharîf Bâḳî, son of the preceding Amîr, was wazîr of 'Irâḳ-i-'ajam under Shâh Ṭahmâsp (A. H. 930–984 = A. D. 1524–1576), later on Ḳâḍî and prefect of Shîrâz; an enmity between him and the governor of Fârs, Ibrâhîmkhân, compelled him to resign that place and to content himself with the wazîrship of Dârâbjird; but his fame increased, he obtained at last the grandwazîrship and took his revenge on Ibrâhîmkhân by dismissing him summarily; soon after he died and left two sons, Amîr Mu'în-aldîn Ashraf, known as Mirzâ Makhdûm, and Mirzâ Amîr, on fol. 102^b.

221. Mirzâ Amîr or Mirzâ Mîr, the younger son of the preceding Amîr, was in Shâh Sulṭân Muḥammad's (A. H. 985–995 = A. D. 1577–1587) reign, through the enmity of Mirzâ Salmân, imprisoned in the fortress of Iṣṭakhr, where he died, on fol. 103^a.

222. Amîr Mu'în-aldîn, with the takhalluṣ Ashraf, the elder son of Amîr Sayyid Sharîf Bâḳî, became a great favourite of Shâh Isma'îl II (A. H. 984–985 = A. D. 1576–1577), but withdrew after Isma'îl's death, for safety's sake, from Ḳazwîn to Baghdâd; in Rûm he was greatly appreciated, and he died at last as Ḳâḍi-alḳuḍât of Makkah, on fol. 103^a.

223. Amîr Muḥibb-aldîn Ḥabîb-allâh, brother of Amîr Sayyid Sharîf-i-thânî (No. 219 in this list), was for some time Ḳâḍî, prefect, and Shaikh-al-islâm of Shîrâz, and constructed the 'new place' (نقشهٔ جدید) of Imâmzâda Sayyid Amîr Aḥmad, as well as the maidân, the caravanserai, the baths, shops, and the naḳḳârakhâna (i. e. the place where the kettle-drums are beaten) connected therewith, on fol. 103^a.

224. Shâh Wajîh-aldîn Khalîl-allâh, eldest son of the preceding Amîr, on fol. 103^a.

225. Amîr Sharaf-aldîn Ibrâhîm, on fol. 103^b.

226. Shâh Ḥaidar, another brother of Amîr Sayyid Sharîf-i-thânî, was under Shâh Ṭahmâsp chief justice of Khurâsân and under Shâh Sulṭân Muḥammad some time Ḳâḍi-alḳuḍât of Fârs, on fol. 103^b.

227. Amîr Sulṭân Ibrâhîm, on fol. 103^b.

228. Mîr Murtaḍâ Sharîfî, who studied already in his fourteenth year the حاشیهٔ مطالع; he was appointed chief justice of Khurâsân, but resigned this post later, and went on a pilgrimage to Makkah and Madînah; on his way back he went to India, but died on arriving there; he left a کافیهٔ منظوم and a dîwân of ghazals, on fol. 103^b.

229. Shâh Abû Muḥammad, on fol. 103^b.

230. Maulânâ Mirzâ Jân, author of the following glosses: حاشیه بر شرح مختصر اصول, حاشیهٔ اشارات, حاشیه بر اثبات, حاشیهٔ مطالع, حاشیه بر حاشیهٔ قدیم, واجب, and حاشیه بر مطول, on fol. 103^b.

231. Mîr Fatḥ-allâh, frequented first the company of the Ṣûfic recluse Mîr Shâh Mîr, later on he applied himself to the more exact sciences under Khwâjah Jamâl-aldîn Maḥmûd (No. 210 in this list), afterwards he went to the Dakhan and became a great favourite of the Wâlî of Bîjâpûr (i. e. 'Âdil Shâh), after whose death he came to Akbar's court, rose to high honours there, and received the title of 'Aḍud-aldaulah; in A. H. 997 (A. D. 1589) he died (in Kashmîr, see Rieu iii. p. 1053^b, where other details are given, and Blochmann, 'Â'în-i-Akbarî, p. 33), on fol. 103^b.

232. Mîr Taḳî-aldîn Muḥammad, alive at the time of the composition of this book, on fol. 104^a.

233. Ḥakîm 'Imâd-aldîn Maḥmûd, a famous physician, author of a رسالهٔ در فائدهٔ چوب چینی (on the China-root), a رساله در خواص افیون (on opium), a رساله در تشریح (on anatomy), and a commentary on some much discussed points in Avicenna's Canon (شرحی در بعضی مباحث قانون); see on these and other treatises of 'Imâd-aldîn Maḥmûd, Bodleian Cat., Nos. 1595–1597, and Rieu ii. pp. 474 and 844. He died about A. H. 1000 = A. D. 1592 (no date of death is given here), on fol. 104^a.

234. Ḥakîm Kamâl-aldîn, another clever physician, author of a commentary on the رسالهٔ طب by Amîr Ghiyâth-aldîn Manṣûr (No. 204 in this list), on fol. 104^a.

235. Mirzâ Muḥammad Ḥakîm, also a clever physician, on fol. 104^a.

236. Ḳâsimbeg, a renowned physician who flourished from the time of Burhân Nizâmshâh (A. H. 911–961 = A. D. 1505–1553) to the end of Murtaḍâ Nizâmshâh's reign (A. H. 972–996 = A. D. 1565–1588, see No. 449 in this Cat.), on fol. 104^b.

237. Shâh Manṣûr, rose to the rank of wazîr under Akbar, but was calumniated and killed by order of Mirzâ Muḥammad Ḥakîm, who came from Kâbul to subdue Lâhûr, A. H. 989 = A. D. 1581 (ta'rîkh of his death ثانی منصور حلاج), on fol. 104^b.

238. 'Abdîbeg, a great Siyâḳ-writer and poet, author of a Khamsah and a dîwân, containing over 10,000 baits, on fol. 104^b.

239. Khwâjah Shaikh Muḥammad, a Siyâḳ-writer and poet, brother of Khwâjagî Lashkarnawîs (the paymaster-general), on fol. 104^b.

240. Khwâjagî Sharîf, a poet, on fol. 104^b.

241. Maulânâ 'Urfî, the great poet, on fol. 105^a.

242. Amîr Fârighî, a great expert in divination (جفر), on fol. 107^b.

243. Mîr 'Alî Aṣghar, son of the preceding Amîr, a good physician and mathematician, on fol. 107^b.

244. Maulânâ Darwîsh Ḥusain Sâlik, wrote good rubâ'îs, on fol. 107^b.

245. Maulânâ Faiḍî, a poet who came to India and found favour with Akbar some years before the composition of this work, on fol. 107^b.

246. 'Inâyat-allâh, in Akbar's favour, calligrapher and librarian of Humâyûn's library, also poet, was still alive at the time of the composition of this work, on fol. 108^a.

247. Maulânâ Ghairatî, poet, still alive, on fol. 108^b.

248. Ḳadrî, also a poet, on fol. 108^b.

249. Musallamî (so in the following copy, here Musallamah), on fol. 109^a.

250. Maktabî, the poet, on fol. 109^a.

251. Ṣaḥîfî, on fol. 109^a.

252. Asîrî, son of the preceding poet, on fol. 109^a.

253. Arshad, on fol. 109^a.

254. Mulhamî, on fol. 109^a.

255. 'Îzadî, on fol. 109^b.

256. Dâ'î, on fol. 109^{b}.
257. Fattâḥâ, on fol. 109^{b}.
258. Najâtî, on fol. 109^{b}.
259. Hamdamî, a schoolmaster and poet, like all the preceding ones, on fol. 109^{b}.
260. Partawî, on fol. 109^{b}.

Lâr, on fol. 109^{b}:

261. Ibrâhîmkhân, the ruler of Lâr, son of Muḥammadbeg (whose brothers were Amîr Hârûn and Amîr Abû Sa'îd) bin Amîr 'Alâ-almulk bin Mîr Jahânshâh bin Ḳuṭb-aldîn Mubashshir bin Mubâriz-aldîn Muḥammad bin 'Alâ-aldîn wa almulk Gurginshâh bin Ḥâjî Saif-aldîn Nuṣrat bin Kâlinjâr II bin Amîr 'Alâ-almulk bin Amîr Ḳuṭb-aldîn Mu'ayyad II bin Amîr Kâlinjâr bin Amîr Ḳuṭb-aldîn Mu'ayyad Bâḳûi bin Amîr Wahab-aldîn Zangî bin Amîr Mu'izz-aldîn Ḥusain bin Amîr Asad-aldîn bin Amîr Bahâ-aldîn Abû-alkâsimlang bin Amîr Wahab-aldîn bin Amîr Badr-aldîn bin Amîr Sharaf-aldîn As'ad bin Amîr Jalâl-aldîn bin Îrij. The last-named Îrij, who was converted to Islamism under 'Umar 'Abd-al'azîz, was the son of Gurgîn, son of Lâd, son of Gurgîn, son of Ṭahmûrath, son of Ḳubâd, son of Bahman, son of Ardashîr, son of Lâd, son of Fîrûz, son of Bahrâm, son of Bahman, son of Narsî, son of Ḳubâd, son of Lâd, son of Gurgîn, son of Mîlâd. Amîr Ḳuṭb-aldîn Mu'ayyad Bâḳûi ascended the throne of Lâr A.H. 594 (A.D. 1198), after his father's death, and died A.H. 648 (A.D. 1250, 1251); he was succeeded by his son Kâlinjâr, who died A.H. 680 (A.D. 1281, 1282), after whom followed Amîr Ḳuṭb-aldîn Mu'ayyad II, who fell in battle A.H. 699 (A.D. 1299, 1300). Amîr 'Alâ-almulk, his successor, died A.H. 731 (A.D. 1330, 1331); Kâlinjâr II, A.H. 750 (A.D. 1349, 1350); Ḥâjî Saif-aldîn Nuṣrat, A.H. 816 (A.D. 1413, 1414, 87 years old, as he was born A.H. 729 = A.D. 1329); 'Alâ-aldîn wa-almulk Gurgînshâh, A.H. 823 (A.D. 1420, 74 years old, as he was born A.H. 749 = A.D. 1348, 1349); Mubâriz-aldîn Muḥammad, A.H. 840 (A.D. 1436, 1437, 71 years old, as he was born A.H. 769 = A.D. 1367, 1368); Ḳuṭb-aldîn Mubashshir, A.H. 859 (A.D. 1455, 62 years old, as he was born A.H. 797 = A.D. 1394, 1395); Mîr Jahânshâh, A.H. 883 (A.D. 1478, 1479, 53 years old, being born A.H. 830 = A.D. 1426, 1427); Amîr 'Alâ-almulk, A.H. 855 (??); Amîr Hârûn, A.H. 927 (A.D. 1521); Anûshirwân bin Amîr Abû Sa'îd bin 'Alâ-almulk, the nephew and successor of Amîr Hârûn, known as Shâh 'Âdil, A.H. 948 (A.D. 1541, 1542, نهصد و چهل و هشت, but according to the ta'rîkh, از قتل شه عادل تاریخ شده حاصل, it should be A.H. 940 = A.D. 1533, 1534, unless از is to be taken as an integral part of it), who was followed by his cousin Ibrâhîmkhân bin Muḥammadbeg bin 'Alâ-almulk, on fol. 110^{a}.

262. Maulânâ Kamâl-aldîn Ḥusain, on fol. 111^{a}.

263. Maulânâ 'Alâ-aldîn, son of the preceding Mullâ, author of a حاشيه on the شرح عقائد مولانا سعد الدين, on fol. 111^{a}.

264. Maulânâ 'Abd-alghafûr, author of another حاشيه on the شرح ملّا (probably the before-mentioned شرح عقائد), on fol. 111^{a}.

265. Maulânâ Muṣliḥ-aldîn, author of a حاشيه on the شرح هدايهٔ حكمت, on fol. 111^{a}.

266. Ṣadr-aldîn Muḥammad, went to the Dakhan, where he rose to high dignity and received the honorary epithet of Afḍalkhân; in his poetry he used the takhalluṣ Kalâmî, on fol. 111^{a}.

267. Shams-aldîn Muḥammad, brother of the preceding Ṣadr-aldîn, was for some time Ḳâḍî of Ṭarasht or Ṭurusht in Rai, and followed, later on, his brother to the Dakhan; but before he could reach him, he was overtaken by death, on fol. 111^{a}.

268. Muḥyî, one of the pupils of the learned Dawânî (who died A.H. 908 = A.D. 1502, 1503, see Nos. 167 and 206 in this list), on fol. 111^{b}.

269. Muwâlî (موالى), who knew the whole dîwân of Ḥâfiẓ by heart, on fol. 111^{b}.

270. Ḥarîfî, son of Muwâlî, on fol. 111^{b}.

Khûzistân, on fol. 111^{b}; *Ahwâz*, on fol. 111^{b}; *Shûsh*, on fol. 112^{a}; *'Askar-i-mukarram*, on fol. 112^{a}; *Dizfûl* (دزفول), on fol. 112^{a}; *Shushtar*, on fol. 112^{a}:

271. Sahl bin 'Abdallâh, a leader in Ṣûfism, on fol. 112^{b}.

272. Abû-alwafâ, wrote occasionally poetry, on fol. 112^{b}.

273. Maulânâ 'Abdallâh, on fol. 112^{b}.

274. Maulânâ 'Abdallâh II, lived for 20 years in Najaf in pious meditation, on fol. 112^{b}.

275. Maulânâ Begî, lived 30 years in Harât, on fol. 112^{b}.

276. Râzî, a poet, on fol. 113^{a}.

277. Maulânâ Muḥammad Taḳî, went to India and became attached to the Sipahsâlâr 'Abd-alraḥîm Khânkhânân (A.H. 964–1036 = A.D. 1556–1627, see No. 410 in this list); he is still alive, on fol. 113^{a}.

278. Nishâṭî, was attached to the Ḳizilbâsh Amîrs, on fol. 113^{a}.

279. Niyâzî, a well-known poet, on fol. 113^{b}.

280. Najmâ, another poet, on fol. 113^{b}.

Kirmân, on fol. 113^{b}:

281. Shâh Shujâ', who did not sleep for 40 years, and used to put salt in his eyes, so that they became like two cups of blood, on fol. 113^{b}.

282. Shaikh Auḥad-aldîn Ḥâmid, a companion of Shaikh Muḥyî-aldîn bin Al'arabî (died A.H. 638 = A.D. 1240), who in his فتوحات and other works has recorded episodes of Auḥad-aldîn's life. He is the author of a mathnawî مصباح الارواح and many rubâ'îs; he died A.H. 697 = A.D. 1298 (Safînat-alauliyâ, No. 333), on fol. 113^{b}.

283. Imâm Shams-aldîn Muḥammad bin Al-Ṭughân, author of Ṣûfic works in verse and prose and of a dîwân of ghazals, on fol. 114^{b}.

Bamm (a town in Kirmân), on fol. 114^{b}:

284. Ṭayyân Bammî, a famous poet, on fol. 114^{b}.

285. Afḍal-aldîn, another poet, whose dîwân is not extant, on fol. 115^{b}.

286. Kamâl-aldîn Khwâjû, with his real name Muḥammad bin 'Alî, and the Kunyah Abû-al'aṭâ, a pupil of Shaikh Rukn-aldîn 'Alâ-aldaulah Simnânî (who died A.H. 736 = A.D. 1336) and author of a Khamsah and a dîwân of nearly 10,000 baits, containing ḳaṣîdas, ghazals, and rubâ'îs, on fol. 116^{a}.

287. 'Imâd Faḳîh, flourished under the Muẓaffarides, especially under Shâh Shujâ' (who reigned A.H. 760–786 = A.D. 1359–1384); he is highly praised, on account of his faultless diction, by Shaikh Âdhurî in his جواهر الاسرار, on fol. 116^{b}.

288. Khurramshâh, on fol. 117ᵃ.

289. Kâḍî Shihâb-aldîn Maḥmûd, on fol. 117ᵃ.

290. Khwâjah Shihab-aldin 'Abdallâh albayânî, a protégé of Abû-alghâzî Sulṭân Ḥusain Mirzâ (who reigned A.H. 873–911 = A.D. 1469–1506), whose prime-minister he became; after the Sulṭân's death he retired into a hermit's cell; Sulṭân Ibrâhîm Amînî has composed an elegy on him, on fol. 117ᵇ.

291. Shâh Jahângîr Hâshimî, was related on his father's side to Shâh Kâsim-i-Anwâr (whose descendant he was in the fourth generation) and on his mother's side to Shâh Ni'mat-allâh Nûrbakhsh; he went to Sind, and was greatly honoured by the ruler of that country, Mirzâ Shâh Ḥusain (so here, in other sources Ḥasan, comp. Rieu ii. p. 802ᵇ), Amîr Dhû-alnûn Arghûn's grandson (who died A.H. 962 = A.D. 1555); on his way back he was, near Kić (or Kîj) Mukrân, attacked by highwaymen and killed (A.H. 946 or 948 = A.D. 1539, 1540 or 1541, 1542, see Rieu, loc. cit., and A. Sprenger, Catal., p. 55, l. 1); he left a dîwân and a mathnawî, styled مظهر الآثار (so correctly in the following copy; here it is called by mistake مظهر الاسرار), an imitation of Niżâmî's Makhzan-alasrâr, on fol. 118ᵃ.

292. Amîr Shams-aldîn Muḥammad, wrote rubâ'îs, on fol. 118ᵇ.

293. Amîr Faḍlî (so in the index here and in the following copy; the text of the present copy has Fâḍilî) Bammî, had about a year before the composition of this work a bitter controversy with his cousin (see the next Amîr) on this transitory world, which hastened his death, on fol. 118ᵇ.

294. Amîr Ṣafî, the cousin of the preceding Amîr, on fol. 119ᵃ.

295. Masîḥî (the name is left out here in the text, but is given in the index in its correct place), on fol. 119ᵃ.

296. Wâḥid (in the following copy Wâḥidî), known as Mîr Uktulû, on fol. 119ᵃ.

297. Ḥâfiżî, a lapidary and occasional poet, on fol. 119ᵇ.

Sîstân, on fol. 119ᵇ:

298. Abû 'Abdallâh Sijzî, on fol. 120ᵃ.

299. Khwâjah 'Abdallâh Ṭâḳî, on fol. 120ᵃ.

300. Shaikh Abû-alḥasan Basharî (in the following copy Baṣrî), one of the Pîrs of Khwâjah 'Abdallâh Anṣârî, on fol. 120ᵃ.

301. Khwâjah Mu'în-aldîn Sijzî (usually called Ćishtî, see Safînat-alauliyâ, No. 110; Maṭlûb-alṭâlibîn, 15th maṭlab, No. 3; and Sawâṭi'-alanwâr, No. 15), on fol. 120ᵃ.

302. Abû-alḥasan 'Alî bin Jûlû' al-Farrukhî, the famous panegyrist of Sulṭân Maḥmûd of Ghazna; his first patron was Mîr Abû-almużaffar Nâṣir-aldîn Ćaghânî, who was appointed governor of Balkh by Sulṭân Maḥmûd; the famous قصيدهٔ داغگاه is quoted here in full, on fol. 120ᵃ.

303. Abû-alfaraj, panegyrist of Abû 'Alî Sîmjûr, on fol. 122ᵇ.

304. Shams-aldîn Muḥammad Mubârakshâh, quoted in 'Aufî's tadhkirah (see A. Sprenger, Catal., p. 6, No. 93), wrote rubâ'îs and elegies, on fol. 122ᵇ.

305. Imâm Shams-aldîn Muḥammad bin Nâṣir (or bin Naṣr, as the following copy reads), who wrote a مجمع البحرين and a rubâ'î in honour of Malik Tâj-aldîn Eldûz, originally a slave of Sulṭân Mu'izz-aldîn bin Sâm (killed A.H. 602 = A.D. 1206), but later on king of Ghazna from A.H. 602–611 = A.D. 1206–1215, on fol. 123ᵃ.

306. Farîd-aldîn Jâsûs-alaflâk 'Alî, the astrologer, poet, and brother of Naṣîr-aldîn Sha'rânî, the wazîr of Nîmrûz, on fol. 123ᵃ.

307. Ajall-al'âlam Naṣîr-aldîn, quoted in 'Aufî's tadhkirah; he was sent on an embassy from Sîstân to Sulṭân Ghiyâth-aldîn Ghûr (who died A.H. 599 = A.D. 1203), and greatly honoured by the latter, on fol. 123ᵃ.

308. Ajall-al'âlam Zain alsijzî, on fol. 123ᵇ.

309. Badî'-aldîn Turkû, a good poet (compare A. Sprenger, Catal., p. 6, No. 94), on fol. 123ᵇ.

310. Malik Jalâl-aldîn, one of the kings of Sîstân, on fol. 124ᵃ.

311. Amîr Kamâl-aldîn, on fol. 124ᵇ.

312. Kâḍî Aḥmad, known as Kâḍî Lâghar (the thin Kâḍî, in contrast to another Kâḍî who was very stout), on fol. 124ᵇ.

313. Kâḍî Baṣîr, brother of the preceding Kâḍî, became blind in his fourth year, on fol. 124ᵇ.

314. 'Âshiḳî, on fol. 124ᵇ.

Farâh, on fol. 124ᵇ:

315. Abû Naṣr, the author of the نصاب الصّبيان, on fol. 125ᵃ.

316. Imâm Sharaf-aldîn Muḥammad bin Muḥammad, a rubâ'î-writer, on fol. 125ᵃ.

317. Kâḍî Barakah (بركه), a composer of riddles (معمّا), on fol. 125ᵃ.

318. Mirzâ Tîmûr, a young poet, on fol. 125ᵃ.

319. Bîkhudî, on fol. 125ᵃ.

Kandahâr, *Dâwar*, *Bust*, on fol. 125ᵇ:

320. Shaikh Aḥmad of Nûkân (نوقان), a village near Bust, quoted in the تاريخ مباركشاهى (compare on this work, Rieu iii. p. 1010), on fol. 125ᵇ.

321. Ṣadr-alafâḍil Abû-alfatḥ Bustî, who was first a munshî of Nûḥ II bin Manṣûr Sâmânî (who reigned A.H. 365–387 = A.D. 976–997), lived afterwards with the Amîrs of Bust, and became at last a favourite of Nâṣir-aldîn Sabuktagîn, who had conquered Bust; he wrote Arabic and Persian poetry (comp. Ethé's 'Rûdagî's Vorläufer und Zeitgenossen' in 'Morgenländische Forschungen,' p. 55, No. 18), on fol. 125ᵇ.

322. Imâm-alajall Shams-aldîn, on fol. 126ᵃ.

Baihak, on fol. 126ᵃ:

323. Abûbakr Aḥmad Baihaḳî, the teacher of Sulṭân Maḥmûd of Ghazna and author of the سنن كبير, on fol. 126ᵃ.

Maimand (in the south of Kûhistân), on fol. 126ᵃ:

324. Ḥasan Maimandî, was wazîr of Bust under Nâṣir-aldîn Sabuktagîn, on fol. 126ᵃ.

325. Aḥmad bin Ḥasan, Sulṭân Maḥmûd of Ghazna's foster-brother, filled a number of the highest state offices under Maḥmûd, and was some time wazîr of Khurâsân; also under Sulṭân Mas'ûd bin Maḥmûd (A.H. 421–432 = A.D. 1030–1041) he occupied for some years the post of prime-minister, on fol. 126ᵃ.

326. 'Abd-alrazzâḳ bin Ḥasan, wazîr under Sulṭân Maudûd bin Mas'ûd of Ghazna (A.H. 432–440 = A.D. 1041–1049); after seven years' office he made an expedition to Sîstân, to wrest it from the Saljûks, and as meanwhile Sulṭân Maudûd had died and a party of nobles had raised 'Alî bin Mas'ûd to the throne of Ghazna, 'Abd-alrazzâḳ proclaimed 'Alî's brother 'Abd-

alrashîd bin Mas'ûd, who had hitherto been kept in prison, king, and marched with him against Ghazna. 'Alî could not withstand his brother's attack, and 'Abd-alrashîd confirmed 'Abd-alrazzâḳ to the end of his life in his wazîrship, on fol. 126[b].

327. Muḥammadshâh Unsî of Ḳandahâr, on fol. 126[b].

328. Khwâjah Ḥasan, wrote occasionally poetry, on fol. 126[b].

329. Junûnî, a poet, went to 'Irâḳ, but could not get on with the people there, as he was a great liar, on fol. 126[b].

330. Jauharî, on fol. 127[a].

331. Hâshimî, on fol. 127[a].

332. 'Abdallâh, in Akbar's service, on fol. 127[a].

Ghazna or *Ghaznîn*, on fol. 127[a]:

333. Ustâd-alḥukamâ Majd-aldîn Âdam al-Sanâ'î, the great mystic and didactic poet, pupil of Abû Yûsuf (correctly: Yûsuf, see No. 334) Hamadânî in Khurâsân; as works of his are mentioned here a diwân of ḳaṣîdas, ghazals, and rubâ'îs, the حديقه, the كنز الرموز, and the كارنامه; his death is fixed here in A.H. 525 (A.D. 1131), on fol. 127[a].

334. Shaikh Raḍî-aldîn 'Alî Lâlâ, son of Shaikh Sa'îd, who was a cousin of Shaikh Sanâ'î; on his way to Makkah he made in Khurâsân the acquaintance of Shaikh Yûsuf Hamadânî (see the Safînat-alauliyâ, No. 73, and the Maḳâmât-i-Sayyid Atâ'î, No. 644 in this Cat.); in Khwârizm he enjoyed the tuition of Shaikh Najm-aldîn Kubrâ (see the Safînat-alauliyâ, No. 124). He got the investiture from 124 famous Shaikhs, and on his way to India he had intercourse with Abû-alriḍâ Ratan, on fol. 130[a].

335. Alsayyid alajall Sharaf-aldîn Ḥasan bin Nâṣir al'alawî, a famous poet under Bahrâmshâh of Ghazna (A.H. 512–547 = A.D. 1118–1152); when the Sulṭân got jealous of the Shaikh's great popularity, the latter went on a pilgrimage to the holy cities; on his return he found great favour with Sulṭân Mas'ûd bin Sulṭân Muḥammad bin Malikshâh, the Saljûḳ ruler (A.H. 529–547 = A.D. 1134–1152) in Baghdâd; he died in Juwain, after A.H. 545 (A.D. 1150, 1151), as a poem of his with that date is quoted here (fol. 131[a], l. 10, see the same mentioned in Rieu iii. p. 1000[a]), on fol. 130[b].

336. Jamâl-aldîn Muḥammad bin Nâṣir al'alawî, the elder brother of the preceding poet; he occupied a high position at Bahrâmshâh's court and wrote a ḳaṣîdah in honour of his sovereign, on fol. 132[a].

337. Ḥakîm 'Uthmân bin Muḥammad al-Mukhtârî, the poet, contemporary with Sanâ'î, who frequently mentions him in his ḳaṣîdas; he lived most of his time in Kirmân, and was the panegyrist of Arslânshâh bin Kirmânshâh, the Saljûḳ (who reigned A.H. 494–536 = A.D. 1101–1142); he also composed a ḳaṣîdah in praise of Arslân bin Mas'ûd III, one of the last Ghaznawides (A.H. 509–512 = A.D. 1115–1118), with which his dîwân opens. Another of his ḳaṣîdas can be read in six different ways. Besides lyrical poems he has written a mathnawî, from which quotations are given here (comp. on Mukhtârî, who died A.H. 544 or 554 = A.D. 1149, 1150, or 1159, Rieu ii. p. 543), on fol. 132[a].

338. Shihâb-aldîn Shâh Abû 'Alî Rajâ (رجا, so in the text of this and the following copy; the index here reads Riḍâ, رضا), a panegyrist of Sulṭân Bahrâmshâh (see above, No. 335), on fol. 134[a].

339. Ḍiyâ-aldaulah wa-aldîn Muḥammad bin Abî Naṣr (نصر; in the index wrongly Naẓar, نظر), on fol. 134[b].

340. Isma'îl bin Ibrâhîm, a poet, on fol. 134[b].

341. Abû Ḥanîfah Iskâfî, a poet attached to Sulṭân Mas'ûd bin Maḥmûd (see No. 325 above), on fol. 134[b].

342. Sadîd-aldîn 'Alî bin 'Umar, one of the panegyrists of the Ghaznawide Sulṭân Khusraushâh bin Bahrâmshâh (A.H. 547–555 = A.D. 1152–1160), on fol. 135[a].

343. Abûbakr ibn al-Musâ'id alkhusrawî, flourished under the last Ghaznawide Sulṭân Khusrau Malik bin Khusraushâh (A.H. 555–582 = A.D. 1160–1186); he used as takhalluṣ, Khusrawî, on fol. 135[a].

344. 'Alî bin Muḥammad al-Fatḥî, on fol. 135[a].

345. Jamâl-aldîn Nâṣir, known as Kâfirak-i-Ghaznîn, on fol. 135[a].

346. Maulânâ Ya'ḳûb Čarkhî, one of the companions of Khwâjah Bahâ-aldîn Nakshband and Khwâjah 'Alâ-aldîn 'Aṭṭâr and spiritual guide of Nâṣir-aldîn 'Ubaid-allâh (comp. on all four the Safînat-alauliyâ, Nos. 86, 82, 85, and 87), on fol. 135[a]. Čarkh is a village in the district of Ghazna, and a native of the same place was—

347. Maulânâ 'Uthmân, known as Maulânâzâda, on fol. 135[b].

348. Khwâjah Yûnus of Sajâwand (a place in the same district), on fol. 135[b].

349. Khwâjah Aḥmad Sajâwandî, on fol. 135[b].

350. Majd-aldîn Aḥmad bin Muḥammad Sajâwandî, author of the عين المعانى, a commentary on the Ḳurân, and the ذخائر ثمار (a work on traditions, در معانى اخبار سيّد مختار); he also wrote occasionally poetry, on fol. 135[b].

351. Mîr Muḥammadkhân, one of Akbar's Atâbegs, wrested Kâbul from the sway of Mirzâ Sulaimân the ruler of Badakhshân; he composed a Persian and a Turkish dîwân, on fol. 135[b].

352. Mirzâ 'Azîz Kûkultâsh, usually known as Khân A'ẓam, son of Shams-aldîn Muḥammadkhân Anka (who was the brother of Mîr Muḥammadkhân, and bore the same honorary epithet of Khân A'ẓam), a foster-brother of Sulṭân Akbar and one of his best generals, on fol. 136[a].

353. Maulânâ Bikasî, a poet, was first in Kâbul in the service of Mirzâ Muḥammad Ḥakîm, but went afterwards to India, on fol. 136[a].

354. Maulânâ Shîrî (in the following copy Sairî), well versed in the art of metre and rhyme, on fol. 136[b].

Lâhûr, on fol. 136[b]:

355. Fakhr-alzuhhâd Muḥammad bin 'Abd-almalik, who had learnt in Arabia the subtilties of the interpretation of the Ḳurân and the science of tradition, and in Persia elegant style and rhetorical power, on fol. 136[b].

356. Afṣaḥ-al'ajam Sirâj-aldîn al-Minhâj (in the following copy, *ibn* al-Minhâj), on fol. 137[a].

357. Abû Ja'far 'Umar bin Isḥaḳ, a poet, on fol. 137[a].

358. Al'amîd alajall Abû-alfaraj bin Mas'ûd al-Rûnî, the well-known poet of Sulṭân Ibrâhîm of Ghazna (A.H. 451–492 = A.D. 1059–1098); he was a great favourite of the wazîr Khwâjah Muḥammad bin Bihrûz bin Aḥmad, in whose praise he composed one or more ḳaṣîdas; he also praised in his poems the general, Manṣûr bin Maḥmûd bin Aḥmad Maimandî, on fol. 137[b].

359. Abû 'Abdallâh Rûzbih bin 'Abdallâh al-Nuktî, on fol. 138^b.

360. Ḥamîd-aldîn Mas'ûd bin Sa'd Siyâlkûtî, a poet, on fol. 139^a.

361. Maulânâ Shîrî, panegyrist of Khân A'żam (No. 352), in whose honour he composed a series of mukaṭṭa'ât (about 1,000 baits) styled جهان افروز; some maintain that Maulânâ Shîrî was a native of Siyâlkût, which was founded by Sulṭân Mu'izz-aldîn bin Sâm (see No. 305 above), on fol. 139^a.

362. Maulânâ Maḥmûd, a poet, on fol. 139^a.

363. Jashnî (جشنی), a poet, on fol. 139^a.

364. Ḳâḍî Ṣadr-aldîn, like the following four belonging to the time of the composition of this work, on fol. 139^b.

365. Maulânâ Sa'd-allâh (in the following copy Sa'd-aldîn), a great Ṣûfî, on fol. 139^b.

366. Maulânâ Jamâl-aldîn, on fol. 139^b.

367. Ḳâḍî Ṣûfî, who settled for a long time the legal disputes of Lâhûr, on fol. 139^b.

368. Maulânâ Munawwar, on fol. 139^b.

Nagarkût (in the Kûhistân or hill country, i. e. the northern part of the province of Lâhûr), on fol. 139^b; *Sirhind*, on fol. 140^a:

369. Shaikh Badr-aldîn, on fol. 140^a.

370. Shaikh Muḥammad, Badr-aldîn's eldest son, still alive, on fol. 140^a.

371. Shaikh Ḥâjî Fatḥ-allâh, on fol. 140^a.

372. Shaikh 'Abd-alṣamad, Ḥâjî Fatḥ-allâh's son, still alive, on fol. 140^a.

373. Maulânâ Jauhar, on fol. 140^a.

374. Maulânâ Bâyazîd (these two appear also to have been contemporaries of the author), on fol. 140^a.

375. Maulânâ Ṣafâ'î, a great calligrapher and occasional poet, on fol. 140^a.

376. Maulânâ Khâkî, wrote a few verses, on fol. 140^b.

Hânsî, on fol. 140^b:

377. Shaikh Jamâl-aldîn Khaṭîb, the Khalîfah of Shaikh Farîd-aldîn Ganj-i-shakar (see No. 19 in the Sawâṭi'-alanwâr and No. 113 in the Safînat-alauliyâ), on fol. 140^b.

378. Shaikh Ḳuṭb-aldîn Munawwar (a grandson of the preceding Shaikh, see the Sawâṭi'-alanwâr, Nos. 19 and 23, and the Maṭlûb-alṭâlibîn, maṭlab 16, No. 3 of the first ten Khalîfas), the Khalîfah of Shaikh Niżâm-aldîn Auliyâ, on fol. 140^b.

379. Maulânâ Mughîth, a well-known poet, on fol. 140^b.

Thanîsar, on fol. 141^a:

380. Shaikh Jalâl, a great Pîr, on fol. 141^a.

381. Shaikh Niżâm bin Shaikh 'Abd-alshakûr (in the index 'Abdallâh alshakûr), the Khalîfah of the preceding Shaikh and contemporary with the author of this work; he wrote many works on Ṣûfism and also a تفسير or commentary on the Ḳurân, on fol. 141^a.

382. Fardî, on fol. 141^a.

Pânîpat, on fol. 141^b:

383. Shaikh Sharaf-aldîn, known as Abû 'Alî Ḳalandar, originally of 'Irâḳ, but rose to renown and died in Pânîpat; he had enjoyed the companionship of Shams Tabrîz and Mullâ-i-Rûm (i. e. the great Jalâl-aldîn Rûmî), and lived twenty years in Dihlî in religious austerity, before he applied himself to deeper Ṣûfic meditations; he exchanged rubâ'îs with Sulṭân Muḥammad Tughluḳ (who ascended the throne of Dihlî A. H. 725=A. D. 1325, see the Maṭlûb-alṭâlibîn, maṭlab 9, No. 7), and wrote a famous letter to Sulṭân 'Alâ-aldîn Khiljî (who died after a reign of twenty years, A. H. 715 or 716=A. D. 1316, see loc. cit., No. 4), on fol. 141^b.

384. Ḳâdirî, a verse-writer, on fol. 142^a.

Dihlî, on fol. 142^a:

385. Muḥammad bin Aḥmad bin 'Alî, known as Shaikh Niżâm-aldîn Auliyâ, born in Badâ'ûn, lived in Dihlî, pupil of Farîd-aldîn Ganj-i-shakar in Ajwadhan, etc. (see his full biography in the Maṭlûb-alṭâlibîn). His death is stated here to have taken place the 13th (in the following copy the 18th) of Rabî'-alawwal (the usual date is the 18th of Rabî'-alâkhar, see the Maṭlûb-alṭâlibîn and the Safînat-alauliyâ, No. 114), A. H. 725 (A. D. 1325, Febr. 27, March 4 or April 3), on fol. 142^b.

386. Maulânâ Badr-aldîn Isḥâḳ, pupil, Khalîfah, and son-in-law of Farîd-aldîn Ganj-i-shakar (see the Sawâṭi'-alanwâr, No. 20, and the Maṭlûb-alṭâlibîn, 15th maṭlab, No. 1), on fol. 143^a.

387. Maulânâ Shams-aldîn Yaḥyâ, a pupil and Khalîfah of Niżâm-aldîn Auliyâ (see the Sawâṭi'-alanwâr, No. 23, j, and the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 2 in the list of Khalîfas), on fol. 143^b.

388. Maulânâ Fakhr-aldîn Zarâdî (so here distinctly, see the Sawâṭi'-alanwâr, No. 23, d, and the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 5), another Khalîfah of Niżâm-aldîn Auliyâ and author of two risâlas در اباحت سماع, on fol. 143^b.

389. Maulânâ 'Alâ-aldîn Nailî, another Khalîfah of Niżâm-aldîn Auliyâ, who however never exercised his Khilâfat and never took any pupils (see the Sawâṭi'-alanwâr, No. 23, f, and the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 6). He is stated here to have collected at the end of his life the ملفوظات or sayings of Niżâm-aldîn in the فوائد الفؤاد (a work that is usually ascribed to Amîr Ḥasan, the poet, see the Sawâṭi'-alanwâr, No. 23, n, and Rieu iii. p. 972), on fol. 143^b.

390. Maulânâ Burhân-aldîn Gharîb, another pupil and Khalîfah of Niżâm-aldîn, died in Dîwgîr (according to the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 7 in the list of Khalîfas, in Daulatâbâd; comp. also the Safînat-alauliyâ, No. 117, and the Sawâṭi'-alanwâr, No. 23, g), on fol. 143^b.

391. Amîr Khusrau, the great poet, son of Amîr Lâjîn of the Hazâras of Balkh, who came to India and settled in Patyâlî; when Amîr Khusrau was four years of age, his father went from Patyâlî to Dihlî, and died there; the child's education was then taken in hand by his uncle (see a different statement in Rieu i. pp. 240 and 241, which is taken from Amîr Khusrau's own account of his life). Amîr Khusrau became afterwards the pupil of Niżâm-aldîn Auliyâ, and served seven kings from Ghiyâth-aldîn Balban to Sulṭân Muḥammad Tughluḳshâh (comp. the Maṭlûb-alṭâlibîn, 9th maṭlab). When Sulṭân Muḥammad, Balban's son, was killed between Lâhûr and Multân by Tâtars and Moghuls, Amîr Khusrau, who had attached himself to that prince, was taken prisoner and carried off to Balkh; but after two years he succeeded in escaping from Khurâsân to Dihlî and entered Sulṭân Balban's

service, after whose death he served his six successors; he died six months after his Pîr Nizâm-aldîn, A. H. 725 = A. D. 1325 (ta'rîkhs of his death: عدیم المثل and طوطی شکر مقال). Mirzâ Baisunghar bin Mirzâ Shâhrukh collected, as is stated by Daulatshâh, 120,000 verses of Amîr Khusrau, but according to the poet's own remark in one of his risâlas, he had composed between 400,000 and 500,000. His Khamsah contains 18,000 baits, the عشقیه 4,000, the قران السعدین likewise 4,000, the نه سپهر again 4,000, the تغلق نامه 3,000. His four dîwâns are entitled respectively تحفة الصغر, وسط الحیات, غرّة الکمال, and بقیّهٔ نقیّه. Among his kasîdas are particularly famous the elegy on the death of Balban's son, prince Muhammad, and the مرآة الصفا, in Khâkânî's style, the latter of which is quoted here in full, on fol. 143[b].

392. Khwâjah Hasan, with the epithet Najm-aldîn, the Sa'dî of India, as he is styled here, likewise a pupil of Nizâm-aldîn; towards the end of his life he went by request of Sultân Muhammad Tughluk to Dîwgîr, where he died, on fol. 146[a].

393. Shaikh Jamâlî, went in the reign of Sultân Husain Mirzâ to Khurâsân, and stayed there almost to the end of his life; when he felt his death approaching, he returned to Dihlî, and was buried there. The ta'rîkh of his death is given here as خسرو هند, A. H. 925 = A. D. 1519 (see on the impossibility of this date the Siyar-al'ârifîn, No. 637 in this Cat.), on fol. 147[a].

394. Maulânâ 'Alî Ahmad, under Akbar, on fol. 147[a].

395. Maulânâ 'Abd-alhakk, on fol. 147[b].

396. Azharî, under Akbar; the original home of his family was Mausil, but he was born in Dihlî, on fol. 147[b].

Âgra, on fol. 147[b]:

397. Shaikh Abû-alfadl, son of Shaikh Mubârak Nâgûrî, the famous wazîr of Akbar and author of the Akbarnâma, etc., on fol. 148[a].

398. Shaikh Abû-alfaid Faidî, the great poet and brother of Abû-alfadl, king of poets in Akbar's court and author of the نوادر الکلم (more correctly according to the following copy موارد الکلم) on ethics, the سواطع الالهام, a commentary on the Kurân (in both works no letters with diacritical points appear), a dîwân of 15,000 baits, the epic poem نل و دمن, and an unfinished Khamsah, on fol. 148[a].

399. Wahshî, a poet, on fol. 148[b].

400. Sarâbî, wrote verses too, on fol. 149[a].

Lakhnau, on fol. 149[a]:

401. Sayyid Shâhî, a poet, on fol. 149[a].

Audh (or as it is distinctly pointed here *Awadh*), on fol. 150[a]:

402. Shaikh Nasîr-aldîn, called C'irâgh-i-Dihlî, the second (according to others, the first) Khalîfah of Nizâm-aldîn Auliyâ (see the Sawâti'-alanwâr, No. 22, Matlûb-altâlibîn, 16th matlab, No. 1 in the list of Khalîfas, and Safînat-alauliyâ, No. 116), on fol. 150[a].

403. Amîr Sayyid 'Alâ-aldîn, on fol. 150[a].

Kâlpî, on fol. 150[a]:

404. Shaikh Abû Sa'îd, on fol. 150[a].

General account of the history of *Hindûstân* and the Muhammadan rulers of *Dihlî* from Amîr Nâsir-aldîn Sabuktagîn (died A. H. 387 = A. D. 997, after a reign of 20 years) to the emperor Akbar, on ff. 150[b]–179[a]. Other renowned personages belonging to, or connected with the Moghul dynasty in India are—

405. Mirzâ Kâmrân, the second son of the emperor Bâbar, was governor of Kandahâr in his father's time, and got Lâhûr and Kâbul in addition at the accession of his brother Humâyûn; his subsequent repeated revolts, his final punishment by being blinded, and his withdrawal to Makkah are related here in full; he died in Makkah in Dhû-alhijjah, A. H. 964 (A. D. 1557, Sept., Oct.); the proper ta'rîkh for his death is شاه محروم در مکه ماند; the other ta'rîkh, quoted here, viz. پادشاه کامران بکعبه مرد, would give the wrong date 968 (the wording of this ta'rîkh in the following copy, پادشاه کامران در مکه بمرد, is quite impossible); Mirzâ Kâmrân composed both Persian and Turkish poetry, on fol. 179[a].

406. Mirzâ Abû-alkâsim, the only son of Mirzâ Kâmrân, used as poet the takhallus Shaukatî; he was put to death in the fortress of Gwâliyâr, A. H. 974 (در نهصد و هفتاد و چهار), or more correctly according to the ta'rîkh, نماند از کامران نام و نشانی, A. H. 973 (A. D. 1565, 1566), on fol. 180[b].

407. Mirzâ 'Askarî, the third son of Bâbar, was once pardoned by Humâyûn for his rebellious behaviour, but repeated it and was imprisoned; at last he succeeded in escaping to Balkh, and went from there on a pilgrimage to the holy cities (so the account here, differing in several particulars from the usual statement); he died in a wâdî between Syria and Makkah. He also wrote occasional poetry, on fol. 180[b].

408. Mirzâ Hindâl, the youngest son of Bâbar, born A. H. 924 (A. D. 1518), killed A. H. 958 (A. D. 1551) during a night attack of his brother Mirzâ Kâmrân on Humâyûn's army; the ta'rîkh of his death is شبخون (night attack); he also composed verses, on fol. 181[a].

409. Alamîr ala'zam Muhammad Bairamkhân, with the honorary title of Khânkhânân, son of Saif 'Alîbeg bin Yârbeg bin Pîr 'Alîbeg bin 'Alî Shakarbeg Bahârlû (the Bahârlû dynasty in Hamadân, Dînawar, and Kurdistân was a branch of the Karâ-koyunlû Turkmâns), born in Badakhshân, went after his father's death to Balkh and entered in his 16th year the service of the emperor Humâyûn, who after his return to India conferred upon Bairamkhân first the governorship of Kandahâr; he received the title of Khânkhânân, and from Akbar that of Khitâbkhân Bâbâ; in the first five years of Akbar's reign he was the supreme head of the government of India, but in A. H. 967 (A. D. 1560) Akbar, feeling himself strong enough to exercise his sovereign power, dispensed with Bairamkhân's services. An attempt at rebellion on Bairamkhân's part was speedily suppressed, and Bairamkhân had to implore the emperor's pardon, which was willingly granted him. He then set out for the pilgrimage, but was assassinated, A. H. 968 (A. D. 1561, ta'rîkh: شهید شد محمد بیرام), near Patan in Gujarât by Mubârak Nûhânî (read Lûhânî), whose father had been slain by the Moghuls (so here; according to the usual statement, by Bairamkhân

himself) in battle. Bairamkhân was a good kaṣîdah and ghazal writer, on fol. 181^b.

410. Alamîr alajall Sipahsâlâr 'Abd-alraḥîm Mirzâkhân, with the same honorary epithet of Khânkhânân (see above, No. 277), son of Bairamkhân, at whose death he was four years old. For the conquest of Gujarât he received the title of Khiṭâbkhân Khânân and the dignity of a Panjhazâr; he also subdued Sind, and is at the present moment (i. e. A. H. 1002, the date of this work) engaged in the conquest of the Dakhan; in his poetry he uses the takhalluṣ Raḥîm, on fol. 183^b.

411 and 412. 'Alî Ḳulî Khânzamân and Muḥammad Sa'îd Bahâdurkhân, two brothers, sons of Haidar Sulṭân Uzbeg, who was one of Humâyûn's Amîrs. They also entered Humâyûn's service and rose by degrees to high dignities. Under Akbar they became twice rebellious, and when at last attacked by the emperor, they both fell in the battle A. H. 974 (A. D. 1567); the two ta'rîkhs, however, for their death, quoted here, give A. H. 975; viz. دو خون شد and فرياد زدست فلك بى بنياد. Both occupied themselves with poetical compositions, but Khânzamân, who chose Sulṭân as takhalluṣ, with greater success than his brother, on fol. 184^a.

413. Mirzâ Jânî, the last ruler of Tattah in Sind, who succeeded his grandfather Muḥammad Bâḳî (A. H. 993 = A. D. 1585, as we learn from W. Morley, p. 73). Muḥammad Bâḳî was the son of Mirzâ 'Îsâ, who had seized the reins of government A. H. 962 (A. D. 1555), when Mirzâ Shâh Ḥusain, of the Arghûn dynasty, had died without a son and successor. Muḥammad Bâḳî had two sons, Mirzâ Muḥammad Ṣâliḥ, who was slain, and Mirzâ Pâyanda, who being himself unable to govern, handed the supreme power over to his son Mirzâ Jânî. Sind was at last subjugated to Akbar's power by 'Abd-alraḥîm Khânkhânân, Mirzâ Jânî capitulated (A. H. 1001 = A. D. 1592), and became a loyal servant of Akbar, who confirmed him as governor of Tattah (see also No. 436 in this Cat.), on fol. 185^a.

414. Zainkhân Kûkultâsh, a faithful servant of Akbar, who gave him the governorship of Kâbul and its dependencies; he was a great connoisseur in Indian Râgs, and a poet also, on fol. 185^b.

415. Ḳilij Muḥammadkhân, of the Jânî Ḳurbânî tribe, one of Akbar's Amîrs; his ancestors had been in the service of the Caghatâi Sulṭâns, his grandfather in that of Abû-alghâzî Sulṭân (Ḥusain) Mirzâ; he used Ulfatî (according to the following copy Lâmi'î) as takhalluṣ in his poetical compositions, on fol. 186^a.

416. Khân 'Âlam, son of Hamdam Kûka (who was together with Murâd Kûka a foster-brother of Mirzâ Kâmrân, see above, No. 405, and a poet); he was in Akbar's service and made himself conspicuous in the war against the Afghâns, on fol. 186^a.

417. Thânîkhân, another of Akbar's Amîrs, on fol. 186^b.

418. 'Ishḳîkhân, held for some time a generalship in Akbar's army, but was removed from his office, on fol. 186^b.

419. Sakkâi Caghatâi, wrote Persian and Turkish poetry, died on a journey to Sarândîb, on fol. 186^b.

420. Muḥammad Yûsuf, was some years in Akbar's service, wrote some poetry, and died young, A. H. 970 = A. D. 1562, 1563 (ta'rîkh: بجا شد يوسف مصر اى عزيزان, so correctly in the following copy), on fol. 186^b.

421. Khwâjah Muḥammad 'Abd-alraḥîm (in the following copy Muḥammad Raḥîm) 'Ahdî, was first one of Akbar's secretaries, afterwards a warrior; he wrote besides some poetry, on fol. 187^a.

422. Maulânâ Yâdgâr Ḥâlatî, a poet of the same time, on fol. 187^a.

423. Muḥammad Ḥusain, son of the preceding poet, with the takhalluṣ Baḳâ'î; he became insane, poisoned his father, and was killed himself, on fol. 187^a.

Syria, on fol. 187^a; *Jerusalem* (بيت المقدس), on fol. 187^b; *Damascus* (دمشق), on fol. 188^b:

424. Shaikh Abû Sulaimân 'Abd-alraḥîm Dârânî (comp. the Safînat-alauliyâ, No. 169), styled, 'the sweet basil of hearts' (ريحان القلوب), quoted in the تذكرة الاوليا, on fol. 189^a.

425. Abû 'Umar (see the Safînat-alauliyâ, No. 220), on fol. 189^a.

426. Ibrâhîm bin Dâ'ûd (see the Safînat-alauliyâ, No. 224), on fol. 189^a.

427. Kafshîrî, on fol. 189^b.

428. Shaikh Sulaimân Turkmân (see the Safînat-alauliyâ, No. 347), on fol. 189^b.

429. Shaikh 'Alî Kurdî, had many pupils and followers and performed many miracles, on fol. 189^b.

430. Dâ'ûd bin Aḥmad Dârânî, on fol. 189^b.

431. Aḥmad bin Abî aljawârî (more correctly alḥawârî, see the Safînat-alauliyâ, No. 172), on fol. 189^b.

432. Abû 'Abdallâh Makḥûl Hudbî, on fol. 189^b.

433. Muḥammad bin Ḥasan al-Shaibânî, cousin of Farrâ, was for many years Ḳâḍi-alkuḍât, on fol. 189^b.

434. Shams-aldîn 'Abdallâh, known as Ibn-allassân (ابن اللسان), on fol. 189^b.

435. Jalâl-aldîn Maḥmûd, the first Khaṭîb of Damascus, was Ḳâḍi-alkuḍât of Syria in the time of Malik Nâṣir (the Mamlûk-Sulṭân who died A. H. 741 = A. D. 1341), on fol. 189^b.

436. Abû-alḳâsim 'Alî bin al-Ḥasan bin 'Asâkir, author of a تاريخ, in seventy-two volumes, on fol. 189^b.

437. Abû-alma'âlî Muḥammad bin Abî-alḥasan, Ḳâḍî of Damascus, on fol. 189^b.

438. 'Alâ-aldîn 'Alî ibn alḥarâm (read: ibn Abî-alḥazm) alḳuraishî, a physician, especially famous throughout Egypt and Syria, author of the Mûjaz or epitome (with its full title مُوجَز القانون فى الطبّ, edited Calcutta, 1828); he is usually known as Ibn-alnafîs, and died A. H. 687 (A. D. 1288), on fol. 189^b.

439. Abû Nuwâs Ḥasan bin Hânî (not Hâfî هانى, as both here and in the following copy is written by mistake), the famous poet under Hârûn-alrashîd, on fol. 189^b.

Ba'lbak, on fol. 189^b:

440. Mu'adhdhin (مؤذّن), one of the companions of Marwân Himâr (i. e. Marwân II, with the honorary title of the 'ass of Mesopotamia'), the last Umayyade Khalif (who was defeated and slain A. H. 132 = A. D. 750); he was summoned together with 'Abd-alḥamîd Kâtib and Salâm Hâdî, two other companions of the unfortunate Khalif, before Abû Ja'far Manṣûr (who ascended the throne as second 'Abbâside Khalif after the death of his brother Abû-al'abbâs al-Saffâḥ, A. H. 136 = A. D.

754), to be sentenced to death, but succeeded in obtaining Manṣûr's pardon and favour, on fol. 190[a].

Ghazza, on fol. 190[b]:

441. Abû 'Abdallâh Muḥammad bin Idrîs, known as Shâfi'î, the great legal Imâm, under Hârûn-alrashîd, the Pîr of Aḥmad bin Ḥanbal (see on both the Safînat-alauliyâ, Nos. 23 and 24), died A. H. 204 (A. D. 820), on fol. 190[b].

Ḥalab, on fol. 191[a]:

442. Abû-albaḳâ Ya'îsh (or more correctly Ibn Ya'îsh) bin 'Alî, with the epithet of Muwaḳḳif-aldîn, the grammarian, author of the famous commentary on Zamakhsharî's Mufaṣṣal (lately edited by Jahn) and a commentary on the تفسير ملوكى, on fol. 191[a].

Manbij (between Ḥalab and the Euphrates), on fol. 191[a]:

443. Abû 'Ubâdah Walîd bin 'Ubaidah (or according to others 'Ubaid), known as Buḥturî (بحترى, so in the following copy), or Bukhturî (بختری, so here, comp. on this double spelling G. Flügel, Cat., i. p. 436), the famous Arabic poet, whose death is fixed here in A. H. 286 (A. D. 899); it is said here, that the poets of Arabia likened his poems to a 'golden chain' (شعر بحترى را شعراء عرب بسلسلهٔ زر تشبيه كرده اند), on fol. 191[a].

'Askalân, on fol. 191[b]:

444 and 445. Abû Ya'ḳûb Kharrâṭ (the turner) and Shaikh Abû-alkhair, on fol. 191[b].

Ṭarsûs, on fol. 191[b]:

446. Abû 'Ubaidah (or better, according to the following copy, 'Ubaid) bin alḳâsim bin Salâm, the first who commented upon the wonderful things in the traditions (غرائب احاديث را تفسير كرد), on fol. 191[b].

Egypt (*Miṣr*), on fol. 192[a]; *Fusṭâṭ* (not قسطاط, as the town is spelt both here and in the following copy), on fol. 193[b]; *Cairo*, on fol. 194[a]; *Alexandria* (اسكندريّه), on fol. 194[a]:

447. Ptolemy (بطليموس), the author of the Almagest, on fol. 194[b].

448. Ḳidwat-al'ârifîn Shaikh 'Alî bin 'Abdallâh Shâdhilî, a descendant of the second Imâm, Ḥasan bin 'Alî, died in the desert on his pilgrimage to the holy cities (comp. however the Safînat-alauliyâ, No. 336), on fol. 194[b].

Ikhmîm, on fol. 194[b]:

449. Dhû-alnûn (see the Safînat-alauliyâ, No. 177), died A. H. 245 (A. D. 859), on fol. 195[a].

450. Abû Ṭâlib, on fol. 195[b].

'Abd-alshams (correctly *'Ain-alshams*, Heliopolis, with the famous balsam-tree, see Wüstenfeld, Jâcût's Reisen, in Zeitschrift der D. M. G. xviii. p. 467; Schefer, Sefer Nameh, pp. 126 note, 142, and 143 note, in the south of Fusṭâṭ, the alleged residence of the Pharao of Egypt in Joseph's time), on fol. 195[b]; *Ḥamrâ*, on fol. 195[b]; *Faramâ* (so correctly in the following copy; here appears the wrong فراما), on fol. 195[b]; *Tinnîs* (so correctly instead of تليس in this and the following copy), on fol. 195[b]; *Fayyûm* (here and in the following copy wrongly spelt قيّوم), on fol. 196[a]. Prominent men of *Miṣr* are—

451. Shaikh Kâmil 'Umar bin 'Alî, known as Ibn Fâriḍ, the famous mystical poet, stayed twelve years in Makkah (see the Safînat-alauliyâ, No. 332), on fol. 196[a].

452. Abû 'Alî Kâtib (see the Safînat-alauliyâ, No. 69), on fol. 196[b].

453. Abû 'Alî Mashtûlî (see the Safînat-alauliyâ, No. 233), on fol. 196[b].

454. Shaikh Mu'ammar, originally an Abyssinian slave, on fol. 196[b].

455. Abû Shu'aib al-Maḳna', performed the pilgrimage on foot seventy times, on fol. 196[b].

456. Abû-alḥasan of Ḳarâfah (comp. the Safînat-alauliyâ, No. 229), contemporary with Abû Sulaimân Nîlî (or Nailî), on fol. 196[b].

457. Shaikh Nûr-aldîn 'Abd-alraḥmân, got his investiture from Shaikh Jamâl-aldîn Yûsuf Kûrânî after less than twenty days' tuition, on fol. 196[b].

458. Shaikh Abû-al'abbâs of Damanhûr (on the way to Alexandria, see Wüstenfeld, Jâcût's Reisen, loc. cit., p. 468), on fol. 196[b].

459. Abû 'Abdallâh albarkî, on fol. 197[a].

460. Abû Ja'far Ḥaddâd, the pupil of Ibn 'Aṭâ, called Ṣaghîr-i-Miṣrî, to distinguish him from another Shaikh of the same name, who is called Kabîr-i-Baghdâdî, on fol. 197[a].

461. Akhî 'Alî, lived a great deal in Rûm and Syria, had many pupils, but never enjoyed a Pîr's tuition, until he heard of 'Alâ-aldaulah's fame (see the Safînat-alauliyâ, No. 132); he then with all his pupils became a disciple of that Shaikh, on fol. 197[a].

462. Nabân 'Abdallâh Shaibânî (so in the following copy; the present one makes two distinct Shaikhs out of the one, viz. Nabân 'Abdallâh and Shaibân), on fol. 197[a].

463. Abûbakr (قاق, probably misspelt for دقّاق Daḳḳâḳ, see the Safînat-alauliyâ, No. 198), the spiritual guide of Abûbakr Daḳḳâḳ-i-ṣaghîr (so according to the following copy, on fol. 217[b], l. 4; here this Shaikh is left out).

464. Abûbakr Maghâribî (so probably to be read instead of معاربى in the text), the spiritual guide of Sîrwâni (سيروانى ?), on fol. 197[a].

465. Shaikh 'Imrân Thulthî (ثلثى), on fol. 197[a].

466. Abû Ibrâhîm Isma'îl bin Yaḥyâ Mâzinî, a contemporary and disciple of Shâfi'î, wrote various works on Shâfi'ite law, especially one مختصر, which is one of the most difficult books to read, on fol. 197[a].

467. Muḥammad bin 'Abdallâh bin 'Abd-alḥakîm, another disciple of Shâfi'î, and contemporary with the preceding Shaikh; he was born A. H. 182 (A. D. 798) and died, 80 years old, A. H. 262 (A. D. 876), on fol. 197[b].

468. Abû Ya'ḳûb Yûsuf bin Yaḥyâ al-Bûsiṭî or Bûsiṭî, likewise a disciple of Shâfi'î, and the greatest legal authority after his master's death, was summoned by the 'Abbâside Khalif Alwâthiḳ-billâh (A. H. 227–232 = A. D. 842–847) to Baghdâd, to solemnly declare the Ḳurân as مخلوق or created, which he refused to do; he was thereupon put in chains and died in his prison in Baghdâd, A. H. 232 (A. D. 846, 847), on fol. 197[b].

469. Abûbakr Muḥammad bin Aḥmad bin Ja'far Kitâbî (comp. the Safînat-alauliyâ, No. 223), known as Ibn Ḥaddâd, ḳâḍî and professor, among whose works is particularly renowned the كتاب الفروع, commented upon by Kaffâl of Marw, Abû Ṭayyib Ṭabarî and Abû 'Alî Sinjî (see Al-Moschtabih, ed. De Jong, p. ٣٠١), on fol. 197[b].

470. 'Abd-almalik bin Abû-alkâsim, known as al-Masîhî, was in the service of Hâkim bin 'Azîz Isma'îlî and wrote thirty works, among which are most prominent a تأريخ, containing many strange and wonderful stories, and filling 13,000 leaves; a كتاب الغرب والشرق, containing 200 leaves; a قصص الانبيا, on 1,500 leaves; and a كتاب المفاتحه والمناكحه (on sexual intercourse), on 1,200 leaves; he was born A.H. 366 and died A.H. 423 (A.D. 966, 967–1032), on fol. 198^{a}.

471. 'Abd-alrahmân alkhaulânî (الخَوْلانى), kâdî of Misr, got every year a stipend of 1,000 dînârs, and reached the age of 83 years, on fol. 198^{a}.

472. Salîm bin Yahyâ, was also kâdî of Misr, died 75 years old, on fol. 198^{a}.

473. Haibat-allâh (the present copy seems rather to read Hibat-allâh هبة الله) bin 'Alî, on fol. 198^{a}.

474. Kutb-aldîn bin 'Abd-alkarîm (in the following copy *bin* is omitted) bin Abd-alnûr, author of the تأريخ مصر and a commentary on Bukhârî's صحيح, died A.H. 733 (A.D. 1332, 1333), on fol. 198^{a}.

475. Abû-alhasan (in the following copy, Abû-alhusain) bin Yahyâ bin Abî 'Alî, a great calligrapher and Inshâ-writer at the court of the Egyptian rulers, composed also good poetry, on fol. 198^{a}.

476. Abû-al'izz (العز or الغر Abû-algharr) Muzaffar bin Ibrâhîm Ghailânî (غيلانى), a famous blind poet, died A.H. 623 (A.D. 1226), on fol. 198^{a}.

477. Tûlûn, the ancestor of the Tûlûnides in Egypt, on fol. 198^{b}.

478. Ahmad Ibn Tûlûn, the first of the Tûlûnides who was an almost independent governor of Egypt (died A.H. 270=A.D. 884), on fol. 198^{b}.

479. Abû-aljaish, his son, i.e. Khumârawaih (died end of A.H. 282=A.D. 896), on fol. 198^{b}. After a short remark on this ruler there follows a very brief history of the Ikhshîdîs, viz. Muhammad (died 66 years old, A.H. 334=A.D. 945, 946), his two sons, Abû-alkâsim and Abû-alhasan (died A.H. 354=A.D. 965), and Abû-almisk Kâfûr (A.H. 354–356=A.D. 965–967), to A.H. 361 (A.D. 972), when the Fâtimide dynasty was firmly established in Egypt.

480. Al-Mu'izz lidînillâh, the first of the Fâtimides who conquered Egypt and established his residence in Kâhirah, A.H. 361 (or, according to Wüstenfeld's Geschichte der Fatimiden-Chalifen, p. 119, A.H. 362=A.D. 972 or 973); he died A.H. 365 (A.D. 976), on fol. 199^{a}.

481. Nizâr al-'Azîz-billâh, son and successor of Al-Mu'izz, reigned 21 years and died, 42 years old, A.H. 386 (A.D. 996), on fol. 199^{b}.

482. Al-Hâkim biamrillâh, son and successor of Nizâr al-'Azîz, reigned 25 years, and was assassinated A.H. 411 (A.D. 1021), on fol. 199^{b}.

483. Al-Zâhir lidînillâh (or rather lii'zâz dînillâh), son and successor of Al-Hâkim, reigned 16 years, and died A.H. 427 (A.D. 1036), on fol. 199^{b}.

484. Al-Mustansir-billâh, son and successor of the preceding monarch, ascended the throne in his seventh year; Nâsir bin Khusrau and Hasan Sabbâh are stated here to have been in his service; his general, Basâsîrî, entered Baghdâd (A.H. 450=A.D. 1058), deposed (but did not imprison, as is stated here) the 'Abbâside Khalîf Alkâ'im billâh, and had for about a year the Khutbah read in Mustansir's name. Mustansir appointed first his eldest son, Al-Mustafâ lidînillâh Nizâr, and later on his youngest (here wrongly called his second) son, Al-Musta'lî-billâh Ahmad, as heir to the throne; after his death (in A.H. 487=A.D. 1094, end of December) the latter ascended the throne, had his brother Mustafâ killed (or rather immured alive, see Wüstenfeld, loc. cit., p. 273), and reigned 7 years and 2 months; he was assassinated by Mustafâ's adherents, A.H. 495 (A.D. 1101), on fol. 200^{a}.

485. Al-Âmir biahkâm-illâh bin al-Musta'lî-billâh, succeeded his father, when 5 years old; in his reign Hasan Sabbâh grew powerful, and in A.H. 515 (A.D. 1121) his murderous devotees assassinated Âmir's commander-in-chief, Malik Afdal (see the proper version of this story in Wüstenfeld, loc. cit., p. 289), who left behind him 600,000 (in Wüstenfeld 6,000,000) gold dînârs, 250 ارب (read according to Wüstenfeld إِرْدَبّ, bushels) of silver dirhems, 75,000 atlas-robes, 500 boxes with wearing-apparel, an inkstand set with jewels, 12,000 dînârs in value, besides innumerable horses, camels, oxen, buffaloes, and milk-goats; the milk of which yielded 1,000 dînârs per annum. After a reign of 9 years, A.H. 524 (A.D. 1130), Âmir was assassinated by the same followers of Hasan Sabbâh, on fol. 200^{a}.

486. Al-Hâfiz lidînillâh bin Mustansir-billâh (according to Wüstenfeld he was a grandson, not a son, of Mustansir), who got his son Hasan poisoned by a Jewish physician (this and the other incidents told here about Al-Hâfiz's wazîrs are wild distortions of the real facts, see Wüstenfeld, loc. cit., p. 306 and the previous pages); he reigned 20 years, and died A.H. 544 (A.D. 1149), on fol. 200^{b}.

487. Al-Zâhir (الظاهر, so here and in the following copy; correctly, according to Wüstenfeld, Al-Zâfir, الظافر) billâh, son of Al-Hâfiz, had intimate friendship with Nasr, son of 'Abbâs, the wazîr of the realm, but was betrayed by him, and murdered in his, Nasr's, house after 5 years' reign, A.H. 549 (A.D. 1154), on fol. 200^{b}.

488. Al-Fâ'iz (الفائز, so correctly in the following copy; here he is called al-Kâbid القابض) binasrillâh, son of Al-Zâfir, reigned 6 years and a few months, and died A.H. 555 (A.D. 1160), only 11 years and 6 months old, on fol. 200^{b}.

489. Al-'Âdid lidînillâh, here foolishly called a son of the preceding child, whereas he was (see Wüstenfeld, loc. cit., pp. 310, 321, and 325) a son of Yûsuf bin al-Hâfiz, the brother of Al-Zâfir, and consequently a cousin of Al-Fâ'iz, the last of the Fâtimides, who died A.H. 567 (A.D. 1171), on fol. 200^{b}. After a short summary of his wars and negotiations with the Crusaders, his affairs with Nûr-aldîn bin 'Imâd-aldîn Zangî, Asad-aldîn Shîrkûh, etc., his final deposition and the gradual rise of Amîr Salâh-aldîn Yûsuf bin Najm-aldîn Ayyûb, a nephew of Asad-aldîn Shîrkûh, to independent power in Egypt (A.H. 581=A.D. 1185), the continuation of the story is

interrupted by an enumeration of the three predecessors of Al-Mu'izz lidînillâh (see No. 480 above), who were the founders of the independent dynasty of the Fâṭimides in Maghrib, otherwise styled 'Alides, or, as here, Isma'îlîs, viz.:

490. Abû-alḳâsim Muḥammad bin 'Abdallâh, called Mahdî (a mixture of the name of the twelfth Imâm Mahdî, see Safînat-alauliyâ, No. 16, and the real name of the first Fâṭimide ruler who renounced his allegiance to the 'Abbâside Khalîfs, viz. 'Ubaid-allâh al-Mahdî, who is by Shî'ite writers frequently represented as the resuscitated twelfth Imâm); his genealogy is traced back, as usual, to Isma'îl, the son of the sixth Imâm Ja'far alṣâdiḳ (comp. Wüstenfeld, loc. cit., p. 14); according to Sunnite and Maghribî versions, which are given here too, he was an offspring of 'Abdallâh bin Sâlim Baṣrî; according to 'Irâḳî versions a descendant of 'Abdallâh bin Maimûn Ḳaddâḥ (see ib., pp. 5 and 6); he established his rule in Maghrib either A. H. 296 or 299 (297 in Wüstenfeld, loc. cit., p. 38 = A. D. 910), reigned 26 years and died A. H. 322 (= A. D. 934, so correctly in the following copy; the present copy has a wrong 332), 62 years old, on fol. 201^{a}.

491. Al-Ḳâ'im biamrillâh Aḥmad bin Muḥammad (again a confusion of the son with the father; the Kunyah of al-Ḳâ'im was Abû-alḳâsim and his real name Muḥammad, see Wüstenfeld, loc. cit., p. 70), son and successor of al-Mahdî; he had to contend against the sectarian Abû Yazîd, who besieged him in the fortress of Mahdiyah, and died, after a reign of 12 years, A. H. 334 (A. D. 946), on fol. 201^{a}.

492. Al-Manṣûr biḳuwwatillâh Isma'îl, son and successor of Al-Ḳâ'im; he finally conquered and killed Abû Yazîd, and died after a reign of 7 years, A. H. 341 (A. D. 953), 39 years old, on fol. 201^{b}. His son and successor was Al-Mu'izz lidînillâh (see No. 480 above).

493. Ṣalâḥ-aldîn (the Saladin of European writers), the powerful founder of the Ayyûbite dynasty in Egypt and Syria; he died A. H. 589 (A. D. 1193), on fol. 202^{a}.

494. Malik 'Azîz Abû-alfatḥ 'Uthmân, Ṣalâḥ-aldîn's son and successor, who had been governor of Egypt during his father's lifetime; he deprived his brother Malik Afḍal of the governorship of Damascus, but after his own death, in A.H. 595 (A.D. 1198, November), Afḍal returned and established his rule in Damascus (this statement again is wrong: Malik Afḍal did not succeed in regaining Damascus, see Weil, Geschichte der islamitischen Völker, 1866, p. 364), on fol. 202^{a}.

495. Malik 'Âdil Abûbakr, the brother of Ṣalâḥ-aldîn, and uncle of Malik 'Azîz and Malik Afḍal (who first acted as guardian of 'Azîz's minor son Al-Manṣûr, but soon asserted his own independence); he drove Malik Afḍal from Damascus (see the previous statement in No. 494) and relegated him to Samosata, where he stayed until his death in A. H. 622 (A. D. 1225); 'Âdil distributed his realm in the following way: to his eldest son, Malik Kâmil, he gave Egypt; to his second son, Malik Mu'aẓẓam, Damascus; to his third son, Malik Ashraf, Mesopotamia; and to his fourth son, Malik Auḥad, with the name of Ayyûb, Khilâṭ (or Akhlâṭ) in Armenia (according to Weil, loc. cit., p. 365, it was Ashraf, the third son, who got the government of Khilâṭ in addition to Mesopotamia). 'Âdil's death is by a strange confusion fixed here in A. H. 598 instead of 615 (= A. D. 1218), on fol. 202^{a}.

496. Malik Kâmil bin Malik 'Âdil, who reigned till A. H. 635 (A. D. 1238); in A. H. 625 (A. D. 1228) he annexed Yaman and Ḥijâz to his Egyptian and Syrian dominions, drove his brother Malik Mu'aẓẓam (correctly: Mu'aẓẓam's son Dâ'ûd, see Weil, loc. cit., p. 367, since Mu'aẓẓam had died a year before) from Damascus and gave it to Malik Ashraf; Mu'aẓẓam's son (in the text again Mu'aẓẓam) had to be satisfied with the fortresses of Karak, Shaubak, and Nâblus (here تابلس). Malik Ashraf's death is fixed here in the same year as that of his brother Kâmil, on fol. 202^{b}.

497. Malik 'Âdil II, Kâmil's son and successor, reigned only one year in Egypt and was then deposed and imprisoned by his brother, Malik Ṣâliḥ, on fol. 202^{b}.

498. Malik Ṣâliḥ Ayyûb, son of Kâmil; the vicissitudes of his reign are here related in the following way (there is in this, as well as in the previous accounts, scarcely any mention of the wars and struggles with the Crusaders): when he lost his hold on Egypt, he went to Damascus and summoned his uncle Isma'îl (who had likewise the epithet of Malik Ṣâliḥ) from Ba'lbak; the latter obeyed, but having obtained help from the governor of Ḥimṣ, he put his nephew to flight, who betook himself to Karak, but was imprisoned there by the governor of that fortress. Meanwhile 'Âdil II had escaped from prison, had taken a second time possession of Egypt, and offered Malik Nâṣir, the governor of Karak, 100,000 dînârs for the extradition of Malik Ṣâliḥ. But the former swore allegiance to Malik Ṣâliḥ, and went with him to Egypt, where the latter succeeded a second time in seizing the reins of government, and in imprisoning his brother 'Âdil for the remainder of his life. He died A. H. 647 (A. D. 1249), on fol. 202^{b}.

499. Malik Mu'aẓẓam, son and successor of Malik Ṣâliḥ (i. e. Tûrânshâh), who was killed (A.H. 648 = A. D. 1250) by the Mamlûks or slaves (غلامان, as they are called here), on fol. 203^{a}. With him the dynasty of the Ayyûbites ended, and 'Izz-aldîn Aibak, the Mamlûk, who declared himself Sulṭân in A. H. 652 (A. D. 1254, more correctly A. H. 650 = A. D. 1252) and assumed the title of Malik Mu'izz, founded the dynasty of the Mamlûks.

FOURTH IḲLÎM. *Marw-i-Shahijân*, on fol. 203^{b}:

500. Khwâjah Bashar Ḥâfî (so called, because he always walked barefooted, see Safînat-alauliyâ, No. 171), on fol. 204^{a}.

501. 'Abdallâh (bin) Mubârak, contemporary with Sufyân Thaurî and Fuḍail bin 'Iyâḍ (see Safînat-alauliyâ, No. 165); he was honoured by the titles of Amîr-i-ḳalam u balârak (lord of the pen and the sword) and Imâm-alislâm, and alternately performed one year the pilgrimage, engaged in warfare the next, and applied himself to commercial pursuits the third, on fol. 204^{a}.

502. Fatḥ bin Shakhraf (Safînat-alauliyâ, No. 189), here spelt سنجرف, on fol. 204^{a}.

503. Shaikh Manṣûr bin 'Ammâr, on fol. 204^{a}.

504. Shaikh Abû 'Alî Siyâh (Safînat-alauliyâ, No. 291), on fol. 204^{a}.

505. Shaikh Abû 'Alî Shab-bûi (the tuberose), on fol. 204^a.

506. Abû-al'abbâs Sayyârî (Safînat-alauliyâ, No. 240), on fol. 204^b.

507. Hakîm Buzurjmihr, on fol. 204^b.

508. Kaffâl-i-Marwazî (the locksmith of Marw, i. e. Abûbakr 'Abd-alrahmân bin Aḥmad bin 'Abdallâh, the great Shâfi'ite lawyer, who is stated here to have been consulted by Sultân Maḥmûd of Ghazna as to a choice between the Shâfi'ite and the Hanafite legal doctrines, and died A.H. 419, A.D. 1028, see Barbier de Meynard, Dictionnaire géographique, etc., pp. 531 and 532), on fol. 204^b.

509. Muḥammad bin Naṣr, a lawyer and traditionist, on fol. 204^b.

510. Ibrâhîm bin Aḥmad, a Shâfi'ite lawyer, wrote a commentary on the مختصر of Mazanî (مزنی, so correct in the following copy; here the name is spelt مازنی, but the مختصر, the standard work on Shâfi'ite doctrines, is composed by Abû Ibrâhîm Isma'îl bin Yaḥyâ al-Mazanî, a disciple of Shâfi'î, who died A.H. 264, A.D. 878); his full name, according to Barbier de Meynard, loc. cit., was Abû Isḥâk Ibrâhîm bin Aḥmad bin Isḥâk, and his death is fixed there in A.H. 340 (A.D. 951, 952); comp. also Safînat-alauliyâ, No. 237, where he is stated to have died A.H. 342 (A.D. 953, 954), on fol. 204^b.

511. 'Îsâ bin Muḥammad allughawî, on fol. 204^b.

512. Abû Manṣûr 'Umârah (in the index of this and the text of the following copy wrongly 'Ammâr, عمّار, see Ethé, Rûdagî's Vorläufer und Zeitgenossen, No. 21) bin Aḥmad (according to 'Aufî, bin Muḥammad), under the Sâmânides and first Ghaznawides, on fol. 204^b.

513. Hakîm Kisâ'î (see Ethé, Die Lieder des Kisâ'î, Sitzungsberichte der Münchener Akademie, philos.-philol. Classe, 1874, pp. 133–148), born the 26th of Shawwâl, A.H. 341 (A.D. 953, March 16), lived till the beginning of Maḥmûd of Ghazna's reign, on fol. 205^a.

514. Abû Naẓar 'Abd-al'azîz bin Manṣûr al-'Asjadî, a panegyrist of Sultân Maḥmûd of Ghazna; he wrote a kaṣidah in honour of the conquest of Sûmanât in India by that ruler, on fol. 205^b.

515. Shaikh-alislâm Ḥârithî, the second Lukmân, wrote some famous rubâ'îs, on fol. 206^a.

516. Fakhr-aldîn Mubârakshâh, panegyrist of Malik Saif-aldîn Ghûrî, and his successor Ghiyâth-aldîn Ghûrî (A.H. 552, according to others 558–599 = A.D. 1157 or 1163–1203), on fol. 206^a.

517. Shams-aldîn Muḥammad Daḳâ'iḳî, author of a diwân, on fol. 206^b.

518. Alḥakîm Maḥmûd bin 'Alî al-Samâ'î (or al-Samâwî, the celestial one), panegyrist of Sultân Sanjar (A.H. 511–552 = A.D. 1117–1157), on fol. 206^b.

519. Shihâb-aldîn Abû-alḥasan Ṭalḥah, likewise a panegyrist of Sultân Sanjar, on fol. 207^a.

520. Sayyid Abû 'Alî bin al-Husain, a rubâ'î of whom is quoted here, on fol. 207^b.

521. Athîr-aldîn Al-Futûḥî, had munâẓarât or poetical contests with Adîb Ṣâbir (see No. 573 below) and Anwarî, on fol. 207^b.

522. Khwâjah Ḥusain, who was in intellectual matters a disciple of Maulânâ 'Iṣâm-aldîn Ibrâhîm, and in legal matters of Shaikh Ibn Ḥajar, the mufti of 'Arabistân and the holy cities of Makkah and Madînah; he wrote a famous ta'rîkh on the birth of Sultân Salîm, the eldest son of the emperor Akbar (afterwards the emperor Jahângîr), and his brother Shâh Murâd, on fol. 208^b.

523. Maulânâ Mushfiḳî, was born and died in Bukhârâ, on fol. 208^b.

524. Wâṣilî, on fol. 208^b.

Mahnah, on fol. 209^a:

525. Shaikh Abû Sa'îd Faḍl-allâh bin Abû-alkhair, the great rubâ'î writer, was a pupil of Abû-alfaḍl Sarakhsî (see No. 544 below), but got by order of that Pîr his investiture from Shaikh 'Abd-alraḥmân Sullamî (see Safînat-alauliyâ, No. 294, and Ethé, Die Rubâ'îs des Abû Sa'îd bin Abulkhair, in Sitzungsberichte der Münchener Akademie, philos.-philol. Classe, 1875, pp. 145–168, and 1878, pp. 38–70), on fol. 209^a.

526. Aḥmad bin Shâdân, the wazîr of Sultân Tughrulbeg bin Mîkâ'îl Saljûkî (the first independent ruler of that dynasty, died A.H. 455 = A.D. 1063), on fol. 209^b.

527. As'ad of Mahnah, who, according to Daulatshâh, had one day in the majlis of Sultân Muḥammad bin Malikshâh (A.H. 498–511 = A.D. 1104–1117) a contest with Imâm Muḥammad Ghazâlî (who died A.H. 505 = A.D. 1111), on fol. 209^b.

528. Auḥad-aldîn Anwarî, the great panegyrist of Sultân Sanjar; his death is fixed here in A.H. 580 (or according to others even 547); the proper date is either A.H. 585 or 587 (A.D. 1189 or 1191, see Bodleian Cat., No. 543 sq.), on fol. 210^a.

529. Khwâjah Mu'ayyad, a descendant of Abû Sa'îd bin Abû-alkhair, on fol. 211^a.

530. Shaikh Abû Naṣr, likewise a descendant of Abû Sa'îd, on fol. 211^a.

Abîward, on fol. 211^a:

531. Fuḍail bin 'Iyâḍ (Safînat-alauliyâ, No. 96), on fol. 211^a.

532. Bâba Saudâ'î, was in the service of Mirzâ Shâhrukh's son, Mirzâ Baisunghar (who died A.H. 837 = A.D. 1434), on fol. 211^a.

533. Maulânâ Aḥmad, went at an early age to Transoxania and joined the ascetics (تجرّد منشان) of Bukhârâ; later on he went to the 'Irâḳ and stayed in Kâshân, where he got a professorship; but when Amîr Jamâl-aldîn Astarâbâdî became wazîr of that town, he was deprived of his stipend, and only his death saved him from the imprisonment which the wazîr had resolved upon, on fol. 211^b.

534. Maulânâ Abû-alḥasan Dânishmand, who in his fourteenth year could explain the commentary of the تجرید (no doubt the metaphysical work of that title by Naṣîr-aldîn Tûsî, who died A.H. 672 = A.D. 1274) with glosses, and in his twenty-fifth lectured on the Almagest; he had also a prodigious memory. Among his numerous works the most prominent ones are: كتاب حسنات (or perhaps كتاب حُسْنا), كتاب مشارق, كتاب مرآة الافلاك, glosses on the شمسيّه (the work on logic by Najm-aldîn 'Alî bin 'Umar alḳazwînî al-Kâtibî, who died A.H. 693 = A.D. 1294), and the تهذيب (i.e. تهذيب المنطق والكلام, another work on logic by Sa'd-aldîn Mas'ûd bin 'Umar al-Taftazânî, who died

A.H. 791 or 792=A.D. 1389 or 1390, see No. 541 below), a رسالهٔ اثبات واجب, and a شرح فرائض; he also wrote poetry, on fol. 212^a.

535. Maulânâ Ḳunburî (قنبری, both in text and index here; in the following copy he is styled Munyarî, منیری), a poet, attached to ʿAbd-almu'min Sulṭân, the son of the Wâlî of Tûrân, ʿAbdallâhkhân (the chief of the Uzbegs, who died A.H. 1006=A.D. 1597, 1598, see No. 574 in this Cat.), on fol. 212^b.

Nasâ, on fol. 212^b:

536. Imâm Żahîr-aldîn Nasawî, a poet, on fol. 212^b.

537. Al-Ḳâḍî Imâm Majd-aldîn, who greeted the newly-installed Ḳâḍî of Nasâ, Ḳâḍî Shams-aldîn, with a famous extempore rubâʿî, on fol. 212^b.

538. Shams-aldîn Muḥammad Muʿakkad, a rubâʿî-writer, on fol. 213^a.

539. Muḥammad bin Badîʿ, was under ʿImâd-aldîn Zangî (who died A.H. 540 or 541=A.D. 1145 or 1146) chief secretary of Nasâ, on fol. 213^a.

540. Majd-aldîn Muḥammad albânîrî (البانیری or *bin* albânîrî, as the following copy reads), court-poet of Sulṭân Sikandar, and author of a mathnawî, entitled شاهنامه, on the history of the Khwârizmshâhs, on fol. 213^a.

541. Maulânâ Saʿd-aldîn Masʿûd bin ʿUmar al-Taftâzânî (see No. 534 above), began his authorship in his sixteenth year with a commentary on the صرف زنجانی, after which followed the مُطَوَّل (a commentary on the تلخیص المفتاح, completed A.H. 748=A.D. 1347, see J. Aumer, Arabic Cat., pp. 310 and 311, and the edition of Constantinople, A.H. 1260), dedicated to Malik Ḥusain Kurt; he then took his abode in Khwârizm and wrote the مختصر تلخیص, dedicated to Jânîbeg; when Tîmûr conquered Khwârizm, he made the Maulânâ his companion; his death is fixed here, and in the following copy, wrongly in A.H. 752, instead of 791 or 792; he was buried in Sarakhs, on fol. 213^a.

542. Maulânâ Shams-aldîn Muḥammad, son of the preceding scholar, on fol. 213^b.

543. Maulânâ Ḳuṭb-aldîn Muḥammad, son of Shams-aldîn, filled from the last years of Shâhrukh's reign (who died A.H. 850=A.D. 1447) to the beginning of Ḥusain Mirzâ's reign (A.H. 873=A.D. 1469) the post of Shaikh-alislâm, on fol. 213^b.

Sarakhs, on fol. 213^b:

544. Shaikh Abû-alfaḍl, the Pîr of Shaikh Abû Saʿîd bin Abû-alkhair (see No. 525 in this list), and the pupil of Abû Naṣr Sarrâj (Safînat-alauliyâ, No. 271), on fol. 213^b.

545. Shaikh Luḳmân, the mad one, contemporary with Abû Saʿîd bin Abû-alkhair (comp. Ethé, Rubâʿîs des Abû Saʿîd, loc. cit., p. 149), on fol. 213^b.

546. Khwâjah Aḥmad Ḥammâdî (mentioned in the کشف المحجوب and Jâmî's نفحات), on fol. 214^a.

547. Sayyid-al-ajall Żahîr-aldîn Tâj-alkuttâb, author of works in prose and verse, mentioned by ʿAufî, on fol. 214^a.

548. Alṣadr-alajall Tâj-aldîn, whose dîwân is not extant, on fol. 214^a.

549. Ustâd Abû-alḥasan ʿAlî al-Bihrâmî, a poet in Sulṭân Maḥmûd of Ghazna's time, and author of the خجسته نامه on prosody, on fol. 214^b.

550. Imâm-alajall Fakhr-aldîn Muḥammad al-Zarkhânî, of whom two rubâʿîs are quoted here, on fol. 214^b.

551. Maulânâ Ḳuṭb-aldîn, father of Nâṣir-aldîn, on fol. 215^a.

Balkh, on fol. 215^a:

552. Shaikh Abû Isḥaḳ Ibrâhîm bin Adham (or Ibrâhîm Adham, Safînat-alauliyâ, No. 97), got his investiture from Fuḍail bin ʿIyâḍ (ib., No. 96), on fol. 215^b.

553. Abû ʿAlî Shaḳîḳ, contemporary with the preceding Shaikh (Safînat-alauliyâ, No. 167), on fol. 216^a.

554. Ḥâtim-i-aṣamm, pupil of Abû ʿAlî Shaḳîḳ and Pîr of Aḥmad bin Khiḍrawaih (Safînat-alauliyâ, No. 173), on fol. 216^a.

555. Aḥmad bin Khiḍrawaih (Safînat-alauliyâ, No. 174), had 1,000 disciples, on fol. 216^b.

556. Shaikh Abûbakr Warrâḳ (Safînat-alauliyâ, No. 264), on fol. 216^b.

557. Shaikh Bahâ-aldîn Walad, with the epithet Sulṭân-al'ulamâ, grandson of Shâh ʿAlâ-aldîn Muḥammad, the uncle of Sulṭân Muḥammad Khwârizmshâh, and father of the great Jalâl-aldîn Rûmî (Safînat-alauliyâ, No. 136; see also the Manâḳib-al'ârifîn, No. 630 in this Cat.); he had in Baghdâd a meeting with Shaikh Shihâb-aldîn Suhrawardî; after performing the pilgrimage he settled fifteen years in Âdharbaijân and Lârinda, and afterwards repaired to Ḳûniyah (Iconium), where he died, A.H. 628 (A.D. 1231), on fol. 216^b.

558. Maulânâ Jalâl-aldîn Muḥammad, known as Maulawî al-Rûmî, the great mystical poet (Safînat-alauliyâ, No. 137), who left his native town Balkh in his father's company, when he was six years old, and met on his way to Makkah in Nîshâpûr Farîd-aldîn ʿAttâr, who presented him with a copy of his mystical poem اسرار نامه; he enjoyed for nine years the tuition and friendship of Bahâ-aldîn Walad's pupil Sayyid Burhân-aldîn Tirmidhî, and after his death that of Shams-aldîn Tabrîzî; when the latter had disappeared (as it is called here) he associated himself with Ṣalâḥ-aldîn Zarkûb, and later on with Câlabî Ḥusâm-aldîn. He was born A.H. 604, and died A.H. 672 (A.D. 1207–1273), on fol. 217^a. Between this and the following Shaikh there is inserted here, on ff. 219^b–220^b, a short sketch of the history of the *Barmakis*, beginning with Jaʿfar Barmak, who was originally a Parsee, but embraced the Muḥammadan creed, went to Damascus and rose to the dignity of a wazîr under the Umayyade Khalîf Sulaimân (his son Khâlid became wazîr of Abû-al'abbâs), and ending with the final extirpation of the whole race under the Khalîf Hârûn-alrashîd, A.H. 187 (A.D. 803).

559. Shaikh Abû ʿAlî Ibn Sînâ (the famous Avicenna), on fol. 220^b.

560. Shaikh Abû-alḥasan Shahîd, the Sâmânide poet and contemporary of Rûdagî (see Ethé, Rûdagî's Vorläufer, etc., No. 5), on fol. 221^a.

561. Abû-alḳâsim Ḥasan ʿUnṣurî, the king of poets at the court of Sulṭân Maḥmûd of Ghazna; besides his ḳaṣîdas there are mentioned here three of his mathnawîs, viz. خنگ بت وسرخ بت, and وامق وعذرا, نهر وعین (which are no longer extant), on fol. 221^b.

562. Alḳâḍî alimâm Ḥamîd-almillah wa aldîn ʿUmar

bin Maḥmûd, well known by his مقامات, which have been praised by the poet Anwarî; he flourished under Sulṭân Sanjar, on fol. 223^a.

563. Malik-alkuttâb Rashîd-aldîn al-Waṭwâṭ, the well-known poet and chief secretary (صاحب ديوان انشاء) of Atsiz, the Khwârizmshâh (who succeeded his father Kuṭb-aldîn Muḥammad as governor of Khwârizm, A.H. 521 = A.D. 1127, became independent A.H. 535 = A.D. 1140, 1141, and died A.H. 551 = A.D. 1156). When Sulṭân Sanjar captured the fortress of Hazârasp, he was made prisoner and condemned to a painful death, but pardoned through the intercession of Muntakhab-aldîn (in the following copy Muntajab-aldîn, which means practically the same) Badî' Kâtib, the Sulṭân's secretary; after Atsiz' death he served 17 years more under his son and successor Îl Arslan (A.H. 551–567 = A.D. 1156–1172), at whose death he was more than 80 years old. He died, 98 (in the following copy more correctly 97) years old, A.H. 578 (A.D. 1182), and left besides his dîwân various prose-works, among them the famous حدائق السحر on the art of poetry, on fol. 223^b, last line.

564. Imâm Shams-aldîn albâkilânî, contemporary with Khwâjah Niẓâm-almulk, the great wazîr of the Saljûks, on fol. 226^a.

565. Sirâj-aldîn, a poet who lived at the court of the Khwârizmshâhs, on fol. 226^a.

Ćićiktû and Maimana (near Balkh), on fol. 226^b:

566. Żahîr-aldîn Ṭâhir bin Muḥammad (better known as Żahîr Fâryâbî), renowned as poet, astronomer, and philosopher (therefore called by his contemporaries صدر الحكما); he was first a panegyrist of the kings of Mâzandarân, but attached himself afterwards to the Atâbegs of Âdharbaijân, Muḥammad bin Îlduguz, the so-called Jahânpahlawân (A.H. 568–582 = A.D. 1172–1186), and his brother and successor Ḳizil Arslân (A.H. 582–587 = A.D. 1186–1191); at last he fled from the court of the latter and joined that of the Atâbeg Abûbakr (i.e. Nuṣrat-aldîn Abûbakr, the son of Muḥammad bin Îlduguz). At the end of his life he retired from the world, and died A.H. 592 (so here and in the following copy; the usual and no doubt more correct date is A.H. 598 = A.D. 1201, 1202); he was buried in the cemetery of Surkhâb, in Tabrîz, by the side of Khâḳânî, on fol. 226^b.

Andakhud (between Balkh and Marw), on fol. 228^a:

567. Sayyid Jamâl-aldîn Barakah (as the following copy adds), the teacher of Amîr Tîmûr Gûrgân, on fol. 228^a.

568. Imâm-alajall Iftikhâr-ala'immah Mas'ûd bin Muḥammad bin 'Alî, scholar and poet, on fol. 228^a.

569. Maḥmûd bin Mas'ûd, son of the preceding Shaikh, author of Persian and Arabic works, among which is the زينة الزمان, on fol. 228^a.

Tirmidh, on fol. 228^a:

570. Shaikh Muḥammad 'Alî Ḥakîm, a great Ḳurân-interpreter and traditionist, on fol. 228^b.

571. Abûbakr Warrâḳ, was acquainted with the Pentateuch, the Psalms, and the Gospels, and wrote verses too, on fol. 228^b.

572. Ḳidwat-alshu'arâ Abû-alḥasan, a poet, known by the name of منجيك (probably منجنيك Manjanîk), on fol. 228^b.

573. Shihâb-aldîn Adîb Ṣâbir, one of the most renowned among the earlier poets and favourite of Sulṭân Sanjar; he was drowned in the Oxus by order of Atsiz, whose murderous design against Sanjar the poet had communicated to the latter, A.H. 547 (A.D. 1152, 1153; other tadhkiras give as date A.H. 546, and even 540), on fol. 229^b.

574. Shâh Nâṣir Khwâjah, a poet, went at an early age to India; he was the companion of the Khânzamân (i.e. 'Alî Ḳulîkhân) in his rebellious attempt against Akbar (A.H. 974 = A.D. 1567, see No. 411 above), was made prisoner and put to death, on fol. 231^a.

575. Mîr Sayyid 'Alî Muṣawwir (the painter), was in the emperor Humâyûn's service and honoured by the epithet of Nâdir-almulk Humâyûnshâhî; towards the end of his life he undertook the pilgrimage to Makkah, and remained there until his death, on fol. 231^a.

Ḥiṣâr-i-Kûhistânî (Ḥiṣâr Shâdmân in the Âtashkada, Bodleian Cat., col. 287), on fol. 231^a:

576. Maulânâ 'Aishî, who had first the takhalluṣ Miḥnatî, which he was requested to exchange for 'Aishî, when he had the honour of being received among the servants of the Shâhinshâh (i.e. Akbar), on fol. 231^b.

577. Fatḥî, a poet, on fol. 231^b.

578. Mailî, who wrote riddles (معما) and occasionally poetry, on fol. 231^b.

Khatlân, with its capital *Kûlâb*, on fol. 231^b:

579. Maulânâ 'Âdilî, who wrote the following ta'rîkh on the death of Mirzâ Sulaimân Badakhshî's wife: بلقيس زمان رفت (= A.H. 985, A.D. 1577), on fol. 231^b.

580. Maulânâ Bâḳî, another poet, on fol. 231^b.

Badakhshân, on fol. 232^a:

581. 'Alî bin Asad, a panegyrist of the kings of Badakhshân, on fol. 232^b.

582. Maulânâ Shams-aldîn Muḥammad, born according to the حبيب السير in a place called Anjuman (انجمن), on fol. 232^b.

583. Mirzâ Ibrâhîm, the son of Mirzâ Sulaimân Badakhshî (see No. 579) and author of a dîwân. He was born A.H. 941 = A.D. 1534, 1535 (ta'rîkh: نخل اميد پدر), and slain A.H. 967 = A.D. 1559, 1560 (ta'rîkh: كو نخل اميد پدر), on fol. 232^b.

584. Muḥammad Ḳâsimkhân Maujî, a poet, who grew up under the protection of the emperor Humâyûn and was raised at last to the rank of a Khân, on fol. 232^b.

585. Mirzâ 'Alîbeg or Mirzâ 'Alîbeg Akbarshâhî, because the emperor Akbar showed great favour to him from the moment of his arrival in India, both on account of his poetical talent and his warlike prowess; he was still alive at the time of the composition of this work, on fol. 233^a.

586. Ḥâfiż Khaṭîb, another poet of the same time, on fol. 233^a.

587. Maulânâ Abtarî (ابترى, so correct in the following copy; the present one reads both in text and index تبرى), also a poet of Akbar's time, on fol. 233^a.

588. Maulânâ Badakhshî, a poet of the same time, on fol. 233^a.

589. Maulânâ Niyâzî, likewise under Akbar, whose kindness he badly rewarded by leaving him and going to Gujarât, where he joined the rebellious Mirzâs (see

Elphinstone, History of India, 5th ed., p. 504 sq.), after whose fall he was imprisoned for a long time; at last he escaped and stayed in Kâbul, where later on he attached himself first to Mirzâ Shâhrukh (or better, Shâhrukh Mirzâ, the son of Mirzâ Ibrâhim, see No. 583, who after being driven out of his kingdom of Badakhshân which he had wrested from his grandfather Mirzâ Sulaimân, see No. 579, in A. H. 983 = A. D. 1575, entered Akbar's service A. H. 993 = A. D. 1585, and commanded the army sent against Kashmîr) and then to Mirzâ Yûsufkhân (who completed the conquest of that country), with whom he went to Kashmîr; in consequence of the rebellion of Yâdgâr (the nephew of the former king of Kashmîr, Yûsufshâh, who in A. H. 1000 = A. D. 1592 raised a rebellion against Akbar, but was very soon slain by some of his own followers), in which he appears to have been implicated, he was arrested and imprisoned, and in A. H. 1002, when this work was composed, he was a prisoner still, on fol. 233ª.

590. Nadîmî, on fol. 233ᵇ.

Kâbul, on fol. 233ᵇ:

591. Abû Ḥanîfah Nu'mân bin Thâbit, the Imâm-i-a'ẓam (Safînat-alauliyâ, No. 21); his father Thâbit was a native of Kâbul, but had afterwards settled in Kûfah, where Abû Ḥanîfah was born; he belonged to the Tâbi'în, was a friend of Imâm Ja'far Ṣâdiḳ and the spiritual guide of Fuḍail bin 'Iyâḍ, Ibrâhîm Adham, Dâ'ûd Ṭâ'î, and Bashar Ḥâfî (Safînat-alauliyâ, Nos. 96, 97, 163, and 171). The dates of his birth and death as well as the length of his life (viz. A. H. 80 and 150 = A. D. 699–767, and 70 years) are contained in the following ta'rîkh:

سال هشتاد بو حنیفه بزاد ـ در جهان داد علم فقه بداد
سال عمرش کشید تا هفتاد ـ در صد و پنجه اش وفات افتاد

on fol. 234ᵇ.

592. Ḍiyâ-aldîn Maḥmûd, on fol. 235ª.

593. Ḥâjî Muḥammad, poet and protégé of the emperor Humâyûn, on fol. 235ᵇ.

594. Maulânâ 'Âlim, under Akbar, on fol. 235ᵇ.

595. Wâṣilî, a poet and collector of poetry, on fol. 235ᵇ.

596. Ghagûrî, was first attached to Muḥammad Ḥakîm Mirzâ (Akbar's half-brother and governor of Kâbul, died A. H. 993 = A. D. 1585), and after his death went to India and entered Akbar's service, and was raised to the rank of a یوزباشی; he died before the completion of this work, and left some poetry, on fol. 235ᵇ.

597. Mîr Amânî, who fell from his horse and died, A. H. 981 (A. D. 1573, 1574), in Jaunpûr, on fol. 236ª.

598. Khwâjahzâda, of great renown in Transoxania and Kâbul, on fol. 236ª.

Kashmîr, on fol. 236ª:

599. Yûsufkhân, who completed the conquest of Kashmîr for Akbar (see No. 589); he was a good musician and wrote poetry occasionally, on fol. 237ᵇ.

600. Maulânâ Mîr 'Alî Ṣairafî, on fol. 237ᵇ.

601. Maulânâ Muḥammad Amîn Mustaghnî, a poet, on fol. 237ᵇ.

602. Shaikh Ya'ḳûb, Ṣûfî and poet, on fol. 238ª

603. Maulânâ Maẓharî, a good poet, went at an early age to Irân, but returned later to Kashmîr and entered, after the conquest of his country by Akbar, the service of this great monarch, who raised him to the rank of Mîrbaḥr, or admiral. At the time of the composition of this work he had retired with a pension and lived in his native country, on fol. 238ª.

604. Ḥamîdî, a poet, on fol. 238ᵇ.

605. Aujî, another poet, on fol. 238ᵇ.

606. Bâhirî (باهری, so in the index of this copy; in the text the name has been left out; in the following copy it is distinctly spelt Mâhirî (ماهری), likewise a poet, on fol. 238ᵇ.

607. Maulânâ Nâmî, better known as a grammarian than as a poet, on fol. 239ª.

Gharjistân, on fol. 239ª:

608. Badî'-alzamân 'Abd-alwâsi' aljabalî, a renowned poet, who went from his native mountains to Harât, and afterwards to Ghazna, where he was patronised by Bahrâmshâh (the Ghaznawide who reigned A. H. 512–547 = A. D. 1118–1152); four years later he gained by a kaṣîdah the favour of Sultân Sanjar, when the latter came for Bahrâmshâh's support to Ghazna, and went with him to Marw, on fol. 239ª.

Ghûr, on fol. 240ᵇ:

609. Fakhr-alsâdât wa al'ârifîn Ḥusain bin Ḥasan (or as the following copy reads, Ḥasan bin Ḥusain, both wordings being incorrect, the proper designation is Ḥusain bin 'Âlim bin Abî Ḥusain or Ḥasan, see Safînat-alauliyâ, No. 154, and Rieu i. p. 40ª) al-Ḥusainî, a great Ṣûfî and poet, who was according to some a pupil of Shaikh Rukn-aldîn bin Shaikh Ṣadr-aldîn bin Shaikh Bahâ-aldîn Multânî (Safînat-alauliyâ, No. 156; usually the grandfather himself, Bahâ-aldîn Zakariyyâ Multânî Safînat-alauliyâ, No. 152, is mentioned as Fakhr-alsâdât Ḥusainî's Pîr), according to others of Shaikh Shihâb-aldîn Suhrawardî (Safînat-alauliyâ, No. 148). He was the author of the Ṣûfic works: زاد المسافرین, نزهة الارواح, سی نامه, کنز الرموز, صراط مستقیم, and روح الارواح, طرب المجالس, and of a dîwân of ghazals; he died A.H. 717 (A.D. 1317; others place his death in A. H. 718 or even 719), on fol. 241ª.

610. Malik Shams-aldîn, the first of the Kurt kings (who are said by some to be descendants of the Ghûrides, by others to be related to Sulṭân Sanjar; by some again, on the authority of the تاریخ مبارکشاهی (see Rieu iii. p. 1010), to be the offspring of a certain سبور or سپور who came from Khaṭâ and settled in Ghûr; this dynasty ruled altogether 116 years, and was represented by eight kings), contemporary with Abakâkhân (who succeeded his father Hûlâgûkhân A. H. 663 = A. D. 1265); his death is fixed here, quite at variance with the usual date (viz. A. H. 676 = A. D. 1278), in A. H. 665, and he is stated to have been poisoned, on fol. 242ª.

611. Malik Shimâl-aldîn, a descendant of the Kurt kings, composed some poetry, on fol. 242ª.

Bâdaghîs, on fol. 242ᵇ:

612. Ḥanṭalah (probably correctly Ḥanẓalah, see Ethé, Rûdagî's Vorläufer und Zeitgenossen, p. 38, No. 1), the only Persian poet under the Ṭâhirides, on fol. 243ª.

Asfizâr (nowadays called *Sabzâr* سبزار, so correctly

in the following copy; the present text has wrongly شيراز), on fol. 243^{b}:

613. Imâm Rashîd-aldîn Muḥammad bin Maḥmûd, a poet, on fol. 243^{b}.

614. Alajall Majd-aldîn ibn Rashîd al'azîzî, likewise a poet, on fol. 243^{b}.

615. Alajall Muhadhdhib-aldîn Sayyid-alkuttâb Manṣûr bin 'Alî, a third poet, on fol. 244^{a}.

Fûshanj, on fol. 244^{a}:

616. Shaikh Abû-alḥasan, on fol. 244^{a}.

617. Shaikh Abû-allaith, on fol. 244^{a}.

618. Mażhar-aldîn, a poet, a rubâ'î of whom is quoted here, on fol. 244^{a}.

Harât, on fol. 244^{b}:

619. Abû Isma'îl 'Abdallâh bin Abî-almanṣûr Muḥammad al-Anṣârî, the Shaikh-alislâm (Safînat-alauliyâ, No. 300), pupil of Shaikh Abû-alḥasan Kharaḳânî (Safînat-alauliyâ, No. 67); besides his Persian and Arabic poetry there are mentioned two renowned works of his, a تفسير قرآن and the منازل السائرين, on fol. 245^{a}.

620. Muḥammad C'arkhgar (the cutler), one of the Abdâls, on fol. 245^{b}.

621. Shaikh 'Ammû (this nickname was given to him by Shaikh Abû-al'abbâs Nahâwandî, see also Safînat-alauliyâ, No. 295), on fol 245^{b}.

622. Khwâjah Abû Muḥammad (more correctly in the following copy Abû Aḥmad) Abdâl, see also Safînat-alauliyâ, No. 102), the real founder of the C'ishtî order, on fol. 245^{b}.

623. Abû-alwalîd Aḥmad bin-alrajâ, many traditions of whom are reported in al-Bukhârî's Ṣaḥîḥ, on fol. 245^{b}.

624. Abû 'Abdallâh Mukhtâr (Safînat-alauliyâ, No. 190), on fol. 245^{b}.

625. Ajall-alḥakîm Sharaf-alzamân Abû-almaḥâsin Abûbakr Azraḳî, the renowned poet; he was one of the confidential friends of the Saljûḳ ruler of Nîshâpûr, Shams-aldaulah wa-aldîn Ṭughânshâh (the nephew of Ṭoghrulbeg and C'akarbeg, who associated with a number of poets of that time, for instance: 'Abdallâh Ḳurashî, Shujâ' Nasawî, Aḥmad Badîhî, Ḥaḳîḳî, Nasîmî, and others; this Ṭughânshâh I, the patron of Azraḳî, is not to be confounded with Ṭughânshâh II (of the same house of Saljûḳ, who lived in the time of Sulṭân Sanjar, was for some time ruler of Persia after Sanjar's death, but was defeated and killed by the Khwârizmshâhs, A. H. 581 = A. D. 1185; this latter Ṭughânshâh was an early patron of Żahîr Fâryâbî). Besides his poetry (mostly ḳaṣîdas in honour of Ṭughânshâh), he wrote for the same Sulṭân a work on sexual intercourse, الفيه وشلفيه, on fol. 246^{a}.

626. Fakhr-aldîn Khâlid, an intimate friend of Sulṭân Sanjar and a rubâ'î-writer; among the rubâ'îs quoted here there is one, composed A. H. 543 = A. D. 1148, when Sanjar after his heavy defeat by Gûrkhân, the Ḳarâkhiṭâ'î ruler, received in 'Irâḳ from Bahrâmshâh, his nephew, the welcome news of the conquest of Ghazna and the death of the Ghûride Saif-aldîn Sûrî, on fol. 247^{b}.

627. Abû Manṣûr 'Abd-alrashîd, also a rubâ'î-writer, on fol. 247^{b}.

628. 'Abd-alrâfi' bin al-Fatḥ, a poet, friend and companion of Muḥammad Sâm (i.e. Shihâb-aldîn Muḥammad Ghûrî, who was killed A. H. 602 = A. D. 1206), on fol. 248^{a}.

629. Abû 'Abdallâh Muḥammad bin Abîbakr bin 'Uthmân al-Imâmî (generally known by his takhalluṣ Imâmî), under Abaḳâkhân (see No. 610), lived most of his time in Kirmân, and was contemporary with Majd-i-Hamgar, the king of poets of that time; his dîwân is still extant, on fol. 248^{a}.

630. Maulânâ Sa'îd, a panegyrist of Khwâjah 'Izz-aldîn Ṭâhir alfaryûmadî (of Faryûmad near Sabzwâr, see Rieu ii. p. 752^{a} and foot-note), the wazîr of Khurâsân under the Sulṭâns of the C'ingizkhânî line; his dîwân is still extant, on fol. 248^{b}.

631. Maulânâ Rukn-aldîn, known as Rukn Ṣâ'in, a contemporary and companion of Amîr Mużaffar (i.e. Mubâriz-aldîn Muḥammad al-Mużaffar, the founder of the Mużaffarî dynasty of Fârs); and also of Shâh Shujâ', his son, who together with his brother Shâh Maḥmûd deposed and blinded his father in A. H. 760 (A. D. 1359). He was also at some time in the service of Ṭughâ Tîmûrkhân, who reigned in Khurâsân A. H. 737–753 (A. D. 1336–1352), and had the misfortune to be imprisoned by him; his dîwân is still extant, on fol. 248^{b}.

632. Abû-alfaḍl 'Uthmân, of whom one rubâ'î is quoted, on fol. 249^{b}.

633. Mas'ûdî, a poet, on fol. 249^{b}.

634. Maulânâ Ḥasanshâh, a poet, who was first attached to Sulṭân Muḥammad bin Mirzâ Baisunghar (put to death in A. H. 855 = A. D. 1452), on fol. 249^{b}.

635. Maulânâ Bannâ'î, a contemporary of Mîr 'Alîshîr, whose jealousy he had roused by his clever verses; when he once addressed a ḳaṣîdah to him and got no reward for it, he substituted the name of Sulṭân Aḥmad Mirzâ (the son of Abû Sa'îd Mirzâ, after whose death in A. H. 873 = A. D. 1469, he ascended the throne of Samarḳand) for that of Mîr 'Alîshîr; after which he betook himself to Tabrîz and attached himself to Sulṭân Ya'ḳûb (i.e. Ya'ḳûbbeg of the Âḳ-ḳoyunlû dynasty, who reigned A. H. 883–896 = A. D. 1478–1491). After the Sulṭân's death he returned to Harât, but as Mîr 'Alîshîr was still powerful there, he went to Transoxania and entered the service of the rulers of that country (i.e. of Sulṭân 'Alî Mirzâ, the son of the above-mentioned Aḥmad Mirzâ); he was killed in Samarḳand A. H. 918 (A. D. 1512), on fol. 250^{a}.

636. Mîram Siyâh, a poet (no indication of the time in which he flourished being given here, but from No. 1029 in the Bodleian Cat. it becomes evident that he flourished under Sulṭân Ḥusain Mirzâ and under Humâyûn, and that he was moreover a pupil of the following Shaikh 'Alîshâh Abdâl), on fol. 251^{a}.

637. Bâbâ 'Alîshâh, one of the Abdâls of his time, contemporary with Jâmî; he had been for years so wholly absorbed in pious meditations, that all the stirring events in Harât and Khurâsân from the death of Mirzâ Shâhrukh (A. H. 850 = A. D. 1447) to the accession of Sulṭân Ḥusain Mirzâ (A. H. 873 = A. D. 1469) had passed absolutely unnoticed by him; he wrote occasionally poetry, on fol. 251^{a}.

638. Shaikh Abû-alwâḥid Fârighî, a great Ṣûfî and occasional poet, on fol. 251^{b}.

639. Mîr Sayyid Muḥammad Jâmabâf (the cloth-weaver), a great rubâ'î-writer; he came to India A. H. 969 (A. D. 1561, 1562), found favour with Akbar and died A. H. 973 (A. D. 1565, 1566); the ta'rîkh on his death is ميرِرباعی سفر نمود, on fol. 251^{b}.

640. Mîr Daurî, was kâtib-almulk (imperial secretary) under Akbar, and a great calligrapher, on fol. 252^{a}.

641. Ṣâliḥî, a munshî of Akbar's time, and likewise a great calligrapher, on fol. 252^{a}.

642. Ghazâlî جنيك (correctly according to A. Sprenger, Catal. p. 45, No. 648 جنبك Junbak, who died A. H. 967 = A. D. 1559, 1560), great in poetical contests and munâżarât, on fol. 252^{b}.

643. Nûrî, the grandson of Maulânâ Ḥasanshâh (see No. 634), renowned by his jests and pleasantries, on fol. 252^{b}.

644. Maulânâ Khâtimî, came after long wanderings to India; he afterwards resolved upon performing the pilgrimage, but died on his way to Makkah, on fol. 252^{b}.

645. Maulânâ Fatḥ-allâh, contemporary with Maulânâ Mushfiḳî (probably Mushfiḳî Bukhârî, who was born A. H. 945 = A. D. 1538, 1539; see A. Sprenger, Catal. p. 508), with whom he had continual contests, on fol. 253^{a}.

646. Maulânâ Ânî, lived nearly 60 years in Kashmîr, on fol. 253^{a}.

647. Mîr Amânî, a good poet, who spent most of his time in Kâbul, on fol. 253^{a}.

648. Maulânâ Farkî, a poet, who was, like the following four poets, still alive at the time of the composition of this work, on fol. 253^{a}.

649. Maḳṣûd Tîrgar (the arrow-maker), on fol. 253^{b}.

650. Shâdî Rammâl (the soothsayer), on fol. 253^{b}.

651. Zulâlî, on fol. 253^{b}.

652. Ismî, on fol. 253^{b}.

Bâkharz (between Nîshâpûr and Harât), with its dependency *Tâbyâd*, on fol. 253^{b}:

653. Maulânâ Zain-aldîn Abûbakr Tâbyâdî (Safînat-alauliyâ, No. 351), on fol. 253^{b}.

654. Shaikh Saif-aldîn Bâkharzî, a pupil of Shaikh Najm-aldîn Kubrâ (Safînat-alauliyâ, Nos. 127 and 124), who appointed him afterwards his Khalîfah and sent him to Bukhârâ; according to some he died A. H. 648 = A. D. 1250 (the usual date of his death is A. H. 657 or 658 = A. D. 1259 or 1260); he lived in the time of Hûlâgûkhân (who became sole master of Persia A. H. 654, and died A. H. 663 = A. D. 1256–1265) or in that of Mangû Ḳâ'ân, Hûlâgû's elder brother (who died A. H. 654 = A. D. 1256), which comes practically to the same thing. Mangû Ḳâ'ân's mother, who was a Christian, is said to have founded a madrasah in Bukhârâ and to have made Saif-aldîn governor of that institution; a number of verses from his كلمات القدسيّه are quoted here, on fol. 253^{b}.

655. Abû-alḳâsim 'Alî bin al-Ḥusain (in the following copy bin al-Ḥasan) bin Abî al-Ṭayyib, was first secretary to Sulṭân Rukn-aldîn Ṭoghrulbeg (who died A. H. 455 = A. D. 1063), but afterwards retired from the world, on fol. 254^{a}.

656. Tâj-aldîn Isma'îl, a poet, on fol. 254^{b}.

Khwâf, on fol. 254^{b}:

657. Shâh-i-Sanjân, i. e. Rukn-aldîn Maḥmûd, a pupil of Khwâjah Maudûd Ćishtî (Safînat-alauliyâ, Nos. 107 and 105), a great Ṣûfî and rubâ'î-writer, on fol. 255^{b}.

658. Shaikh Zain-almillah wa-aldîn, on fol. 256^{a}.

659. Amîr Ḳiwâm-aldîn, on fol. 256^{a}.

660. Khwâjah Ghiyâth-aldîn Pîr Aḥmad, who was for 40 years wazîr of Mîrzâ Shâhrukh, and afterwards wazîr of Mîrzâ 'Alâ-aldaulah (Shâhrukh's grandson and successor in Harât A. H. 850 = A. D. 1447) and his brother Sulṭân Muḥammad (who was defeated and put to death by another of his brothers, Bâbar, A. H. 855 = A. D. 1452); he died in the reign of Mîrzâ Bâbar (A. H. 853–861 = A. D. 1449–1457), on fol. 256^{a}.

661. Khwâjah Majd-aldîn Muḥammad, son of the preceding Khwâjah, was first munshî under Sulṭân Abû Sa'îd Mîrzâ (the son of Sulṭân Muḥammad Mîrzâ, reigned A. H. 854–873 = A. D. 1450–1469) and afterwards wazîr of Sulṭân Ḥusain Mîrzâ (Abû Sa'îd Mîrzâ's successor, A. H. 873–911 = A. D. 1469–1506), on fol. 256^{a}.

662. Maulânâ Majd, author of the روضة الخلد, an imitation of Sa'dî's Gulistân, and of a versified adaptation of the جواهر اللغة by Jâr-allâh 'Allâmah (Zamakhsharî ?), on fol. 256^{b}.

663. Maulânâ Mużaffar, under Malik Ghiyâth-aldîn Kurt (probably Ghiyâth-aldîn II, the last of the Kurt dynasty who reigned over Harât, Ghûr, etc., A. H. 771–783 = A. D. 1370–1381, and was defeated and put to death by Tîmûr); after a quarrel with Ghiyâth-aldîn he stayed for some time at the court of Shâh Shujâ' the Mużaffaride (A. H. 760–786 = A. D. 1359–1384), but afterwards returned to Harât; he was called the second Khâḳânî on account of his great poetical genius, but is said to have thrown his dîwân into the water shortly before his death, because no one after him would be able to estimate his poetry at its full value, on fol. 256^{b}.

664. Ḳiwâmî, a poet, on fol. 257^{a}.

665. Khwâjah Majd-aldîn, another poet, on fol. 257^{a}.

666. Ḳâsimî, lived some time in Harât and went then to Sîstân, where he gained the favour of the kings of that country; he also fell in there with Maulânâ Walî (probably the poet Walî Dasht Bayâḍî), who showed him great respect; he died in Farâh, on fol. 257^{a}.

Jâm, on fol. 257^{b}:

667. Shaikh-alislâm Aḥmad Jâmî (i.e. Aḥmad Nâmaḳî, see Safînat-alauliyâ, No. 308), father of Shaikh Żuhûr-aldîn (in the Safînat-alauliyâ Żahîr-aldîn) 'Îsâ, who in his رموز الحقائق gives an account of his father's life. Aḥmad Jâmî left 39 sons and 3 daughters, and wrote 14 important Ṣûfic works, among which are particularly renowned: انيس التائبين, رسالهٔ سمرقندی, بحار الحقيقه, مفتاح النجات, سراج السائرين, and a book of poetry (كتاب اشعار); these books are still extant and enjoy a wide circulation among the Ṣûfîs; all his other writings have been lost, on fol. 257^{b}.

668. Pûrbahâ, was in his younger years a pupil of Khwâjah Wajîh-aldîn Ṭâhir Faryûmadî, and obtained afterwards the favour of the Ṣâḥib-dîwân or prime-minister Khwâjah Shams-aldîn Muḥammad (the same wazîr of Hûlâgû and Hûlâgû's successors, to whom

Sa'dî dedicated his كتاب صاحبيّه and who was executed A. H. 683=A. D. 1284 under Arghûnkhân, the son of Abakâkhân and grandson of Hûlâgûkhân, who reigned from A. H. 683 to 690=A. D. 1284–1291); he was a good poet, on fol. 258ª.

669. Imâm-alajall Nizâm-aldîn al-Kitâb (al-Kitâbî?), wrote poetry also, on fol. 258ᵇ.

670. Maulânâ Nûr-aldîn 'Abd-alraḥmân Jâmî, the last great classical poet of Persia, whose death is fixed here in A. H. 899 (contrary to the usual date 898= A. D. 1492; see Safînat-alauliyâ, No. 90); he reached the age of 81 years, which has been expressed by the word كاس (synonymous with جام) in a ta'rîkh by Maulânâ 'Abd-alghafûr Lârî (Safînat-alauliyâ, No. 91); he was a pupil of Shaikh Sa'd-almillah wa aldîn Kâshgharî. His grandfather Maulânâ Shams-aldîn Muḥammad Dashtî had migrated from Dasht, near Iṣfahân, to Jâm, on fol. 258ᵇ.

671. Maulânâ 'Abdallâh Hâtifî, the nephew of Jâmî and renowned epic poet, who died A. H. 927=A. D. 1521 (ta'rîkh شه شاعران); extracts are given here from three of his mathnawîs, viz. the ظفرنامۀ تيمورى, the هفت منظر, and the خسرو و شيرين, on fol. 260ª.

672. Maulânâ Dhauḳî, a poet, on fol. 260ᵇ.

Turbat, with its dependencies *Zâwa* and *Junaid*, on fol. 260ᵇ:

673. Shaikh Ḳuṭb-aldîn Ḥaidar, the founder of the Ḥaidarî order, called the Shâh of the Abdâl (شاه ابدال); Shâh-i-Sanjân (No. 657) wrote a famous rubâ'î about him; he died (or, as is stated here, mysteriously disappeared) in A. H. 618 (A. D. 1221), on fol. 260ᵇ.

674. Abû 'Abdallâh Muḥammad bin 'Abdallâh al-Junaidî, a poet, on fol. 261ª.

675. Shams-aldîn Junaidî, another poet, on fol. 261ª.

676. Riyâḍî, one of the famous poets of the time of Sulṭân Ḥusain Mirzâ, whose exploits he celebrated in an epic poem; when Shâh Isma'îl Ṣafawî conquered Khurâsân, he fixed this event by the highly complimentary ta'rîkh, امير المؤمنين حيدر على ابن ابى طالب (=A. H. 918, A. D. 1512); he attached himself to the latter Shâh and commenced an epic poem on his conquests also (comp. Rieu iii. p. 1074, where his death is fixed in A. H. 921=A. D. 1515), on fol. 261ª.

677. Fardî, imitated Ḥâfiẓ for some time, and became at last blind; he also attempted an imitation of the مخزن الاسرار, on fol. 261ᵇ.

678. Nawîdî, on fol. 261ᵇ.

679. Ẓuhûrî, on fol. 261ᵇ.

680. Mîr Ḥusain Kufrî, a good Shikasta-writer and poet, on fol. 261ᵇ.

681. Maulânâ Sulṭân Ḥusain, a clever man and occasional poet, on fol. 262ª.

Mashhad-i-muḳaddas (formerly *Ṭûs*), on fol. 262ª:

682. Aḥmad bin Masrûḳ, one of the Aḳṭâb (Safînat-alauliyâ, No. 206, where he is called Aḥmad bin Muḥammad bin Masrûḳ), on fol. 262ª.

683. Abû Naṣr Ṣarrâj (Safînat-alauliyâ, No. 271), called the طاووس الفقرا, on fol. 262ª.

684. Ma'shûḳ Ṭûsî, one of the demented sages (از عقلاى مجانين) who never prayed; he was contemporary with Abû Sa'îd (probably Abû Sa'îd bin Abû-alkhair, Safînat-alauliyâ, No. 294), on fol. 262ª.

685. Shaikh Abûbakr bin 'Abdallâh al-Nassâj (Safînat-alauliyâ, No. 120), one of the companions (respectively pupils) of Abû-alkâsim Gurgânî (who died A. H. 450=A. D. 1058, Safînat-alauliyâ, No. 71), on fol. 262ᵇ.

686. Ḥujjat-alislâm Muḥammad bin Aḥmad (correctly, bin Muḥammad) al-Ghazâlî (Safînat-alauliyâ, No. 303), a Shâfi'ite, who studied under the Imâm-alḥaramain Abû-alma'âlî Juwainî (died A.H. 478, Rabî'-alâkhar=A.D. 1085, August); the great wazîr Niẓâm-almulk appointed him professor in the مدرسۀ نظاميّه; later on he renounced the world and gave himself up to divine speculations only. In Ṣûfic lore he had as teacher Abû 'Alî Fârmadî (Ṣafînat-alauliyâ, No. 72); he made the pilgrimage to Makkah and Madînah, stayed on his return from the holy places some time in Damascus and wrote there the two renowned works, احياء علوم الدين and جواهر القرآن, went afterwards to Jerusalem and from thence to Egypt; on his return to Ṭûs he founded there a madrasah and a Ṣûfic convent, and died A. H. 505 (A. D. 1111); he is stated here to have written 999 works, on fol. 262ᵇ.

687. Shaikh Aḥmad Ghazâlî, brother of the preceding Ḥujjat-alislâm (Safînat-alauliyâ, No. 121) and pupil of Abûbakr Nassâj (see No. 685); he wrote many risâlas, one of which is entitled سوانح, and has suggested to Shaikh Fakhr-aldîn 'Irâḳî (who died A. H. 688= A. D. 1289; see Safînat-alauliyâ, No. 153) the main lines on which he composed his famous لمعات, on fol. 262ᵇ.

688 and 689. Abû 'Abdallâh Targhîdî (ترغيدى) and Bâbâ Maḥmûd Ṭûsi, two holy men, whose lives are fully described in the نفحات, on fol. 263ª.

690. Khwâjah Niẓâm-almulk, the great wazîr of the Saljûḳ kings Alp Arslan and Malikshâh, who was assassinated by a follower of Ḥasan Ṣabbâḥ in Ramaḍân A. H. 485 (A. D. 1092, October); the news of his death reached Malikshâh in Baghdâd the 24th of Ramaḍân, he handed the wazirship over to Khwâjah Tâj-almulk and went hunting; but on the 3rd of Shawwâl he fell ill, returned to Baghdâd, and died there about the middle of that month (only 18 days after Niẓâm-almulk's assassination, as is stated here; but that is evidently incorrect; it may have been only 18 days after Malikshâh was informed of the death of his wazîr); some verses of Niẓâm-almulk are quoted here, on fol. 263ª.

691. Firdausî, with his real name Abû-alkâsim Manṣûr, son of Fakhr-aldîn Aḥmad, born in Shâdâb, near Ṭûs, the immortal author of the Shâhnâma (some particulars given here with regard to the poet's life, and a number of short lyrical poems quoted here, have been published in text and translation in Ethé's 'Firdûsî als Lyriker,' Sitzungsberichte der Münchener Academie, philos.-philol. Classe, 1873, pp. 628 sq. and 632), on fol. 264ª.

692. Asadî, usually designated as Firdausî's teacher and as author of the Garshâspnâma (but comp. Bodleian Cat., No. 507), on fol. 265ᵇ.

693. Khwâjah Manṣûr (in the index Abû Manṣûr), was in the service of the Amîr Khudâidâd and wrote occasionally poetry, on fol. 266ᵇ.

694. Maulânâ Sulṭân 'Alî, a great calligrapher and occasional poet; in calligraphy he was the pupil of Maulânâ Aẓhar, whose teacher Ja'far had been, the disciple of Mîr 'Alî Tabrîzî, who laid the foundation of

the Naskh-Ta'lîk; Sultân 'Alî had many disciples, among them Maulânâ 'Alâ-aldîn, Maulânâ Sultân Muhammad Khandân, Maulânâ Sultân Muhammad Nûr, Kalandar Kâtib, and Maulânâ Zain-aldîn Mahmûd, who was the teacher again of Maulânâ Mîr 'Alî (comp. on several of these calligraphers Bodleian Cat., Nos. 1896 and 1900; Maulânâ Sultân 'Alî died A.H. 919=A.D. 1513; Maulânâ Mîr 'Alî, usually called Mîr 'Alî al-Kâtib, died A.H. 950=A.D. 1543; Mîr 'Alî Tabrîzî, son of Ilyâs, was a contemporary of Kamâl Khujandî, who died A.H. 803=A.D. 1400, 1401, and made a fine copy of three of Khwâjû Kirmânî's mathnawîs in A.H. 798=A.D. 1396, see Rieu ii. pp. 621^{b} and 622^{a}), on fol. 267^{a}.

695. Maulânâ 'Abd-alsamad, likewise calligrapher and poet; a copy of Jâmî's dîwân is from his pen, on fol. 267^{a}.

696. Mirzâ Asghar, a poet, on fol. 267^{a}.

697. Maulânâ Mânî, a favourite of Abû-alhasan Mirzâ, the son of Sultân Husain Mirzâ Baikarâ, and a good poet, on fol. 267^{a}.

698. Ashrafkhân Munshî, calligrapher and occasional poet, on fol. 267^{b}.

699. Ahmad Mîrak Sâlihî, went in his youth to 'Irâk and attached himself afterwards to Shâh Tahmâsp Safawî (who reigned A.H. 930–984=A.D. 1524–1576); at last he rose to the dignity of a wazîr of his native province of Mashhad, on fol. 267^{b}.

700. Muhammad Mîrak Sâlihî, brother of Ahmad Mîrak, and a good poet, on fol. 268^{a}.

701. Maulânâ Ghazâlî, went first to the Dakhan and became then a companion of 'Alî Kulikhân, the Khanzamân; he stayed with him a considerable time and composed during that period a mathnawî, نقش بديع; after the Khanzamân had been slain by Akbar's troops (A.H. 974=A.D. 1567) he became a favourite of Akbar himself and was raised to the rank of king of poets; he died in Ahmadâbâd, in Gujarât, and was buried there in a place called Sarkîh (the ta'rîkh for his death is: سركيج خان احمدآباد=A.H. 980, A.D. 1572). He was born, according to Rieu ii. p. 661^{b}, A.H. 936 (A.D. 1529, 1530). His dîwân and his mathnawîs contain altogether 70,000 verses, and he wrote besides the following prose-works: اسرار مكتوم, رشحات الحيات, and مرآت الكائنات, on fol. 268^{a}.

702. Maulânâ Ibn 'Alî, with the takhallus Wâkifî, was some time governor of the Dakhan, on fol. 269^{a}.

703. Shaikh Rubâ'î, a good writer in verse and prose, on fol. 269^{b}.

704. Mîr 'Arabshâh, wrote occasionally poetry, on fol. 269^{b}.

705. Mîr Bâkir (in the following copy Mîr Bâkî), also composer of some poetry, on fol. 269^{b}.

706. Maulânâ 'Abd-al'alî Najâtî, a poet, on fol. 269^{b}.

707. Darwîsh Nizâm, a rubâ'î-writer, on fol. 270^{a}.

708. Kâsim Arslân, calligrapher, ta'rîkh-writer, and poet, on fol. 270^{a}.

709. Muhammad Hâshim Mardumî, a poet, on fol. 270^{a}.

710. Maulânâ Muhammad Ridâ, a poet, on fol. 270^{a}.

711. Akdasî, author of a Sâkînâma and other poetry, on fol. 270^{b}.

712. Takî Pîrzâda, author of a famous rubâ'î, on fol. 270^{b}.

713. Mîr 'Azmî, who composed some sweet verses, on fol. 270^{b}.

714. Nisbatî, lived most of his time in Tabrîz, and wrote some pleasant poetry, on fol. 271^{a}.

715. Mîr 'Arab, with the takhallus Badîhî, on fol. 271^{a}.

716. Ulfatî, quite a young poet at the time when this work was written, on fol. 271^{a}.

717. Nâdirî, a poet, who came two years before the composition of this work for a short time to India, but nobody knows where he is gone to since, on fol. 271^{a}.

Nîshâpûr, on fol. 271^{a}:

718. Abû Hafs Haddâd (Safînat-alauliyâ, No. 184), on fol. 271^{b}.

719. 'Uthmân Hîrî (correctly Abû 'Uthmân Hîrî, see the next line in this and the following copy, and Safînat-alauliyâ, No. 205), a great Sûfî; it is said that there have been four men quite unequalled in mystic lore, viz. Abû 'Uthmân in Nîshâpûr, Junaid in Baghdâd, (No. 40 above), Abû 'Abdallâh bin al-Jallâ in Syria (No. 47 above), and 'Abdallâh in Rai, on fol. 272^{a}.

720. Hamdûn Kassâr (Safînat-alauliyâ, No. 188), on fol. 272^{a}.

721. Abû 'Alî Dakkâk (Safînat-alauliyâ, No. 283), contemporary with Amîr 'Alî, the governor of Kirmân, who once asked him for advice, on fol. 272^{a}.

722. Abû-alkâsim Nasrâbâdî, or, as in the text here, Nasîrâbâdî (Safînat-alauliyâ, No. 267), on fol. 272^{a}.

723. Ahmad Harb, who enjoyed such a reputation as a saint, that Yahyâ bin Ma'âdh Râzî (Safînat-alauliyâ, No. 183) stipulated in his last will, that when he died his head should be laid on the foot of that great Shaikh, on fol. 272^{a}.

724. Abû Muhammad Murta'ish (Safînat-alauliyâ, No. 227), on fol. 272^{b}.

725. Abû Hamzah, contemporary with Junaid, as it seems, on fol. 272^{b}.

726. Abûbakr Farrâ (Safînat-alauliyâ, No. 265), on fol. 272^{b}.

727. Abû 'Umar (in the following copy Abûbakr) Zanjid, another renowned Shaikh, on fol. 272^{b}.

728–732. Amîr Nîshâpûrî, Khalûî Nîshâpûrî, Husain bin Muhammad al-Sullamî, Shaikh Abû 'Abd-alrahmân Sullamî (Safînat-alauliyâ, No. 284), and Shaikh Abû 'Alî Thakafî (Safînat-alauliyâ, No. 226), five other great saints whose biographies are found in the نفحات الانس, on fol. 272^{b}.

733. Shaikh Farîd-aldîn 'Attâr, the great mystic poet, who got his first tuition, according to the مجالس العشاق, from Shaikh Kutb-aldîn Haidar (No. 673), to whom he afterwards dedicated his حيدر نامه; later on he spent some time with Shaikh Rukn-aldîn Kâf, then made the pilgrimage, and became afterwards a pupil of Shaikh Majd-aldîn Baghdâdî, from whom he received his investiture. He was born A.H. 513 (A.D. 1119) under Sultân Sanjar and put to death during the general massacre of the inhabitants of Nîshâpûr by the Moghuls of Cingizkhân, A.H. 627 (A.D. 1230; another date, given by some biographers, viz. A.H. 619, is evidently incorrect), 114 years old. His mathnawîs are said to contain upwards of 120,000 baits, his dîwân, containing kasîdas, ghazals, and rubâ'îs, 40,000 baits. Of his mathnawîs (he is reputed here to have written 40 of them) there are mentioned here: الهى نامه, اسرار نامه, مصيبت نامه,

وصیّت نامه (in the following copy وصلت نامه, both titles being correct, as there are two distinct mathnawîs, 'the book of the last will,' and 'the book of union,' by 'Attâr, see Bodleian Cat., No. 624, 6 and 17), بلبل نامه, پند نامه, جواهر نامه (perhaps identical with the جواهر الحقائق or حقائق الجواهر, see A. Sprenger, Catal., p. 348, which is, however, not a mathnawî, but a collection of kasîdas and tarjî'bands), بیسر نامه, خسرو نامه, ولد نامه, حیدر نامه, اشتر نامه, جواهر الذات (otherwise styled جوهر الذات, or more correctly still جوهر ذات, comp. Rieu ii. p. 576ᵇ sq., and W. Pertsch, Berlin Cat., p. 780 and foot-note), مظهر العجائب (wrongly styled in the extracts given further below مظهر آثار), منطق الطیر, گل وهرمز (probably the same poem that is usually styled گل وخسرو or خسرو وگل, an abstract of the above-mentioned خسرو نامه, which relates the love adventures of Gul and Hurmuz, see A. Sprenger, Catal., p. 352, and Rieu ii. p. 576ᵇ), and شرح القلب (in the following copy with the silly title of شرح الکلب). In the verses quoted from the poet's mathnawîs there are also found extracts from the لسان الغیب which is not mentioned in this list. Of 'Attâr's prose-works appear here the تذکرة الاولیا and the اخوان الصفا (the latter probably identical with the alleged mathnawî, شرح القلب, as A. Sprenger, Catal., p. 348, mentions a prose-work of 'Attâr with the title of شرح قلوب اخوان الصفا), on fol. 272ᵇ.

734. Imâm-ala'immah Muhammad bin Yahyâ, who was frequently consulted by Sultân Sanjar, on fol. 277ᵃ.

735. Imâm-al'âlam Muhammad bin Ahmad bin Mahmûd; when Sultân Sanjar marched to Ghazna to chastise Bahrâmshâh, the latter sent the Imâm as ambassador to him, who succeeded, by some clever verses, in quieting the anger of Sanjar; among the Imâm's works are the تفسیر بصائر یمینی, the رای آرای (a translation of غرر و سیر), and the صحیفة الاقبال (a controversy between sword and pen), on fol. 277ᵇ.

736. Muhammad bin 'Abdallâh, known as Ibn al-mukanna' (ابن المقنّع, in the following copy Ibn almanî' ابن المنیع), made great travels and wrote many works, among them a صحاح, on fol. 277ᵇ.

737. Muslim bin Hajjâj al-Kushairî, the author of the great collection of traditions, styled صحیح (or الجامع الصحیح), which rivals in every respect Al-Bukhârî's better-known work of the same title; Muslim died A.H. 261=A.D. 875; Al-Bukhârî A.H. 256=A.D. 870), on fol. 278ᵃ.

738. Shaikh Abû Nasr Isma'îl bin Hammâd al-Jauharî, the famous lexicographer and author of the صحاح or صحاح اللغة (died A.H. 393=A.D. 1002), on fol. 278ᵃ.

739. Shaikh Ishak bin Râhûyah Hantalî (or perhaps Hanzalî; the present copy also adds Tha'labî to the name, which properly belongs to the following Shaikh), who knew 70,000 traditions by heart, on fol. 278ᵃ.

740. Abû Ishak Ahmad Tha'labî, here represented as author both of a Kurân-commentary (the تفسیر ثعلبی) and of the قصص الانبیا, or the oldest among the more or less fabulous histories of the prophets (in Nos. 739 and 740 there may possibly be some confusion between two or three different writers; for the author of the قصص الانبیا is in the best copies of that work distinctly called Ishak bin Ibrâhîm bin Mansûr bin Khalaf of Nîshâpûr, see No. 590 in this Cat.; Rieu i. p. 143; W. Pertsch, Berlin Cat., p. 978, etc.; on the other hand, Beale in the Oriental Biogr. Dictionary, p. 13ᵇ, styles him Abû Ishak Ahmad or Abû Ishak Ibrâhîm bin Isma'îl, and evidently identifies him with Abû Ishak Tha'labî, as he fixes his death in A.H. 427=A.D. 1036), on fol. 278ᵃ.

741. Abû-alma'âlî Mas'ûd bin Muhammad, author of the کتاب الهادی, on fol. 278ᵃ.

742. Muhammad bin Musayyab الارعیانی (in the following copy الارغیانی, in the index of the present copy الاعیانی Ala'yânî), on fol. 278ᵃ.

743. Muhammad bin Ibrâhîm Fakîh, on fol. 278ᵃ.

744. Abû-alhasan 'Alî bin Ahmad, author of an elementary and an intermediate commentary on the Kurân, (correctly تفسیر بسیط ووسیط (ووسطی), and of an explanation of the names of God (شرح اسماء الله), on fol. 278ᵃ.

745. 'Abd-almalik (i.e. Abû Mansûr 'Abd-almalik bin Muhammad bin Isma'îl al-Tha'âlibî, who was born A.H. 350=A.D. 961, and died A.H. 429=A.D. 1038), the author of the یتیمة الدهر, on fol. 278ᵃ.

746. Ustâd-ala'immah Radi-aldîn, a great legal authority and panegyrist of Kilij Tamghâjkhân of Turkistân, who resided in Samarkand (about A.H. 558=A.D. 1163, see Rieu iii. p. 1093ᵇ); he generally used Banda as takhallus (in Beale's Oriental Biogr. Dictionary, p. 224ᵇ, his death is fixed in A.H. 598=A.D. 1202), on fol. 278ᵃ.

747. Malik-alshu'arâ Iftikhâr-alsâdât Amîr Mu'izzî, the court-poet of Sultân Malikshâh (A.H. 465–485=A.D. 1072–1092) and Sultân Sanjar, who conferred upon him the rank of a king of poets. His father Burhânî had been a court-poet of Alp Arslân (A.H. 455–465=A.D. 1063–1072). Amîr Mu'izzî was introduced to Malikshâh by the Amîr 'Alî (i.e. Alî bin Farâmurz, the ruler of Yazd, see Rieu ii. p. 552ᵇ, here called the Sultân's son-in-law; in reality he was the brother-in-law of Alp Arslân); he was killed by a stray arrow from Sanjar's bow (A.H. 542=A.D. 1147); his dîwân comprises more than 15,000 baits, on fol. 280ᵃ.

748. Sayyid-alajall Sadr-aldîn, author of the تاریخ خوارزمشاهی (not تاریخ مبارکشاهی, as the present copy wrongly reads), and poet, on fol. 282ᵇ.

749. Imâm Shams-aldîn Muhammad al-Dhâtî, a poet, on fol. 282ᵇ.

750. Hujjat-alhakk Imâm 'Umar Khayyâm, the great astronomer, freethinker, and rubâ'î-writer, on fol. 282ᵇ.

751. Shâhfûr, a renowned Inshâ-writer under Sultân Jalâl-aldîn (the Khwârizmshâh who reigned from A.H. 617=A.D. 1221, or according to Rieu ii. p. 581ᵃ, A.H. 621=A.D. 1224, to A.H. 628=A.D. 1230, 1231)

and author of a work on letter-writing and correspondence, styled رسالهٔ شاهفوريّه, on fol. 283^b.

752. Khabbâzî (otherwise and probably more correctly called Khabbâz, see Ethé, Rûdagî's Vorläufer, etc., No. 11), baker and poet, under the Sâmânides, on fol. 283^b.

753. Kâtibî, the well-known poet, was first in the service of Shâhrukh Mirzâ's son Baisunghar Mirzâ (who died A. H. 837=A. D. 1434), but, disappointed there, went to Shirwân, and remained for some years at the court of Amîr Ibrâhîm, the ruler of that country; he fell at last a victim to the plague at Astarâbâd (A. H. 838 or 839=A. D. 1434 or 1435; see a fuller biographical account in Rieu ii. p. 637, and A. Sprenger, Catal., pp. 457–458; see also on his poetical works Bodleian Cat., Nos. 867–870), on fol. 283^b.

754. Ibn Jalâl, wrote poetry occasionally, on fol. 285^a.

755. Jalâl-aldîn Ṭabîb, physician and poet under the Muẓaffarîs (died A. H. 795=A. D. 1393, see Bodleian Cat., No. 855), on fol. 285^a.

756. Maulânâ Luṭf-allâh, a good writer in verse and prose and a renowned Ṣûfî, on fol. 285^a.

757. Saifî, a poet, on fol. 285^b.

758. Ḳunburî, a panegyrist of Mirzâ Bâbar (comp. No. 660), on fol. 285^b.

759. Maulânâ Amîr Ḥusain, contemporary with Jâmî, a great composer of riddles and author of a رساله درفنّ معمّا (or as it is usually called رساله فى المعمّا, see Bodleian Cat., Nos. 1353–1356; Amîr Ḥusain bin Muḥammad alḥusainî died A. H. 904=A. D. 1498, 1499); the first riddle quoted here is on the name of Muḥammad Mu'min Mirzâ, on fol. 286^a.

760. Mirzâkhân, wrote poetry occasionally, on fol. 286^a.

761. Khwâjah Ḥusain Thanâ'î (in the text here wrongly spelt سنائى), seems to be identical with the well-known poet Ḥusain Thanâ'î, who is called Mashhadî in most tadhkiras and died A. H. 996=A. D. 1588 (see Bodleian Cat., Nos. 1045–1049); he was chiefly renowned by his ḳaṣîdas, in one of which, quoted here, he praises Khwâjah or Shâh Manṣûr, who is no doubt Akbar's wazîr Shâh Manṣûr Shîrâzî (put to death on account of alleged correspondence with Akbar's rebellious brother Mirzâ Muḥammad Ḥakîm, A. H. 989=A. D. 1581), on fol. 286^a.

762. Muhammad Mu'min, a good musician and poet, on fol. 287^b.

763. Mîr Muḥammad Sharîf Wuḳû'î, a good poet, went to India and attached himself first to Shihâb-aldîn Aḥmadkhân and after his death to the Sipahsâlâr 'Abd-alraḥîm Khânkhânân (the translator of Bâbar's memoirs, see Nos. 216–218 in this Cat.); later on he entered the service of Akbar, on fol. 287^b.

764. Maulânâ Naẓîrî, another poet of Akbar's time, who had come to India and entered, like the preceding poet, the service of the Khânkhânân 'Abd-alraḥîmkhân; he was (probably at the time when this work was written) contemplating a pilgrimage to Makkah (which he carried out, according to later tadhkiras, in A. H. 1012=A. D. 1603, 1604, see Rieu ii. p. 817^b), on fol. 288^a.

765. Mîr Ṣaifî (in the following copy, Mîr Ṣafî), was for years police-superintendent (محتسب) of Kirmân, on fol. 289^b.

766. Nûrî (in the following copy Nawîdî), wrote, like the preceding Mîr Ṣaifî or Ṣafî, poetry occasionally, on fol. 289^b.

767. Dânahî, wrote poetry in his native dialect (the dialect of Nîshâpûr), on fol. 289^b.

768. Âgahî, another dialectical poet, on fol. 290^a.

Sabzwâr, on fol. 290^a:

769. Amîr Yamîn-aldîn Ṭughrâ'î, originally of Turkistân, settled in Faryûmad in Khurâsân and became a friend of Khwâjah 'Alâ-aldîn Muḥammad, who was in the time of Sulṭân Abû Sa'îd (i.e. Sulṭân Abû Sa'îd Bahâdurkhân Îlkhânî, the son and successor of Sulṭân Muḥammad Khudâbanda, who reigned A. H. 716–736=A. D. 1316–1335) wazîr of Faryûmad, on fol. 291^a.

770. Amîr Maḥmûd bin Amîr Yamîn-aldîn, commonly known as Ibn Yamîn, the son of the preceding Amîr and a famous ḳiṭ'ah-writer (he died A. H. 745=A. D. 1344, 1345, see Bodleian Cat., Nos. 790–792), on fol. 291^a.

771. Amîr Shâhî, a descendant of the minor dynasty of the Sarbadârs, was attached to Mirzâ Baisunghar, the son of Mirzâ Shâhrukh (comp. No. 753), and in great favour with him; he also received his ancestral estates back through his patron's kindness; his dîwân, comprising 1000 baits, is still extant, on fol. 291^a.

772. Amîr Sulṭân Mas'ûd, son of Amîr Shams-aldîn 'Alî, who was himself a grandson of Amîr Shams-aldîn 'Alî alnaḳîb alnajafî alkûfî; his mother was the granddaughter of Sulṭân Abû Sa'îdkhân's cousin Mirzâ Maḥmûd Khwâjah (belonging, like the elder Amîr Shams-aldîn, to the Mukhtârî order of mystic shaikhs, who traced their genealogy back to the Imâm Zain-al'âbidîn); Shams-aldîn 'Alî II (Mas'ûd's father) had succeeded in making himself master of a vast territory in Sabzwâr, and when 'Ubaid-allâhkhân, the Uzbeg ruler, took possession of Harât (A. H. 943, 27th of Ṣafar=A. D. 1536, Aug. 15, see Rieu iii. p. 1089^b), and the whole of Khurâsân paid homage to him, Shams-aldîn alone refused to do so; after 'Ubaid-allâh's defeat by Shâh Ṭahmâsp in the same year 943, the latter conferred the title of Sulṭân upon Shams-aldîn and formally assigned the territory of Sabzwâr to him; Amîr Sulṭân Mas'ûd wrote poetry occasionally, on fol. 291^b.

773. Amîr Muḥammad Kaskanî, devoted himself to a religious life and wrote some poetry, on fol. 292^a.

774. Amîr Ḥusain Kudsî Karbalâ'î, whose father had migrated from Karbalâ to Khurâsân and settled in Sabzwâr; Amîr Ḥusain himself went, towards the end of his life, to Harât in consequence of a favour shown to him by the governor of that place, Muḥammadkhân; he wrote some pretty verses, on fol. 292^b.

775. Mîr 'Alî 'Arab Fikrî, brother of the preceding Amîr; only a few verses are preserved of him, on fol. 292^b.

776. Nawâ'î, nephew of Amîr Ḥusain Karbalâ'î (on his brother's side) and writer of verses, who went to India and found favour with Akbar, on fol. 293^a.

777. Figârî, another nephew of Amîr Ḥusain Karbalâ'î (on his sister's side), also a poet, on fol. 293^a.

778. Shuhûdî, a poet, on fol. 293^a.

779. Muḥammad Taḳî, likewise a poet, on fol. 293^a.

780. Kâmî, was at the time when this work was composed, in the service of 'Abd-alraḥîm Khânkhânân

(see Nos. 763 and 764); he wrote poetry too, on fol. 293b.

781. Kamâlî Afṣaḥ, a good ḳaṣîdah-writer, on fol. 293b.

782. Ḥâjî Kamâl, contemporary with Kamâlî Afṣaḥ, to whom he addressed a rubâ'î, on fol. 294a.

783. Nâṭiḳî, a good writer in verse and prose, on fol. 294a.

784. Haidarî, on fol. 294a.

785. Sayyid Muḥammad, on fol. 294a.

Asfarâ'în, on fol. 294a:

786. Shaikh Nûr-aldîn 'Abd-alraḥmân, contemporary with and Pîr of Shaikh Rukn-aldîn 'Alâ-aldaulah Simnânî (Safînat-alauliyâ, Nos. 131 and 132), on fol. 294a.

787. Alṣadr alajall 'Imâd-aldîn Mu'ayyad bin Aḥmad Kâtib, of whom a rubâ'î has been preserved, on fol. 294b.

788. Shaikh Âdhurî or Âdharî, with his real name Ḥamzah, son of Khwâjah 'Alî Malik, who was a man of importance under the Sarbadârians in Asfarâ'în (comp. Nos. 709–711 in this Cat.); Âdhurî rose to the rank of a king of poets in the reign of Shâhrukh; when he afterwards renounced the world and gave himself up to a religious life, he became first a pupil of Shaikh Muḥyî-aldîn Ṭûsî and then of Sayyid Ni'mat-allâh Walî, from whom he received his investiture. He then made extensive travels, performed the pilgrimage and went to India, where he stayed some time at the court of Sulṭân Aḥmadshâh Bahmanî (i.e. Shihâb-aldîn Abû-alghâzî Aḥmadshâh I, who reigned A.H. 825–838 = A.D. 1422–1435, see No. 449 in this Cat.). After his return to his native town he lived there thirty years in seclusion, and died A.H. 866 (A.D. 1461, 1462), eighty years old (the usual statement is eighty-two years), at Asfarâ'în (as the following copy has, or at Asfizâr, as is distinctly written in this). The ta'rîkh for his death is خسرو; extracts are given here only from his lyrical poems, on fol. 294b.

789. Shaikh 'Izz-aldîn Pûr-i-Ḥasan (or Pûr-i-Ḥusain according to the following copy), a saint and occasional poet, on fol. 296a.

790. 'Izz-aldîn Râfi'î, writer of charming verses, on fol. 296a.

791. Saif-aldîn, a poet, on fol. 296a.

792. Amîr Humâyûn, a writer of verse and prose, on fol. 296a.

793. Ḳâḍî Aḥmad Figârî, a poet, on fol. 296a.

Juwain, on fol. 296b:

794. Muḥammad bin Ḥummûyah (i.e. Shaikh Abû 'Abdallâh Juwainî, see Safînat-alauliyâ No. 306), author of the Ṣûfic work سلوة الطالبين, on fol. 296b.

795. Shaikh Sa'd-aldîn Ḥummû'î (the following copy has, less correctly, Abû Sa'd bin Ḥummûyah, see Safînat-alauliyâ, No. 126), another great Ṣufic authority, author of the كتاب محبوب and the كحل الارواح; he also wrote poetry occasionally, for instance, rubâ'îs, some of which are found in his كتاب محبوب, on fol. 296b.

796. Abû-alma'âlî, known as Imâm-alḥaramain, in great favour with Sulṭân Malikshâh Saljûḳî (comp. under Muḥammad al-Ghazâlî, No. 686), had controversies continually with Imâm Ḳushairî (Safînat-alauliyâ, No. 299), on fol. 296b.

797. Khwâjah Shams-aldîn Muḥammad Ṣâḥib-dîwân, to whom Sa'dî's كتاب صاحبيّه was dedicated, the prime-minister of Hûlâgû and his son Abâḳâkhân (who reigned A.H. 663–680 = A.D. 1265–1282), executed by order of Arghûnkhân for the alleged crime of having poisoned Abâḳâkhân A.H. 683 = A.D. 1284 (comp. No. 668 above); he was an accomplished poet and wrote some well-known rubâ'îs at the death of his son Bahâ-aldîn Muḥammad, on fol. 297a.

798. Maulânâ Mu'în-aldîn, a pupil of Shaikh Sa'd-aldîn Ḥummû'î (so spelt here both in this and the following copy, see No. 795) and author of the نگارستان, an imitation of the گلستان (composed A.H. 735 = A.D. 1334, 1335, comp. Bodleian Cat., Nos. 1447–1449), on fol. 297b.

Khabûshân, on fol. 297b:

799. Abû-albarakât Najm-aldîn, at whose suggestion Sulṭân Ṣalâḥ-aldîn (the Ayyûbite of Egypt, who died A.H. 589 = A.D. 1193, see No. 493 above) founded a madrasah in the precincts of Shâfi'î's tomb (in Miṣr) and appointed Najm-aldîn professor of the same; the latter was buried afterwards in the same tomb, on fol. 297b.

800. Alṣadr-alajall Zain-aldîn Ṣâ'id, with the honorary epithet of Ḥâtim-alzamân; he wrote occasionally rubâ'îs, on fol. 297b.

801. Shaikh Ḥâjî Muḥammad, who was a disciple of Mîr Sayyid 'Alî Hamadânî (Safînat-alauliyâ, No. 135) in the fourth generation, and had himself thirty-seven Khalîfas, among whom are the most renowned: Shaikh 'Imâd-aldîn Faḍl, Maulânâ Muḥammad Zâhid, who lived a long time in Balkh, Ṣadr-aldîn Harawî, also in Balkh, Shaikh Nûr-aldîn Muḥammad Khwâfî, and his grandson Shaikh 'Abd-allaṭîf (or rather Nûr-aldîn 'Abd-allaṭîf, as the following copy reads) in Khwârizm; Shaikh Ḥâjî also composed poetry, on fol. 298a.

802. Maulânâ Nau'î, a poet, who at the time of the composition of this work was in the service of prince Dâniyâl (the third son of the emperor Akbar), on fol. 298a.

Tarshîz, on fol. 298a:

803. Khwâjah Mîr 'Alî (in the following copy Shîr 'Alî), a poet, who was in the service of Muḥammad Jûgî Bahâdur, the son of Mirzâ Shâhrukh, in whose honour he wrote all his verses, on fol. 298b.

804. Ahlî, a poet, who got enamoured with prince Farîdûn, the son of Sulṭân Ḥusain Mirzâ, on fol. 298b.

805. Maulânâ Ṭûṭî, a ḳaṣîdah-writer in the reign of Abû-alḳâsim Bâbar, the grandson of Shâhrukh (Bâbar died A.H. 861 = A.D. 1457, see No. 660); he died, according to a ta'rîkh by Mîr 'Alîshîr:

چو طوطی برفت این عجب طرفه بود
که تأریخ شد فوت اورا خروس

A.H. 866 (A.D. 1462), on fol. 298b.

806. Mîr Ṣadr-alislâm, a very shrewd and sagacious man and an occasional poet, on fol. 299a.

807. Nâdirî, another poet, on fol. 299a.

Junâbâd (also Gûnâbâd and Junâbid), on fol. 299a:

808. Mas'ûd alnûkî, a poet in Sulṭân Bahrâm's time, on fol. 299a.

809. Mirzâ Ḳâsim, i.e. Mirzâ Muḥammad Ḳâsim Ḳâsimî, the author of a شاهنامه (the شاهنامهٔ قاسمی, which celebrates the exploits of Shâh Isma'îl Ṣafawî and

was dedicated to Shâh Tahmâsp, see the Bodleian Cat., Nos. 513–517), a لیلی و مجنون, a کار نامه (not نگار نامه as the following copy reads), and a شاهرخ نامه, extracts from all of which are given here (comp. besides the Khulâṣat-alkalâm, Bodleian Cat., No. 390, 58), on fol. 299[b].

810. Maulânâ 'Abdî, a good mathnawî-writer, on fol. 300[a].

811. Mîr 'Abd-albâkî, a good rubâ'î-writer, on fol. 300[a].

812. Shitâbî, a poet, on fol. 300[b].

Tûn, on fol. 300[b]:

813. Maulânâ Mu'în 'Allâmah, founded a madrasah and a Ṣûfic convent in his native town, on fol. 300[b].

814. Maulânâ Ḥasan, from whose mathnawî some baits are quoted here, on fol. 300[b].

815. Mîr Ḥâjj, contemporary with Mîr 'Alîshîr, lived in seclusion for almost forty years; he left some poetry, on fol. 301[a].

816. Maulânâ Ḥairatî, a poet, who left his native town and went to 'Irâḳ; he wrote a famous ḳaṣîdah in honour of Shâh Ṭahmâsp, on fol. 301[a].

817. Muwâlî, a good physician and occasional poet; he spent most of his time in Yazd as companion of Shâh Nûr-aldîn Ni'mat-allâh Bâḳî, on fol. 302[a].

818. Maulânâ Nithârî, a good astronomer, and author of a mathnawî, styled سرو و تذرو (cypress and pheasant), as well as of a dîwân, on fol. 302[a].

819. Hawâ'î, wrote rubâ'îs, on fol. 302[a].

820. Dhauḳî, another poet, on fol. 302[a].

821. Âfatî, likewise a poet, on fol. 302[a].

Kuhistân (in the following copy *Ḳâ'in*, which is the name of the chief town of Ḳuhistân), on fol. 302[a]:

822. Shams-aldîn Muḥammad bin Amîn-aldîn, a renowned Shaikh and Saint who died in Harât, on fol. 302[b].

823. Nizârî, a Ṣûfî, and according to the حبیب السیر an Isma'îlî who chose his takhalluṣ in honour of Almuṣtafâ lidîn-allâh Nizâr, the eldest son of Almustanṣir billâh Isma'îlî, who had originally been designated heir to the throne, but was afterwards repudiated by his father, who appointed as his successor his younger son Almusta'lî-billâh; thereupon after Almustanṣir's death the Isma'îlîs split into two factions, one of which adhered to the Imâmship of Nizâr, as Nizârî did himself; he was a poet of considerable power (his death is fixed in A.H. 720=A.D. 1320, see A. Sprenger, Catal., p. 524), on fol. 302[b].

824. Kûshkkî (کوشککی), an intimate friend and panegyrist of Sulṭân Sanjar, on fol. 303[a].

825. Ra'îs Ḥasan Ṣalâḥ Birjandî (Birjand is one of the boroughs of Ḳuhistân), wrote poetry occasionally, on fol. 303[b].

826. Maulânâ Muḥammad bin Ḥusâm, commonly known as Ibn Ḥusâm, the author of the خاور نامه (a mathnawî celebrating the exploits of 'Alî bin Abî Ṭâlib, in imitation of Firdausî's Shâhnâma, composed A.H. 830=A.D. 1427, see Bodleian Cat., No. 512) and of a dîwân, on fol. 303[b].

827. Maulânâ Faṣîḥ-aldîn Muḥammad Nizâmî, a great mathematician and astronomer, author of a commentary on Jaghmînî's ملخّص, on fol. 304[a].

828. Maulânâ Jalâl-aldîn Muḥammad Wâ'iẓ, on fol. 304[a].

829. Maulânâ Jamshîd, one of the wazîrs of Sulṭân Ḥusain Mirzâ, on fol. 304[a].

830. Maulânâ 'Abd-al'alî Birjandî, an astronomer, who for eighty years drew up the annual calendar, in order to support his children, on fol. 304[a].

831. Maulânâ Afḍal, one of the great 'Ulamâs of this time (i.e. the time when this work was composed), on fol. 304[a].

832. Âṣafî, son of Khwâjah Ni'mat-allâh, who was some time wazîr of Sulṭân Abû Sa'îd (died A.H. 873=A.D. 1469, see No. 635); Âṣafî himself was some time a favourite of Niẓâm-aldîn Mîr 'Alîshîr, and some other time he was enjoying the companionship of Badî'-alzamân Mirzâ (Sulṭân Ḥusain Mirzâ's eldest son, who died A.H. 920 or 921=A.D. 1514, 1515). His death is fixed by a ta'rîkh of Amîr Sulṭân Ibrâhîm Amînî, viz. زبرات آمده روز دوم, in A.H. 923 (A.D. 1517); he left a dîwân, on fol. 304[a].

833. Maulânâ Walî, greatly esteemed in Khurâsân and particularly in Sîstân; he was the author of a dîwân, on fol. 304[b].

834. Khusrawî, in the service of prince Salîm (Akbar's son, who assumed as emperor the title of Jahângîr), a great expert in archery and a poet, on fol. 305[a].

835. Baḳâ'î, a poet, on fol. 305[b].

Bisṭâm, on fol. 305[b]:

836. Sulṭân-al'ârifîn Shaikh Abû Yazîd Ṭaifûr bin 'Îsâ bin Sarûsân (سروسان, in the Safînat-alauliyâ, No. 66, Sarûshân), one of the greatest Shaikhs and Saints, who lived thirty years in the Syrian desert sleepless and starving, and enjoyed the tuition of 113 Pîrs; the statement, however, that he also was a disciple of the Imâm Ja'far Ṣâdiḳ, must be a mistake, as the latter died A.H. 148=A.D. 765 (Safînat-alauliyâ, No. 10), and Abû Yazîd Bisṭâmî A.H. 261 (A.D. 875); the second of the two rubâ'is, quoted here as from this Shaikh's pen, is identical with one usually ascribed to Abû Sa'îd bin Abû-alkhair (viz. No. 41 in Ethé's Rubâ'îs des Abû Sa'îd bin Abulkhair, Sitzungsberichte der bayrischen Academie, philos.-philol. Classe, 1878, p. 44), on fol. 305[b].

837. Shaikh Abû-alḥasan Kharaḳânî (Safînat-alauliyâ, No. 67), contemporary with Abû 'Alî ibn Sînâ; Kharaḳân is a borough in the district of Bisṭâm, on fol. 306[b].

838. Shaikh Ḍiyâ-aldîn 'Umar, on fol. 307[a].

Dâmaghân, on fol. 307[b]:

839. Abû Ja'far, a great Ṣûfî, who was met by one of the saints in Madînah during the life-time of Shaikh Abûbakr Kitâbî (who died in Makkah A.H. 322=A.D. 934, see Safînat-alauliyâ, No. 223), on fol. 307[b].

840. Minûčihrî, the great panegyrist of Sulṭân Maḥmûd of Ghazna, and his successors, with the nickname of Shaṣtgalla (died A.H. 483=A.D. 1090, see the edition of his dîwân with translation, notes, and introduction by A. de Biberstein Kazimirski, Paris, 1887), on fol. 307[b].

Iṣfahân, on fol. 308[b]:

841. Salmân Fârisî (Salmân the Persian, see Safînat-alauliyâ, No. 17), one of the companions of the prophet, with his original name Mâhiyah bin Badakhshân bin Âdrakhsh (آذرخش, or as the following copy reads,

Âdhrakhsh or Âdharaksh, (آذرخش); he is stated here, as in the Safînat, to have reached the age of 250, or, according to the majority of traditions, even of 350 years, on fol. 309[b].

842. Shaikh 'Alî Suhail, contemporary with the Khalîfs 'Umar and 'Uthmân, on fol. 310[b].

843. Shaikh Najm-aldîn, lived for a long time in the holy precincts of Makkah, on fol. 310[b].

844. Ibrâhîm bin 'Îsâ, a saint who could walk across the water, on fol. 310[b].

845 and 846. Abû Gharîb and Abû 'Abdallâh, two other saints, the former great in performing miracles, the latter renowned because for forty years he did not lift up his head from the ground nor saw the sky, on fol. 310[b].

847. Abû Muslim Marwazî, the great pioneer of the 'Abbâside cause; Ḥamzah of Iṣfahân calls him a descendant of Ḥamzah bin 'Ammâr, and traces his pedigree back to Gûdarz, the old Irânian king; others connect him with the great wazîr Buzurjmihr, and others again with Saliṭ, the son of a concubine of 'Abdallâh bin 'Abbâs. He was born about A.H. 100 (A.D. 718, 719) in Iṣfahân, but brought up in Kûfah, and had an equal command over Persian and Arabic. From A.H. 120–128 (A.D. 738–746) he was governor of Khurâsân in Marw, where he proclaimed the 'Abbâsides as lawful heirs to the Khilâfat. He was put to death A.H. 137 (A.D. 755) by order of the Khalîf Al-Manṣûr, the second 'Abbâside (who reigned A.H. 136–158=A.D. 754–775), on fol. 310[b].

848. Abû Ja'far Muḥammad bin 'Alî, with the epithet Jamâl-aldîn, was first attached to the court of Sulṭân Maḥmûd bin Muḥammad bin Malikshâh (who succeeded his father in A.H. 511=A.D. 1118); at a later period he became wazîr of the ruler of Mauṣil, Atâbeg Zangî bin Âksunkar (a post he filled, according to Rieu ii. p. 560[b], from A.H. 541–558=A.D. 1146–1163). He accompanied the poet Khâkânî on his pilgrimage to Makkah and Madînah, and the latter dedicated to him as token of gratitude his famous mathnawî, تحفة العراقين (the date of this journey, given here as A.H. 466, is of course quite nonsensical). Jamâl-aldîn was deposed from his wazîrship by the Atâbeg Kuṭb-aldîn Maudûd A.H. 558, and died in prison one year later, A.H. 559 (A.D. 1164), on fol. 311[a].

849. Abû-alḥasan, with the epithet of Jalâl-aldîn, son of the preceding wazîr, on fol. 311[b].

850. Abû 'Abdallâh Muḥammad bin Ṣafî-aldîn, with the epithet of 'Imâd-aldîn Kâtib, went in early youth to Baghdâd, and after completing his studies he entered the service of the wazîr Yaḥyâ bin Hubairah, who appointed him superintendent (ناظر) of Baṣrah and Wâsiṭ. After one or two years' employment in this office he went to Damascus and became munshî of Sulṭân Nûr-aldîn of Syria (who reigned A.H. 541–569 =A.D. 1146–1173); after whose death he stayed in Mauṣil and also entered for some time Sulṭân Ṣalâḥ-aldîn's service. He survived the latter great monarch of Egypt (who died A.H. 589=A.D. 1193). His death, which is not fixed here, took place A.H. 597 (A.D. 1201). He is the author of the كتاب جريدة المقصود, the (خريدة القصر و جريدة العصر) كتاب جريدة العصر, see J. Aumer, Arabic Cat., p. 210), the كتاب البرق الشامي (a history of Sulṭân Ṣalâḥ-aldîn in seven volumes), the كتاب الفتح in two volumes, the كتاب السيل على الذيل, the كتاب نصرة الفطرة (in the following copy نظرة), a history of the Saljûks, a ديوان رسائل, and a poetical dîwân, in four volumes, on fol. 311[b].

851. Laith bin Sa'd alfahmî, a great traditionist and legal authority, on fol. 312[a].

852. Abû Sahl bin Salmân bin Muḥammad, known as Ṣa'lûkî, a great grammarian, born A.H. 296 (A.D. 908, 909), died A.H. 369 (A.D. 979, 980), on fol. 312[a].

853. Ḥâfiẓ Abû Na'îm, an authority in traditions dealing with the Ahl-i-Bait, on fol. 312[a].

854. Abû 'Abd-alraḥmân Nâfi', one of the seven Kurân-readers, died A.H. 169 (A.D. 785, 786), on fol. 312[a].

855. Dâ'ûd bin 'Alî al-Ṭâhirî, traditionist, lived in Baghdâd, and had daily 400 disciples in his majlis, on fol. 312[a].

856. Abûbakr Dâ'ûd, a legal authority and a good Arabic poet, author of the كتاب الزهرة, the كتاب الوصول الى معرفة الاصول, the كتاب الاعتذار, the كتاب الابتصار, and the كتاب الانذار (styled in the following copy كتاب الاندار), on fol. 312[a].

857. Yaḥyâ bin 'Abdallâh, author of the تاريخ اصفهان (history of Iṣfahân), died A.H. 445 (A.D. 1053, 1054), on fol. 312[b].

858. Shams-aldîn Maḥmûd, author of a شرح مختصر ابن حاجب (commentary on the مختصر المنتهى of Jamâl-aldîn Abû 'Amr 'Uthmân bin 'Umar Mâlikî, who died A.H. 646=A.D. 1248, 1249), of a شرح مطالع, a شرح تجريد (i.e. the شرح القديم on the تجريد القواعد by Naṣîr-aldîn Ṭûsî, who died A.H. 672=A.D. 1273, 1274), a شرح منهاج البيضاوى, and a شرح طوالع (i.e. مطالع الانظار فى شرح طوالع الانوار, a commentary on Naṣîr-aldîn 'Abdallâh bin 'Umar Baiḍâwî's (died A.H. 685=A.D. 1286) طوالع الانوار); he died A.H. 749 (A.D. 1348), see Loth, Arabic MSS., pp. 106 and 111; here the date of his death is not given, on fol. 312[b].

859. Abû-alfaraj 'Alî ibn al-Ḥusain alkurashî, grammarian, physician, astronomer, poet, musician, and traditionist, author of the famous كتاب الاغانى, which he collected in the course of fifty years; he was born A.H. 284 and died A.H. 356 (A.D. 897–967), on fol. 312[b].

860. Aḥmad bin 'Abdallâh, the author of the حلية الاوليا and a تاريخ اصفهان, died A.H. 436 (A.D. 1044, 1045), on fol. 312[b].

861. Abû 'Umar Mûsâ bin 'Abd-almalik, was first in the service of the 'Abbâsides, went then to the Maghrib and was greatly honoured by the Amîr Tamîm Mu'izz lidînillâh. If this Amîr is identical with Abû Tamîm Ma'add al-Mu'izz, the Fâṭimide Sulṭân who ruled over Egypt A.H. 341–365 (A.D. 953–975, 976), the date of Abû 'Umar's death, as given here, viz. A.H. 246, must at least be 100 years later, on fol. 312[b].

862. Muḥammad bin Mu'ammar alkurashî, on fol. 312[b].

863. Ḥakîm Abû Mu'în Nâṣir bin Khusrau bin

Hârith bin 'Alî bin Husain bin 'Alî bin Muhammad bin 'Alî bin Mûsâ-alridâ (comp. Ethé, Nâṣir bin Khusrau's Leben, Denken und Dichten, in Travaux de la 6e session du Congrès international des Orientalistes à Leide, vol. ii. Leyden, 1884); the shortest and probably oldest version of his fictitious autobiography is given here in full; the correct dates of his birth and death are A. H. 394 (A. D. 1004) and 481 (A. D. 1088), on fol. 312b.

864. Abû-alma'âlî Naḥḥâs, who succeeded Muhammad Ghailân in the lord-lieutenancy under Sulṭân Malikshâh, and rose towards the end of Malikshâh's reign (who died A. H. 485=A. D. 1092) to the rank of a muster-master or general (عارض) of the army of Sulṭân Barkiyâruk and Sulṭân Muhammad, Malikshâh's sons; when a feud ensued between the two brothers, Abû-alma'âlî fled to Hillah, the governor of which became his pupil, and left to him the whole political and financial administration of the country. Through some cause Abû-alma'âlî was some time after imprisoned, but escaped after enduring many hardships and joined Barkiyâruk again, in whose service he died; he left a considerable amount of poetry, on fol. 316a.

865. Ṣadr-aldîn Khujandî, kâḍî-alkuḍât of Iṣfahân, contemporary with Ẓahîr (Ẓahîr-aldîn Fâryâbî, who died A. H. 598=A. D. 1202?); he wrote rubâ'is, on fol. 316b.

866. Jamâl-aldîn Khujandî, son of the preceding poet, on fol. 317a.

867. Imâm-al'âlam Sharaf-aldaulah wa-aldîn Muhammad Shufurwah, a poet of the time of Sulṭân Arslân bin Toghrul Saljûkî (who reigned A. H. 556–571=A. D. 1161–1176), on fol. 317a.

868. Ẓahîr-aldîn 'Abdallâh Shufurwah, first cousin to the preceding poet, wrote poetry also, on fol. 318b.

869. Jamâl-aldîn bin 'Abd-alrazzâk, whose dîwân is still extant; he was a panegyrist of the Ṣâ'idis (according to Taḳî Kâshî he died A. H. 588=A. D. 1192, see A. Sprenger, Catal., pp. 445 and 446, and Rieu ii. p. 581a), on fol. 319a.

870. Kamâl-aldîn Isma'îl (with the epithet خلّاق المعانى, which is left out here), son of the preceding Jamâl-aldîn and still more renowned as poet than his father; a brother of his was Mu'în-aldîn 'Abd-alkarîm; he fell in the general massacre of the people of Iṣfahân by the Moghuls under Uktâi Kâ'ân (the usual date assigned is A. H. 635=A. D. 1237, 1238; here no date is given), on fol. 321a.

871. Rafî'-aldîn Mas'ûd (or *bin* Mas'ûd) Lunbânî, contemporary with Kamâl-aldîn Isma'îl, on fol. 324b.

872. Rafî'-aldîn 'Abd-al'azîz Lunbânî, another poet (whose death is fixed by Taḳî Kâshî in A. H. 603=A. D. 1206, 1207), on fol. 325b.

873. Farîd Aḥwal, a panegyrist of the Ṣâ'idis like Jamâl-aldîn bin 'Abd-alrazzâk and Kamâl-aldîn Isma'îl, on fol. 325b.

874. Shaikh Auḥadî, who is wrongly called by others a native of Marâgha, pupil of Shaikh Auḥad-aldîn Kirmânî, author of the famous mathnawî جام جم, an imitation of Sanâ'î's Ḥadîḳah, and of a mystic dîwân. He began to flourish under Arghûnkhân (A. H. 683–690=A. D. 1284–1291), and died A. H. 738=A. D. 1337–1338 (the date of death given here on the authority of Daulatshâh, viz. A. H. 697=A. D. 1298, is that of his teacher Auḥad-aldîn Kirmânî, with whom Auḥadî has frequently been confounded by Persian biographers; see Rieu ii. p. 619; Bodleian Cat., Nos. 785–789 and 1904, 19; and Safînat-alauliyâ, Nos. 333 and 349), on fol. 326a.

875. Kamâl-aldîn Ziyâd, a poet, on fol. 328a.

876. Shams-aldîn bin Fakhr-aldîn (i.e. Shams-i-Fakhrî), panegyrist of Shâh Abû Isḥâḳ of Fârs and 'Irâḳ (reigned A. H. 742–754=A. D. 1341–1353) and author of a Farhang or Persian dictionary, dedicated to the same monarch (i.e. the fourth part, علم لغت, of his encyclopædical work, معيار جمالى ومفتاح ابو اسحاقى, edited by Salemann, Kasan, 1887, under the title of 'Shams-i-Fachrii Ispahânensis Lexicon Persicum,' see also Mélanges Asiatiques, tome ix. p. 417 sq.), on fol. 328a.

877. Ḥamza-i-Iṣfahânî, with the epithet of Shahsuwâr-i-midmâr-i-nuktadânî (شهسوار مضمار نكتهدانى), the champion horseman of the hippodrome of sagacity), the author of the famous تاريخ (completed A. H. 350=A. D. 961, edited by Gottwaldt, Leipzig, 1844), on fol. 328b.

878. Khwâjah Amîn-aldîn Ḥasan, contemporary with Ḥâfiẓ, who praises him in one of his ghazals, on fol. 328b.

879. Mirzâ Yâr Aḥmad, spent some time in companionship with Amîr Najm-aldîn Gîlânî, the wakîl or administrator of the realm, after whose death he was himself raised to that office by Shâh Isma'îl Ṣafawî (A. H. 909–930=A. D. 1503–1524) and honoured with the epithet of Najm-i-thânî (the second Najm); in a battle against the Uzbegs of Transoxania, he was taken prisoner and put to death by order of 'Ubaid-allâhkhân the 3rd of Ramaḍân, A. H. 918 (A. D. 1512, November 12), on fol. 329a.

880–882. Mirzâ Kamâl-aldîn Shâh Ḥusain, who was Najm-i-thânî's successor in the office of wazîr or wakîl; he was assassinated by Mihtar Shâh Ḳulî, and his body was interred in Karbalâ; he left two sons, Mirzâ Isma'îl, who lived in Iṣfahân bent upon the pleasures of the chase, and Mirzâ Ẓahîr-aldîn Ibrâhîm, a studious man and a good calligrapher, who occasionally composed good rubâ'îs, on fol. 329b.

883–885. Mirzâ Salmân (in the following copy spelt throughout Sulaimân), a good Inshâ-writer and poet; he was first appointed superintendent of public works under Shâh Ṭahmâsp; under Sulṭâns Isma'îl II (A. H. 984–985=A. D. 1576–1577) and Muhammad Khudâbanda (A. H. 985–995=A. D. 1577–1587) he rose to the rank of wazîr; during the invasion of Khurâsân, when on the point of capturing Harât, he was assassinated by some discontented Amîrs; he left two sons, Mirzâ 'Abdallâh, who also wrote poetry occasionally, and Niẓâm-almulk, on fol. 330b.

886. Saif-aldîn Maḥmûd Rajâ'î, a good mathematician and astronomer and a clever satirist; among his pleasantries in verse (هزليّات) is an ايرنامه, some baits of which are quoted here, together with a few verses of a more serious character, on fol. 331a.

887. Khwâjah Afḍal-aldîn Muḥammad Tarikah, studied first in Kâshân under the tuition of Maulânâ Abû-alhasan, then went in pursuit of theological as well as theosophical knowledge to the Arabian 'Irâḳ, to

Syria and Ḥijâz, and returned at last to his native country, where he gained favour with Shâh Ṭahmâsp; he was twice, under Shâh Ṭahmâsp and under Shâh Muḥammad Khudâbanda, appointed walî of the sepulchre of 'Alî bin Mûsâ alriḍâ (his death took place about A. H. 1000 = A. D. 1592, see Rieu ii. p. 669[b]); he was a good rubâ'i-writer, on fol. 331[a].

888. Khalifah Asad-allâh, on fol. 331[b].

889. Amîr Shujâ'-aldîn Maḥmûd, a grandson of the preceding Khalîfah; his father, Khalîfah Sayyid 'Alî, was honoured by Shâh Ṭahmâsp with the epithet of Khalîfa-i-Sulṭânî, on fol. 331[b].

890. Amîr Taḳî-aldîn, known as Mîr Shâh, went to the Dakhan and rose to the rank of a peshwâ or wakîl under Sulṭân Ibrâhîm Ḳuṭbshâh (A. H. 957–988 = A. D. 1550–1580); when Sulṭân Muḥammad Ḳulî Ḳuṭbshâh (A. H. 988–1020 = A. D. 1580–1612) ascended the throne he saw himself compelled to resign his office, and got leave to perform the pilgrimage, but on the way to the holy cities he died; he left some poetry, on fol. 332[a].

891. Amîr Shams-aldîn, went to Bîjâpûr and obtained there the honorary title of Ṣadrjahân; in his poetry he used the takhalluṣ of Hâshimî, on fol. 332[a].

892. Ḳâḍî Nûrî, a poet of considerable renown (according to Rieu ii. p. 669[a], a pupil of Khwâjah Afḍal-aldîn Muḥammad Tarikah, No. 887 above); two of his best ḳaṣîdas are given here in full, on fol. 332[a].

893. Ẓafar-alislâm Ṣâ'idî, another poet, on fol. 334[a].

894. Amîr Jalâl-aldîn Ḥusain Ṣalâ'î, a poet, on fol. 334[a].

895. Maulânâ Taḳî-aldîn Majd-alḥuznî, a poet, who died in the Panjâb, a little over 50 years old, on fol. 334[b].

896. Maulânâ Ḍamîrî, the renowned poet, who first used Bâghbân as takhalluṣ, but changed it into Ḍamîrî at the request of Shâh Ṭahmâsp Ṣafawî; he wrote altogether 100,000 baits, that is 70,000 in the form of ghazals, 12,000 in that of ḳaṣîdas, which are all in praise of the Imâms, and the rest in that of mathnawîs, viz. ليلى ومجنون, بهار وخزان, وامق وعذرا, ناز ونياز, سكندر نامه, and حبس الاخيار (correctly in the following copy, جنّة الاخيار, see Bodleian Cat., No. 395, 1424). He imitated the dîwâns of a number of famous poets, viz. Sa'dî's in his صيقل ملال, Amîr Khusrau's in his معشوق لا يزال, Khwâjah Ḥasan's in his حسن مآل (in the following copy حسن مالامال, in the Bodleian Cat., loc. cit. حسن مال), Shaikh Kamâl's in his احياى كمال, Ḥâfiẓ's in his عيون الزلال (in the Bodleian Cat. misspelt as عنوان), Jâmî's in his معراج الآمال, Bâbâ Fighânî's in his آئينهٔ خيال, Shâhî's in his سحر حلال, Bannâ'î's (according to the Bodleian Cat. Thanâ'î's) in his فراغبال, Ṣâliḥ's in his درر مثال, Âṣafî's in his سحاب جلال, Shahîdî's in his خجسته فال, Humâyûn's in his لوامع خيال, and Mirzâ Ashrafjahân's in his ترانهٔ وصال, on fol. 335[a].

897. Maulânâ Muḥammad Sharîf Sarmadî, a poet, on fol. 336[b].

898. Amîr Rûzbahân Ṣabrî, poet and musician, withdrew after a gay life into the Friday mosque of Iṣfahân, and spent there his remaining days in constant reading of the Ḳurân, on fol. 336[b].

899. Maulânâ Shikibî (in the following copy quite distinctly Maulânâ 'Îsâ), came to India and gained the favour of the Sipahsâlâr 'Abd-alraḥîm Khânkhânân (see Nos. 216–218 in this Cat.), in whose honour he wrote a ساقى نامه, for which he received 10,000 rupees; lengthy quotations are given here from this poem as well as from his ghazals and rubâ'îs, on fol. 337[a].

900. Âḳâ Shâhakî, a poet, on fol. 338[b].

901. Shifâ'î, likewise a poet, son of Ḥakîm Maulânâ, a clever physician, on fol. 338[b].

902. Maulânâ Bâbâshâh Kâtib, a famous calligrapher, who received for 1000 baits 3 tomans = 100 rupees; he also composed original poetry, on fol. 339[a].

903. Bâbâ Ṭâlib, lived about thirty years in Kashmîr, and when that country was conquered by Akbar, he gained the favour of that great monarch; he wrote verses occasionally, on fol. 339[a].

904. Abû-alḳâsim Amrî, a poet, was imprisoned and blinded by order of Shâh Ṭahmâsp, whose panegyrist he had been for thirty years, because he was suspected of believing in metempsychosis (تناسخ), on fol. 339[a].

905. Nikî, a poet, on fol. 339[b].

906. Ṣafiyâ, another poet, on fol. 339[b].

907. Ghiyâthâ, used in his poetry as takhalluṣ Manṣab (منصب, according to the following copy, Munṣif, منصف), on fol. 339[b].

908. Maulânâ Wafâ; among other specimens of his poetry portions of a ḳaṣîdah are quoted here, in which the description of a horse is given, on fol. 340[a].

909. Maulânâ Dakhlî, a poet, on fol. 340[a].

910. Dâ'î, son of Maulânâ Ḍamîrî (No. 896), dervish and verse-writer, on fol. 340[b].

911. Ḥarfî, a nephew of Nikî (No. 905); this poet is left out in the present copy, and the bait quoted of him in the following copy is assigned here to Dâ'î.

912. Abû 'Alî, the son of Ḥakîm Khabbâz (whether this Ḥakîm Khabbâz is really identical with Khabbâzî, see No. 752 above, as has been assumed in Rûdagî's 'Vorläufer und Zeitgenossen,' Nos. 11 and 12, appears very doubtful now, as Khabbâzî was a native of Nishâpûr, and Abû 'Alî is classed here among the modern poets of Iṣfahân), on fol. 340[b].

913. Wafâ'î Kûr, another modern poet, on fol. 340[b].

914. Mîr Amânî, who had been nearly fifty years an opium-eater at the time when this work was composed, without impairing his brain-power, on fol. 340[b].

915. Maulânâ Madhâḳî, a poet, on fol. 340[b].

916. Maulânâ 'Alî Ṣûratkhân (صورتخان, correctly Ṣûratkhwân, صورتخوان, a sort of juggler, who produces forms of angels and human beings in the public square and tells their fate on the resurrection-day), was originally a cutler; some baits he wrote on the death of his son are quoted here, on fol. 340[b].

917. Maulânâ (or Mîr) Naẓar Zamânî, wrote poetry occasionally, on fol. 340[b].

918. Mîr 'Alî Najjâr (the carpenter), of whom a rubâ'î is quoted, on fol. 341[a].

919 and 920. Kalâmî and Salâmî, two brothers who made themselves favourably known by their verses, on fol. 341[a].

921. Maulânâ Badhlî, an occasional poet, on fol. 341[a].

Naṭanz (in the province of Iṣfahân), on fol. 341[a]:

922. Shaikh Nûr-aldîn bin 'Abd-alṣamad, who was

in Ṣûfic lore a pupil of Shaikh Najîb-aldîn 'Alî bin Buzghush of Shîrâz (who died A.H. 678=A.D. 1279, 1280, Safînat-alauliyâ, No. 150); among his own disciples were Shaikh 'Izz-aldîn Maḥmûd and Shaikh Kamâl-aldîn 'Abd-alrazzâḳ, both of Kâshân (see Nos. 931 and 932 below), on fol. 341ª.

923. Khwâjah Amîrbeg, a son of Shaikh Muḥammad Kajahî Tabrîzî (Kajah, كجج, is a village near Tabrîz, see W. Pertsch, Berlin Cat., p. 655, note 1) and a relative of Amîr Zakariyyâ; although his father lived in Tabrîz, he himself was born in Naṭanz; under Shâh Ṭahmâsp he was for some time walî of the sepulchre of the Imâm Alî bin Mûsâ alriḍâ (see No. 887 above) and also wazîr of Khurâsân, on fol. 341ª.

924. Mirzâ Ḥisâbî, a good musician and poet (under the Ṣafawîs, it seems), on fol. 341ᵇ.

925. Âshûbî, poet and calligrapher, on fol. 342ª.

Zawârah, on fol. 342ª:

926. Maulânâ Muḥammad Murshidî, a good metaphysician, astronomer, and poet, on fol. 342ª.

927. Mîr Manhî, a clever poet, on fol. 342ª.

Ardastân, on fol. 342ª:

928. Maulânâ Muḥammad, a good astronomer, mathematician, and geomancer; he was a contemporary and friend of Maulânâ 'Alî Kûshjî (who died A.H. 879=A.D. 1474, 1475, see Bodleian Cat., No. 1515 sq.) in the reign of Ulughbeg (who was assassinated A.H. 853=A.D. 1449), on fol. 342ᵇ.

929. Ḳâsimî, a poet, on fol. 343ª.

930. Maulânâ Ghubârî, of whom a rubâ'î is quoted, on fol. 343ª.

Kâshân, on fol. 343ª:

931. Shaikh 'Izz-aldîn Maḥmûd (see No. 922 above), the author of the ترجمهٔ عوارف and a commentary on the تائيّة of Ibn al-Fâriḍ (Safînat-alauliyâ, No. 332); he also wrote a شرح مختصر or abridged commentary to the same ḳaṣîdah, and some rubâ'îs, on fol. 343ᵇ.

932. Shaikh Kamâl-aldîn 'Abd-alrazzâḳ (see also No. 922), author of the تفسير تأويلات (comp. Ḥ. Khalfa ii. p. 175, No. 2358), the كتاب اصطلاحات الصوفيّة (see G. Flügel iii. p. 371 sq.; the first part of it has been edited by Dr. A. Sprenger, Calcutta, 1845, under the title, 'Abdur-razzaq's Dictionary of the technical terms of the Sufies'), the شرح فصوص الحكم (a commentary on the فصوص الحكم by Ibn 'Arabî, who died A.H. 638=A.D. 1240, see Safînat-alauliyâ, No. 60), the شرح منازل السائرين (a commentary on the منازل السائرين by Khwâjah 'Abdallâh Anṣârî, who died A.H. 481=A.D. 1088, see Safînat-alauliyâ, No. 300), and other works (in G. Flügel i. p. 463, a شرح التائيّة الكبرى, by the same 'Abd-alrazzâḳ Kâshânî, is described); he was a contemporary of Shaikh Rukn-aldîn 'Alâ-aldaulah Simnânî (who died A.H. 736=A.D. 1336, see Safînat-alauliyâ, No. 132), with whom he had many controversies on Ṣûfic topics; his death, the date of which is not mentioned here, took place in A.H. 730=A.D. 1329, 1330, on fol. 343ᵇ.

933. Nâṣiḥ-almulûk (the counsellor of kings, in the following copy ناسخ) 'Azîz alḥadrat (biḥaḍrat in this copy) Abû Ṭâhir Isma'îl, was under Sulṭân Malikshâh, governor of Kâshân, and gave the inhabitants of that province a remission of taxes for four years, on fol. 344ª.

934. Mu'în-aldîn Abû Naṣr, was originally munshî and auditor of Sulṭân Maḥmûd bin Muḥammad Saljûḳî (who succeeded his father Muḥammad, the second son of Malikshâh, A.H. 511=A.D. 1118); under Sulṭân Sanjar he was first appointed governor of Rai and afterwards wazîr of the realm; he was finally assassinated by one of the Isma'îlîs or followers of Ḥasan Ṣabbâḥ, on fol. 344ª.

935. Fakhr-aldîn Ṭâhir, son of the preceding Mu'în-aldîn, was wazîr of Sulṭân Alp Arslân (correctly Arslânshâh) bin Ṭoghrul bin Muḥammad bin Malikshâh (who reigned A.H. 556–571=A.D. 1161–1176), but died young, on fol. 344ª.

936. Sharaf-aldîn Anûshirwân alkhâlidî, was for some years wazîr of the 'Abbâside Khalîf Al-Mustarshid-billâh (A.H. 512–529=A.D. 1118–1135); the further statement we find here, that *after* the Khalîf's death he entered the service of Sulṭân Maḥmûd bin Muḥammad Saljûḳî and was for seven years wazîr of that ruler, cannot be true, as Sulṭân Maḥmûd died A.H. 525 (A.D. 1131), four years *before* the Khalîf, comp. also Elfachrî, ed. Ahlwardt, pp. 354–355, where the death of Anûshirwân (or as he is called there, Anûsharwân bin Khâlid) is fixed in A.H. 532 (A.D. 1138). It is the same wazîr for whom Ḥarîrî (died A.H. 516=A.D. 1122) composed his immortal Maḳâmât, on fol. 344ª.

937. Sadr-alimâm alajall alfâḍil Afḍal-aldîn Muḥammad, the great rubâ'î-writer and author of a number of Ṣûfic tracts, as ترجمهٔ مدارج الكمال, انجام نامه, ره, انشا نامه, عرض نامه, جاودان نامه, and others, the correct date of whose death is A.H. 707=A.D. 1307, 1308 (see Bodleian Cat., No. 749; Rieu ii. p. 829ᵇ). It is stated here in the beginning that Khwâjah Naṣîr-aldîn, i.e. Naṣîr-aldîn Ṭûsî (died A.H. 672=A.D. 1273, 1274), wrote verses in his praise, but, a few lines further on, the story of Muḥammad 'Aufî about a certain Khwâjah Afḍal in Sulṭân Maḥmûd's time is unscrupulously referred to the present Afḍal-aldîn Kâshî who lived 300 years later, on fol. 344ᵇ.

938. Alsayyid alajall Shams-aldîn Muḥammad bin 'Alî, a poet, on fol. 345ᵇ.

939. Ra'îs-ala'immah Nâṣir-aldîn, likewise a poet, on fol. 345ᵇ.

940. Aḳḍâ-alkuḍât Maulânâ 'Imâd-aldîn, was according to Maulânâ Mu'în Juwainî's statement in his نگارستان (composed A.H. 735=A.D. 1334, 1335; see Bodleian Cat., Nos. 1447–1449) the confidant of the famous wazîr of Sulṭân Abû Sa'îd, Khwâjah Ghiyâth-aldîn Muḥammad bin Khwâjah Rashîd-aldîn (who rose to the rank of wazîr A.H. 728=A.D. 1328, and was put to death A.H. 736=A.D. 1336); he also wrote poetry, on fol. 346ª.

941. Sayyid-alkalâm Sayyid Ashraf, a writer in verse and prose (probably identical with Sayyid Jalâl-aldîn Ashraf Kâshî, who flourished in the reign of Hûlâgû's son Abakâkhân, A.H. 663–680=A.D. 1265–1282, see A. Sprenger, Catal., p. 71, l. 3), on fol. 346ª.

942. Afḍal-alshu'arâ Raḍî-aldîn alkhashshâb (the timber-merchant); besides other verses, some baits are

quoted here which he composed in praise of Shaikh 'Umar Suhrawardî (who is probably identical with the well-known Shihâb-aldîn Suhrawardî, whose original name was 'Umar bin Muḥammad and who died A.H. 632=A.D. 1234, see Safinat-alauliyâ, No. 148), on fol. 346^{b}.

943. Shaikh (or Sayyid) Jamâl-aldîn, contemporary with Abaḳâkhân and imitator of Sa'dî, on fol. 346^{b}.

944. Maulânâ Kamâl-aldîn, a writer in verse and prose, on fol. 347^{a}.

945. Maulânâ Kamâl-aldîn Ḥasan, author of a dîwân of ḳaṣidas and ghazals, mainly in honour of the Amîr-almu'minîn 'Alî bin Abî Ṭâlib, on fol. 347^{a}.

946. Maulânâ Shams-aldîn, author of a تاريخ غازان خان (Ghâzânkhân reigned A.H. 694–703=A.D. 1295–1304) and of a dîwân of ḳaṣidas in praise of Khwâjah Bahâ-aldîn Walad (probably Bahâ-aldîn Sulṭân Walad, Jalâl-aldîn Rûmî's son, who died A.H. 712=A.D. 1312, see the Manâḳib-al'ârifîn, No. 630 in this Cat., faṣl vii, and Safinat-alauliyâ, No. 139; Jalâl-aldîn Rûmî's father, Shaikh Bahâ-aldîn Walad, who might be meant too, died A.H. 628=A.D. 1231), on fol. 347^{b}.

947. Zain-aldîn Fâkhta (or Fâkhita, the ring-dove), a poet and author of the نمائح الاولاد, on fol. 347^{b}.

948 and 949. Maulânâ Ghiyâth-aldîn Jamshîd and Maulânâ Mu'în-aldîn, two well-known astronomers under Mirzâ Ulughbeg (who was governor of Transoxania from A.H. 812–852=A.D. 1409–1448, and reigned as independent monarch from A.H. 852–853=A.D. 1449), whom they assisted in compiling his astronomical tables, the زيج جديد سلطاني, comp. Bodleian Cat., No. 1515 sq.; Rieu ii. pp. 456 and 869^{b}. Ghiyâth-aldîn Jamshîd died shortly after A.H. 823 (A.D. 1420), on fol. 347^{b}.

950. Maulânâ Muḥtasham, the well-known poet (died A.H. 996=A.D. 1588, see Bodleian Cat., No. 1050, and Rieu ii. p. 665), on fol. 348^{a}.

951. Mîr Muḥammad Taḳî Marwârîd, lived in the Dakhan, a good calligrapher and poet, on fol. 348^{b}.

952. Maulânâ Ḍiyâ-aldîn, wrote mostly rubâ'is, on fol. 348^{b}.

953. Rukn-aldîn Mas'ûd, a poet of the time of Shâh 'Abbâs I (he used, according to the Âtashkada, Bodleian Cat., col. 282, No. 589, the takhalluṣ Masîḥ, comp. also Rieu ii. p. 688), on fol. 349^{a}.

954. Mîr Ḥaidar Rafîḳî (so distinctly in this and the following copy رفيقى, but the more correct takhalluṣ is Rafî'i, رفيعى), see Âtashkada, in Bodleian Cat., col. 282, No. 571, with the additional title of Mu'ammâ), famous by his ta'rîkhs and riddles; there are quoted here among others a ta'rîkh on Shâh Isma'îl II's accession and death (the last bait of which runs thus:

شهنشاه روى زمين گشت ثبت

شهنشاه زير زمين شد رقم

the first three words of the first hemistich giving A.H. 984, the first three words of the second A.H. 985), and also a ta'rîkh on the completion of Shaikh Faiḍî's well-known تفسير غير منقوط or commentary on the Kurân, which contains no letters with diacritical points, viz. Sûrah 112, the numerical value of all the words of which is equal to 1002 (A.H. 1002=A.D. 1593, 1594). He is also renowned by the clever way in which he used to match words of exactly the same numerical value, for instance, عالم and فانى, 'world' and 'transitory' (both =141); اصفهان and قلمزن, 'Iṣfahân' and 'writer,' with reference to the great number of clever authors born there (both=227); يزد and زوجه, 'Yazd' and 'wife,' probably on account of the beauty of the women of that town (both=21); كاشان and عقرب, 'Kâshân' and 'scorpion,' scorpions abounding in that city according to Yâḳût (both=372); ساوه and پيس, 'Sâwa' and 'vile' (both=72); ساوجى and سگ, 'inhabitant of Sâwa' and 'dog' (both=80); محبوب and ناز, 'sweet-heart' and 'coquetry' (both=58); شاه and قهّار, 'Shâh' and 'conqueror' (both=306); طهماسپ and جهان پناه, '(Shâh) Taḥmâsp' and 'the world's refuge' (both=117); شاه عبّاس and شاه نجف, 'Shâh 'Abbâs' and 'Shâh of Najaf,' where the tomb of 'Alî, the Shî'ite sanctuary, is found (both=439); خواب and راحت, 'sleep' and 'rest' (both=609); ابو القاسم and ملك يوم الدين, 'Abû-alḳâsim' (probably Shaikh Najm-aldîn Abû-alḳâsim of Ḥillah, the great ecclesiastical authority amongst the Shî'ites, who died A.H. 676=A.D. 1277) and 'the king of the judgment-day' (both =241); مَسْت and شَرّ, 'drunk' and 'wicked' (both=500); عاق and عاصى, 'refractory' and 'rebellious' (both=171); سَقَرى and شيطان, 'the dweller in hell' and 'Satan' (both=370), on fol. 349^{b}.

955. Amîr Muḥammad Hâshim, with the takhalluṣ Sanjar, son of the preceding Mîr Ḥaidar and superior to his father in the sweetness and eloquence of his poetry; he also wrote occasionally ta'rîkhs and riddles, on fol. 350^{a}.

956. Amîr Ḥusainî, nephew of the same Mîr Ḥaidar (who is again called here distinctly Rafîḳî), wrote likewise poetry, on fol. 350^{b}.

957. Mirzâ Rafî'-aldîn, a poet, on fol. 350^{b}.

958. Maulânâ Ṣaifûr (صيفور distinctly here in text and index; more correctly in the following copy Ṭaifûr, طيفور), composed verses at the request of the Ṣafawî prince, Sulṭân Muṣṭafâ Mirzâ, on fol. 350^{b}.

959. Dâ'î, the brother of Malik (see No. 999 below), a poet, on fol. 350^{b}.

960. Maulânâ Fahmî, likewise a poet, on fol. 350^{b}.

961. Maulânâ Ḥâtim, wrote some neat verses, on fol. 350^{b}.

962. Shujâ', who towards the end of his life wrote a satire upon the governor of Khurâsân and was obliged to take to flight; he went to Iṣfahân, where he hid himself for the remainder of his days, on fol. 351^{a}.

963. Maulânâ Ḥaidar Dhihnî, a poet who lived the greater part of his life in the Dakhan, on fol. 351^{b}.

964. Riḍâ'î, a poet, on fol. 351^{b}.

965. Adham, of whom a rubâ'î is quoted here, on fol. 352^{a}.

966. Sharîf, a poet, on fol. 352^{a}.

967. Maḳṣûd (in the following copy Maḳṣûdî), one of the gossiping writers of Kâshân, on fol. 352^{b}.

968. Muḥammad Ḳâsim Kisrâ (كسرى), a grandson of Ahlî Shîrâzî (who died A.H. 942=A.D. 1535, 1536, see Bodleian Cat., Nos. 1027 and 1028), and poet, on fol. 352^{b}.

969. Hayâtî, wrote many poems in the dialect of Kâshân, on fol. 352b.

970. Ṣâni'î, a poet who led a very sad life; towards the end of his days he went to India, but died in Lâhûr before he could settle there, on fol. 352b.

Jarbâdkân, on fol. 353a:

971. Najib-aldîn, is stated here to have died under the (last) Saljûks and to have been a panegyrist of the Amîrs of the fortress of وسأق (وشاق ? Washâk in the province of Iṣfahân); comp. on him A. Sprenger, Catal., p. 513, and W. Pertsch, Berlin Cat., p. 710, foot-note, where he is called a contemporary of Ẓahîr Fâryâbî (who died A.H. 598 = A.D. 1202, see Bodleian Cat., Nos. 582–584), on fol. 353a.

972. Muḥammad Yûsuf, of whom one rubâ'î is quoted, on fol. 353b.

Kamrah, on fol. 353b:

973. Maulânâ 'Alî Naḳî, a poet, on fol. 353b.

974. Ulfatî, brother of 'Alî Naḳî, wrote also occasionally poetry, on fol. 354a.

Khwânsâr, on fol. 354a:

975. Shâh-i-Karam, a poet, on fol. 354b.

976. Zulâlî (the famous mathnawî-writer under Shâh 'Abbâs, who died A.H. 1025, 1026, or 1031 = A.D. 1616, 1617, or 1622; see Bodleian Cat., Nos. 1081–1084; the Khulâṣat-alkalâm, No. 32, ib. col. 297; the Khulâṣat-alafkâr, No. 116, ib. col. 306, etc.); only a few baits are quoted here, and none of his mathnawîs is mentioned by name, on fol. 354b.

977. Ṭâbi'î, of whom some verses composed in the prime of his youth are quoted here, on fol. 354b.

978. Ṭâ'atî, a poet, of whom one rubâ'î is given, on fol. 354b.

979. Surûdî, musician and poet, on fol. 355a.

980. Bâbâ Shûkhî, excelled in various arts and handicrafts, was a clever stone-cutter, a good lute-player, and an occasional poet, on fol. 355a.

981. Shâh Murâd, a writer in prose and verse, on fol. 355a.

982. Tâjî (تاجى, so here in text and index, in the following copy Nâjî, ناجى), a poet, son of Maulânâ Ḥasan, who enjoyed a great reputation and authority among the people of Kâshân in the time of Sulṭân Muḥammad Ṣafawî (see Nos. 883–885 above), on fol. 355a.

983. Taṣnîfî, a rubâ'î-writer, on fol. 355b.

Farâhân, on fol. 355b:

984. Jalâl-aldîn bin Ja'far, a clever poet; the extracts quoted are from a mathnawî of his, on fol. 355b.

Tafrish, on fol. 356b:

985. Mîr Ḳudsî, a poet, like the two following ones, on fol. 356b.

986. Mîr 'Abd-alghanî, on fol. 356b.

987. Maulânâ Wajhî, on fol. 357a.

Ḳumm, on fol. 357a:

988. Shaikh Nizâmî, the great epic poet, usually designated as Nizâmî of Ganja, since he spent in the latter town almost his whole life; the large extracts given here are mainly taken from his dîwân (the authenticity of which has frequently been disputed, but see Bodleian Cat., Nos. 618 and 619), on fol. 357a.

989. Ḥakîm Taḳî-aldîn, one of the famous men of 'Irâḳ, wrote some poetry, on fol. 359b.

990. Khwâjah Mas'ûd, went under Sulṭân Ḥusain Mirzâ (A.H. 873–911 = A.D. 1469–1506) from his native place to Harât, and wrote a mathnawî of about 10,000 baits on the exploits of that monarch; he is also the author of two munâẓarât or strife-poems: شمس و قمر, sun and moon, and تيغ وقلم, sword and pen, and of a dîwân, on fol. 359b.

991. Shahîdî, was king of poets under Sulṭân Ya'ḳûb (i.e. Ya'ḳûbbeg Âḳ-ḳoyunlû, who reigned A.H. 883–896 = A.D. 1478–1491); after the Sulṭân's death he had to flee, as he had made many enemies by his extreme conceit and the disregard he had shown to the verses of other poets; he went to India and settled in Gujarât, where he died; his dîwân of ghazals comprises about 4000 baits, on fol. 359b.

992. Gulkhanî, the nephew of Shahîdî and author of a dîwân, which, however, is not extant; he was a contemporary of Sulṭân Ḥusain Mirzâ, on fol. 360a.

993. Wahîdî, a poet who went in his later years to Gîlân, and entered the service of the rulers of that country, on fol. 360a.

994–996. Ḳâḍî 'Alâ of Karahrûd (Karaj, see Barbier de Meynard, Dictionnaire géographique, etc., pp. 478 and 488), who occasionally wrote verses, and his two sons, the elder of whom was Ḳâḍî Jahân, who was denounced by calumniators as having fomented discontent against Shâh Ṭahmâsp, and consequently arrested, imprisoned, and taken from Harât to Ḳazwîn; he remained a prisoner in one of the fortresses to the end of his life; his younger brother, whose name is not given (he is merely designated as برادر كهتر or قاضى زادهٔ كرهرود), sought safety in flight and went to Najaf; from there he sent his famous ḳaṣîdah, bewailing man's fate on earth (در شكايت روزگار), to the Persian 'Irâḳ; this ḳaṣîdah, of which a considerable number of baits is quoted here, has throughout the word 'Najaf' as radif, on fol. 360b.

997. Mîr Ḥuḍûrî, son of Mîr Sayyid 'Alî Muḥtasib (the police-superintendent), resided about thirty years in Mashhad in solitary seclusion from the world (in the reign of Shâh Ṭahmâsp); at the time of the accession of Shâh Ibrâhîm II (A.H. 984 = A.D. 1576) he came for once to the Persian 'Irâḳ and wrote a very clever ta'rîkh on the date of Ṭahmâsp's death and the beginning of his successor's reign, from which sixteen times the numerical value of 984 can be extracted, viz.:

الحمد ايا طبع وفا گسترما
كامد مه يوسف منش آن دلبرما
شاه اسماعيل نامه (text incorrectly نام) وانصاف بعلم
طهماسپ منش مه همايون فرما

By counting *either* all the letters in each hemistich, *or* only those with diacritical points in any two hemistichs, *or* again only those which have no diacritical points in any two hemistichs, one obtains invariably the same number 984; other poetical specimens are quoted, on fol. 361a.

998. Amîr Ashkî, brother of the preceding poet, was attracted by the fame of Maulânâ Ghazâlî (i.e. Ghazâlî Mashhadî, who died A.H. 980 = A.D. 1572, see Bodleian Cat., Nos. 1033–1035) to India, but never had an interview with him. His poems exceeded 10,000 baits, but Mîr Judâ'î, to whom he at the time

of his death handed his dîwâns that he might set them in order, appropriated those of his poems which appeared suitable to himself, and threw the remaining ones into the water, on fol. 362[a].

999. Maulânâ Malik, lived at the time when this book was composed in the Dakhan, and wrote chiefly rubâ'îs and a ساقی نامه, on fol. 362[a].

1000. Hijrî Shamshîrgar (the sword-cutler), wrote clever verses, on fol. 363[a].

1001. Âkâ Muhammad, son of Mîr Makkî, another poet, on fol. 363[b].

1002. Ghadanfar of Karahjâr, had poetical contests with most of the contemporary poets, viz. Hâtim Kâshî (No. 961 above), Maulânâ Wahshî (Wahshî Bâfikî, who died A. H. 991 or 992=A. D. 1583 or 1584, see Bodleian Cat., Nos. 1039–1042), and wrote besides a dîwân of ghazals, a mathnawî styled پیر وجوان, containing about 4000 baits, and a پیش آمد احوال (a kind of autobiography, as it seems), on fol. 363[b].

1003. Mîr Ilâhî, a poet, on fol. 364[a].

1004 and 1005. Bahârî and Hasan Wahmî, two other poets, on fol. 364[a].

Sâwa, on fol. 364[a]:

1006. Shaikh 'Uthmân Sâwajî, died A. H. 695 (A. D. 1296), in the reign of Ghâzânkhân (who died A. H. 703=A. D. 1304), on fol. 364[b].

1007. Ustâd-albashar 'akl-i-hâdî 'ashar (the eleventh reason) Khwâjah Nasîr-aldîn Abû Ja'far Muhammad bin Hasan (according to Rieu ii. p. 441, Muhammad bin Muhammad bin Hasan), the great scholar who is usually known as Nasîr-aldîn Tûsî, because, although his family originally belonged to Sâwa, he himself was born in Tûs, the eleventh of Jumâdâ-alawwal, A. H. 597 (A. D. 1201, Feb. 17), and was 9 years and 5 months old, when Fakhr-aldîn Râzî (the great theologian who was born A. H. 544=A. D. 1150) died, A. H. 606 (A. D. 1210). In philosophy he was the pupil of Farîd-aldîn Dâmâd, whose teacher had been Sadr-aldîn Sarakhsî, who himself enjoyed the tuition of Bahmanyâr, a direct pupil of Abû 'Alî Ibn Sînâ. In Kuhistân, where he stayed for some time, he enjoyed the favour of the Isma'îlî governor Nâsir-aldîn Muhtasham (in the time of the 'Abbâside Khalîf Musta'sim, A. H. 640–656= A. D. 1242–1258), at whose request he wrote his famous اخلاق ناصری. An Arabic kasîdah in praise of Musta'sim which he sent to Baghdâd, and which Ibn 'Alkamî, the Khalîf's wazîr, returned to Muhtasham (died A. H. 655=A. D. 1257) with perfidious insinuations against Nasîr-aldîn, was the cause of the latter's imprisonment till A. H. 654 (A. D. 1256), when he was released by Hulâgûkhân and became the favourite of that Moghul ruler. It is said by some, that at Nasîr-aldîn's instigation the Khalîf Musta'sim was assassinated. He died the 18th of Dhû-alhijjah, A. H. 672 (A. D. 1274, June 25), 77 years, 7 months, and 7 days old, in Baghdâd. As his principal works, besides the اخلاق ناصری, are mentioned here: شرح اشارات (i. e. a commentary on Ibn Sînâ's الاشارات والتنبیهات, composed A. H. 644=A. D. 1246, 1247, see Loth, Arabic MSS., p. 133[b]), تجرید (i. e. تجرید القواعد or more commonly تجرید العقائد, sometimes also styled تجرید الکلام, see Loth, ib., p. 106[a]), نقد محصل, زبدة, زیج ایلخانی (usually styled زیج خانی, تذکرة در حکمت, see Bodleian Cat., No. 1513), اوصاف الاشراف, مغیثیّه (on Sûfism), and تنسوق نامهٔ ایلخانی; he also composed Persian poetry, on fol. 364[b].

1008. Khwâjah Salmân, son of Khwâjah 'Alâ-aldîn Muhammad, and renowned as an epic and lyric poet, flourished under the Îlkânî rulers, especially under Sultân Uwais Îlkânî (A. H. 757–776=A. D. 1356–1374), and retired from the world at the end of his life. According to Jâmî's statement in the Bahâristân, he was a clever imitator of earlier kasîdah-writers, especially of Kamâl Isma'îl (see No. 870 above). He composed a dîwân and two mathnawîs: جمشید و خورشید and فراق نامه, on fol. 365[b].

1009. Muntakhab-aldîn, likewise a poet, on fol. 366[b].

1010. Kâdî Masîh-aldîn (in the following copy wrongly spelt Shaikh-aldîn) 'Îsâ, the minister and teacher of Sultân Ya'kûb (see No. 991 above), who complied with all orders the Kâdî gave; for instance, when once the Sultân for the reception of the envoys of Egypt and Rûm in Tabrîz had put on a gold-embroidered garment and seated himself on the throne, the Kâdî entering the majlis and perceiving that dress, declared in the presence of the whole assembly, that it was not lawful for men to dress in such a way, and requested his attendant, Sirâj-aldîn, to remove that garment from the Sultân's shoulders; the latter submitted to this ruling and showed no resentment. But immediately after Sultân Ya'kûb's death, A. H. 896 (A. D. 1491), he was put to death by order of the Amîr-alumarâ, Sûfî Khalîl. Some poetical specimens of the Kâdî are quoted here, on fol. 367[a].

1011. Tarîkî, a poet who lived for about fifteen years at Akbar's court; then he got permission to perform the pilgrimage, and soon after died, on fol. 367[b].

1012. Sarfî, poet and ta'rîkh-writer, went a couple of years before the composition of this book from the Dakhan to Lâhûr and composed a kasîdah in praise of Akbar; but since he found no opportunity to deliver it to the Sultân, he returned to the Dakhan, went on a pilgrimage to Makkah and died there; he left a dîwân, on fol. 367[b].

1013. Maksadî, wrote, like the following two, some clever poetry, on fol. 368[a].

1014. 'Ahdî, on fol. 368[a].

1015. Harîfî (called in the following copy by mistake again Tarîkî), on fol. 368[a].

Hamadân, on fol. 368[a]:

1016. Khwâjah Yûsuf Hamadânî (i. e. Yûsuf bin Ayyûb, the great Shaikh, Safînat-alauliyâ, No. 73), enjoyed in Baghdâd the tuition of Shaikh Abû Ishak Shîrâzî; he died A. H. 565 (خمس و ستّین وخمسمائه =A. D. 1169, 1170; in the Safînat-alauliyâ, A. H. 535; in the Majma'-alauliyâ, 7th bâb, A. H. 555), on the way from Harât to Marw, and was buried in Marw, on fol. 368[b].

1017. Abû-alfadâ'il (according to others Abû-alma'âlî, see Rieu i. p. 411) 'Abdallâh bin Muhammad al-Miyânjî, with the honorary epithet of 'Ain-alkudât (Safînat-alauliyâ, No. 307), the great mystic Shaikh, who was put to death by order of Kiwâm-aldîn Abû-alkâsim Darguzînî, the wazîr of Sultân Sanjar, A. H. 533 (A. D. 1138, 1139). He excelled by his unrivalled works on Sûfism (کشف حقائق و شرح دقائق; one of

these in Persian mixed with Arabic is described in the Bodleian Cat., No. 1247, under the title of زبدة الحقائق في كشف الدقائق; his correspondence is noticed in Rieu, loc. cit.); he also wrote occasionally Persian poetry, on fol. 368b.

1018. Shaikh Fakhr-aldîn Ibrâhîm, known as 'Irâkî (Safînat-alauliyâ, No. 153), the great Şûfic Shaikh and mystic poet, who went at an early age to India and enjoyed in Multân the tuition of Shaikh Bahâ-aldîn Zakariyyâ (died A. H. 666=A. D. 1267, see Safînat-alauliyâ, No. 152), with whom he stayed twenty-five years. He married his daughter (by whom he had a son, Kabîr-aldîn) and became finally his Khalîfah; after his death he performed the pilgrimage and afterwards went to Rûm (Asia Minor), where he became the pupil of Shaikh Şadr-aldîn Ķûniyawî (Safînat-alauliyâ, No. 61, died A. H. 672=A. D. 1273, 1274), in consequence of whose lectures he composed his well-known لمعات (see Bodleian Cat., Nos. 1251–1254). Mu'în-aldîn Parwâna, the governor of Rûm, put himself under Fakhr-aldîn 'Irâķî's spiritual guidance. After Mu'în-aldîn's death (in A. H. 677=A. D. 1278, 1279, see Rieu ii. p. 594a) he went to Egypt, where he was appointed Shaikh-alshuyûkh, and afterwards to Syria. In Damascus he stayed some time with his son Kabîr-aldîn, who had come from Multân to benefit by his father's spiritual advice, and died A. H. 688=A. D. 1289 (others give the wrong date of 707); his dîwân is still extant, on fol. 369b.

1019. Amir Sayyid 'Alî bin Shihâb-aldîn bin Muhammad, was first a disciple of Shaikh Sharaf-aldîn Mahmûd bin 'Abdallâh of Mazdaķân (in the province of Rai) and afterwards of Shaikh Taķî-aldîn 'Alî Dûstî, after whose death he went back to his first Pîr; among his works are mentioned here: كتاب اسرار النقطه (so in the following copy; here كتاب الاسرار النقوط, correctly كتاب اسرار النُقط), شرح اسماء الله, شرح فصوص الحكم (commentary on Ibn 'Arabî's well-known work), شرح قصيدهٔ خمريّهٔ فارضيّه (commentary on Ibn Fâriḍ's wine-ķaşîdah, with its proper title, مشارب الاذواق, see G. Flügel iii. p. 419), and ذخيرة الملوك (see Bodleian Cat., Nos. 1451–1453); he also composed Persian poetry. He died A. H. 786 (in Dhû-alhijjah=A. D. 1385, January) in Kâbul and was buried in Khuttilân, on fol. 371a.

1020. Abûbakr, on fol. 371b.

1021. Shaikh Abû Barakah, contemporary with 'Ain-alkudât (No. 1017), on fol. 371b.

1022. Abû 'Abdallâh حلاوهٔ باره (?) Şûfî, contemporary with Abûbakr Dakkâk (who died A. H. 290=A. D. 903, Safînat-alauliyâ, No. 198), on fol. 371b.

1023. Ahnaf, on fol. 371b.

1024. Shaikh Hâfiz Abû-al'ulâ Hasan bin Ahmad 'Attâr, mentioned by Khaķânî in his تحفة العراقين, on fol. 371b.

1025. Badî' of Hamadân, on fol. 372a.

1026. Abû-alhusain bin al-Hadim, author of the نخبة الاسرار, on fol. 372a.

1027. Ziyâd-alkabir, on fol. 372a.

1028. Kahmas, on fol. 372a.

1029. Abû Hâfiz (in the following copy simply Hâfiz) Tamîmî, a great traditionist, on fol. 372a.

1030. Sarûķ bin alakhda', on fol. 372a.

1031. Abû-alfadl Ja'far bin 'Alî al-Iskandarânî, traditionist and famous for his fatwâs, on fol. 372a.

1032. Al'amîd alajall Sa'd-aldaulah Mas'ûd bin Sa'd bin Salmân, the famous poet who went in early youth with his father to Ghazna and rose to high rank at the court of the Ghaznawides; the following bait from one of his kaşîdas is quoted here (as a counter-proof to the two verses cited in Rieu ii. p. 548) to show that he was really a native of Hamadân and not of Ghazna:

گر دل بطمع بستم شعرست صناعت
ور احمقی کردم اصل از همدانست

He became a great favourite of prince Saif-aldîn Mahmûd, the son of Sultân Ibrâhîm (see No. 181), in whose praise he wrote many ķaşîdas; but when the former became suspected of hostile intentions against his father and was arrested, Mas'ûd bin Sa'd bin Salmân was, as his alleged accomplice, imprisoned too, in the fortress of Nâi, A. H. 472 (A. D. 1079, 1080), not 572, as is here wrongly stated both in this and the following copy. He was released, after a very long captivity, under Sultân Mas'ûd III. The date of his death is not given here (it was probably A. H. 525=A. D. 1131, see Bodleian Cat., No. 526); he was a contemporary and disciple of Abû-alfaraj Rûnî (see Bodleian Cat., No. 523), whom he frequently praises in his poems, and left besides his Persian dîwân one in Arabic and one in Hindî or Hindûstânî; comp. A. Sprenger's article on 'Early Hindûstány Poetry' in the Journal of the Asiat. Soc. of Bengal, vol. 22, pp. 442–444, on fol. 372a.

1033. Abû Sa'd (in the following copy Abû Sa'îd) bin Mas'ûd bin Sa'd bin Salmân, son of the preceding poet, was versed in poetry too and flourished under Sultân Bahrâmshâh (see No. 181), on fol. 376b.

1034. Alajall alkâfî Zafar-aldîn, a poet of the reign of Sultân Malikshâh (A. H. 465–485=A. D. 1072–1092); his dîwân is not extant, on fol. 376b.

1035. Athîr-aldîn Aumânî (Aumân is a village in the district of A'lam which belongs to Hamadân); before Hulâgû conquered Baghdâd he was a companion of Sulaimânshâh, one of the lieutenants of the last Khalîf Al-Musta'şim, and wrote panegyrics in his honour; in his later years he wrote a cutting satire on the Ķâdî of Hamadân, Majd-aldîn Tawîl; he also exchanged poetical epistles with Kamâl-aldîn Isma'îl (see No. 870), on fol. 377a.

1036. Hibat-allâh (in the following copy Haibat) bin Ibrâhîm, a poet, about whose lifetime nothing is known, on fol. 378b.

1037. Mîr Mughîth Mahwî, a great rubâ'î-writer (died A.H. 1016=A.D. 1607, 1608, see Rieu ii. p. 738), on fol. 378b.

1038. Damîrî, the son of Hairânî (not to be confounded with Damîrî of Işfahân, see No. 896), who was the author of the following mathnawis: ناهید و بهرام, شمع و پروانه, and آسمان و زمین, on fol. 379b.

1039. Halâkî, author of a dîwân; was in his earlier

years attached to Sultân Husain Mirzâ, the son of Bahrâm Mirzâ (Bahrâm Mirzâ was the fourth son of Shâh Isma'îl I Ṣafawî, and died A. H. 956=A. D. 1549, see Rieu i. p. 104[b], or according to Beale, Oriental Biogr. Dict., p. 66[a], A. H. 957=A. D. 1550), on fol. 379[b].

1040. Rashkî, a poet who was so far reduced in his circumstances that at last he had to take the place of a night-watchman (عسسی), the most despised of all occupations, in Tabrîz, and was eventually killed there, on fol. 380[a].

1041. Khwâjah Âkâ Mîr (was wazîr under Shâh Tahmâsp, according to Taḳî Kâshî); one of his rubâ'îs is quoted here, on fol. 380[a].

1042. 'Abd-alghanî, merchant and poet, visited India, on fol. 380[a].

1043. Malikî of Sarkân, a poet (died, according to Taḳî Kâshî, A. H. 1004=A. D. 1595, 1596), on fol. 380[b].

1044. Kaiṣarî, a poet, on fol. 381[a].

1045. Sharârî, Halâkî's nephew, came to India in the very year when this work was written, spent a short time at the court, and then became a dervish, on fol. 381[a].

1046. Bazmî, on fol. 381[a].

1047. Haidarî, a poet who was for some time attached to Mîr Muḥammadkhân Anka (that is, either Shams-aldîn Muḥammad Ankakhân, with the honorary title of A'ẓamkhân, who was assassinated A. H. 969=A. D. 1562, or his brother Mîr Muḥammadkhân, see Nos. 351 and 352 above), but returned to his native country after his patron's death and died there, on fol. 381[a].

1048. Mashrabî, a poet, on fol. 381[a].

1049. Panâhî, a clever imitator in poetry, on fol. 381[a]. *Rai*, on fol. 381[a], and *Tahrân*, on fol. 382[b]:

1050. Shaikh-al'ârifîn Abû Zakariyyâ Yaḥyâ bin Ma'âdh (i.e. Yaḥyâ bin Ma'âdh Râzî, see Safînat-alauliyâ, No. 183), contemporary with Junaid (Safînat-alauliyâ, No. 29); he went from Rai to Balkh and Harât, on fol. 383[a].

1051. Shâhbâz-i-Kaunain (the royal falcon of the two worlds) Kutb-i-wakt Yûsuf bin al-Husain (usually called Yûsuf bin Husain Râzî, see Safînat-alauliyâ, No. 208), a pupil of Dhû-alnûn (No. 449) and contemporary with Abû 'Uthmân Hîrî (Safînat-alauliyâ, No. 205); his death is fixed here in A. H. 258 (A. D. 872) instead of the usual date, A. H. 303 or 304 (A. D. 915–917), on fol. 383[b].

1052. Shaikh Najm-aldîn Dâya (Safînat-alauliyâ, No. 128), a pupil of Shaikh Majd-aldîn Baghdâdî (Safînat-alauliyâ, No. 125); during the invasion of the Moghuls he fled from Khwârizm to Rûm and spent some time there in the companionship of Jalâl-aldîn Rûmî and Shaikh Ṣadr-aldîn Ḳûniyawî (see No. 1018); he died A. H. 654 (A. D. 1256) and was buried in Baghdâd. His two chief works on Ṣûfism are مرصاد العباد (see Bodleian Cat., No. 1248) and تفسير بحر الحقائق; he also composed Persian poetry, on fol. 384[a].

1053. Abûbakr Bahlî (بلخی?), contemporary with Shaikh Bundâr Ṣairafî (see above, No. 170, and Safînat-alauliyâ, Nos. 250 and 252); two of his rubâ'îs are quoted in the مرصاد العباد (see the preceding Shaikh), on fol. 384[b].

1054. Shaikh Abûbakr, on fol. 384[b].

1055. Shaikh Abû-alkâsim, on fol. 384[b].

1056. Abû 'Abdallâh bin Haddâd, on fol. 384[b].

1057. 'Abdallâh bin 'Abd-alraḥmân, on fol. 384[b].

1058. 'Abdallâh bin Muḥammad Kharrâz (the shoemaker), who lived many years in Makkah; he was a contemporary of Shaikh Yûsuf bin Husain Râzî (No. 1051), on fol. 384[b].

1059. Shaikh Dhar'ah (ذرعة, in the following copy درعه), on fol. 384[b].

1060. Abû Muḥammad 'Abd-alraḥmân bin Abî Hâtim Hantalî (حنطلی or rather Hanẓalî حنظلی), who was born A. H. 240 and died A. H. 327 (A. D. 854–939), see Barbier de Meynard, Dictionnaire géogr., pp. 278 and 279, on fol. 384[b].

1061. Abû Dhar'ah (in the following copy again درعه) 'Abdallâh ibn 'Abd-alkarîm alkuraishî, on fol. 385[a].

1062. Abû Mas'ûd Aḥmad bin al-Furât (الفرات), a great traditionist, died A. H. 258 (A. D. 872), on fol. 385[a].

1063. Ṣâḥib Kâfî Isma'îl bin 'Ibâd (or 'Ubâd), a man of the sword and pen, was first wazîr of Mu'ayyid-aldaulah bin Rukn-aldaulah Hasan, the Bûyide Amîr of Rai and Iṣfahân (reigned A. H. 366–373=A. D. 976–983), and after his death of Fakhr-aldaulah; he died A. H. 385 (A. D. 995) or A. H. 390 (A. D. 1000; this latter date however cannot be right, as Fakhr-aldaulah, who died A. H. 387=A. D. 997, is represented here as having been present at the death-bed of his wazîr) and was buried in Iṣfahân; he wrote clever Arabic verses, on fol. 385[a].

1064. Iftikhâr-al'ulamâ almutakallimîn Imâm Fakhr-aldîn, that is, Abû 'Abdallâh Muḥammad bin 'Umar bin Husain alkuraishî altamîmî albakrî, born A. H. 543 or 544 (A. D. 1148, 1149) in Rai, studied first under his father, after whose death he repaired to Khwârizm and later on to Transoxania, continually engaged in learned disputations; he died in Harât A. H. 606 (A. D. 1209, 1210). Among his numerous works there are mentioned here: التفسير الكبير (properly styled مفاتيح الغيب and completed A. H. 602=A. D. 1205, 1206, see Loth, Arabic MSS., p. 13[b]), كتاب نهاية المعقول, مطالب عليّه, كتاب الاربعين (with its full title كتاب الاربعين فى اصول الدين), محصل (probably a mistake for المحصول, or principles of jurisprudence, see Loth, loc. cit., p. 73[a]), مباحث مشرق, كتاب البيان و البرهان (or, as the following copy reads, probably more correctly مباحث مشرقيّة), عيون المسائل, تذهيب الدلائل, مباحث عماديّة, كتاب تحصيل الحقّ, اجوبة المسائل التجاريّة, ارشاد النظائر, الزبدة, معالم, ملخّص (in the following copy تلخيص), شرح اشارات (i.e. شرح الاشارات, a commentary on Ibn Sînâ's الاشارات والتنبيهات, see Loth, loc. cit., p. 133[b]), شرح عين الحكمة (correctly in the following copy شرح عيون الحكمة, a commentary on Ibn Sînâ's work on physics and metaphysics, عيون الحكمة, parts ii and iii, ib., p. 133[a]), شرح, شرح مفصّل, شرح اسماء الله, كليّات قانون, etc. (all of these are Arabic works; the well-known Persian encyclopædia by the same author, حدائق الانوار فى حقائق الاسرار, composed A. H. 574=A. D. 1179, see Bodleian Cat., Nos. 1481 and 1482, is

not mentioned here). He also wrote occasionally Persian poetry, especially rubâ'îs and ḳiṭ'as, on fol. 386[a].

1065. Muḥammad bin Zakariyyâ Râzî, the great physician, and author of the كتاب الحاوى, the كتاب الجامع, the كتاب الاقطاب, and the كفاية منصور (or كفاية منصورى) which was dedicated to Abû Ṣâliḥ Manṣûr bin Isḥâḳ, the nephew of Amîr Isma'îl Sâmânî (A.H. 279–295=A.D. 892–907), who appointed him governor of Rai, when he himself went into the 'Irâḳ to repulse Muḥammad bin Hârûn, who had taken possession of Ṭabaristân. According to others, the work in question was dedicated to Abû Ṣâliḥ Manṣûr bin Nûḥ bin Naṣr bin Isma'îl (a suggestion which is scarcely possible, as this Manṣûr ruled A.H. 350–366=A.D. 961–976, and Muḥammad bin Zakariyyâ died A.H. 311 or 320=A.D. 923 or 932). Muḥammad devoted himself originally to musical studies, but exchanged them afterwards for medical ones, which he pursued chiefly under the guidance of Ḥakîm Abû-alḥasan 'Alî bin Zain altabarî, the author of the فردوس الحكمة, on fol. 387[a].

1066. Abû Bashar Muḥammad bin Aḥmad bin Ḥammâd Anṣârî Râzî Daulâbî (Daulâb is a village in the district of Rai, adjoining Ṭahrân; other places of the same name are found, as is pointed out here: (*a*) in Yaman, usually called سوق الفرج; (*b*) near Ṭâ'if, with which the poet 'Abdallâh bin 'Umar bin 'Uthmân is connected; (*c*) between Makkah and Madînah; (*d*) in Ahwâz; (*e*) a quarter of Baghdâd), a great traditionist and writer of ta'rîkhs on the birth and death of renowned scholars; he died A.H. 320 (A.D. 932), on fol. 387[b].

1067. Afḍal-almutaḳaddimîn Abû Zaid (in the index of this and the text of the following copy Abû Yazîd) Muḥammad al-'Aḍâ'irî (عضائرى; in the following copy 'Aṣâ'irî عصائرى); or, as others spell the name (and that is undoubtedly correct, see Âtashkada, No. 452, Bodleian Cat., col. 278), Ghaḍâ'irî (غضائرى, because his father was a كاسه‌گر=غضائر, i.e. a potter), the prince of the poets of 'Îrâḳ and panegyrist of Sulṭân Maḥmûd of Ghazna; he also wrote ḳaṣîdas and ḳiṭ'as in honour of the house of 'Alî, on fol. 388[a].

1068. Pindâr of Rai, favourite and panegyrist of Majd-aldaulah Abû Ṭâlib bin Fakhr-aldaulah Dailamî (the ruler of Iṣfahân and Rai, with the name of Rustam, who succeeded his father Fakhr-aldaulah Abû-alḥasan 'Alî A.H. 387=A.D. 997, and was deposed by Sulṭân Maḥmûd of Ghazna A.H. 420=A.D. 1029); he also wrote ḳaṣîdas in honour of the wazîr Ṣâḥib Isma'îl bin 'Ibâd (No. 1063), who had brought him up and shown him great kindness, on fol. 388[b].

1069. Amîah-alshu'arâ 'Imâdî alshahriyârî, who according to some authorities is identical with 'Imâdî Ghaznawî, the only one whom 'Aufî mentions in his tadhkirah, but of whom he quotes poetical specimens which in some of the most reliable copies are ascribed to 'Imâdî Shahriyârî (Shahriyâr is one of the bulûkât or districts of Rai); others maintain that the two poets were different persons (see about this question Butkhâna, No. 35, Bodleian Cat., col. 200; Rieu ii, p. 557, and A. Sprenger, Catal., p. 439). 'Imâdî Shahriyârî, according to the allusions made in his own poems, of which about 2000 baits have been preserved, flourished under Sulṭân Ṭughrul III Saljûḳî (A.H. 571–590=A.D. 1176–1194), whom he has eulogised in several ḳaṣîdas, on fol. 389[a].

1070. Imâm-alajall 'Alâ-aldîn Khuwârî (Khuwâr is situated in the province of Rai), wrote a few verses, on fol. 391[b].

1071. Malik-alkalâm Faḍl-allâh alkhuwârî, contemporary with the Khwârizmshâh Tukush (A.H. 568–596=A.D. 1172, 1173–1200); he composed occasionally poetry, on fol. 391[b].

1072. Mafkhar-alshu'arâ Abû-almafâkhir, a poet of the time of Sulṭân Mas'ûd bin Muḥammad bin Malikshâh (A.H. 529–547=A.D. 1134–1152); according to Barbier de Meynard, Dictionnaire géogr., p. 213, he also was born in Khuwâr, on fol. 392[a].

1073. Ashraf-alshu'arâ Badr-aldîn alḳiwâmî Râzî, a poet of the Saljûḳs (as 'Aufî states), who derived his takhalluṣ from Ḳiwâm-aldîn Ṭughrâ'î, to whom he was closely attached; his poetical compositions are very rare now, on fol. 392[a].

1074. Mas'ûd Râzî, a panegyrist of Sulṭân Mas'ûd of Ghazna (A.H. 421–432=A.D. 1030–1040), on fol. 393[a].

1075. Dihkhudâi Abû-alma'âlî, a panegyrist of the Saljûḳs, whose dîwân is no longer extant, on fol. 393[b].

1076. Maulânâ Ḳuṭb-aldîn, under Sulṭân Abû Sa'îd Bahâdurkhân Îlkhânî (A.H. 716–736=A.D. 1316–1335), author of the شرح شمسيّه, which he dedicated to the wazîr Khwâjah Ghiyâth-aldîn Muḥammad (see No. 940), the son of Khwâjah Rashîd (the author of the جامع التواريخ, see No. 17 in this Cat.), on fol. 394[b].

1077. Sayyid Muḥammad Nûrbakhsh, came at an early age to Rai and settled in a village close by, where he rose to great influence and obtained many pupils and adherents, on fol. 394[b].

1078. Sayyid Ja'far, eldest son of the preceding Sayyid, came to Harât under Sulṭân Ḥusain Mirzâ, where the Amîrs and other prominent men tried to retain him by the offer of splendid presents; but he refused and went to 'Arabistân, where he spent the remainder of his life in pious meditations; he also wrote occasionally poetry, on fol. 394[b].

1079. Shâh Ḳâsim, another son of Muḥammad Nûrbakhsh, went likewise under Sulṭân Ḥusain Mirzâ to Khurâsân and found favour with that monarch; after some time he got permission to return to his native place, where he was greatly honoured by Shâh Isma'îl Ṣafawî. He had two sons, Shâh Shams-aldîn and Shâh Bahâ-aldaulah, on fol. 394[b].

1080. Shâh Bahâ-aldaulah, son of Shâh Ḳâsim, went first to Harât and became a favourite of Sulṭân Ḥusain Mirzâ, after whose death he entered the service of Shâh Isma'îl Ṣafawî, on fol. 395[a].

1081. Shâh Ḳiwâm-aldîn Muḥammad, son of Shâh Shams-aldîn ibn Shâh Ḳâsim (No. 1079), who rose to great spiritual renown and attracted many disciples, which by degrees made him haughty and overbearing; it was at his instigation that the poet Umîdî of Rai was murdered (this event must have happened shortly

before Shâh Isma'îl's death and Ṭahmâsp's accession, see No. 1112 below, and also Rieu iii. p. 1091^a, where the exact month is given in which the murder was perpetrated, viz. Rabi' I, A. H. 930=A. D. 1524, Jan. to Febr.). Immediately after Ṭahmâsp's accession Shâh Ḳiwâm-aldîn was brought in chains to Ḳazwîn, the capital of the Ṣafawî dynasty at that time, and remained a prisoner in one of the fortresses to the end of his life; he wrote occasionally poetry, on fol. 395^a.

1082. Shâh Ṣafî-aldîn Muḥammad, brother of Shâh Ḳiwâm-aldîn, author of a dîwân of about 1000 baits, on fol. 395^b.

1083. Shâh Ḳâsim bin Shâh Ḳiwâm-aldîn, who settled in Turusht after the calamity that had befallen his father; he excelled in epistolography, as an epistle proves which he sent to Mîr Ghiyâth-aldîn Muḥammad the Mîr Mîrân of Yazd, on fol. 396^a.

1084. Amîr Sayyid Muḥammad, son of the preceding Shâh Ḳâsim, a poet, died young, on fol. 396^b.

1085. Amîr Shâh Riḍâ, also related to the Nûrbakhshî family, was a great chess-player, and wrote occasionally poetry, on fol. 396^b.

1086. Fikrî, related to the same family, went to the Dakhan in the time of Shâh Ṭâhir (Shâh Ṭâhir Ḥusainî Khwândî, on whose adventurous life compare Rieu i. p. 395; he died in Aḥmadnagar A. H. 952, 953 or 956= A. D. 1545, 1546 or 1549); he wrote occasionally poetry, on fol. 396^b.

1087. Ḳâḍî Muḥammad, one of the Sayyids of Warâmîn (a little town in the province of Rai), was afterwards in the service of the Ṣafawî Sulṭâns; he was a great ta'rîkh-writer and composed at the request of Shâh Ṭahmâsp a clever chronogram on the conversion of 'Îsâkhân, the son of Lawand Gurjî, to Islâmism by that monarch, A. H. 967 (A. D. 1559, 1560), the date being expressed by the hemistich عیسی لوند شد مسلمان از صدق, on fol. 397^a.

1088. Ḳâḍî 'Aṭâ-allâh, the brother of the preceding ḳâḍî, also renowned by ta'rîkhs; two of the best known are on the peace concluded between Shâh Ṭahmâsp and the Turks, A. H. 969 (A. D. 1561, 1562), expressed by the words الصلح خیر, and on the removal of the prime-minister Amîr Naḳî (in the following copy Taḳî) -aldîn Muḥammad Ṣadr from his post in consequence of illness or infirmity (علّت), skilfully worded in this way:

اگر تأریخ عزلش خواهی از من
برون کن از شریعت حرف علّت

(the حرف علّت is the weak letter ی, by the removal of which from the middle of the word شریعت the date A. H. 970=A. D. 1562, 1563, is obtained), on fol. 397^b.

1089. Ḳâḍî 'Abdallâh, eldest son of Ḳâḍî Muḥammad (No. 1087), lived some time at Shîrâz, but returned afterwards to his native place and lived there as a very successful dihḳân or landed proprietor; he was a good poet and musician, on fol. 397^b.

1090. Ḳâḍî Sadîd, another son of Ḳâḍî Muḥammad, on fol. 397^b.

1091. Mîr Rukn-aldîn, a poet, on fol. 397^b.

1092. Mîr Muḥammad Ḳâsim, a poet, who was for some time a companion of Âṣafkhân (probably the same who continued the تاریخ الفی, see Nos. 110–118 in this Cat.), on fol. 398^a.

1093. Ḳâḍî 'Ahdî, a rubâ'î of whom is quoted here, on fol. 398^b.

1094. Amîr 'Ināyat-allâh, one of the superintendents or overseers (متولی) of the sepulchre or holy shrine of the Imâmzâda 'Abd-al'aẓîm, whose father Ḥasan bin Zaid bin Imâm Ḥasan (bin 'Alî bin Abû Ṭâlib the fourth Khalîf) had first been Amîr of Madînah, had then exercised his sway in Ṭabaristân for some time conjointly with his brother Isma'îl (usually called Dâ'î alkabîr or Dâ'î alawwal, the great or first missionary), and finally went to Rai, where he died. 'Ināyat-allâh wrote occasionally poetry, on fol. 398^b.

1095. Amîr 'Alîshâh, son of the preceding Amîr, wrote likewise verses, on fol. 398^b.

1096. Amîr Nûr-allâh, also one of the overseers of that shrine, and an occasional poet, on fol. 399^a.

1097. Amîr Ẓahîr-aldîn Ibrâhîm, a prominent member of the same body of mutawallîs or overseers of 'Abd-al'aẓîm's shrine, used as poet the takhalluṣ Waṣfî (in the following copy Wad'î), on fol. 399^a.

1098. Amîr Majd-aldîn Isma'îl, son of the preceding Amîr, used Majdî as takhalluṣ in his poetry, on fol. 399^a.

1099. Shaikh Shihâb-aldîn 'Alî, one of the superintendents or overseers of the shrine of the Imâmzâda Abû-alḥasan, one of the descendants of the seventh Imâm Mûsâ Kâẓim, in Andarmân (a village in the district of Rai); he wrote occasionally verses, on fol. 399^a.

1100. Shaikh Abû-alḳâsim, son of the preceding Shaikh, likewise an occasional poet, on fol. 399^b.

1101. Âḳâ Ghiyâth, son of the preceding Shaikh, died very young, on fol. 399^b.

1102. Ḳâḍî Mas'ûd, son of Ḳâḍî 'Abdallâh, who had come from Ḳazwîn to Rai and obtained the ḳâḍîship of that district; after his father's death he succeeded him in his office; he is the author of a work on epistolography, styled دستور قاضی, and also wrote occasionally poetry; he had nine renowned sons in Ṭahrân, on fol. 399^b.

1103. Ḳâḍîbeg, the eldest of Ḳâḍî Mas'ûd's sons; whilst in Îrân, he was a favourite of Shâh Ṭahmâsp; afterwards he went to Aḥmadnagar in the Dakhan and rose to the rank of a wakîl; when deposed from his office he set out on his return journey to his native place, but only reached Lâr, where he died, on fol. 400^a.

1104. Amîr 'Abd-alḳâdir, another of Ḳâḍî Mas'ûd's sons, was under Shâh Ṭahmâsp five years ḳâḍî of Tabrîz; A. H. 989 (A. D. 1581) he was killed in Rai (the ta'rîkh on his death, however, viz. آه شهید میر عبد القادر, gives A. H. 987=A. D. 1579), on fol. 400^a.

1105. Amîr Mu'izz-aldîn Malik, a third son of Ḳâḍî Mas'ûd and his successor in office, on fol. 400^a.

1106. Amîr Tâj-aldîn Ḥasan, a fourth son of Ḳâḍî Mas'ûd, studied first in Shîrâz under Mirzâ Jân (i.e. Ḥabîb-allâh Shîrâzî, who died A. H. 994=A. D. 1586), afterwards in Karbalâ and Najaf under Maulânâ Aḥmad Ardabîlî; he afterwards returned to his native town; he is the author of a حاشیهٔ مطالع (glosses on the مطالع الأنوار on logic by Maḥmûd bin Abûbakr Urmawî, who died A. H. 682=A. D. 1283, 1284, a work

on which also Mirzâ Jân, Tâj-aldîn's teacher, has exercised his ingenuity, see Loth, Arabic MSS., p. 145[a]) and of glosses on the اصول or dogmas (حاشيه بر علم اصول), on fol. 400[b].

1107. Amîr Ja'far, a fifth son of Kâḍî Mas'ûd and likewise a pupil of Mirzâ Jân; he excelled particularly in the art of divination, called جفر, on fol. 400[b].

1108. Amîr Kâḍî, a sixth son of Kâḍî Mas'ûd, went to India and entered Akbar's service; but as his career was not prosperous, he left for the Dakhan, where his eldest brother (No. 1103) occupied for some time a high position. Unsuccessful even there he returned to his native country; he was a clever poet, on fol. 400[b].

1109. Amîr Zain-al'âbidîn, a seventh son of Kâḍî Mas'ûd, wrote likewise now and then poetry, on fol. 401[a].

1110. Amîr Shams-aldîn 'Alî, an eighth son of Kâḍî Mas'ûd, was an occasional poet too, on fol. 401[a].

1111. Mîr Abû Turâb, the ninth and youngest son of Kâḍî Mas'ûd, a clever poet, on fol. 401[a].

1112. Maulânâ Umîdî, studied in Shîrâz; in A.H. 927 (A.D. 1521) he accompanied Dûrmîshkhân to Harât, the capital of Khurâsân, and two years later he returned to Rai, where he soon after was murdered (see No. 1081 above); the ta'rîkh on his death by Maulânâ Nâmî, one of his pupils, as given here, represents the wrong date 925: آه از خون ناحق من آه; of Umîdî's poems there are still extant seventeen kaṣîdas, three ghazals, a ساقی نامه, and some kiṭ'as and rubâ'îs, on fol. 401[a].

1113. Khwâjah Muḥammad Ṭâhir, Umîdî's son, who also wrote occasionally poetry, on fol. 402[b].

1114. Khwâjah Muḥammad Sharîf Hijrî (according to Ilâhî a nephew of Umîdî, see A. Sprenger, Catal., p. 87), who went after his father's death to Khurâsân and became wazîr of the governor of that country, Muḥammadkhân Sharaf Ughlu Taklû (here designated as Tâtâr Sulṭân Walad Muḥammadkhân Sharaf-aldîn Ughlu, who was appointed to that post in A.H. 941 = A.D. 1534, 1535, comp. Rieu i. p. 15[b]); he served in the same capacity Muḥammadkhân's son, and after the latter's death he entered Shâh Ṭahmâsp's service, first for seven years as wazîr of Yazd, Abarkûh, etc.; and later on as wazîr of Iṣfahân; the ta'rîkh of his death, composed by Ḍamîrî (of Iṣfahân), is: گردید یکی کم ز ملاذ وزرا (one to be deducted from the numerical value of ملاذ وزرا, which is 985 = A.H. 984, A.D. 1576, 1577); he left a dîwân, which the author of this book, however, had not seen; some specimens are quoted, on fol. 402[b].

1115. Khwâjah Ghiyâth-aldîn Muḥammad, son of the preceding wazîr and poet, still alive at the time when this work was composed (he was the father of the famous Nûrjahân, and under the title of I'timâd-aldaulah wazîr of the emperor Jahângîr), on fol. 403[a].

1116. Khwâjah Muḥammad Ṭâhir Waṣlî, another son of Muḥammad Sharîf Hijrî, likewise alive at that time; he composed some good poetry, on fol. 403[b].

1117. Khwâjah Mirzâ Aḥmad, brother of Muḥammad Sharîf and father of the author of this work, Amîn Aḥmad Râzî; he was in great favour with Shâh Ṭahmâsp and for some years kalântar or prefect of Rai, on fol. 403[b].

1118. Khwâjah Khwâjagî, another brother of Muḥammad Sharîf, wrote occasionally poetry, for instance, a rubâ'î in honour of Asadbeg Mustaufî Muḥammadkhân Sharaf-aldîn Ughlu (no doubt the same governor of Khurâsân mentioned above in No. 1114), on fol. 404[a].

1119. Khwâjah Shâpûr, son of Khwâjah Khwâjagî, a poet (who had first the takhalluṣ Farîbî or Firîbî, according to Taḳî Kâshî Karibî, and was a sister's son of Umîdî, see Bodleian Cat., No. 1072); besides lyrical poetry he wrote mathnawîs, an extract from one of which, در صفت فرهاد (or, as the same passage is styled in the Bodleian MS., داستان کوه کوفتن فرهاد), belonging to an epopee شیرین و خسرو, is quoted here; his death, which of course is not recorded here, took place about the same time as that of his protector Âṣafkhân, i.e. in or shortly after A.H. 1021 (A.D. 1613); comp. also Ethé, Firdausî's Yûsuf und Zalîkhâ, in 'Verhandlungen des VII Internationalen Orientalisten-Congresses, Semitische Section,' Vienna, 1888, p. 32, on fol. 404[a].

1120. Khwâjah 'Abd-alriḍâ, a nephew of Muḥammad Sharîf, poet and ta'rîkh-writer; one of his ta'rîkhs is on the death of Shâh Kâsim (perhaps identical with No. 1083), expressed by وفات شاه قاسم (= A.H. 994, A.D. 1586), the other on the wedding of Maḥmûdbeg Nâmî, represented in this form: الهی عاقبت محمود گردان (= A.H. 992, A.D. 1584), on fol. 405[b].

1121. Khwâjah Muḥammad Riḍâ, son of the preceding 'Abd-alriḍâ, a poet, who died very young, on fol. 406[a].

1122. Khwâjah Muḥammad Muḥsin, nephew of 'Abd-alriḍâ, a poet, on fol. 406[a].

1123. Khwâjah Niẓâm-almulk, wrote occasionally poetry, on fol. 406[b].

1124. Khwâjah Ja'far, a good physician, writer of riddles and occasional poet, on fol. 406[b].

1125. Maulânâ Afḍal Nâmî, was attached to Umîdî his whole lifetime and left a dîwân of ghazals, on fol. 407[a].

1126. Khwâjah Hidâyat-allâh Musharraf (or Mushrif), a poet, who excelled in writing parodies to verses of the Shâhnâma, Lailâ and Majnûn, and other poems, on fol. 407[a].

1127. Mirzâ Muḥammad (in the following copy 'Alî), with the takhalluṣ Khulkî, on fol. 407[a].

1128. Maulânâ Fahmî, had poetical contests with Maulânâ Sahmî of Bukhârâ; one of his kiṭ'as, quoted here, refers to Mîr Bâkir of Astarâbâd, on fol. 407[a].

1129. Maulânâ Muḥammad Sairî, a cousin of the preceding poet, on fol. 407[b].

1130. Maulânâ Ghafûrî, on fol. 407[b].

1131. Maulânâ Câcî (چاچی in the index, حاجی in the text; the following copy reads Ḥâjî), wrote occasionally poetry, like the two preceding Maulânâs, on fol. 407[b].

1132. Maulânâ Ḥisâbî, composer of well-measured verses, on fol. 407[b].

Damâwand, on fol. 407[b]:

1133. Amîr Ghiyâth-aldîn Muḥammad bin Amîr Yûsuf of Shakarâb (in the district of Damâwand), got his first instruction from his uncle Amîr Fakhr-aldîn,

later on he studied under Saif-aldîn Taftâzânî; in Sultân Husain Mirzâ's reign he became master in one of the madrasas (of Harât); after that ruler's death he gained the favour of Muhammad Khân Shaibânî (A. H. 906–916=A. D. 1500–1510), and when Shâh Isma'il Safawî conquered Harât, he made him kâdî of Khurâsân. Ghiyâth-aldîn was treacherously arrested by Amîrkhân, the Amîr-alumarâ of Khurâsân, and put to death, 56 years old, by his command A.H. 927=A.D. 1521 (one ta'rîkh on his death is قتل بندگان میرك, another, by Khwâjah Diyâ-aldîn Mîram, or, according to the following copy, Mîr, والله شهيد و هو يحيي الوزي, out of which و must be dropped in order to give the required date); as poet he used the takhallus Khulkî; he is the same Ghiyâth-aldîn, at whose request Khwândamîr composed the حبيب السير (comp. Rieu i. p. 98ª), on fol. 408ᵇ.

1134. Maulânâ Sâ'il of Âh (in the district of Damâwand), he went in early youth to Hamadân and settled there for life; with the poet Hairatî (died A. H. 961= A. D. 1554) he had continual disputes and a continual rivalry in poetry, on fol. 408ᵇ.

1135. Maulânâ Saif-almulûk, originally of Damâwand, with the takhallus Shujâ'î, a good poet and physician; in the latter capacity he attended Mîr Sayyid Muhammad Jâmabâf (the distinguished Sûfî and rubâ'î-writer, see No. 639 above), on fol. 409ª.

1136. Maulânâ Kurbî, a poet, on fol. 409ᵇ.

Simnân, on fol. 409ᵇ:

1137. Sakkâk, a companion of Shaikh Abû-alhasan Bustî, on fol. 410ª.

1138. Shaikh al-'Ârif Rukn-almillah wa aldîn 'Alâ-aldaulah (Safînat-alauliyâ, No. 132), the greatest Sûfic saint after Junaid; he was for some time in the service of the pâdishâh (i.e. Arghûnkhân, who reigned from A.H. 683 to A.H. 690=A.D. 1284–1291), but soon gave up all worldly affairs and devoted himself exclusively to a devotee's life. On his return, A.H. 689 (A.D. 1290), from the pilgrimage he went back to his native town; he died, 70 years old (other authorities give him 77), A. H. 736 (=A.D. 1336, not, as is wrongly stated here as well as in the following copy, A. H. 786), on fol. 410ª.

1139. Abû-albarakât Takî-aldîn 'Alî Dûstî, a companion and friend of 'Alâ-aldaulah, on fol. 410ª.

1140. Khwâjah 'Imâd-aldîn Mas'ûd, was for some time wazîr of Tîmûr, on fol. 410ᵇ.

1141. Khwâjah Ghiyâth-aldîn Sâlâr, was president of the council under Tîmûr, on fol. 410ᵇ.

1142. Khwâjah Shams-aldîn 'Alî, one of Shâhrukh's wazîrs, on fol. 410ᵇ.

1143. Khwâjah Kutb-aldîn Tâ'ûs, was for some time wazîr under Mirzâ Abû-alkâsim Bâbar, the son of Baisunghar (A. H. 853–861=A. D. 1449–1457), and Sultân Abû Sa'îd (A. H. 854–873=A. D. 1450–1469), on fol. 410ᵇ.

1144. Khwâjah Nizâm-aldîn Bakhtyâr, became wazîr in the first years of the reign of Sultân Husain Mirzâ (the successor of Abû Sa'îd), on fol. 410ᵇ.

1145. Najm-aldîn, author of a few verses, on fol. 410ᵇ.

1146. Amîr Yamanî (or Yamînî, as the index has), a poet, on fol. 410ᵇ.

1147. Amîr Sayyid 'Alî, was engaged in writing a history of the Dakhan at the time when this work was composed; he also made verses, on fol. 410ᵇ.

1148. Farîbî, or Fîrîbî, a poet, on fol. 410ᵇ.

Astarâbâd, on fol. 410ᵇ:

1149. Shams-alma'âlî Kâbûs (i.e. Kâbûs bin Washmgîr, the ruler of Jurjân, A.H. 366–403=A.D. 976–1012), renowned by his Arabic and Persian writings; he wrote Persian verses and had poetical contests with Ustâd Abûbakr Khwârizmî; the best known among his prose-works is the كمال البلاغة, on fol. 411ª.

1150. Abû Mansûr Tha'âlibî, contemporary with Kâbûs and author of a work, styled سير الملوك, on fol. 411ᵇ.

1151. Amîr 'Unsur-alma'âlî Kaikâ'ûs bin Iskandar bin Kâbûs (the king of Tabaristân), author of the famous قابوس نامه (commenced A. H. 473 or 475= A. D. 1080–1083, comp. W. Pertsch, Berlin Cat., pp. 302 and 303) and of Persian verses, on fol. 411ᵇ.

1152. Amîr-almu'azzam Nusrat-aldîn (in the index Nasîr-aldîn) Kabûdjâma, rose to a high position under Sultân Tukush (the Khwârizmshâh A. H. 568–596= A. D. 1172–1200); he was at last denounced to his sovereign by his rivals and escaped death only by inducing those who arrested him, by means of rich gifts, to take him, before his execution, into the presence of the Shâh. There he succeeded by a clever impromptu poem in appeasing his anger, on fol. 412ᵇ.

1153. Alamîr alkabîr Fakhr-aldaulah Mas'ûd bin Nusrat-aldîn, son of Kabûdjâma, wrote Arabic and Persian poetry, on fol. 413ª.

1154. Abû 'Alî Jurjânî, who gave a clever interpretation of the word بخل, stinginess (the ب=بلا, the خ=خسران, the ل=لزوم), on fol. 413ª.

1155. Shaikh Abû-alkâsim Jurjânî, on fol. 413ª.

1156. Sayyid alhukamâ Sayyid Isma'îl (i.e. Zain-aldîn Abû Ibrâhîm Isma'îl bin al-Hasan bin Muhammad bin Ahmad, or bin Ahmad bin Muhammad, see Bodleian Cat., No. 1576 sq., and Rieu ii. pp. 466 sq. and 475 sq.), the great physician and author of the ذخيرهٔ خوارزمشاهي, the كتاب اغراض (or اغراض الطبّ), here wrongly called an abridgment of the preceding work, the خفي علائي (which is the proper abridgment of the ذخيره), etc. These works are stated here to have been dedicated to Îl Arslân Khwârizmshâh (which is impossible, since that Shâh reigned A. H. 551–567=A. D. 1156–1172, and Sayyid Isma'îl died, according to the best authorities, A. H. 531=A. D. 1136, 1137; the correct name of the Shâh, in whose service he spent most of his time, is undoubtedly Kutb-aldîn Muhammad Khwârizmshâh, who reigned A. H. 491–521 =A. D. 1098–1127, and was the father of Atsiz bin Khwârizmshâh, A. H. 521–551=A. D. 1127–1156, for whom, when still heir-apparent, most of these works were written), on fol. 413ª.

1157. Hakîm Bâlith (بالث, in the following copy Bâlit بالت), a poet who is said here to have been quoted in 'Aufî's tadhkirah (in the only extant copy of that work in the Sprenger Coll. in Berlin his name, however, is not found), on fol. 413ª.

1158. Abû Dharâ'ah, one of the Sâmânide poets (Ethé, Rûdagî's Vorläufer, etc., No. 15), on fol. 413ᵇ.

1159. Fakhr-aldîn As'ad, the author of the epopee ويس و رامين (completed between A. H. 434 and 447= A.D. 1042–1055, see Bodleian Cat., No. 522; Zeitschrift

der D. M. G. xxiii. p. 375 sq.; edited in the Bibl. Indica), on fol. 413ᵇ.

1160. Lâmi'î, a poet, on fol. 414ᵇ.

1161. Faṣîḥî, the author of the romantic mathnawî وامق وعذرا, court-poet of Kaikâ'ûs (No. 1151), on fol. 414ᵇ.

1162. Amîr Sayyid Sharîf-aldîn 'Alî, was born A. H. 740 (A. D. 1339, 1340) in Tâghûn (طاغون) near Astarâbâd; became in A. H. 779 (A. D. 1377, 1378) acquainted with Shâh Shujâ' and was appointed professor in the Dâr-alshifâ or medical hospital of Shîrâz; he stayed there about ten years and wrote his Arabic glosses on the مطوّل (i.e. Sa'd-aldîn Taftâzânî's commentary on Jalâl-aldîn Muḥammad Kazwînî's تلخيص المفتاح, completed A. H. 748 = A. D. 1347, 1348, comp. Loth, Arabic MSS., p. 246). In A. H. 789 (A. D. 1387), when Tîmûr took possession of Shîrâz, Sayyid Sharîf-aldîn was ordered to Samarkand, where he remained till Tîmûr's death. Then he returned to Shîrâz, where he died A. H. 816 (A. D. 1413, 1414), 76 years old. He had frequent scientific disputations with Sa'd-aldîn Taftâzânî (died A. H. 791 or 792 = A. D. 1389 or 1390). In Samarkand he wrote most of his famous Arabic glosses and commentaries, viz. حاشيهٔ شرح كشّاف, حواشئ شرح هدايهٔ حكمت ميرك, شرح مفتاح (glosses on Muḥammad bin Mubârak Shâh Bukhârî Mîrak's commentary on the هداية of Mufaḍḍal bin 'Umar Abharî, who died A. H. 663 = A. D. 1265, see Loth, Arabic MSS., pp. 136 and 137), حواشئ شرح حكمت العين ميرك (i.e. the حكمة العين by Najm-aldîn 'Alî bin 'Umar Kâtibî Kazwînî, who died A. H. 693 = A. D. 1294, see Loth, ib. p. 139), حواشئ تلويح (the تلويح is Sa'd-aldîn Taftâzânî's supercommentary on the توضيح, which is itself a commentary, composed on his 'principles of jurisprudence,' or تنقيح, by the author himself, 'Ubaid-allâh bin Mas'ûd Maḥbûbî Ḥanafî, who died A. H. 747 = A. D. 1346, 1347, see Loth, ib. p. 79), شرح مواقف (commentary on the كتاب المواقف, or system of scholastic theology, by 'Aḍud-aldîn Îjî, who died A. H. 756 = A. D. 1355, see Loth, ib. p. 114), حاشيهٔ شرح تجريد اصفهانى (or simply حاشيهٔ التجريد, glosses on Shams-aldîn Maḥmûd Iṣfahânî's (died A. H. 749 = A. D. 1348) commentary on the تجريد القواعد, Naṣîr-aldîn Ṭûsî's compendium of metaphysics and Muḥammadan faith, see Loth, ib. p. 106), حاشيهٔ شرح طوالع اصفهانى (glosses on the same Iṣfahânî's commentary on the طوالع الانوار, or compendium of scholastic theology by Nâṣir-aldîn 'Abdallâh Baiḍâwî, who died A. H. 685 = A. D. 1286, see Loth, ib. p. 111), حاشيه بر شرح مطالع مولانا قطب الدين رازى (Kutb-aldîn Muḥammad Râzî, see No. 1076 above, died A. H. 766 = A. D. 1364, 1365), شرح تذكرة (commentary on Naṣîr-aldîn Ṭûsî's تذكرة, or elements of astronomy, see Loth, ib. p. 218), شرح چقمينى (a commentary on the ملخّص, or compendium of astronomy, by Maḥmûd bin Muḥammad bin 'Umar Çakmînî, or Çaghmînî, resp. Jaghmînî, see Loth, ib. p. 219), حاشيهٔ شرح اشارات (probably Naṣîr-aldîn Ṭûsî's commentary on Ibn Sînâ's الاشارات والتنبيهات), حواشئ متوسّط and حواشئ رافى (glosses on the middle commentary of Rukn-aldîn Ḥasan Astarâbâdî, who died A. H. 717 or 715 = A. D. 1317 or 1315, on the كافية فى النحو by Ibn Ḥâjib, who died A. H. 646 = A. D. 1248, 1249, see Loth, ib. p. 258); he composed there besides a Persian commentary on the same Kâfiyah (فارسى در كافيه), a Persian treatise on logic (الرسالة الكبرى فى المنطق, see Rieu ii. p. 812), and the well-known Persian work on Arabic inflections, styled صرف مير (Rieu ii. p. 522). After his return to Shîrâz he added to this list of publications the حاشيهٔ شرح مختصر اصول ابن حاجب (glosses on the commentary, probably 'Aḍud-aldîn Îjî's, on Ibn Ḥâjib's مختصر المنتهى, or principles of jurisprudence, see Loth, ib. p. 74) and the شرح فرائض سراجى (commentary on Sirâj-aldîn Muḥammad bin Muḥammad bin 'Abd-alrashîd alsajâwandî's work on the right of inheritance, commonly styled الفرائض السراجيّة or simply السراجيّة, see Loth, ib., p. 60), on fol. 414ᵇ.

1163. Amîr Jamâl-aldîn, prime minister of Shâh Ṭahmâsp, on fol. 415ᵃ.

1164. Amîr Saif-aldîn Muḥammad, son of the preceding Amîr, enjoyed likewise great influence in the majlis of the Shâh (i.e. Ṭahmâsp), on fol. 415ᵃ.

1165. Amîr Amîn-aldîn Ḥasan, brother of Amîr Saif-aldîn, on fol. 415ᵃ.

1166. Amîr Takî-aldîn Muḥammad, son of the preceding Amîr, became governor of Astarâbâd, on fol. 415ᵃ.

1167. Amîr Fakhr-aldîn Simâkî, was first teacher in and Shaikh-alislâm of Sabzwâr, afterwards prime-minister of Shâh Ṭahmâsp; among his works are mentioned حاشيهٔ هدايهٔ حكمت (see on the هداية, No. 1162), حاشيه بر تهذيب (or as this copy originally had and as the following one distinctly reads: حاشيه بر حاشيهٔ تهذيب, glosses on the glosses of Taftâzânî's تهذيب المنطق, see Loth, Arabic MSS., p. 146), and حاشيه بر شرح تجريد (comp. No. 1162), on fol. 415ᵃ.

1168. Maulânâ 'Imâd-aldîn Kârî, on fol. 415ᵇ.

1169. Maulânâ Niẓâm, wrote kaṣîdas in honour of the house of 'Alî (must be different from the Maulânâ Niẓâm, mentioned in the Âtashkada, No. 324, Bodleian Cat., col. 273, as author of a mathnawî, سليمان وبلقيس, since his death is fixed there in A. H. 921 = A. D. 1515, and here is added the distinct statement that Niẓâm's daughter, after his death, applied in a kiṭ'ah, quoted here, to Sulṭân Ḥusain Mîrzâ, who died A. H. 911 = A. D. 1506, for a tombstone on her father's grave), on fol. 415ᵇ.

1170. Hilâlî, of Turkish extraction, but born in Astarâbâd; he went in early youth to Harât; when 'Ubaid-allâhkhân conquered that city, he gained the favour of that Uzbeg invader by a kaṣîdah; but as Maulânâ Bakâ'îlang and Maulânâ Shams-aldîn Kuhistânî, who were in 'Ubaid-allâhkhân's service, grew envious of him and calumniated him as a heretic, he was put to death (A. H. 939 = A. D. 1532, 1533, see Bodleian Cat., No. 1019 sq.), a rash deed, of which the Khân afterwards greatly repented; of Hilâlî's works are

mentioned here only the two mathnawîs, شاه و درویش and لیلی و مجنون, as well as a dîwân of ghazals (the صفات العاشقین is omitted), on fol. 416ª.

1171. Maulânâ Sahâbî, settled in Najaf, particularly renowned as rubâ'î-writer (he died A.H. 1010=A.D. 1601, 1602, see the Khulâṣat-alafkâr, No. 130, Bodleian Cat., col. 307, and ib., col. 667), on fol. 416ᵇ.

1172. Mîr Muḥammad Mu'min, a poet, went to the Dakhan and rose to high favour at the court of Ibrâhîm Ḳuṭbshâh (who died A.H. 988=A.D. 1580); at the time when this work was composed he was in the service of Ibrâhîm's son and successor, Muhammad Ḳulî Ḳuṭbshâh (A.H. 988–1020=A.D. 1580–1612), on fol. 417ª.

1173. Maulânâ Sulṭân Muḥammad Ṣidḳî, a poet, lived many years in Kâshân, on fol. 417ᵇ.

1174. Maulânâ 'Alî Gul, a poet at the court of the Sulṭâns of the Dakhan; he died before the composition of this work, on fol. 418ª.

1175. Maulânâ Mu'în, with the takhalluṣ of Ladhdhat, a very subtle writer in prose and verse, on fol. 418ª.

1176. Muḥammad Amîn Dhauḳî, died before the composition of this work; one of his baits is quoted here, on fol. 419ª.

1177. Sayyid 'Abd-alḥaḳḳ, wrote some ḳiṭ'as, on fol. 419ª.

1178. Mîr Murâdî, a poet (his death is fixed by Taḳî Kâshî in A.H. 976 or 979=A.D. 1568, 1569, or 1571, 1572), on fol. 419ᵇ.

1179. Raughanî, a poet who went to India and died there, on fol. 419ᵇ.

1180. Maulânâ Nâṭiḳî, died on his way back from India; two rubâ'îs of his are quoted here, on fol. 419ᵇ.

1181. Amîr Shams-aldîn 'Alî, a poet, on fol. 419ᵇ.

1182. Nasîm, a rubâ'î of whom is quoted here, on fol. 420ª.

1183. Muhammad Muḳîm, son of Sayyid Muḥammad Dâniyâl, was in India at the time when this work was composed, on fol. 420ª.

1184. Ḳasamî or Ḳismî (according to the index, Ḳasimî; the following copy reads distinctly Ḳismatî), spent his life in the companionship of Khwâjah Ḥusain Thanâ'î (of Mashhad, who died A.H. 996=A.D. 1588, see Bodleian Cat., No. 1045 sq.), an occasional poet like the preceding Muḳîm, on fol. 420ª.

Ṭabaristân, on fol. 420ª; *Mâzandarân*, on fol. 421ª; *Âmul*, on fol. 421ᵇ:

1185. Shaikh Abû-al'abbâs Ḳaṣṣâb, the Shaikh of Âmul and Ṭabaristân, contemporary with Abû-alfawâris Kirmânshâhî, on fol. 421ᵇ.

1186. Shaikh Muḥammad Ḳaṣṣâb, pupil of the preceding Shaikh, lived in Dâmaghân, on fol. 421ᵇ.

1187. Abû Ja'far (Muḥammad) bin Jarîr al-Ṭabarî, the famous author of the تاریخ طبری, the تفسیر کبیر (i.e. جامع البیان فی تأویل القرآن, the splendid commentary on the Ḳurân, see Loth in Zeitschrift der D. M. G., vol. 35, p. 588 sq.), and other works (died A.H. 310=A.D. 922), on fol. 421ᵇ.

1188. Muḥammad bin Maḥmûd Âmulî, author of a commentary on the کلیات or first book of Ibn Sînâ's Ḳânûn (شرح بر کلیات قانون, see Loth, Arabic MSS., p. 228) in Arabic, and of the نفائس العیون (correctly, نفائس الفنون فی عرائس العیون), an encyclopædia of Muhammadan sciences in Persian, an imitation of Ḳuṭb-aldîn Shîrâzî's (died A.H. 710=A.D. 1310, 1311) درة التاج (see on the latter Rieu ii. p. 434; the نفائس الفنون were completed between A.H. 736 and 742=A.D. 1336–1342, see Bodleian Cat., Nos. 1483–1491, and Rieu ii. p. 435 sq.), on fol. 421ᵇ.

1189. Shaikh 'Izz-aldîn Âmulî, author of the حسنیه, a Shî'ite treatise on Muḥammadan faith and duties, dedicated to Ḥasan Nâmî (in the following copy, حسن نامی مست), one of the kings of Mâzandarân (see on the حسنیه or رسالۀ حسنیه, W. Pertsch, Berlin Cat., p. 246, and Rieu i. p. 35, where no author's name is given), on fol. 422ª.

1190. Abû-alfatḥ Âmulî, one of whose rubâ'îs is quoted here, on fol. 422ª.

1191. Maulânâ Muḥammad Ṣûfî, a poet alive at the time when this work was composed and a devout follower of the mystic path, on fol. 422ª.

1192. Maulânâ Ḳâ'imî, author of a mathnawî, on fol. 423ª.

1193. Rafîḳî, a poet, on fol. 423ª.

Rustamdâr, on fol. 423ª:

1194. Maulânâ Muḥammad, lived in Mashhad, a great logician, who wrote occasionally poetry, on fol. 423ª.

Gîlân, on fol. 423ᵇ:

1195. Shaikh Muḥyî-aldîn 'Abd-alḳâdir, the founder of the Ḳâdirî order (Safînat-alauliyâ, No. 36), born A.H. 471 (A.D. 1078, 1079), went 18 years old, A.H. 488 (A.D. 1095), to Baghdâd (he died A.H. 561=A.D. 1166), on fol. 423ᵇ.

1196. 'Ain-alzamân Jamâl-aldîn Kîlakî (in the index and in the Safînat-alauliyâ, No. 124, Kîlî), one of the Khalîfas of Shaikh Najm-aldîn Kubrâ (who died A.H. 618=A.D. 1221), on fol. 424ª.

1197. Khwâjah Tâj-aldîn 'Alîshâh, was first wazîr under Uljâ'itû Sulṭân (A.H. 703–716=A.D. 1303–1316) conjointly with Khwâjah Rashîd (the author of the Jâmi'-altawârîkh, see No. 17 in this Cat.); after Rashîd's assassination under Uljâ'itû's successor, Abû Sa'îd, he combined all power in his own hand; he died A.H. 723 (A.D. 1323), on fol. 424ª.

1198. Khwâjah Najm-aldîn Maḥmûd (i.e. Maḥmûd Gâwân bin Shaikh Muḥammad Gîlânî), known as Khwâja-i-Jahân, a title of honour, bestowed upon him by Sulṭân Muḥammadshâh of the Bahmanî dynasty in the Dakhan (who reigned A.H. 867–887=A.D. 1463–1482); he was falsely accused before the Sulṭân, who gave orders for his execution (A.H. 886=A.D. 1481). Among his writings a رساله در انشا is mentioned, by which no doubt the مناظر الانشا is meant, a treatise on refined prose-writing, see Bodleian Cat., No. 1348 (a collection of model letters, styled ریاض الانشا, by the same author, is described ib., No. 1349); he used to send presents to renowned Shaikhs of the 'Irâḳ and Khurâsân, for instance, to the poet Jâmî, who thanked him in a ḳaṣîdah, on fol. 424ᵇ.

1199. Amîr Najm-aldîn Mas'ûd, one of the famous men of Rasht, who enjoyed afterwards the favour of

Shâh Isma'îl Ṣafawî and rose to the rank of a wakîl, on fol. 425ª.

1200. Bâbâ Naṣîbî, a poet who was brought under the notice of Sulṭân Ya'kûb of the Âk-koyunlû dynasty by Bâbâ Fighânî of Shîrâz (see Nos. 203 and 212); he died according to A. Sprenger, Catal., p. 510, A.H. 944=A.D. 1537, 1538, on fol. 425ª.

1201. Kârkiyâkhân Aḥmad, the king of Gîlân, who was, after a reign of thirty-one years, deposed and imprisoned by Shâh Ṭahmâsp Ṣafawî, A.H. 974 (A.D. 1566); after Shâh Muḥammad's accession (A.H. 985=A.D. 1577) he was released from his twelve years' imprisonment and reinstated in his kingdom; but he proved himself a very bad ruler, and when Shâh 'Abbâs after his accession summoned him to his court, he did not obey, but began secret negotiations with the Turkish Sulṭân. Thereupon 'Abbâs got infuriated against him and set out to punish him, but he escaped in a ship and went towards Shîrwân. He finally abandoned his project of an alliance with the Turks, and repaired to Najaf and Karbalâ, where he led a contemplative life at the time when this work was composed. During his imprisonment he had exchanged rubâ'îs with Shâh Isma'îl II Ṣafawî, who had been confined by his father Ṭahmâsp in the same fortress of Kahkah as he; he also wrote ghazals, on fol. 425ᵇ.

1202. Shaikhzâda, with the takhalluṣ Fidâ'î, son of Shaikh Muḥammad Lâhîjî, the author of a commentary on the گلشن راز (i.e. the مفاتيح الاعجاز فى شرح گلشن راز), commenced A.H. 877=A.D. 1473); Shaikhzâda was a poet of considerable power (Muḥammad Lâhîjî, the father, with his full name, Shaikh Shams-aldîn Muḥammad bin Yaḥyâ Lâhîjî Nûrbakhshî, was a renowned poet too, with the takhalluṣ of Asîrî, see Rieu ii. p. 650; Shaikhzâda died A.H. 927=A.D. 1521), on fol. 426ª.

1203. Kâḍî 'Abdallâh Yakînî, belonged on his father's side to the Nûrbakshî order, and was on his mother's side a nephew of Shaikh Aḥmad Lâhîjî; he wrote some verses, on fol. 426ᵇ.

1204. Kâḍî Yaḥyâ, nephew of the preceding Kâḍî, Ṣûfî and poet, on fol. 426ᵇ.

1205. Maulânâ Yaḥyâkhân (in the following copy Yaḥyâ Jân), son of Maulânâ Aḥmad Ṭabîb, a famous physician in Shâh Isma'îl's reign; he was for a long time wazîr of Gîlân, and died in Kazwîn A.H. 967 (A.D. 1559, 1560); he wrote occasionally poetry, on fol. 427ª.

1206. Kâḍî Shams-aldîn, was originally the teacher of Shâh Isma'îl and became prime-minister under Shâh Ṭahmâsp, on fol. 427ª.

1207. Maulânâ Niẓâm-aldîn Aḥmad, a great astronomer, on fol. 427ª.

1208. Ḥakîm Ni'mat-allâh of Dailamân, a clever physician, had 300 Turkish and Hindû slaves, on fol. 427ª.

1209. Bîlah (or Pîlah) Fakîh, was for some years prime-minister of Gîlân, on fol. 427ª.

1210. Ḥakîm Ṣadr-alsharî'ah, son of the preceding Bîlah (or Pîlah) Fakîh, a physician, on fol. 427ª.

1211. Maulânâ Luṭf-allâh, who spread the knowledge of philosophy and logic in Gîlân, on fol. 427ª.

1212. Maulânâ Maḥmûd, called Sarbarahna (the bare-headed), great both in intellectual and technical sciences, on fol. 427ª.

1213. Ḥakîm Shams-aldîn, was in Akbar's service and obtained the title of Ḥakîm-almulk (the royal physician), on fol. 427ª.

1214 and 1215. Ḥakîm 'Alî and Ḥakîm 'Alâ-aldîn, two other clever physicians, on fol. 427ª.

1216. Maulânâ 'Abd-alwaḥid, had in Gîlân scientific contests with Maulânâ Mirzâ Jân, on fol. 427ᵇ.

1217. Nûr-aldîn Muḥammad Firârî (in the following copy Karârî), son of Maulânâ 'Abd-alrazzâk, and a good poet, was for years prime-minister of Gîlân, on fol. 427ᵇ.

1218. Masîḥ-aldîn Ḥakîm Abû-alfatḥ, brother of the preceding Nûr-aldîn, was in Akbar's service, on fol. 427ᵇ.

1219. Ḥakîm Humâm, another brother of Nûr-aldîn, wrote also poetry, on fol. 427ª.

1220. Ḥakîm Dawâ'î, who spent a long time in quiet devotion in Makkah; in the very year when this work was written he had joined Akbar's court as companion of Khân A'ẓam Kûkultâsh; he wrote occasionally poetry, on fol. 428ª.

1221. Maulânâ Ḥayâtî, a poet, who was a protégé of Masîḥ-aldîn Ḥakîm Abû-alfatḥ (No. 1218) and also favoured by Akbar, on fol. 428ᵇ.

1222. Bâbâ 'Abdî, a Ṣûfî who after thirty years' wandering settled down in Kandahâr by the side of Bâbâ Ḥasan Abdâl's grave; he wrote risâlas on prosody and rhyme and on riddles, and composed occasionally verses, on fol. 428ᵇ.

1223. Ḥâlatî, calligrapher and occasional poet, on fol. 429ª.

1224. Kurbî, a poet, on fol. 429ª.

1225. 'Âkifî, good astronomer and poet, on fol. 429ª.

1226. Kâ'ilî, a poet who came to India shortly before this work was composed, on fol. 429ª.

1227. Fidâ'î, a poet who lived and died in Shîrâz, on fol. 429ª.

1228. 'Inâyat Zargar (the goldsmith), a protégé of Kâḍî Yaḥyâ (No. 1204), on fol. 429ª.

1229. Mîr Maḥmûd, a poet who came to India a few years before the composition of this work, but soon after undertook a new journey and was not heard of after, on fol. 429ᵇ.

Kazwîn, on fol. 429ᵇ:

1230. Shaikh Abûbakr Shâdân, died A.H. 531 (A.D. 1136, 1137), on fol. 430ᵇ.

1231. Shaikh Nûr-aldîn Muḥammad bin Khâlid, on fol. 430ᵇ.

1232. Shaikh 'Alak or 'Ilk (علك), on fol. 430ᵇ.

1233. Shaikh Abû 'Alî Abû Bâbân, was according to the تاريخ گزيده assassinated by an Isma'ilite in Damascus, but his body was by pious people carried to Kazwîn and buried there, on fol. 430ᵇ.

1234. Shaikh Sa'd-aldîn Katlak-khwâjah (قتلغ خواجه) Khâlidî, who converted many unbelievers to Islâm, on fol. 430ᵇ.

1235. Shaikh Sharaf-aldîn Ṭawîl, was highly esteemed by Abû Sa'îd Bahâdurkhân (A.H. 716–736=A.D. 1316–1335), who often visited him, on fol. 431ª.

1236. Abû-alḥasan Zâhid, who fasted thirty years and died A.H. 345 (A.D. 956, 957), on fol. 431ª.

1237. Muḥammad bin Zaid (according to Barbier de

Meynard, Dict. géogr., p. 445, bin Yazîd, which seems to have been written first in this copy too, but afterwards corrected into Zaid) bin Mâjah, a great traditionist and Kurân-commentator; one of his most renowned works on tradition is the (كتاب السنن) سنن; he was born according to Barbier de Meynard, loc. cit., A. H. 209 and died A. H. 273 (A. D. 824–886), on fol. 431ª.

1238. Shaikh Najm-aldîn 'Abd-alghaffâr alshâfi'î, the author of the حاوى صغير, the لباب (work on Shâfi'ite law), and a commentary on the لباب (with its proper title كتاب العجاب فى شرح اللباب, see Loth, Arabic MSS., p. 69); he died A. H. 663 = A. D. 1265 (in the following copy 660, according to Loth, loc. cit., A. H. 665 = A. D. 1266, 1267), on fol. 431ª.

1239. 'Abd-alsalâm bin Muhammad, author of a large commentary on the Kurân (تفسير كبير) in 300 جزو; he died A. H. 488 (A. D. 1095), on fol. 431ª.

1240. Amîn-aldîn Nasîr bin 'Azîz-aldîn, under Sultân Mahmûd (so in the following copy; here, probably by mistake, Muhammad) bin Sabuktagîn, rose to the rank of a mustaufî of 'Irâk; later on he gave this office up, performed the pilgrimage, and devoted himself to a religious life, on fol. 431ª.

1241. Imâm-aldîn Abû-alkâsim 'Abd-alkarîm, author of a شرح كبير and a شرح صغير (a larger and a smaller commentary, viz. on Ghazâlî's famous work on Shâfi'ite law, الوجيز فى الفروع, the larger one of which in twelve volumes is entitled فتح العزيز على كتاب الوجيز, see Mehren in Zeitschrift der D. M. G., vol. 27, p. 205), of the محرر (a system of Shâfi'ite law, see Loth, Arabic MSS., p. 68), and other works; he is usually called Râfi'î Kazwînî, and died A. H. 623 (A. D. 1226, see Loth and Mehren, loc. cit.), on fol. 431ª.

1242. Sadîd-aldîn, a great sage, connected with the Marzubân tribe, which has produced many learned traditionists, on fol. 431ª.

1243. Imâm Sa'îd Bâbûyah Râfi'î, greatly praised by Khâkânî; he wrote Persian and Arabic poetry, on fol. 431ª.

1244. Maulânâ Najm-aldîn 'Umar Kâtibî, who was called to Marâgha by Nasîr-aldîn Tûsî, when the latter was engaged in the زيج, i.e. the زيج ايلخانى or astronomical tables, constructed by Hûlâgû's order (see Bodleian Cat., No. 1513), to assist him in the work; his own compositions are the شمسيه, dedicated to Khwâjah Shams-aldîn Muhammad (i. e. Juwainî, see Nos. 668 and 797 above), the حكمة العين, the كشف, a commentary on Imâm Fakhr's ملخص, and the جامع الدقائق; he died, according to Loth, Arabic MSS., p. 139 sq. (where he is more correctly styled Najm-aldîn 'Alî *bin* 'Umar Kâtibî, comp. also No. 534 above), A. H. 675 (A. D. 1276, 1277); the usual date of his death, however, is A. H. 693 (A. D. 1294), on fol. 431ᵇ.

1245. Iftikhâr-aldîn Muhammad Bakrî, well versed in Turkî, under the Moghuls; he translated كليله و دمنه into the Moghul tongue (i.e. into Caghatâi, see H. Khalfa v. p. 239) and the سندباد نامه into Turkish; he was first in the service of Uktâi Kâ'ân, and afterwards in that of Mangû Kâ'ân (died A. H. 656 = A. D. 1258), who had been his pupil; the latter appointed him governor of the whole of Kazwîn, gave to one of his brothers, Imâm-aldîn Yahyâ, the governorship of the 'Irâk-i-'ajam and later on that of the 'Irâk-i-'arab too; to another brother, 'Imâd-aldîn, for some years the governorship of Mâzandarân; and to a third brother of his, Rukn-aldîn, that of Gurjistân, on fol. 431ᵇ.

1246. Malik Radî-aldîn Bâbâ, under Abakâkhân, who made him governor of Diyârbakr; he wrote some rubâ'îs, on fol. 431ᵇ.

1247. Jamâl-aldîn Ushak alkutuî, died 90 years old, in the reign of Abakâkhân; he also wrote rubâ'îs, on fol. 432ª.

1248. Kâdî Nizâm-aldîn 'Uthmân, a poet under Arghûnkhân, on fol. 432ª.

1249. Fakhr-aldîn Fath-allâh Mustaufî, one of the clerks of Khwâjah Rashîd-aldîn Fadl-allâh (the author of the جامع التواريخ, who died A. H. 718 = A. D. 1318, see No. 17 in this Cat.) and of Rashîd-aldîn's son, Khwâjah Ghiyâth-aldîn Muhammad (who died A. H. 736 = A. D. 1336); he wrote some poetry, on fol. 432ª.

1250. Hamd-allâh Mustaufî, brother of the preceding Fakhr-aldîn, the famous author of the تاريخ گزيده (see Nos. 19 and 20 in this Cat.), and the نزهة القلوب (see Bodleian Cat., Nos. 406–412); he also wrote some poetry, on fol. 432ª.

1251. Sirâj-aldîn Kumrî, a renowned poet, who was for some time attached to the rulers of Khurâsân and Transoxania; after his return to the 'Irâk he became the favourite of Sultân Abû Sa'îdkhân (who died A. H. 736 = A. D. 1335); his dîwân is still extant, on fol. 432ᵇ.

1252. Bahâ-aldîn, a poet, of whom two rubâ'îs are quoted here, on fol. 433ª.

1253. 'Imâd-aldîn, another poet, of whom one rubâ'î is quoted, on fol. 433ª.

1254. 'Ubaid Zâkânî, the famous writer of pleasantries in verse and prose (who died A. H. 772 = A. D. 1370, 1371, see Bodleian Cat., Nos. 797–800). His first literary work was, according to Daulatshâh, a رساله در علم بيان (in the Makhzan-algharâ'ib, No. 1538, Bodleian Cat., col. 350, رساله در علم معانى), which he dedicated to Shâh Abû Ishak Injû (reigned over Fârs A. H. 742–754 = A. D. 1341–1353), but without finding favour with that sovereign; he is besides the author of a dîwân and of witty sayings in prose (some of which have been quoted in the Makhzan-algharâ'ib, loc. cit.); his comic epopees are not mentioned here, on fol. 433ª.

1255. Maulânâ Majd-aldîn Karkhî, a poet, on fol. 435ª.

1256. Darwîsh Dihakî, a poet, praised by Mîr 'Alî-shîr in his مجالس النفائس, on fol. 435ª.

1257. Mirzâ Sharaf Jahân (according to the index of this copy and Barbier de Meynard, Dictionnaire géogr. etc., p. 444, foot-note, Ashraf Jahân), son of Kâdî Jahân, a poet under Shâh Tahmâsp, born A. H. 902, 18th of Rabî'-alâkhar (A. D. 1496, Dec. 24), died in Syria A. H. 962, 7th of Dhû-alka'dah (A. D. 1555, Sept. 23); his son was Amîr Sadr-aldîn Muhammad, a good musician, on fol. 435ª.

1258. Kâdî Rûh-allâh, brother of Kâdî Jahân, wrote some poetry, on fol. 435^{b}.

1259. Mirzâ Kiwâm-aldîn Ja'far, with the epithet of Âṣafkhân, came in early age to India and rose to important positions in Akbar's reign; he was a renowned verse-writer, on fol. 436^{a}.

1260. Âkâ Mullâ, a poet, on fol. 437^{a}.

1261. Amîr Yaḥyâ, author of the لبّ التواريخ (see Nos. 101–103 in this Cat.); he died A. H. 962 (A. D. 1555), 77 years old (the date of Yaḥyâ's death appears twice in this article, first in the correct way, viz. 962, afterwards, probably by a mere mistake, as 972); his son, Amîr Ghiyâth-aldîn 'Alî, was still alive at the time when this work was composed, on fol. 437^{b}.

1262. Kâdî Ḥasan, a poet under Akbar, likewise still alive, on fol. 437^{b}.

1263. 'Azîzî, author of a dîwân and of some mystic poems, for instance, گل و مُل (rose and wine), وجه القناعة, صحيفة العشّاق, also of a rhymed treatise on geomancy (رسالةٌ منظومةٌ رمل), on fol. 437^{b}.

1264. Mîr 'Azîz, a poet, who was a friend and for some time a companion of Mirzâ Sharaf Jahân (No. 1257), on fol. 437^{b}.

1265. Kâdî Aḥmad Ghaffârî, the well-known author of the جهان آرا and the نگارستان (see Nos. 106–108 and 606–613 in this Cat. respectively). He was a descendant of Imâm Najm-aldîn 'Abd-alghaffâr, the author of the Shâfi'ite law-book الحاوى (see Bodleian Cat., No. 337), who died A. H. 663 or 665 (see No. 1238 above). Aḥmad Ghaffârî died A. H. 975 (A. D. 1567, 1568), on his return from the Ḥijâz, on fol. 438^{a}.

1266. Shâh Kâsim Fahmî, a poet, son of Maulânâ 'Azîz-aldîn Calabî, who himself was a descendant of Shaikh Nûr-aldîn Muḥammad bin Khâlid (see No. 1231), on fol. 438^{a}.

1267. Maulânâ Adham, wrote a famous kaṣîdah in praise of one of the Ṣafawî rulers, on fol. 438^{b}.

1268. Maulânâ Hilâl, author of a satire on the people of Kumm, on fol. 438^{b}.

1269. Maulânâ Isma'îl Bakhshî, a poet, on fol. 438^{b}.

1270. Mîr Muḥammad Kar, likewise a poet, on fol. 438^{b}.

1271. Asadbeg, another poet, on fol. 439^{a}.

1272. Maulânâ Murâd, of whom a rubâ'î, directed against Maulânâ Aḥmad Sa'îdî, is quoted here, on fol. 439^{b}.

1273. Sayyid Nûr-allâh, wrote some poetry, on fol. 439^{b}.

1274. Khwâjagî, a poet, on fol. 439^{b}.

1275. Khiḍrî, of whom one rubâ'î is quoted, on fol. 440^{a}.

1276. Furûghî 'Aṭṭâr, a poet, on fol. 440^{a}.

1277. Jadhbî, another poet, on fol. 440^{a}.

1278. Kâkâ, a sweet singer of verses, on fol. 440^{a}.

1279. Ḥâfiẓ Ṣâbûnî, who exchanged verses in the dialect of Kazwîn with Makṣûd, another poet of that town, on fol. 440^{a}.

1280. Muḥammad Sharîf Îzadî, a poet, on fol. 440^{b}.

1281. Sag-i-lawand, another poet, on fol. 440^{b}.

1282. Niẓâm Kalâgh, wrote some poetry, on fol. 440^{b}.

1283. Maulânâ Mukârim, an occasional poet, on fol. 440^{b}.

Abhar, on fol. 440^{b}:

1284. Abûbakr bin Ṭâhir, a Ṣûfic Shaikh, contemporary with Shiblî, died A. H. 330 = A. D. 941, 942 (Safînat-alauliyâ, No. 230), on fol. 440^{b}.

1285. Kamâl-aldîn Abû 'Umar, was for a long time wazîr of the Saljûk Sulṭâns Arslân (A. H. 556–571 = A. D. 1161–1176) and his son Ṭughrul (A. H. 571–590 = A. D. 1176–1194), on fol. 441^{a}.

1286. Niẓâm-aldîn bin Sa'd-aldîn, wazîr of Sulṭân Tukush, the Khwârizmshâh (A. H. 568–596 = A. D. 1172–1200), on fol. 441^{a}.

1287. Sa'd-aldaulah Yahûd (the Jew), wazîr of Arghûnkhân (A. H. 683–690 = A. D. 1284–1291), on fol. 441^{a}.

1288. Athîr-aldîn (i.e. Mufaḍḍal bin 'Umar, who died A. H. 663 = A. D. 1264, 1265), author of a كتاب الكشف on philosophy, a محصول اشارات (so in the following copy; here محصول و اشارت), a زبدة, and a هداية; he also wrote Persian poetry, on fol. 441^{a}.

1289. Rafî'-aldîn, author of a translation of Euclid (اقليدس), a treatise on arithmetic (رسالةٌ حساب) and Persian poetry; at the end of his life he went to Kirmân and died there; he flourished in the reign of Ghâzânkhân (A. H. 694–703 = A. D. 1295–1304), on fol. 441^{a}.

1290. Jamâl-aldîn, a poet, on fol. 441^{b}.

1291. Nargisî, likewise a poet, lived in Harât (according to A. Sprenger, Catal., p. 514, he died A. H. 938 = A. D. 1532), on fol. 441^{b}.

1292. Tadharwî (or Tadarwî), a nephew of Nargisî and a good poet, went at an early age to Rûm and lived there for a considerable time; afterwards he went to India and found favour first with the Khân-khânân Bairamkhân (see No. 409 above) and after his death with Khân A'żam Kûkultâsh (see Nos. 352 and 1220), to whom he dedicated an epic poem, which was an imitation of Ibn 'Imâd's ده نامه; another epopee of his, the حسن يوسف, was dedicated to Yûsuf Muḥammadkhân; he wrote besides lyrical poetry; the place of his death was Âgra, on fol. 442^{a}.

Zanjân, on fol. 443^{a}:

1293. Akhî Faraj, pupil of Shaikh Abû-al'abbâs Nahâwandî (see on both the Safînat-alauliyâ, Nos. 145 and 146); his death is fixed here in A. H. 557 (the correct date is no doubt 457 = A. D. 1065), on fol. 443^{a}.

1294. Khwâjah Ṣadr-aldîn Aḥmad, son of a kâḍî of that town, became prime-minister of Kaikhâtûn (or Kaikhâtû, as the name is usually written, a son of Abakâkhân, who ascended the throne in A. H. 690 = A. D. 1291 and ruled a little over three years), with the honorary title of Ṣadrjahân, on fol. 443^{b}.

1295. Kuṭb-aldîn Aḥmad, brother of the preceding Khwâjah, was kâḍî-alkuḍât under Kaikhâtûn, on fol. 443^{b}.

1296. Kâḍî Bahâ-aldîn, a rubâ'î of whom is quoted here, on fol. 444^{a}.

1297. Kamâl-aldîn, wrote a famous kaṣîdah in honour of Naṣîr-aldîn Ṭûsî (No. 1007 above), on fol. 444^{a}.

Sanjâs (so spelt here just as in the Safînat-alauliyâ, No. 333, Rukn-aldîn Sanjâsî; in Barbier de Meynard, Dictionnaire géogr. etc., p. 300, it is called Sajâs) and *Suhraward*, on fol. 444^{a}:

1298. Shaikh Ḍiyâ-aldîn Abû Najîb 'Abd-alḳâdir Suhrawardî (see Safînat-alauliyâ, No. 122, where he is distinctly called *'Abd-alḳâhir*), on fol. 444^{a}.

1299. 'Umdat-alsâlikîn Shaikh Shihâb-aldîn Abû Ḥafṣ 'Umar bin Muḥammad al-Bakrî al-Suhrawardî (Safînat-alauliyâ, No. 148), nephew of the preceding Shaikh and contemporary with Shaikh 'Abd-alḳâdir Jîlânî. He was Shaikh-alshuyûkh of Baghdâd. The dates of his birth and death are respectively, Rajab, A. H. 539 (A. D. 1145, Jan.), and A. H. 632 (A.D. 1234), in the reign of the Khalîf Al-Mustanṣir (A.H. 623–640= A. D. 1226–1242). Among his works are mentioned here: عوارف (i.e. عوارف المعارف, see Loth, Arabic MSS., p. 172), رشع النصائح, and اعلام التقى, on fol. 444^{b}.

1300. Shaikh Shihâb-aldîn almaḳtûl al-Suhrawardî (Safînat-alauliyâ, No. 318), who was put to death A. H. 585 (A. D. 1189, in the Safînat-alauliyâ, loc. cit., A. H. 587=A. D. 1191), 36 or 38 years old. Among his works are mentioned here: التنقيحات (on jurisprudence), التلويحات and كتاب الهياكل (on Ṣûfism), on fol. 445^{a}.

1301. Shams-aldîn Ṭâhir Sanjâsî (or Sajâsî), a poet, on fol. 445^{a}.

Ṭâram (between Ḳazwîn and Gîlân), on fol. 445^{a}:

1302. Maulânâ 'Alî, with the takhalluṣ Ṭâramî, the nephew of Maulânâ Ṣâdiḳ Muḥaddith, lived some time in India and Kâbul, then spent nine years in 'Arabistân, and after his return to India entered the service of the emperor Humâyûn; he wrote some poetry, on fol. 445^{a}.

1303. Mîr Dûst, likewise with the takhalluṣ Ṭâramî, was a favourite of Humâyûn too, on fol. 445^{b}.

Sulṭâniyyah (in the province of Ḳazwîn), on fol. 445^{b}:

1304. Shaikh Jamâl-aldîn Muṭahhar 'Alî (على, in the following copy Ḥallî حلّى), contemporary with Sulṭân Uljâ'itû Muḥammad Khudâbanda, the son of Arghûnkhân and founder of the city of Sulṭâniyyah (reigned A. H. 703–716=A. D. 1304–1316), who was instructed by him in the doctrines of the Imâmiyyah order, on fol. 446^{a}.

1305. Shâh Ṭâhir, born in Sulṭâniyyah, went at an early age to Kâshân, and, to escape the jealousy of Shâh Isma'îl Ṣafawî, escaped from there to India A. H. 923 (A. D. 1517, in Rieu i. p. 395^{b}, A. H. 926 is given as date of his flight). He soon became the favourite and friend of Sulṭân Burhân Nizâmshâh of Aḥmadnagar (A. H. 911–961=A. D. 1505–1553, see No. 449 in this Cat.), whom he won over to the Shî'ah order of the Imâmiyyah; he was renowned as Inshâ-writer and poet, and died (according to Rieu, loc. cit.) at Aḥmadnagar, A. H. 952, 953 or 956 (A. D. 1545, 1546 or 1549), on fol. 446^{a}.

Âdharbaijân, on fol. 447^{a}; *Tabrîz*, on fol. 447^{b}:

1306. Maulânâ Shams-aldîn Muḥammad bin 'Alî bin Mâlikzâd (in the following copy Malakzâd, in the Safînat-alauliyâ, No. 334, Malakdâd), the spiritual guide of Jalâl-aldîn Rûmî, and pupil of Shaikh Abûbakr Sallabâf Tabrîzî; according to others, of Shaikh Rukn-aldîn Sanjâsî, who was also the Pîr of Shaikh Auḥad-aldîn Kirmânî (Safînat-alauliyâ, No. 333); and according to a third tradition, of Bâbâ Kamâl Khujandî (or Jandî, as the Safînat-alauliyâ calls him more correctly, loc. cit.). He came A.H. 642 (A. D. 1244, 1245) to Ḳûniyah (Iconium), where he met with Jalâl-aldîn Rûmî; he died A. H. 645 (A. D. 1247, 1248), on fol. 448^{a}.

1307. Shaikh Maḥmûd Shabistarî, the author of the گلشن راز, died A. H. 720 (A. D. 1320), on fol. 449^{b}.

1308. Shaikh-i-Kajaḥ, Shaikh-alislâm of Tabrîz under Sulṭân Ḥusain (sic! correctly Shaikh Ḥasan Buzurg, the founder of the Îlkânî dynasty, who died A.H. 757=A. D. 1356) and his son and successor Shaikh Uwais (A. H. 757–776=A. D. 1356–1374; Sulṭân Ḥusain was the son and successor of Uwais); the post of Shaikh-alislâm remained in the family of Shaikh Kaj till the time of Tîmûr, on fol. 450^{a}.

1309. Shaikh Ḍiyâ-aldîn, a poet, on fol. 450^{a}.

1310. Shaikh Bâbâ Faraj, on fol. 450^{a}.

1311. Shaikh Faḳîh Zâhid (in the index Faḳîhzâda), became blind at the end of his life, on fol. 450^{a}.

1312. Shaikh Abû Isḥaḳ Ibrâhîm bin Yaḥyâ, on fol. 450^{b}.

1313. Shaikh Imâm Ja'dah (جعدة), on fol. 450^{b}.

1314. Amîr-Sayyid Ḳâsim-i-Anwâr (Safînat-alauliyâ, No. 356), the renowned poet, with his original name Mu'în-aldîn 'Alî, of Sarâb near Tabrîz, got his tuition from Shaikh Ṣafî-almillah wa aldîn Ardabîlî (so according to the Ḥabîb-alsiyar) or from Ḳuṭb-alauliyâ Ṣadr-aldîn Mûsâ ibn Shaikh Ṣafî-aldîn (so according to the Jahânârâ). In Jâmî's نفحات it is stated that he was afterwards a pupil of Shaikh Ṣadr-aldîn 'Alî Yamanî. He lived under Sulṭân Shâhrukh several years in Harât, but repaired to Samarḳand in consequence of the advice given him by Mirzâ Baisunghar; ultimately he returned and settled in Kharjird near Jâm, where he died A. H. 837 (A. D. 1433, 1434), on fol. 450^{b}.

1315. Ḥakîm alajall Ḳaṭrân bin Manṣûr Ajalî, another renowned poet, author of the epic poem قوس نامه, which he dedicated to the Amîr Muḥammad bin Amîr Ḳumâj, governor of Balkh; among the lyrical specimens quoted here, is a ḳaṣîdah in praise of Kiyâ Bû Ṭâhir bin Marzubân (in Taḳî Kâshî's tadhkirah, see A. Sprenger, Catal., p. 16, No. 10, Ḳaṭrân's death is fixed in A. H. 485=A. D. 1092), on fol. 450^{b}.

1316. Amîn-aldîn Dâd, a poet, on fol. 457^{a}.

1317. Khwâjah Humâm, a contemporary of Sa'dî and imitator of that poet in his ghazals, on fol. 452^{b}.

1318. Îraj, another poet, on fol. 453^{a}.

1319. Ḳuṭb-aldîn 'Atîḳî, a poet, on fol. 453^{b}.

1320. Jalâl-aldîn 'Atîḳî, son of the preceding poet, was in the great wazîr Rashîd-aldîn's service (see No. 1249 above); he wrote some poetry, on fol. 453^{b}.

1321. Maulânâ Muḥammad 'Aṣṣâr, author of the epopee مهر ومشترى (died A. H. 784=A. D. 1382), on fol. 453^{b}.

1322. Badî'î, a poet, on fol. 454^{a}.

1323. Khwâjah Ghiyâth-aldîn, another poet, on fol. 454^{a}.

1324. Malik Maḥmûd, son of Malik Muẓaffar-aldîn, a writer of verses, on fol. 454^{b}.

1325. Shams-aldîn 'Ubaidî, on fol. 454^{b}.

1326. Khwâjah 'Alî, a traditionist, on fol. 454^{b}.

1327. Maulânâ Mu'în-aldîn, prime-minister of Mirzâ Sulṭân Abû Sa'îd (Gurgânî, A. H. 854–873=A. D. 1450–1469), on fol. 454^{b}.

1328. Maulânâ Mîr 'Alî, a great calligrapher, on fol. 454b.

1329. Maulânâ Ja'far, a good scribe, on fol. 454b.

1330. Amîr 'Abd-alwahhâb, was Shaikh-alislâm under Sultân Ya'kûb (i. e. Ya'kûbbeg Âk-koyunlû, A. H. 883–896 = A. D. 1478–1491; this Amîr is left out in the following copy), on fol. 454b.

1331. Kâdî (in the following copy Amîr, by a confusion with the preceding 'Abd-alwahhâb) 'Abd-alraḥmân, was about twenty years kâḍi-alkuḍât of Tabrîz under Shâh Isma'îl Ṣafawî, on fol. 454b.

1332. Shaikh Ṣan'-allâh, flourished from the time of Sulṭân Ya'kûb to that of Shâh Isma'îl, on fol. 454b.

1333. Maulânâ 'Abd-alṣamad, on fol. 454b.

1334. Maulânâ Mîrak Kitâbî, well versed in Kurân interpretation, on fol. 454b.

1335. Sharîf, author of a dîwân, under Shâh Ṭahmâsp; the chief quotations given here are extracts from a satirical kaṣîdah, written against Ghiyâth Kahrah, one of Ṭahmâsp's mustaufîs or head-clerks, and another kaṣîdah, addressed to the same as an apology for the satirical one, on fol. 454b.

1336. Ḥaidarbeg Anîs, likewise under Shâh Ṭahmâsp, who imprisoned him and put him to death as the alleged accomplice of the rebellious wazîr of Tabrîz, Kâḍî Muḥammad Musâfirî, who had gained his position through the influence of Ḥaidarbeg; a few of his verses have been preserved, on fol. 456a.

1337. Ḥasanbeg Shakar Oghlû (شکر اغلی), was on his father's side a great-grandson of 'Alî Shakar of the Baharlû tribe, and on his mother's related to Jahânshâh, the Turkmân pâdishâh (who was killed in battle A. H. 872 = A. D. 1467); he was a good poet and musician and used as takhalluṣ Muḳîmî, on fol. 456a.

1338. Kamâl-aldîn Ćalabibeg, went at an early age to Kazwîn, where he enjoyed the companionship of Khwâjah Afḍal-aldîn Muḥammad Tarikah (No. 887 above), and thence to Shîrâz, where he became a pupil of Maulânâ Mirzâ Jân (No. 230 above); he was a renowned philosopher and poet, and received the honorary epithet of 'Allâmî, on fol. 456b.

1339. Maḥmûdbeg Fusûnî, originally of Shîrâz, but brought up in Tabrîz and reckoned among the poets of that district; he was besides a good astronomer and arithmetician, on fol. 457b.

1340. Maulânâ Muḥammad 'Alî, son of Maulânâ Ghiyâth-allâh, who was some time Shaikh-alislâm of Âdharbaijân; after his father's death Muḥammad 'Alî succeeded to the dignity of Shaikh-alislâm; he also wrote occasionally poetry, on fol. 458a.

1341. Maulânâ Muḥammad Ḥusain, another son of Maulânâ Ghiyâth-allâh; he was a good calligrapher and occasional poet, on fol. 458a.

1342. Maulânâ Nithârî, a poet, who wrote a kaṣîdah in honour of Kâḍî Muḥammad Musâfirî, the governor of Tabrîz (see No. 1336 above); but as he was not rewarded for it, he wrote a satire against him instead, and then betook himself to the 'Irâk, where he died, on fol. 458a.

1343. Mîr 'Abd-albâkî, one of the pupils of Maulânâ Mirzâ Jân (No. 230 above); when his teacher went to Tûrân he betook himself to India and entered the service of 'Abd-alraḥîm Khânkhânân (No. 410 above), in which he was still at the time of the composition of this work, on fol. 458b.

1344. Maulânâ Ḥaidarî, went at an early age to India and gained the favour of Muḥammad Kâsimkhân Nishâpûrî; when he paid a second visit to India he wrote a kaṣîdah in honour of A'ẓamkhân and was introduced to Akbar through Mîr Muḥammadkhân Anka (see No. 352 above); he is the author of a dîwân of ghazals and of a mathnawî in imitation of Sa'dî's Bûstân, on fol. 458b.

1345. Sâmirî, son of the preceding poet, wrote verses too, on fol. 459a.

1346. Wuḳû'î, son of a blacksmith, wrote good poetry, on fol. 459a.

1347. Faṣîḥî, another poet, on fol. 459b.

1348. Ṣabûrî, son of Karâbeg the goldsmith, good writer in verse and prose, on fol. 459b.

1349. Maulânâ 'Urfî Kamângar (the bow-maker), wrote 130 kaṣîdas in praise of Shâh Ṭahmâsp, on fol. 459b.

1350. Maulânâ Luṭfî, son of the preceding poet, wrote verses too; he went to India and was at the time when this work was written in attendance on Zainkhân Kûkultâsh (No. 414 above), on fol. 460a.

1351. Maulânâ Ṭûbâ (طوبی), a good poet, on fol. 460a.

1352. Khwâjah Fânî, was an occasional poet, on fol. 460b.

1353. Ḥakîrî, wrote a few verses, on fol. 460b.

1354. Faḳîrî, composed some poetry too, on fol. 460b.

1355. Sahwî, good calligrapher and occasional poet, on fol. 460b.

1356. Naẓmî, a poet, on fol. 460b.

1357. Ja'farî, an expert in divination and occasional poet, on fol. 460b.

1358. Ẓarfî (in the following copy Ẓarîfî), wrote also some verses, on fol. 460b.

Ardabîl, on fol. 460b:

1359. Shaikh Ṣafî-almillah (alḥaḳḳ in the following copy) wa aldîn Abû-alfath Isḥaḳ, a descendant of the seventh Imâm Mûsâ Kâẓim in the twenty-first generation, and ancestor of the Ṣafawîs; his complete genealogy is as follows: Shaikh Ṣafî-aldîn Isḥaḳ bin Shaikh Amîn-aldîn Jabra'îl bin Shaikh Ṣâliḥ bin Kuṭb-aldîn bin Ṣalâḥ-aldîn Rashîd bin Muḥammad al-Ḥâfiẓ bin 'Iwaḍ bin Fîrûzshâh bin Muḥammad bin Sharafshâh bin Muḥammad bin Ḥasan bin Muḥammad bin Ibrâhîm bin Ja'far (Muḥammad Ja'far in the following copy) bin Muḥammad bin Isma'îl bin Muḥammad bin Aḥmad A'râbî bin Abû Muḥammad al-Kâsim bin Abû-alkâsim Ḥamzah bin al-Imâm Mûsâ-alkâẓim; yearning for instruction in Ṣûfism he went, under the plea of meeting his brother Ṣalâḥ-aldîn Rashîd, who lived in Fârs, to Shîrâz and settled down in the convent of Shaikh Abû 'Abdallâh bin Khafîf (Safînat-alauliyâ, No. 144); he also enjoyed there the friendship of Sa'dî; through Mîr 'Abdallâh Fârsî he succeeded at last in being received among the pupils of Shaikh Zâhid Jîlânî; at the request of this Pîr (who also gave him his daughter, Bîbî Fâṭimah, in marriage) he afterwards established his spiritual authority in Ardabîl; he died A. H. 735, 17th of Dhû-alḥijjah (A. D. 1335, Aug. 8); his life,

teachings, and miracles are fully described in the صفوة الصفا (see Rieu i. pp. 345 and 346), on fol. 461ª.

1360. Shaikh Ṣadr-aldîn Mûsâ, son and spiritual successor of the preceding Shaikh and grandson of Shaikh Zâhid; most of the reigning princes of his time had enjoyed his tuition, for instance, Jânîbegkhân and his son Turdîbegkhân, Amîr Tîmûr Gurgân, etc.; he died, according to the Ḥabîb-alsiyar (see Rieu i. p. 346), A. H. 758 (A. D. 1357), on fol. 461ᵇ.

1361. Shaikh Khwâjah 'Alî, son and spiritual successor of Shaikh Ṣadr-aldîn Mûsâ, on fol. 462ª.

1362. Shaikh Ibrâhîm, son of Shaikh Khwâjah 'Alî, who at the end of his life undertook the pilgrimage to Ḥijâz and appointed Ibrâhîm his deputy; Khwâjah 'Alî died on the way back, and Ibrâhîm became his Khalîfah, on fol. 462ª.

1363. Sulṭân Junaid, Shaikh Ibrâhîm's son and spiritual successor, who by his popularity roused the jealousy and suspicion of Mirzâ Jahânshâh, the ruler of the two 'Irâḳs and Âdharbaijân (No. 1337 above), and had to leave Ardabîl for Diyârbakr, where he married Khadîjah, the sister of the governor Abû-alnaṣr Ḥasanbeg. After some time he was again compelled to leave Diyârbakr, and on his way to Gurjistân he got, in Shirwân, into conflict with Khalîl-allâh (the Shirwânshâh), and was killed by him (A.H. 860 = A.D. 1456, as we learn from other sources), on fol. 462ª.

1364. Sulṭân Ḥaidar, son and spiritual successor of Sulṭân Junaid and nephew of Amîr Ḥasanbeg; the latter, after his victory over Mirzâ Jahânshâh and Sulṭân Abû Sa'îd (i.e. Abû Sa'îd Mirzâ Gurgânî, who reigned A. H. 854–873 = A. D. 1450–1469), married his daughter, Ḥalîmahbegî Âghâ, to Sulṭân Ḥaidar; the issue of this marriage was three sons, one of whom was Shâh Isma'îl, the first independent ruler of the Ṣafawî dynasty; Sulṭân Ḥaidar fell, like his father, in a fight with the then Shirwânshâh (the son of Khalîl-allâh) and his ally, Sulṭân Ya'ḳûb (see No. 1330 above). This event took place (according to other sources) A. H. 893 (A. D. 1488), on fol. 462ª.

1365. Shaikh Abû Zar'ah (see Barbier de Meynard, Dictionnaire géogr. etc., p. 22, foot-note), accompanied Shaikh 'Abdallâh Khafîf (*Abû* 'Abdallâh *bin* Khafîf? see Safînat-alauliyâ, No. 144) on his pilgrimage to Ḥijâz, on fol. 462ᵇ.

1366. Maulânâ Ḥusain, a relation of Sulṭân Ḥaidar (No. 1364), at whose suggestion he went for his studies to Khurâsân; he also wrote poetry occasionally, on fol. 462ᵇ.

1367. Maulânâ Aḥmad, on fol. 463ª.

1368. Khân Mirzâ, son of Ma'ṣûmbeg, the wakîl of Shâh Ṭahmâsp Ṣafawî; he was a good lawyer and occasional poet, on fol. 463ª.

1369. Nizârî, a good poet, on fol. 463ª.

1370. Maulânâ Ya'ḳûb, another poet, on fol. 463ª.

1371. Wârithî, likewise a poet, on fol. 463ᵇ.

1372. Jâmî, author of a few verses, on fol. 463ᵇ.

1373. Fardi, wrote also occasionally verses, on fol. 463ᵇ.

Khalkhâl, on fol. 463ᵇ:

1374. Maulânâ Shaikh Aḥmad Fanâ'î (so probably correct in the following copy and in Barbier de Meynard, loc. cit., p. 211; this copy reads, both in text and index, فنائی), Ṣûfî and poet, a grandson of Shaikh Abû Yazîd Khalkhâlî; he enjoyed the tuition of Amîr Ghiyâth-aldîn-manṣûr, Maulânâ Aḥmad Abîwardî, Maulânâ Shams-aldîn Muḥammad Ḥusrî, and Maulânâ Kamâl-aldîn Ḥusain Lârî (in the following copy Dârî); he died in Ḳazwîn, A. H. 975 (A. D. 1567, 1568), on fol. 463ᵇ.

1375. Maulânâ Faḍl (in the following copy Afḍal), brother of the preceding Shaikh, likewise Ṣûfî and poet, on fol. 464ª.

1376. Maulânâ Malik Sa'îd, a poet, on fol. 464ª.

1377. Imâmî, one rubâ'î of whom is quoted here, on fol. 464ª.

1378. Maulânâ Ḥusain, author of various glosses (حاشية); the most important are the glosses on the تهذيب المنطق والكلام by Taftâzânî (who died A. H. 791 or 792 = A. D. 1389, 1390, see No. 534), on fol. 464ª.

Urdûbâd, on fol. 464ª:

1379. Mirzâ Kâfî, occupied the post of Munshî-almamâlik for years, on fol. 464ᵇ.

1380. Khwâjah Ḥâtimbeg, a cousin of Mirzâ Kâfî, was first wazîr of Yaktâshkhân, the ruler of Kirmân; after the overthrow of the latter by Shâh 'Abbâs I, he gained the favour of that monarch and became, after the dismissal of Mirzâ Luṭfî, wazîr of the realm, a post he still held at the time when this work was composed, on fol. 464ᵇ.

1381. Mirzâ Ṣâdiḳ, nephew of Mirzâ Kâfî, went after the completion of his studies to the Dakhan, where he stayed ten years in middling circumstances till he rose under Murtaḍâ Niẓâmshâh (A.H. 972–996 = A.D. 1565–1588) to the rank of a wakîl or chief administrator of the realm; but he soon lost both this position and his life; three of his rubâ'îs are quoted here, and one of Mullâ Ẓuhûrî respecting Ṣâdiḳ's fate, on fol. 464ᵇ.

1382. Ḳâḍî Muḥammad, with the takhalluṣ Naṣîrî, a good poet, on fol. 465ª.

1383. Fikrî, also a poet, on fol. 465ª.

Marâgha, on fol. 465ª:

1384. Laṭîf-aldîn Zakî, whose family came originally from Marâgha; but he himself was born and brought up in Kâshghar and lived as panegyrist at the court of the ruler of that country, on fol. 465ª.

Fifth Iḳlîm: *Shirwân*, with its principal towns of *Bâkû*, *Ars* (or Arsh), *Shamâkhî*, and *Ḳabalah*, on ff. 466ª and ᵇ:

1385. Sulṭân-alshu'arâ Ḥassân-al'ajam Afḍal-aldîn Badîl (the substitute, i.e. of the great poet Sanâ'î) Khâḳânî, the famous panegyrist; his real name is given here as Afḍal-aldîn ibn 'Alî alshirwânî; when he wanted to retire into solitary life and could not obtain the Khâḳân's permission to do so, he took flight to Bailaḳân, but was arrested on the road and imprisoned. After seven months' confinement in prison he was released through the intercession of the mother of the Khâḳân, and now went on a pilgrimage to Makkah. This journey he turned to a poetical account in his تحفة العراقين. His death is fixed here in A. H. 582 (A. D. 1186), a date which is impossible, as Rieu ii. p. 559 has conclusively proved; he probably died about A.H. 595 (A. D. 1199). The Khâḳân, who was chiefly the object of Khâḳânî's praise (as here stated), was the Khâḳân-i-Kabîr Minûčihr of Shirwân, who

according to the جهان آرا of Kâḍî Aḥmad Ghaffârî traced his pedigree back to Anûshirwân in the following way: Abû-almuẓaffar Minûćihr bin Kasrân bin Kâwus bin Shahriyâr bin Garshâsp bin Afrîdûn bin Farâmurz bin Sâlâr bin Zaid bin Jûn bin Marzubân bin Hurmuz bin Anûshirwân ('Abdallâh Baiḍâwî, on the other hand, in his نظام التواريخ traces the king's genealogy back to Bahrâm Ćûbîn, the rebellious general of Hurmuz IV, who reigned A. D. 578–590). The author inserts here a short account of the successors of Minûćihr, viz. *Farrukhzâd*, *Gushtâsp*, *Farâmurz*, *Farrukhzâd bin Farâmurz*, *Kaiḳubâd*, *Kâwus* (died A. H. 774=A. D. 1372, 1373), *Hûshang* (died A. H. 784=A. D. 1382, 1383), *Shaikh Ibrâhîm* bin Sulṭân Muḥammad, the contemporary of Tîmûr (died A. H. 820=A. D. 1417), *Sulṭân Khalîl bin Shaikh Ibrâhîm* (died A. H. 867=A. D. 1462, 1463, comp. No. 1363 above; his name Sulṭân Khalîl is a chronogram for his accession, viz. 820), *Farrukh Yasâr* bin Khalîl the Shirwânshâh (Shirwânshâh is here said to be a chronogram for his accession, which accordingly would have taken place in A. H. 863=A. D. 1459, apparently four years before his father's death; he was killed by Shâh Isma'îl Ṣafawî A. H. 906=A. D. 1500, 1501), *Bahrâmbeg* bin Farrukh Yasâr (died A. H. 907=A. D. 1501, 1502), *Ghâzîbeg* bin Farrukh Yasâr (died A. H. 908=A. D. 1502, 1503), *Shaikh Ibrâhîm*, known as *Shaikh Shâh* bin Farrukh Yasâr (died A. H. 930=A. D. 1524), *Sulṭân Khalîl bin Shaikh Shâh* (died A. H. 942=A. D. 1535, 1536), *Shâhrukh* bin Sulṭân Farrukh bin Shaikh Shâh (nephew of Khalîl and last independent ruler of Shirwân, taken prisoner by Shâh Ṭahmâsp A. H. 945=A. D. 1538, 1539, and died one year after, A. H. 946=A. D. 1539, 1540), on fol. 467ᵃ.

1386. Afṣaḥ-aldîn Falakî, a poet who is said by Ḥamd-allâh Mustaufî to have been Khâḳânî's teacher, but, according to Shaikh Âdhurî in his جواهر الاسرار, both Khâḳânî and Falakî were pupils of Abû-al'alâ Ganjawî, a statement which seems corroborated by some allusions in Khâḳânî's elegy on Falakî's death (A. H. 577=A. D. 1181, 1182, comp. Âtashkada in Bodleian Cat., col. 266, No. 133), on fol. 472ᵇ.

1387. Sayyid Dhû-alfaḳâr, the great ḳaṣîdah-writer (see Bodleian Cat., No. 1333, col. 821, and Âtashkada, ib., col. 266, No. 131; Zeitschrift der D. M. G. xv. p. 755 sq.); some verses from a very elaborate ḳaṣîdah in praise of the wazîr of Shirwân, Muḥammad almâstawî (المستوى so in this and the following copy; in Âtashkada and Zeitschrift loc. cit. Mâstarî), are quoted here among other specimens. Dhû-alfaḳâr went afterwards, as is stated here, to the 'Irâḳ and became a favourite of Sulṭân Muḥammad bin Tukush, the Khwârizmshâh (A. H. 596–617=A. D. 1200–1220), who commissioned him to celebrate his exploits in an epic poem in the metre of the Shâhnâma (comp. on the doubtfulness of this statement Zeitschrift loc. cit. p. 756); the date of his death, as usually given, was A. H. 689 (A. D. 1290), on fol. 474ᵇ.

1388. 'Izz-aldîn, a poet (was according to Âtashkada, loc. cit., No. 132, contemporary with Khâḳânî), on fol. 475ᵃ.

1389. Abû Ṭâhir, wrote some poetry (this poet is mentioned in the index, but *not* in the text; the following copy, however, contains this item).

1390. Sayyid Ḥasan Wâ'iẓ, a good calligrapher and occasional poet, on fol. 476ᵃ.

1391. Maulânâ Mas'ûd, one of the court-poets of the Sulṭân Ḥusain Mirzâ, on fol. 476ᵃ.

1392. 'Abdî, of whom a few verses are quoted, on fol. 476ᵃ.

1393. Amîr Jalâl-aldîn, wazîr of Amîr 'Alî Pâdishâh, on fol. 476ᵃ.

1394. Maulânâ Amîr Kamâl-aldîn Mas'ûd, well versed in logic and author of glosses (حاشيه) on the شرح حكمة العين (a commentary by Shams-aldîn Muḥammad bin Mubârak Shâh Bukhârî, commonly called Mîrak, on the حكمة العين, a work on metaphysics and physics, by Kâtibî Ḳazwînî, who died A. H. 693=A. D. 1294, see above, No. 1244, and Loth, Arabic MSS., p. 139), on fol. 476ᵃ.

1395. Maulânâ Pîr Muḥammad, in Akbar's service, on fol. 476ᵃ.

Arrân, on fol. 476ᵃ:

1396. Shaikh Abû-al'abbâs, with his real name, Aḥmad bin Muḥammad bin Hârûn alṣûfî, on fol. 476ᵇ.

Tiflîs, on fol. 476ᵇ; *Ganja*, on fol. 476ᵇ;

1397. Abû-al'alâ, was king of poets in Shirwân under the Shirwânshâh-i-Kabîr Jalâl-aldîn wa aldunyâ Akhtasân or Akhsatân Minûćihr (so distinctly both here and in the following copy, a mixture of two royal personages, father and son, Akhsatân being the son of Minûćihr, according to Rieu ii. pp. 559 and 567; but in the index, ib. iii. p. 1165ᵇ, the order is reversed and Minûćihr represented as son of Akhsatân; in the list of Shirwânshâhs above, No. 1385, no Akhsatân appears, the name of Minûćihr's son and successor being given as Farrukhzâd); he married his daughter to Khâḳânî, on fol. 576ᵇ.

1398. Ibn Khaṭîb, contemporary with Sulṭân Maḥmûd of Ghazna, exchanged many مناظرات with his sweetheart Mahistî, on fol. 478ᵃ.

1399. Mahistî, according to some of Nîshâpûr, according to others—and that seems the correct version—of Ganja, Ibn Khaṭîb's sweetheart, wrote pleasant verses, on fol. 478ᵇ.

Bailaḳân, on fol. 478ᵇ:

1400. Mujîr-aldîn, court-poet of the Atâbegs of Âdharbaijân, especially of Ḳizil Arslân (A. H. 582–587 =A. D. 1186–1191), who, however, roused the poet's jealousy and anger by bestowing greater favour on Athîr-aldîn Akhsîkatî and Jamâl-aldîn Ashharî. Mujîr-aldîn thereupon addressed a famous ḳiṭ'ah to Ḳizil Arslân. He also attached himself for some time to Sulṭân Ṭughrul bin Arslân Saljûḳî (A. H. 571–590= A. D. 1176–1194). Later on he was sent to Iṣfahân as revenue-collector, where he exchanged bitter satires with Sharaf-aldîn Shufurwah and Jamâl-aldîn 'Abdalrazzâḳ. He was assassinated by an excited mob in a bath of that town (A. H. 594=A. D. 1198, see Bodleian Cat., No. 559). Amîr Khusrau in the preface to his غرة الكمال places him as poetical genius above Khâḳânî, whose pupil he is said to have been, on fol. 479ᵃ.

Khwârizm, on fol. 481ᵃ:

1401. Shaikh Najm-aldîn Kubrâ, with the Kunyah Abû-aljanâb, and his real name, Aḥmad bin 'Umar

(Safînat-alauliyâ, No. 124), died A. H. 618 (A. D. 1221); among his pupils and disciples are mentioned here: Majd-aldîn Baghdâdî, Sa'd-aldîn Hummû'î, Kamâl Jandî, Raḍî-aldîn 'Alî Lâlâ, Saif-aldîn Bâkharzî, Najm-aldîn Râzî, Jamâl-aldîn Kîlî, and Maulânâ Bahâ-aldîn Walad (comp. on these Shaikhs, Safînat-alauliyâ, Nos. 125–129 and 136); a number of rubâ'îs by Najm-aldîn Kubrâ are quoted here, on fol. 482[b].

1402. Shaikh Majd-aldîn Baghdâdî, pupil of the preceding Shaikh, with the Kunyah Abû Sa'îd and his real name Sharaf bin al-Mu'ayyad; according to some he was originally of Baghdâd, in so far as Sulṭân Muḥammad Khwârizmshâh (see No. 1387 above) called by permission of the Khalîf Majd-aldîn's father, a clever physician, from Baghdâd to his court. Majd-aldîn was first in the service of the Kurd kings and of the Khwârizmshâh, but later on renounced all worldly appointments and became a pupil of Najm-aldîn Kubrâ; after fifteen years he was raised to the dignity of a Shaikh-alshuyûkh of Khwârizm. He was killed during the invasion of C'ingizkhân either A. H. 607 or 616 (A. D. 1210, 1211, or 1219); he composed a number of rubâ'îs, on fol. 483[b], last line.

1403. Shaikh 'Alâ-aldîn, on fol. 485[a].

1404. Naṣîr-aldîn Maḥmûd bin Muẓaffar, a great Shâfi'ite lawyer, to whom Ḳâḍî 'Umar bin Sahlân of Sâwa dedicated his work on philosophy and logic, entitled مصابر نصيرى; he occupied for a considerable time the post of wazîr of Sulṭân Sanjar; but was eventually imprisoned and put to death together with his son, Shams-aldîn 'Alî, in consequence of unfounded charges against the latter, on fol. 485[a].

1405. Ṣâḥib Maḥmûd Balwâj, left his native town in Sulṭân Muḥammad Khwârizmshâh's time and attached himself to C'ingizkhân, who employed him on an embassy to the Khwârizmshâh, and afterwards appointed him his wazîr; after C'ingizkhân's death (A. H. 624 = A. D. 1227) Uktâi Ḳâ'ân confirmed him in his post, and after the conquest of Khaṭâ made him governor over that province; he held that position until his death in the reign of Mangû Ḳâ'ân (who died A. H. 656 = A. D. 1258), on fol. 485[b].

1406. Mas'ûdbeg, son of Maḥmûd Balwâj, was (in the name of C'aghatâikhân, the son of C'ingizkhân and brother of Uktâi Ḳâ'ân) governor of Transoxania and Turkistân during the reigns of Uktâi Ḳâ'ân, Kuyûkkhân and Mangû Ḳâ'ân, the first three successors of C'ingizkhân; when Alghû, the grandson of C'aghatâikhân, asserted his authority over those realms, he was appointed wazîr, and continued to be at the head of affairs under Burâkkhân, who sent him A. H. 666 (A. D. 1267, 1268) on an important mission to Abâkâkhân; after Burâkkhân had been defeated by Abâkâkhân, Mas'ûdbeg left him and attached himself to Kaidûkhân, who, after the utter destruction of Bukhârâ and Mas'ûdbeg's madrasah there together with its library by Abâkâkhân's army, despatched Mas'ûdbeg thither to rebuild it, a task in which he wonderfully succeeded, on fol. 485[b].

1407. Iftikhâr-alafâḍil Abû-alkâsim Maḥmûd bin 'Umar Jâr-allâh Zamakhsharî, the great Arabic scholar, (Zamakhshar is a village in the district of Khwârizm), who obtained his honorary title of 'neighbour of God' through his long residence in Makkah. Principal works: كتاب المفصّل (the famous work on Arabic grammar), اساس البلاغة (on lexicography), ربيع الابرار, فصوص الاخبار, الرائض (on legal and religious ordinances), روس المسائل (on jurisprudence), شرح ابيات سيبويه, المستقصى (on Arabic proverbs), همم العربيّة, سوائر, الاسلام, ديوان التمثّل, شقائق النعمان, القسطاس (on prosody), معجم الحدود, المنهاج, مقدّمة الادب, ديوان الرسائل, ديوان الشعر, and الكشّاف (the well-known commentary on the Ḳurân, edited by Colonel Nassau Lees). After his return from Makkah Zamakhsharî went to Baghdâd. He was born A. H. 467 (A. D. 1074, 1075; the following copy has 462 = A. D. 1069, 1070) and died A. H. 538 (A. D. 1143, 1144), on fol. 486[b].

1408. Abû-alfatḥ Nâṣir bin al-Makârim (correctly bin Abû-almakârim) al-Muṭarrizî, a great lawyer, grammarian, poet, etc., died A. H. 610 (A. D. 1213, 1214) in Khwârizm, where he was known as the Khalîfah of Zamakhsharî; more than 700 elegies were composed on his death. Among his works are mentioned here: شرح مقامات حريرى, كتاب المعرّب, and كتاب ازهدى (the well-known مصباح, see Loth, Arabic MSS., p. 252[b], is omitted here), on fol. 487[a].

1409. Abûbakr Muḥammad bin 'Abbâs, nephew of Abû Ja'far bin Jarîr al-Ṭabarî (the great historian, comp. Nos. 2–13 in this Cat.); he was himself called طبرخزى (originating in Ṭabâristân), his mother being a native of that country, whereas his father belonged to Khwârizm; he died A. H. 383 (A. D. 993), on fol. 487[a].

1410. Imâm 'Alâ-aldîn, a poet, quoted in 'Aufî's tadhkirah, on fol. 487[b].

1411. Khwâjah Abû-alwafâ (so correctly in the following copy; the present one has Abû-albaḳâ, a reading which is besides refuted by the immediately following paragraph), a great Ṣûfî and saint of Khwârizm, died A. H. 835 (A. D. 1431, 1432); he wrote a number of rubâ'îs, on fol. 487[b].

1412. Maulânâ (Kamâl-aldîn) Ḥusaîn, a pupil of the preceding Khwâjah, author of the مقصد الاقصى (with its full title, المقصد الاقصى فى ترجمة المستقصى, composed according to Rieu i. p. 144 and iii. p. 1081[a] between A. H. 829 and 834 = A. D. 1426–1431) and of a commentary on the بُرْدة (by Muḥammad bin Sa'îd Bûṣîrî, who died A. H. 694, 696, or 697 = A. D. 1295, 1297, or 1298, see Loth, Arabic MSS., p. 237[b]); he wrote poetry occasionally, and died (according to Rieu, loc. cit.) A. H. 839 (A. D. 1435, 1436), on fol. 487[b].

1413. Pahlawân Maḥmûd Bûriyâ, author of the كنز الحقائق (containing stories in verse) and of some rubâ'îs, on fol. 487[b].

1414. Ḥusâmî Ḳarâkûlî, a poet, on fol. 488[a].

1415. Zulâlî (left out by mistake in the following copy), was a seller of vinegar in Harât, and wrote poetry occasionally, on fol. 488[a].

Mâwarâ-alnahr (*Transoxania*), on fol. 488[a]; *Samarḳand*, on fol. 488[b]:

1416. Abû-alkâsim bin Samâsh, on fol. 488[b].

1417. Abû-alkâsim alḥakîm, a great adherent of Shaikh Abûbakr Warrâḳ (No. 556 above), on fol. 489[b].

1418. Hâshimî Sughdî (سغدى, so in the following copy; the present one has, both in text and index, Sa'dî, سعدى), a pupil of Abûbakr Warrâk, on fol. 489ᵇ.

1419. Hâfiz Abî 'Abdallâh bin 'Abd-alrahmân bin Abû-alfadl Bahrâm aldârami (الدارمى), a great traditionist, born A. H. 181, died in Samarkand A.H. 275 (A. D. 797–888, 889), on fol. 489ᵇ.

1420. Shaikh Abû Mansûr Mâturîdî (Mâturîd is a place near Samarkand), one of the أئمّة كلام who split into two sections, the Mâturîdiyyah, originating with Abû Mansûr, and the Ash'ariyyah (according to A. Sprenger, Catal., p. 574, he was the spiritual guide of Sûzanî, see below, Nos. 1427 and 1461), on fol. 489ᵇ.

1421. Farîd-aldîn Abû 'Abdallâh Muhammad al-Rûdagî, the earliest classic poet of Persia (see Ethé, Rûdagî der Sâmânidendichter, in 'Göttinger Nachrichten,' 1873, pp. 663–742), born blind in Rûdag near Samarkand, panegyrist of Amîr Nasr II (so to be read instead of نصير) bin Ahmad bin Isma'îl Sâmânî (who reigned A. H. 301–331 = A. D. 913–942); he died A. H. 330 or 343 (A. D. 941, 942 or 954, 955), see Ethé, loc. cit., p. 673, on fol. 489ᵇ.

1422. Zahîr- (in the following copy Zahîr-aldîn) alkuttâb Muhammad bin 'Alî al-Kâtib, author of the سندباد نامه, the اغراض السياسة (with a commentary), and the سمع الظهير فى جمع الظهير (see on these three works H. Khalfa iii. p. 620, i. p. 368, and iii. p. 629 respectively; comp. also Rieu ii. p. 748, where the title of the third work is given as سمع الظهير فى جمع الظهير); he also wrote some poetry, and flourished in the middle of the sixth century of the Hijrah, on fol. 492ᵇ.

1423. Malik-alkalâm 'Umar bin Muhammad alhartâbâdî (or, as the following copy reads, alharnâbâdî), went to Khurâsân and settled in Balkh, author of letters (رقع) and rubâ'is, on fol. 492ᵇ.

1424. Abû Sa'id Ahmad bin Muhammad almanshûrî, a poet of the time of Sultân Mahmûd of Ghazna (see A. Sprenger, Catal., p. 3, No. 19), on fol. 493ᵃ.

1425. Sayyid-alshu'arâ Ustâd Abû Muhammad al-Rashîdî, author of the زينت نامه (on the art of poetry), exchanged letters and entered into poetical contests with Mas'ûd bin Sa'd bin Salmân (No. 1032 above), who sent him his dîwân as a present; he entered the service of the Khâkân-i-'azîm Khidr bin Ibrâhîm, at whose court 'Am'ak (of Bukhârâ, see No. 1474 below) occupied the position of 'king of poets,' and a number of other poets flourished at that time, viz. Lu'lû, Kalâmî, Najîbî, Sipihrî (or 'Alî Sipihrî, as he is called further down on fol. 512ᵇ, l. 5 ab infra, under ''Am'ak'), Jauharî, Sa'dî, 'Alî Shatranjî, 'Alî Tâyîdî, Yahyâ Farghânî, Bukhârî Sâgharjî, etc. Besides other kasîdas, some in praise of the Khâkân Kadrkhân Abû-alma'âlî Jabrîl bin Ahmad are quoted here; the Âtashkada (see Bodleian Cat., col. 287, No. 738), however, calls him a panegyrist of Malikshâh, and mentions a mathnawî of his, مهر و وفا, on fol. 493ᵃ.

1426. Nizâm-aldîn Ahmad bin 'Alî al'arûdî (usually known as Nizâmî 'arûdî), author of mathnawîs, of the مجمع النوادر and the چهار مقاله, in prose; according to 'Aufî he was attached to the Saljûk Sultân Tughrul III bin Arslân (A. H. 571–590 = A. D. 1176–1194); but he himself in his چهار مقاله states that he was forty-five years in the service of the kings of Ghûr, and praises especially 'Alâ-aldîn Abû 'Alî bin Hasan bin Husain, with the epithet of Jahânsûz (comp. also Âtashkada in Bodleian Cat., col. 288, No. 745), on fol. 495ᵃ.

1427. Hamîd-aldîn al-Jauharî (al-Mustaufî, as is added in the following copy), who had poetical contests with Hakîm Sûzanî (died A. H. 569 = A. D. 1173, 1174, see Bodleian Cat., No. 541), on fol. 496ᵃ.

1428. Mu'ayyid-aldîn, author of the پهلوان نامه, on fol. 496ᵇ.

1429. Ajall-alafdal Shihâb-aldîn Ahmad bin al-Mu'ayyid, son of the preceding poet and a good kasîdah-writer, on fol. 496ᵇ.

1430. Ajall-almuhtarim Bahâ-aldîn al-Karîmî, a poet who spent the later part of his life in Nimrûz and Sijistân, where he was greatly honoured by the ruler of that country, Malik Shams-aldîn, on fol. 497ᵇ.

1431. Malik-alkalâm Sayyid Hasan Ashrafî, the well-known poet (died A.H. 595 = A.D. 1199, see Âtashkada in Bodleian Cat., col. 287, No. 733), on fol. 498ᵃ.

1432. Ajall-alhukamâ Abû 'Alî Shatranjî (see above, No. 1425, where he is called 'Alî Shatranjî), court-poet of the Khâkân, on fol. 500ᵃ.

1433. Afsah-alkalâm Amîr Rûhânî, a poet who was first in the service of Sultân Bahrâmshâh (A. H. 512–547 = A. D. 1118–1152), and afterwards in that of Atsiz the Khwârizmshâh (A. H. 521–551 = A. D. 1127–1156), on fol. 500ᵇ.

1434. Maulânâ Jamâl (in the following copy Jamâlî), a poet, on fol. 501ᵇ.

1435. Khwâjah Karîm-aldîn, a pupil of Shaikh Nizâm-aldîn Auliyâ (see the Matlûb-altâlibîn, No. 653 in this Cat.), after whose death Sultân Muhammad Tughluk (A. H. 725–752 = A. D. 1325–1351) made him Shaikh-alislâm of the realm and bestowed upon him the honorary title of Anwâr-almulk, on fol. 501ᵇ.

1436. Maulânâ Sadr-aldîn Ibrâhîm, was for some time prime-minister of Mirzâ Shâhrukh (A. H. 807–850 = A. D. 1405–1447), on fol. 501ᵇ.

1437. Khwâjah 'Abd-almalik, wrote glosses on the هداية (either Abharî's, who died A. H. 663 = A. D. 1264, 1265, or Marghînânî's, who died A.H. 593 = A.D. 1197), on fol. 501ᵇ.

1438. Maulânâ Fâdil, wrote glosses on the شرح الشمسيّة (by which is probably meant the تحرير القواعد المنطقيّة فى شرح الرسالة الشمسيّة, the commentary of Kutb-aldîn Râzî Tahtânî, who died A. H. 766 = A. D. 1364, 1365, on the famous treatise on logic, styled الرسالة الشمسيّة by Kâtibî Kazwînî, see No. 534 above), on fol. 501ᵇ.

1439. Khwâjah Fadl-allâh, a second Abû Hanîfah in jurisprudence and a second Ibn Hâjib in Arabic philology, on fol. 501ᵇ.

1440. Maulânâ Kamâl-aldîn 'Abd-alrazzâk, the author of the famous history of the Tîmûrides, مطلع السعدين (see Nos. 192–195 in this Cat.), on fol. 501ᵇ.

1441. Bisâṭî, a panegyrist of Sulṭân Khalîl bin Mîrânshâh Gurgân (who died A. H. 814=A. D. 1411), on fol. 501b.

1442. Riyâdî, a poet (who was drowned A. H. 884=A. D. 1479, 1480, see Bodleian Cat., Nos. 890 and 891), on fol. 501b.

1443. Jauharî, an expert in the arts of prosody and rhyme and author of a poetical version of the سیر النبی, which he made at the request of Mîr 'Alîshîr, on fol. 501b.

1444. Mîr Kuraishî, wrote some poetry, on fol. 502a.

1445. Khwâjah Ḥâjî Muḥammad, wrote likewise some verses, on fol. 502a.

1446. Maulânâ Abû-alkhair, a great expert in philosophy and medicine and a good poet, went at the end of Sulṭân Ḥusain Mirzâ's reign to Harât and stayed there till Muḥammadkhân Shaibânî, the Uzbegkhân, invaded Khurâsân and took Harât (A. H. 913=A. D. 1507); he then returned with the Khân to Transoxania and was greatly honoured by him; at the time of the second invasion of Khurâsân, Kaskankarâ Sulṭân, the ruler of Balkh, obtained from the Uzbegkhân permission to call Maulânâ Abû-alkhair to his court, which he did, on fol. 502a.

1447. Maulânâ Kâsim Kâhî, with his real name Najm-aldîn Muḥammad, and the Kunyah Abû-alkâsim; in his fifteenth year he became a pupil of 'Abd-alraḥmân Jâmî, the great poet and Ṣûfî, and later on attached himself to Hâshimî Kirmânî, who had the honorary name of Shâh Jahângîr (see No. 291 above); afterwards, in Akbar's reign, he went to India, stayed some time in Banâras with Bahâdurkhân, the brother of the Khânzamân (see Nos. 411 and 412 above), and settled at last in Âgra, where he died, 110 years old, A. H. 988, the 2nd of Rabî'-althânî (A. D. 1580, May 17), a date which is ingeniously expressed by Faiḍî in the chronogram, دویم از ماه ربیع الثانی (not دوم as the word is wrongly spelt here and in the following copy; comp. Rieu iii. p. 1093a, where he is called Kâbulî and not Samarkandî); another ta'rîkh on his death is by Maulânâ Kâsim Bukhârî, one of Kâsim Kâhî's pupils: رفت ملا قاسم کاهی; a third by Maulânâ 'Ârifî: زجهان رفته قاسم کاهی; a fourth by Mîr Yûsuf Astarâbâdî, خوش طبع, only gives 987. Maulânâ Kâsim Kâhî was a great musician and poet, on fol. 502a.

1448. Maulânâ Ṣâdik Ḥalwâ'î, a descendant of the great saint Ḥalwâ'î, called the شمس الائمّة حلوائی, went after the performance of the pilgrimage to India, and stayed awhile in Lâhûr; on his way back to Samarkand he was detained by Muḥammad Ḥakîm Mirzâ in Kâbul, who gradually handed the whole management of governmental affairs to him; after some years' stay in Kâbul Maulânâ Ṣâdik finally returned to his native town, where he was still at the time when this work was composed; he wrote occasionally poetry, on fol. 504a.

1449. Badî'î, known as Maulânâzâda, wrote some verses, on fol. 504b.

1450. Turdî rûda (تُردی رُوده), in the following copy تردی روده), whose father belonged to Harât and was one of the clerks of Sulṭân Ḥusain Mirzâ; he himself went to India and rose to an important position; he specially excelled in the composition of ta'rîkhs, for instance, on the capture of Barwaj (بروج) in Gujarât by Mirzâ Yân in A. H. 977 (A. D. 1569, 1570), فتح بروج کردند; on the death of Lâćîn Nâmî in A. H. 976 (A. D. 1568, 1569), حیف زلاچین شد دین برور, on fol. 504b.

1451. Figârî, a poet who lived from the time of 'Ubaid-allâhkhân Uzbeg (A. H. 939–946=A. D. 1532–1539) to that of 'Abdallâhkhân (who succeeded his father in Samarkand A. H. 990 = A. D. 1582, see No. 574 in this Cat.), on fol. 504b.

1452. Manẓarî, a poet who gained the favour of the Khânkhânân Bairamkhân (see No. 409 above), on fol. 504b.

1453. Mîr Ḥâshim Muḥtarim, lived in India at the time of the composition of this work; he knew the whole Mahâbhârata by heart, and wrote verses occasionally, on fol. 504b.

1454. Ṣâliḥ Nidâ'î, a poet who wrote a mathnawî, styled عبد الله خان نامه, in praise of the deeds of 'Abdallâhkhân Uzbeg, which, however, did not meet with particular favour, on fol. 504b.

Kash (twenty farsangs south of Samarkand), also called *Kubbat-alkhadrâ* and *Sarsabz* (سرسبز, correctly *Shahr-i-sabz*, شهر سبز, as the following copy reads, comp. Vullers, Lexicon, ii. p. 836b), on fol. 505a:

1455. Abû Isḥak, on fol. 505a.

1456. Khwâjah Abû-albarakah, wrote some poetry, on fol. 505a.

1457. Khwâjah Bahâ-aldîn, son of the preceding Khwâjah, wrote likewise verses, on fol. 505a.

1458. Khwâjah Ayyûb, another son of Khwâjah Abû-albarakah and a good poet, on fol. 505a.

Nasaf (eighteen farsangs from Samarkand), on fol. 505b:

1459. Alṣadr alimâm Sharaf-almillah wa-aldîn Ḥusâm-ala'immah Muḥammad bin Abîbakr, who, on his way to Makkah, had an interview in Rai with the poet Khâkânî and with 'Umar Nûkânî, the chief Kurân-reader of that town; Sharaf-aldîn Ḥusâm (as he is usually called) wrote several kiṭ'as and a famous kaṣîdah in praise of Kilij Ṭamghâjkhân Ibrâhîmkhân bin al-Ḥusain of Turkistân, who resided in Samarkand (about A. H. 558=A. D. 1163, see No. 746 above), on fol. 505b.

1460. Alsayyid alajall Muftî-al'aṣr Shams-aldîn (in the following copy Shams-aldâ'î) alḥusainî, an occasional poet, of whom one rubâ'î is quoted here, on fol. 507a.

1461. Tâj-alshu'arâ Muḥammad bin 'Alî al-Sûzanî, the well-known kaṣîdah-writer and satirical poet (who died A. H. 569=A. D. 1173, 1174, see Bodleian Cat., No. 541); he chose his takhalluṣ Sûzanî, because, when studying in Bukhârâ, he got enamoured with a young needle-maker (سوزنگر) and became himself in consequence an apprentice of that trade; besides other poems there is quoted here in full one of his best kaṣîdas on the unity of God (در توحید), on fol. 507a.

1462. Ḥakîm Jannatî, contemporary with the wazîr 'Alâ-almulk, wrote some poetry, on fol. 509a.

Bukhârâ, on fol. 509^{b}:

1463. Shaikh-almuḥaddithîn Abû 'Abdallâh Muḥammad bin Isma'îl bin Ibrâhîm, the great traditionist and author of the famous صحيح, born A. H. 194 (A. D. 810), died A. H. 256 (A. D. 870, comp. No. 737 above, and Zeitschrift der D. M. G. iv. p. 5 sq.), on fol. 509^{b}.

1464. Abû Khâlid Yazîd bin Hârûn, on fol. 509^{b}.

1465. Abûbakr Muḥammad bin 'Abdallâh Audanî (اودنى), a Shâfi'ite lawyer, died A. H. 385 (A. D. 955) in Kalâbâd, one of the quarters of Bukhârâ (see Safînat-alauliyâ, No. 274, where his father is called Ibrâhîm), on fol. 509^{b}.

1466. Ḥâfiẓ Abû Naṣr Aḥmad bin Muḥammad bin Ḥasan, a traditionist, belonging to the same quarter of Bukhârâ, on fol. 510^{a}.

1467. Jamâl-aldîn Maḥmûd bin Aḥmad Naṣîrî, was professor at the مدرسهٔ نوريّه in Damascus, and died there A. H. 636 (A. D. 1238, 1239), on fol. 510^{a}.

1468. Daḳîḳî, the Sâmânide poet, who began the poetical composition of the 'Book of Kings' under Amîr Nûḥ II bin Manṣûr (A. H. 365–387 = A. D. 976–997) and wrote 1000 baits (comp. Ethé, Rûdagî's Vorläufer und Zeitgenossen, No. 19), on fol. 510^{a}.

1469. Amîr Abû-alḥasan 'Alî alaghâci, the contemporary of Daḳîḳî, equally renowned as a valiant knight and as a poet (see Ethé, loc. cit., No. 20), on fol. 510^{b}.

1470. Alshaikh alajall Sa'd-aldîn As'ad bin Shihâb, scholar and poet, on fol. 510^{b}.

1471. Alṣadr alkabîr Burhân-alislâm Tâj-almillah wa-aldîn 'Umar bin Mas'ûd, a poet who greeted by a clever rubâ'î the accession of Arslânkhân, the son of Sulṭân Ibrâhîm (of Ghazna, who reigned A. H. 451–492 = A. D. 1059–1099), to the throne of Samarḳand, and also wrote an elegy on Ibrâhîm's death in form of a string of rubâ'îs; a ḳaṣîdah in honour of Ḳilij Arslân Khâḳân (by whom the same Arslânkhân, son of Ibrâhîm, seems to be meant) is likewise quoted here, on fol. 511^{a}.

1472. Alṣadr alajall Niẓâm-almillah wa aldîn Muḥammad bin 'Umar bin Mas'ûd, son of the preceding poet and occasional poet himself, on fol. 511^{b}.

1473. Sulṭân-al'ulamâ Ṣadr-alsharî'ah, wrote verses occasionally, on fol. 512^{a}.

1474. Alajall Shihâb-aldîn 'Am'aḳ, who composed a mathnawî, يوسف و زليخا, which can be read in two metres (the statement, given here, that 'Am'aḳ's poem was the *first* adaptation of the biblical story in Persian verse is, of course, wrong, see Ethé, Firdausî's Yûsuf und Zalîkhâ, in Verhandlungen des VII internationalen Orientalisten-Congresses, Semitische Section, pp. 25 and 33, Wien, 1888). According to 'Aufî, 'Am'aḳ belonged to the panegyrists of the Saljûḳ rulers, but in Niżâmî 'Arûḍî's چهار مقاله it is stated that he was king of poets at the court of the Khâḳân Khiḍr bin Ibrâhîm, the ruler of Turkistân and Transoxania (see No. 1425 above). The date of his death, which is not given here, was A. H. 543 or 544 = A. D. 1148, 1149 (see also Butkhânâ in Bodleian Cat., col. 200, No. 41, and Âtashkada, ib. col. 287, No. 723), on fol. 512^{b}.

1475. Amîr-i-'amîd Kamâl-aldîn Jamâl-alkuttâb, an intimate friend of Sulṭân Sanjar, on fol. 515^{b}.

1476. Ma'nawî, one of the old poets (see Ethé, Rûdagî's Vorläufer, etc., No. 10), on fol. 515^{b}.

1477. Alajall Sa'd-aldîn Sharaf-alḥukamâ Kâfi-alnajâ (النجا here both in text and index; the following copy reads Bukhârî, بخارى), a poet of the Khwârizmshâhs, on fol. 515^{b}.

1478. Sa'd-aldîn As'ad, another poet, on fol. 516^{a}.

1479. Ḥakîm Samanî (so here سمنى, in the following copy Shamanî شمنى) ala'raj, engaged in many poetical contests; he wrote a satirical ḳiṭ'ah against Sirâj-aldîn 'Ârif, on fol. 516^{a}.

1480. Bahâ'î Bukhârî, of whom one rubâ'î is quoted here, on fol. 516^{a}.

1481. Jauharî (called in the Âtashkada, Bodleian Cat., col. 286, No. 717, and in Beale's Oriental Biogr. Dict., p. 136^{a}, Jauharî Zargar, the goldsmith), originally of Bukhârâ and contemporary with Athîr-aldîn Akhsîkatî (see No. 1528 below); he grew up, however, in 'Irâḳ and composed at the request of Sulaimânshâh, the son of Sulṭân Muḥammad, the son of Sulṭân Malikshâh (of the Saljûḳs of 'Irâḳ, who ascended the throne in A. H. 547 = A. D. 1152), an epic poem styled حكايت امير احمد و مهستى; after the death of Sulṭân Muḥammad (the successor of Malikshâh) in A. H. 555 (A. D. 1160) Sulaimânshâh ascended the throne, but only reigned a little over six months; being very much addicted to pleasure and wine he renounced the crown and handed it over to Arslânshâh bin Ṭughrul bin Muḥammad bin Malikshâh (who reigned A. H. 556–571 = A. D. 1161–1176); some of Jauharî's lyrical poems are quoted here, on fol. 516^{b}.

1482. Sa'd-aldîn Mas'ûd Daulatyâr, a poet, of whom one rubâ'î is quoted, on fol. 517^{a}.

1483. Raunaḳî, a poet (who flourished under the last Sâmânides and the first Ghaznawides, comp. Ethé, Rûdagî's Vorläufer, etc., No. 17), on fol. 517^{a}.

1484. Majd-aldîn Fahmî, a poet, on fol. 517^{a}.

1485. Shâkirî, one of the older poets; Hindûshâh in his فرهنگ (i.e. الصحاح العجميّة or صحاح عجم, see W. Pertsch, Berlin Cat., p. 204 sq., and Rieu ii. p. 515^{a}) quotes a few of his verses, on fol. 517^{a}.

1486. Khwâjah 'Abd-alkhâliḳ Ghujdawânî, son of 'Abd-aljamîl (see Safînat-alauliyâ, No. 76); his father had come from Rûm to Ghujdawân (near Bukhârâ); when Khwâjah Yûsuf Hamadânî (see No. 1016 above) came to Bukhârâ, 'Abd-alkhâliḳ enjoyed his tuition. He had four Khalîfas or spiritual successors, viz. Khwâjah Aḥmad Ṣadîḳ, Khwâjah Auliyâi Kalân, Khwâjah Sulaimân Karmînî, and Khwâjah 'Ârif Riwgarî (Rîwgar is six farsangs from Bukhârâ, see Safînat-alauliyâ, No. 77, where 'Ârif is called a pupil of 'Abd-alkhâliḳ instead of merely his fourth Khalîfah). Khwâjah 'Ârif Riwgarî, whose disciple Khwâjah Bahâ-aldîn Nakshband (Safînat-alauliyâ, No. 82) is here said to have been, had likewise four Khalîfas, one of whom was Khwâjah Maḥmûd (Safînat-alauliyâ, No. 78). Among the four Khalîfas of Khwâjah Maḥmûd one is again mentioned, viz. Khwâjah 'Alî Râmînî (رامينى, so both here and in the following copy; Safînat-alauliyâ, No. 79, reads Râmtînî), with the epithet

of 'Azîzân, who lived 130 years and was buried in Khwârizm, on fol. 517ª.

1487. Khwâjah Muhammad Bâbâ-i-Samâsî (so correctly in the following copy, comp. Safînat-alauliyâ, No. 80; here he is wrongly called, both in text and index, Bâbâ Humâ'î), the Khalîfah of 'Azîzân, on fol. 518ª.

1488. Sayyid Amîr Kulâl, the Khalîfah of the preceding Khwâjah (Safînat-alauliyâ, No. 81) and spiritual guide of Bahâ-aldîn Nakshband; he had been twenty years under Bâbâ-i-Samâsî's tuition, on fol. 518ª.

1489. Khwâjah Bahâ-aldîn Nakshband, died A. H. 791 (A. D. 1389); he wrote rubâ'îs occasionally, on fol. 518ª.

1490. Khwâjah 'Alâ-aldîn 'Attâr, one of Khwâjah Bahâ-aldîn's companions (Safînat-alauliyâ, No. 85), on fol. 518ᵇ.

1491. Khwâjah Hasan 'Attâr, son of the preceding 'Alâ-aldîn, on fol. 518ᵇ.

1492. Khwâjah Muhammad Pârsâ (Safînat-alauliyâ, No. 83), another of Bahâ-aldîn's companions and author of the فصل الخطاب (see Rieu ii. pp. 863 and 864, and W. Pertsch, Berlin Cat., p. 294), on fol. 518ᵇ.

1493. Khwâjah Abûnasr Pârsâ, son of the preceding Khwâjah (Safînat-alauliyâ, No. 84), on fol. 518ᵇ.

1494. Sayyid Burhân-aldîn Khâwandshâh, who traced his pedigree back to Zaid, the son of the fourth Imâm Zain-al'âbidîn (Safînat-alauliyâ, No. 8); after his father's death he went first to Balkh and then to Harât, where he enjoyed the tuition of many great Shaikhs, especially of Shaikh Bahâ-aldîn 'Umar; after the latter's death he returned to Balkh, where he died A. H. 871 (A. D. 1466, 1467), and was buried opposite the tomb of Ahmad bin Khidrawaih (see No. 555 above). He left three sons: (a) Amîrkhwând Muhammad (usually called Mirkhwând or Mirkhond), the author of the روضة الصفا (see Nos. 24–75 in this Cat.), who died A. H. 903 (A. D. 1498); (b) Sayyid Nizâm-aldîn, the prime-minister of Badî'-alzamân Mirzâ (the son of Sultân Husain Mirzâ, see No. 832 above); (c) Sayyid Ni'mat-allâh, on fol. 518ᵇ.

1495. Khwândamîr, the maternal grandson of Mîrkhwând (so distinctly stated here twice, ll. 4 and 5 and l. 12, comp. Rieu i. p. 96ᵇ) and author of the حبيب السير (Nos. 79–100 in this Cat.), which he dedicated to Khwâjah Habîb-allâh Sâwajî (comp. Rieu i. p. 98). He lived in Harât from the time of Sultân Husain Mirzâ to the governorship of Dûrmishkhân, went then to India, where he spent some years in Humâyûn's service, and ended his life in Gujarât (A. H. 941 = A. D. 1534, 1535), on fol. 519ª.

1496. Nâsir Bukhârî, author of a dîwân (died A. H. 772 = A. D. 1370, 1371, see Bodleian Cat., No. 801), on fol. 519ª.

1497. Khwâjah 'Ismat, son of Khwâjah Mas'ûd, who traced his origin back to Ja'far, the son of 'Alî bin Abî Tâlib; he was a favourite of prince Khalîl Sultân (Mîrânshâh's son, who died A. H. 814 = A.D. 1411); when the intrigues of jealous courtiers separated him from his patron, he wrote a famous ghazal at the time of parting, a few verses of which, besides other lyrical poetry, are quoted here (he died A. H. 829 = A. D. 1426, or according to a chronogram in the Makhzan-algharâ'ib, A. H. 840 = 1436, 1437, see Bodleian Cat., No. 861, and col. 351, No. 1545), on fol. 519ᵇ.

1498. Maulânâ Barandak, a poet and favourite of Mirzâ Baikarâ (slain A. H. 819 = A. D. 1416), Sultân Husain Mirzâ's grandfather (not brother, as he is strangely called here, he being the son of 'Umar Shaikh Mirzâ, and the grandson of Tîmûr, see Âtashkada in Bodleian Cat., col. 286, No. 715), on fol. 520ª.

1499. Maulânâ Khayâlî, a poet (who died in Ulughbeg's reign, A. H. 850–853 = A.D. 1446–1449, see Bodleian Cat., No. 871), on fol. 520ᵇ.

1500. Maulânâ Saifî (i. e. Saifî 'Arûdî, who died A. H. 909 = A. D. 1503, 1504, see Bodleian Cat., No. 984), went to Harât for study and obtained the favour of Mîr 'Alîshîr; after his return he became tutor of Mirzâ Baisunghar bin Mirzâ Sultân Mahmûd bin Sultân Abû Sa'îd (who ruled over Samarkand A.H. 900–905 = A. D. 1495–1500), after whose assassination by Khusraushâh he settled in Bukhârâ, where he died a few years after, on fol. 520ᵇ.

1501. Wâsilî, wrote some verses, on fol. 520ᵇ.

1502. Khwâjah Hâshimî, a descendant of Khwâjah 'Ismat (No. 1497) and grandson of Khwâjah Muhammad Pârsâ (No. 1492), a poet in the time of 'Ubaid-allâhkhân Uzbeg (A. H. 939–946 = A. D. 1532–1539); he is not to be confounded with Shâh Jahângîr Hâshimî, the author of the مظهر الآثار (see No. 291 above), as has been done in the Âtashkada (Bodleian Cat., col. 287, No. 726, where Hâshimî of Bukhârâ is stated to have written the مظهر الانوار, which is clearly a mistake for مظهر الآثار, comp. ib., col. 271, No. 257), on fol. 520ᵇ.

1503. Niyâzî, a poet who went first to Harât, where he got acquainted with the clever musician Shâh Muhammad Surnâ'î (سرنائى); he repaired afterwards to Balkh, which he had to leave on account of a satire on the inhabitants of that town who threatened to murder him, and began now a wandering and restless life, going to Kûlâb (the capital of Khatlân, see col. 420 above), where he fell in love with Mîr Haidar 'Alî bin Sultân Uwais, thence to Badakhshân, Kâbul, Kandahâr, where he failed to obtain the favour of Muhammad Bairamkhân Khânkhânân (see No. 409 above), and Sind. There again he was unable to get an admission to Mirzâ Shâh Husain's court, and lived for some time in dire want, till after Shâh Husain's death his son, Mirzâ Bâkî, gave him some assistance. His desire to approach Sultân Akbar, however, remained unfulfilled; and when at last, through the intercession of Shâh Khwâjah, the son of Dûst Khâwand, a summons to appear in the imperial court was sent to Niyâzî, the poet had already breathed his last, on fol. 520ᵇ.

1504. Raunakî, was first attached to Mirzâ Kâmrân (No. 405 above), and afterwards in the service of Mirzâ Ibrâhîm bin Mirzâ Sulaimân (No. 583 above) in Badakhshân, where he died A. H. 964 (A. D. 1557); some verses of a kasîdah of his, in honour of Maulânâ Muhammad Zâhid, are quoted here, on fol. 521ᵇ.

1505. Kathîrî, of whom one rubâ'î is quoted here, on fol. 521ᵇ.

1506. Darwîsh Maksûd Tîrgar (the arrow-maker), a poet, on fol. 521ᵇ.

1507. Maulânâ 'Abdî Karâkûlî, wrote some rubâ'is, on fol. 521[b].

1508. Rahmî (as in the index of this and the text of the following copy; the present text reads Rahîmî), wrote some poetry too, on fol. 522[a].

Farghâna, on fol. 522[a]:

1509. Shaikh Muhammad Sâhirî, one of the Abdâls, on fol. 522[a].

1510. Shaikh Ahmad Juwâlgar (the bag-maker), a friend of the preceding Shaikh, details of whose life are given in the نفحات الانس, on fol. 522[a].

1511. Bâb-i-Farghânî, a great Shaikh, contemporary with the author of the كشف المحجوب (i.e. Abû-alhasan 'Alî bin 'Uthmân bin Abî 'Alî aljullâbî alhujwîrî, who died after A. H. 465 = A. D. 1073, see Bodleian Cat., No. 1245), who once visited him, on fol. 522[a].

1512. Shaikh Sa'd-aldîn (Muhammad bin Ahmad, see H. Kalfa vi. p. 158), author of the مناهج العباد الى المعاد, on fol. 522[b].

1513. 'Abdallâh bin Muhammad al-'Ubaidî (or, as H. Khalfa iv. p. 169 calls him, Burhân-aldîn 'Ubaid-allâh bin Muhammad 'Ubaidalî Sharîf Farghânî, commonly called 'Ubrî, who died A. H. 743 = A. D. 1343, 1344), a Hanafite and Shâfi'ite lawyer, author of a شرح طوالع (a commentary on Nâsir-aldîn 'Abd-allâh bin 'Umar Baidâwî's طوالع الانوار من مطالع الانظار, see Loth, Arabic MSS., p. 110[b]), a شرح المصباح and a شرح المنهاج (i.e. منهاج الوصول الى علم الاصول by Baidâwî, see H. Khalfa vi. p. 217), on fol. 522[b].

Andijân (in the middle of Farghâna), on fol. 522[b]:

1514. Sayyid Shams-aldîn Muhammad, with the epithet, Mîr Sayyid Sarbarahna (the bare-headed), came in Sultân Husain Mirzâ's reign to Harât and occupied there for twenty years the post of a superintendent of the tomb or shrine of Shaikh Lukmân Paranda. Finally he was removed from that office in consequence of a charge of lavish expenditure brought against him. But through a clever kasidah addressed to Mîr 'Alîshîr he obtained again the post of wazîr, which he held for some time till he retired from the world, on fol. 522[b].

1515. Amîr Nizâm-aldîn Kalân Khwâjah, wrote some poetry, on fol. 522[b].

1516. Sipâhî, grandson of Khwâjah Kalân (or Kalân-Beg, as he is called here), a poet who died very young, on fol. 523[a].

1517. Safâ'î, a clever man, who also wrote verses occasionally, on fol. 523[a].

1518. Hijrî, an expert in the art of prosody and rhyme, and occasional poet, on fol. 523[a].

1519. Kâdî 'Abd-alsamî' (عبد السميع), a pupil of Maulânâ Ahmad Jand, and a descendant of the author of the هداية (probably the work of that title on Hanafite law, by Burhân-aldîn Abû-alhasan 'Alî bin Abûbakr bin 'Abd-aljalîl Marghînânî, whose death is commonly fixed in A. H. 593 = A. D. 1197, see No. 1437 above and comp. H. Khalfa vi. p. 479, No. 14366; G. Flügel iii. p. 202; Loth, Arabic MSS., p. 54; W. Pertsch, Berlin Cat., p. 247; edited Calcutta, A. H. 1234, translated into English by C. Hamilton, London, 1790, second edition by S. G. Grady, London, 1870); he was, at the time when this work was written, in India by order of the Kâdî-alkudât, on fol. 523[a].

Ûsh (south-east of Andijân), on fol. 523[a]:

1520. Khwâjah Kutb-aldîn Bakhtyâr (see Safînat-alauliyâ, No. 112; Matlûb-altâlibîn, 15th matlab, No. 2, and Sawâti'-alanwâr, No. 16), the spiritual successor of Khwâjah Mu'în-aldîn Sijzî (No. 301 above), died A. H. 633 (A. D. 1235), on fol. 523[a].

1521. Bahâ-aldîn, lived most of his time in India and was on intimate relations with Sultân Kutb-aldîn Aibak (who reigned in Dihlî A. H. 602–607 = A. D. 1206–1210), on fol. 524[a].

Marghînân (seven farsangs to the west of Andijân), on fol. 524[a]:

1522. Shaikh Zahîr-aldîn Abû-al'alâ, born A. H. 511 (A. D. 1117, 1118), died A. H. 573 (A. D. 1177, 1178), author of a هداية on Hanafite law, than which, as here is stated, no clearer work ever was written (we suppose this هداية is identical with the one mentioned in No. 1519, and both author's name and date of his death corrupted through some mistake on the part of the compiler of the Haft Iklîm), on fol. 524[a].

1523. Malik-alkalâm Bahâ-aldîn, a poet concerning whose lifetime nothing has been ascertained; a long kasîdah of his is quoted here, on fol. 524[a].

Isfara or *Isfarang*, the mountainous district nine farsangs to the south-west of Marghînân, on fol. 525[a]:

1524. Malik-alkalâm Saif-aldîn, a poet who went in early youth to Khwârizm and spent some time in the service of the Khwârizmshâh Îl Arslân (A. H. 551–567 = A. D. 1156–1172); a famous kasîdah which he recited in the majlis of that prince, in imitation of one of Khâkânî's by mere change of rhyme, is given here, in an abridged form, together with other specimens of his great lyrical power, on fol. 525[a].

Khujand (five farsangs to the west of Andijân), on fol. 526[b]:

1525. Shaikh Kamâl, the well-known poet (Safînat-alauliyâ, No. 354), who, according to Jâmî's Bahâristân, imitated, but at the same time surpassed, Khwâjah Hasan of Dihlî (No. 392 above); after performing the pilgrimage to Makkah he settled in Tabrîz, where he stayed all his life, except four years which he spent at Sarâi in Dasht-i-Kipćâk, the capital of the Khân of Kipćâk, Tughtamish, who had taken him with him after his attack upon Tabrîz (A. H. 787 = A. D. 1385, see Rieu ii. p. 632[b]). After his return from Sarâi Kamâl Khujandî enjoyed in Tabrîz the favour of Sultân Husain bin Uwais (this statement must be corrected in so far as the favour of Sultân Husain, who reigned A. H. 776–784 = A. D. 1374–1382, was bestowed upon the poet *before* he went to Sarâi, whereas at the time of his return to Tabrîz the ruler of that town was Mîrânshâh bin Tîmûr, who likewise granted him his patronage, see Rieu, loc. cit.). He had a lively correspondence with Hâfiz of Shîrâz, and died A. H. 803 (A. D. 1400, 1401), on fol. 527[a].

1526. 'Ajîbî, a poet concerning whose lifetime nothing is known, on fol. 527[b].

1527. Shihâbî Ghazâlî, another poet, on fol. 528[a].

Akhsîkat (here wrongly spelt Akhtî اختی, and in the following copy Akhsî اخسی; another form is Akhsitak

or Âkhsîtak, see W. Pertsch, Berlin Cat., p. 1225, footnote, the largest town of Farghâna, after Andijân, nine farsangs from the latter place), on fol. 528[a]:

1528. Afdal-almutakaddimîn Athîr-aldîn, the great poet, who, attracted by the fame of Khâkânî, went to 'Irâk and attached himself in Hamadân to Sultân Arslân bin Tughrul (A. H. 556–571 = A. D. 1161–1176). He had many poetical contests with Khâkânî, but retired at last from the world and settled down to a solitary life of pious meditation in Khalkâl (see above, col. 479); he died A. H. 608 = A. D. 1211, 1212 (see Bodleian Cat., No. 620), on fol. 528[a].

Shâsh (or *Câc*, the modern Tâshkand, also called *Banâkit*), on fol. 530[b]:

1529. Muhammad bin 'Alî bin Isma'îl alkaffâl (the locksmith), derwish, traditionist, poet, and Imâm, who spread the Hanafite law in Transoxania; Shaikh Abû Ishak Shîrâzî gives a detailed account of him in his طبقات الفقها; he was born A. H. 291 (A. D. 904), and died A. H. 330 (A. D. 941, 942), on fol. 530[b].

1530. Abûbakr Muhammad bin Ahmad bin Husain bin 'Umar, known as al-Mustazhir, with the epithet of Fakhr-alislâm, a Shâfi'ite lawyer, studied law first under 'Abdallâh Kâzarûnî and Abû Mansûr Tûsî, and afterwards in Baghdâd under Shaikh Abû Ishak, and Abû Nasr bin Sâ' (صاع), with whom he read his (Abû Nasr's) own work on jurisprudence, called الشامل. After Abû Ishak's death Abûbakr became the head of the Shâfi'ite lawyers, and wrote several works on Shâfi'ite law, for instance, the حلية العلما, dedicated to the 'Abbâside Khalîf Almustazhir-billâh (A. H. 487–512 = A. D. 1094–1118), and therefore sometimes styled مستظهری. He was afterwards appointed professor in the مدرسهٔ نظاميّه in Baghdâd, and died A. H. 507 (A. D. 1113, 1114), 78 years old, since he was born A. H. 429 (A. D. 1037, 1038), on fol. 530[b].

1531. Fakhr-aldîn Banâkitî (i. e. Abû Sulaimân Dâ'ûd), poet and historian, author of the تأريخ بناكتی, which he dedicated to Sultân Abû Sa'îdkhân, A. H. 717 = A. D. 1317 (see No. 18 in this Cat.), on fol. 531[a].

1532. Badr Shâshî (or commonly Badr-i-Câc), the panegyrist of Sultân Muhammad bin Tughluk (A. H. 725–752 = A. D. 1325–1351, see Matlûb-altâlibîn, 9th matlab, No. 7), comp. Bodleian Cat., No. 793, on fol. 531[a].

1533. Khwâjah Nâsir-aldîn 'Ubaid-allâh (Safînat-alauliyâ, No. 87), better known as Khwâjah Ahrâr, whose detailed biography is found in the رشحات عين الحيات (Nos. 633–635 in this Cat.), the greatest Shaikh of Turkistân and Transoxania, pupil of Maulânâ Ya'kûb Carkhî (No. 346 above) and Maulânâ Nizâm-aldîn Khâmûsh (Safînat-alauliyâ, No. 88); his death, which took place in Samarkand, is fixed here (contrary to all other statements, which give A. H. 895) in A. H. 896 (A. D. 1491), according to the following chronogram by Mîr 'Alîshîr: خلد برین, on fol. 531[a].

1534. Kamâl Shaikh, contemporary with Khwâjah Ahrâr, on fol. 531[b].

1535. 'Abd-alghaffâr, known as Maulânâzâda, wrote poetry occasionally, on fol. 531[b].

1536. Kâdî Ghadanfar, wrote some poetry too, on fol. 531[b].

1537. Huznî, a pupil of Kâsim Kâhî (No. 1447 above), on fol. 531[b].

Sixth Iklîm: *Turkistân*, on fol. 532[a]; *Fârâb*, on fol. 533[a]:

1538. Abû Nasr Muhammad bin Muhammad alturkî (i. e. Abû Nasr Fârâbî, or Alfarabius, the great philosopher, see Wüstenfeld, Geschichte der arabischen Aerzte und Naturforscher, p. 53 sq., and Dieterici, Alfârâbîs Philosophische Abhandlungen, Leiden, 1890, German translation, ib. 1892), spoke originally only Turkî, but learnt the Arabic tongue in Baghdâd, whither he had gone from his native country; he studied there under Abûbashar bin Yûnus, with whom he read various works of Aristotle; he was a contemporary of prince Saif-aldaulah, Mutanabbî's great friend and patron, who died A. H. 356 (A. D. 966, 967), on fol. 533[a].

1539. Isma'îl bin Hammâd al-Jauharî, the author of the الصحاح في اللغة, the famous Arabic dictionary, died A. H. 393 (A. D. 1002, 1003), comp. Flügel, Grammatische Schulen, p. 253 sq., on fol. 534[a].

1540. Ishak bin Ibrâhîm, another Arabic scholar, on fol. 534[a].

Jand, on fol. 534[a]:

1541. Bâbâ Kamâl, a pupil of Shaikh Najm-aldîn Kubrâ (see No. 1401 above), on fol. 534[a].

1542. Shaikh Mu'ayyad, a disciple of Sadr-aldîn, on fol. 534[a].

Kâshghar, on fol. 534[b]; *Yârkand*, on fol. 534[b]; *Khotan*, on fol. 535[a]. In this chapter (on ff. 535[b]–540[a]) a detailed account of the Amîrs of Kâshghar is inserted, who were vassals of the Khâns of Jatah or Moghûlistân, from the time of Tughluktîmûrkhân (A. H. 748–764 = A. D. 1347–1363), according to the تأريخ رشيدی (comp. on this work Rieu i. p. 164[b] sq., and W. Erskine, History of India under Baber and Humâyun, pp. 38–192, etc.), beginning with (1543) *Amîr Tûluk*, to whom Tughluktîmûrkhân entrusted the governorship of Kâshghar. Tûluk had four brothers, viz. Mîr Bûlâjî (Erskine: Yûlâjî), Shams-aldîn, Kamar-aldîn, and Amîr Shaikh Daulat. After Tûluk's death (1544) *Mîr Bûlâjî* was raised to the governorship, and after him his son (1545) *Amîr Khudâidâd*. The latter's uncle, *Kamar-aldîn*, who had in vain requested Tughluktîmûrkhân to appoint him governor instead of his little nephew, revenged himself after the Khân's death by killing the latter's children and usurping himself the Khânship. But one of Tughluktîmûr's sons, who was still a baby, Khidr Khwâjah, had, together with his mother, been rescued by Khudâidâd and safely hidden in Badakhshân, and after Kamar-aldîn's death Khudâidâd reinstated him in his father's Khânship. Amîr Khudâidâd made, at the end of his life, a pilgrimage to Makkah and Madînah, and died in the latter town. He was succeeded by his son (1546) *Amîr Muhammadshâh*, who lost Kâshghar and Khotan in consequence of the conquest of these countries by Tîmûr. But Muhammadshâh's son (1547), *Mîr Sayyid 'Alî*, kept an eye upon these provinces, and sought an opportunity to regain the governorship. After three invasions and successful battles against Hâjî Muhammad Shâyista and Pîr Muhammad Barlâs, the successive governors appointed by Mirzâ Ulughbeg, to whom

his father, Mirzâ Shâhrukh, had given Transoxania, Turkistân, and Farghâna, he at last made himself master of Kâshghar again, and ruled twenty-four years. His elder son (1548), *Sâtsiz Mirzâ* (in the following copy distinctly spelt Sânsiz Mirzâ), succeeded him, and reigned seven years. After his death in A.H. 869 (A.D. 1464, 1465) the younger brother (1549), *Muhammad Haidar Mirzâ*, assumed the government of Kâshghar, as the two sons of Sâtsiz, Abâbakr Mirzâ and 'Umar Mirzâ, were still too young for such a position, and reigned twenty-four years. *Abâbakr Mirzâ* (1550), when attaining manhood, subdued Yârkand and Khotan, and at last attacked his uncle Muhammad Haidar Mirzâ himself. A long war ensued between these two relatives, Haidar Mirzâ being supported by Yûnuskhân, the ruler of Moghûlistân, till finally, after many changes of fortune, Haidar Mirzâ and Yûnuskhân perished, and *Abâbakr Mirzâ* became sole master of the country. He was in his turn overthrown by (1551) *Sultân Abû Sa'îdkhân*, the grandson of the before-mentioned Yûnuskhân and brother of Mansûrkhân (who, after his father Ahmadkhân, Yûnuskhân's son, had acceded to the throne of Moghûlistân). Abû Sa'îdkhân, after many vicissitudes, succeeded, in Rajab, A.H. 920 (A.D. 1514, August, September), in conquering Yârkhand, the capital of Kâshghar; he died A.H. 939 (A.D. 1532, 1533), and his son (1552), *'Abd-alrashîdkhân*, seized the reins of government (the date, given here for his accession, viz. 950, must be a mistake for 940, as he succeeded his father immediately). He was twenty-five years old when he became sovereign ruler, and his reign lasted nearly thirty-three years (till A.H. 971 = A.D. 1564). He was a clever writer in prose and verse, and left thirteen sons, viz.: (*a*) *'Abd-allatîfkhân*, who was killed; (*b*) *'Abd-alkarîmkhân*, who succeeded his father, and was still ruler of Kâshghar when this work was written; he was a great expert in archery and music; (*c*) *'Abd-alrahîm Sultân*, who was killed; (*d*) *'Abd-al-'azîz*, who died sixteen years old; (*e*) *Adham Sultân*, known as Sûfî Sultân, who was sixteen years deputy-ruler of Kâshghar during his father's reign and then died; (*f*) *Muhammad Sultân*; (*g*) *Muhammad Bâkî*; (*h*) *Kuraish Sultân*, who, being offended by his brother 'Abd-alkarîmkhân, went to India and entered the service of Akbar; after some years he died there, and left five sons, who were all alive at the time when this work was written; (*i*) *Abû Sa'îd Sultân*; (*k*) *'Abdallâh Sultân*, who likewise went to India, and left two sons behind him at his death; (*l*) *Ulûs Sultân*; (*m*) *'Ârif Sultân*; and (*n*) *'Abd-alrahîm Sultân*. Among the learned men of Kâshghar are mentioned here:

1553. Jamâl-almillah wa-aldîn Sa'îd bin Muhammad, known as Maulânâ Jamâl-aldîn Turkistânî, on fol. 540b.

1554. Taghârbeg bin Muhammad bin Sulaimân, was first a merchant, but rose soon to the dignity of a wazîr in one of the towns of Turkistân; afterwards he became wazîr of Sultân Sanjar, and was greatly praised by the poets of that time, for instance, by Amîr Mu'izzî (No. 747 above), on fol. 540b.

1555. Maulânâ Sa'd-aldîn (Safînat-alauliyâ, No. 89), was first a pupil of Maulânâ Nizâm-aldîn Khâmûsh and afterwards, at the latter's request, took Shaikh Zain-aldîn Khwâfî (No. 658 above) as his spiritual guide. On his pilgrimage to Makkah he enjoyed the companionship of Shâh Kâsim-i-Anwâr (No. 1314 above), Abû Yazîd Pûrânî (see Safînat-alauliyâ, No. 359), Zain-aldîn Khwâfî, and Shaikh Bahâ-aldîn 'Umar, on fol. 540b.

1556. Maulânâ 'Alâ-aldîn, on fol. 541a.

1557. Mirzâ Haidar, the grandson of Muhammad Haidar Mirzâ and author of the تاریخ رشیدی (see above under Kâshghar), who, by order of Sultân Abû Sa'îdkhân (see No. 1551 above), carried out a victorious invasion of Kashmîr (A.H. 938–939 = A.D. 1531, 1532), and afterwards, when returning from India, went a second time to Kashmîr and there set himself up for seven years as independent ruler. He was killed there A.H. 958 (A.D. 1551), on fol. 541a.

1558. Amîr Ahmad Hâjî, was for a few years governor of Harât under Sultân Husain Mirzâ, and also for some time exercised power in Samarkand; he wrote poetry occasionally, on fol. 541a.

Tarâz, on fol. 541b; *Čigil* (چگل), on fol. 541b; *Khallukh*, on fol. 541b; *Tâtâr*, on fol. 541b (the Tâtars are stated here to trace their origin back to Yâfeth Oghlân, i.e. Turk bin Yâfeth, who, after a life of 240 years, left the kingdom to Alanjakhân, after whom followed Datîbâkûi, and then Kûk. The latter had two sons, Tâtâr and Moghûl, between whom the realm was divided; Tâtâr's successors were Baghûkhân, Malihakhân (so in the following copy, the present has ملخاں), Îlîkhân, Atsizkhân, Urdûkhân, Aidukhân, under whom the Tâtars and Moghuls, who had hitherto lived in friendly intercourse, fell out with one another, and Sûtij or Sûnijkhân); *Rûs* (Russia), on fol. 542a; *Bughrâj*, on fol. 543a; *Kîmâk* (or Kaimâk, also called Kîmâs and Kîmiyâs, in Kipčâk), on fol. 543a; *Khazar*, on fol. 543a; *Isfîjâb* (or Isfanjâb, as it seems to be spelt here, in Turkistân), on fol. 543b; *Kustantaniyyah* (Constantinople), on fol. 543b.

On ff. 544a–547b, a short account of the 'Uthmânî Sultâns from *Ertoghrul*, the father of 'Uthmân I (who died, 90 years old, A.H. 687 = A.D. 1288), to *Sultân Muhammad III bin Murâd III* (who ascended the throne in A.H. 1003 = A.D. 1595, a proof that some parts of the Haft Iklîm were written after A.H. 1002, the usual date of its completion). *Rûmiyah* (Rome), left out here in consequence of a small lacuna after fol. 547b; *Shlashwîn* or *Shlashwîk* (شلشوین, شلشویق, or even شلشوین, Schleswig, comp. Kazwînî ed. Wüstenfeld ii. p. ۴۰۴, and G. Jacob, Ein arabischer Berichterstatter etc., Berlin, 1890, p. 12), on fol. 548a; *Kirishna* or *Kirishna* (قرشنه or کرشنه, on French or Frankish territory, از بلاد فرنج, where the faces of the people are half white and half black, perhaps the Grisons?), on fol. 548a; *Zirigarân* and *Tîrsarân* (زرگران وتیرسران, two districts near the Caspian gates, peopled by tall armour-makers, see Kazwînî ed. Wüstenfeld ii. p. ۳۹۹ sq.), on fol. 548a.

SEVENTH IKLÎM: *Bulghâr*, on fol. 548b:

1559. Khwâjah Ahmad, who lived in Ghazna, and to whom Sanâ'î dedicated his غریب نامه (a mathnawi of Sanâ'î not known otherwise, unless it is identical with the third mathnawî in No. 3346 of the India Office Collection, which bears no title there, see further below

in this Cat. under 'Sanâ'î' in the poetical part), on fol. 549ª.

Saklâb, on fol. 549ª:

1560. Yâjûj and Mâjûj (Gog and Magog), on fol. 549ª.

Bâṭik (a town in Rûm), on fol. 549ª; *Bâṭin-alrûm* (where a great number of Christians dwell), on fol. 549ᵇ; *Jâbulkâ* (at the furthest end of Maghrib), on fol. 549ᵇ.

No. 49, ff. 550, ll. 21; Nasta'lîḳ; illuminated frontispiece on fol. 19ᵇ; size, 9 in. by 5¼ in.

725

Another splendid copy of the Haft Iḳlîm.

This splendid copy is without an index. Beginning the same as in the preceding copy. Iḳlîm I, on fol. 3ª; II, on fol. 14ª; III, on fol. 42ᵇ; IV, on fol. 224ᵇ; V, on fol. 554ª; VI, on fol. 638ª; VII, on fol. 658ᵇ. Fol. 474 must be inserted between ff. 448 and 449.

Dated, by Shaikh Muḥammad Islâm of Aḥmadâbâd, the 21st of Rabî'-althânî, A. H. 1089 (A. D. 1678, June 12). This copy was purchased from the executors of the Marquis of Hastings.

No. 3143, ff. 662, ll. 21; clear and distinct Nasta'lîḳ; illuminated frontispiece; many marginal additions; splendid binding in green and gold; size, 10⅜ in. by 5¾ in.

726

An incomplete copy of the same.

This copy opens abruptly in the third Iḳlîm with the words: واز بخدمت خواجه حسن رفته, corresponding to fol. 60ᵇ, l. 5, in the preceding copy. Iḳlîm IV, on fol. 131ª; V, on fol. 408ᵇ; VI, on fol. 480ª; VII, on fol. 498ᵇ.

Dated A. H. 1093 (A. D. 1682) by 'Abd-alraḥmân bin Muḥammad Ṭâhir bin Khwâjah Aḥmad. There are 48 leaves missing in the beginning.

No. 1653, ff. 501, ll. 25; Nasta'lîḳ; size, 12 in. by 7 in.

727

Intikhâb-i-Haft Iḳlîm (انتخاب هفت اقليم).

An abridgment of the Haft Iḳlîm, made by Faiḍ-allâh Anṣârî Jaunpûrî, with the takhalluṣ Himmat (see fol. 4ᵇ, l. 1), and dedicated to Wajîh-aldîn 'Alîkhân Bahâdur, who is called the master of the sword and pen (صاحب السيف و القلم), see fol. 4ª, l. 1 sq. A date of this compilation, which simply gives the geographical accounts of the Haft Iḳlîm in a condensed form, omitting all the biographical details, is not found.

Beginning: ستايش وآفرين آفريننده را كه معمورى هفت اقليم الخ.

Iḳlîm I, on fol. 5ᵇ; II, on fol. 11ᵇ; III, on fol. 22ª; IV, on fol. 78ª; V, on fol. 102ª; VI, on fol. 113ᵇ; VII, on fol. 127ᵇ.

No date. This rather modern copy belonged formerly to Mr. Richard Johnson.

No. 1366, ff. 132, ll. 13; Shikasta; worm-eaten; size, 8½ in. by 4⅝ in.

728

Historical and geographical extracts.

Contents:

1. A few extracts from a تاريخ ميرابراهيم الحسينى الموسوى (not met with hitherto), on ff. 8ª–15ᵇ, 22 and 23, consisting of short accounts of the emperors Akbar, Jahângîr, Shâhjahân, etc.

2. Extracts from the Haft Iḳlîm, beginning with a ذكر هفت اقليم (a general account of the seven climates, somewhat like the preceding انتخاب), on ff. 99ª–151ᵇ, and concluding with a مجملى سلاطين دهلى كه در هفت اقليم آورده بتحريرمى آرد (the general account of the Muhammadan rulers of Dihlî, which is found on fol. 153ª, first line sq. in No. 724, col. 406 above), on ff. 153ª–176ᵇ.

3. Another extract from the تاريخ مير ابراهيم, containing a تعريف امصار (description of cities), and beginning with Akbarâbâd, ff. 177ª–190ᵇ.

An index of these miscellanies is found on ff. 2ᵇ–7ª.

No. 611, ff. 2ᵇ–15, 22, 23, 99–190, ll. 21; careless Nasta'lîḳ; size, 8½ in. by 4⅞ in.

729

Bahjat-al'âlam (بهجة العالم).

A modern work on general geography, by Ḥakîm Mahâratkhân of Iṣfahân, styled بهجة العالم (see fol. 2ª, l. 2 and colophon). It is the *first volume* (مجلّد اوّل) of a larger work; a second volume, entitled روضة الافراح, and comprising Persian translations of several Arabic works, for instance, تحفة الالباب, جريدة العجائب, and others, is promised in the preface of this book. The author lived at the time of the emperor Bahâdurshâh, whose death in A.H. 1124 (A.D. 1712) appears as a recent event, and must have compiled this volume about A. H. 1130 (A. D. 1718), comp. the short extract from it described in Rieu iii. p. 992. The present MS. contains:

1. A general part, dealing with the *seven climates*, in an arrangement similar to the Haft Iḳlîm, but without any biographical notices. Iḳlîm I, on fol. 2ᵇ; II, on fol. 7ª; III, on fol. 16ᵇ; IV, on fol. 51ᵇ; V, on fol. 87ᵇ; VI, on fol. 93ᵇ; VII, on fol. 102ª.

2. A special part, dealing with particular points of geographical interest in detail. The chief subdivisions of this part are:

(*a*) ذكر بعضى از بلاد متفرّقه, on fol. 104ᵇ, beginning with a description of the countries of Rûm (ممالك روم), taken from the Hasht Bihisht (No. 571 above); followed by an account of India, according to the *fourth* volume of the Akbarnâma (see fol. 121ª, first line), i. e. the آئين اكبرى, which is usually called the *third book* (see Nos. 264–270 above), but which, on account of the usual division of the first book into two separate parts, may very well be called the fourth; miscellaneous notes on various towns and provinces (see fol. 126ᵇ), extracted from a work styled انيس العارفين, etc.

(*b*) ذكر بعضى از عجائب جزائر, on fol. 144ᵇ, taken

chiefly from Ḳazwînî's عجائب المخلوقات (Nos. 712–714 above).

(c) ذکر بعضی از عجائب جبال یعنی کوها, on fol. 151^{b}.

(d) ذکر بعضی از عجائب انهار, on fol. 156^{a}.

(e) ذکر بلاد مغرب زمین, on fol. 159^{a}, last line.

Beginning: الحمد لله .... وبعد چون دریافت غرائب مبرعات و عجائب مصبوعات حکیم قدیر الخ.

Dated the 17th of Rajab, A.H. 1211 (A.D. 1797, Jan. 16). Bibliotheca Leydeniana.

No. 2409, ff. 171, ll. 19; distinct Nasta'liḳ; size, $13\frac{5}{8}$ in. by $8\frac{5}{8}$ in.

730

Ḥadîḳat-alaḳâlîm (حديقة الاقاليم).

A large modern geographical encyclopaedia, with many historical and literary records, following in the main the system of the Haft Iḳlîm, but considerably richer in detail with regard to India in general and to the more modern periods of Indian history in particular, compiled by Ḳâḍî Murtaḍâ Ḥusain, known as Allâhyâr 'Uthmânî Balgrâmî, who was born A.H. 1132 (A.D. 1720), entered A.H. 1142 (A.D. 1729, 1730), in his tenth year, the service of Mubâriz-almulk, the Ṣûbadâr of Gujarât, and was till A.H. 1187 (A.D. 1773, 1774) in the train of many other distinguished Indian Amîrs, who are enumerated in detail in Rieu iii. pp. 992–994. In A.H. 1190 (A.D. 1776) he became munshî of Capt. Jonathan Scott, and at his request began to compile the present work, on the basis of the most renowned books, written on geography and history. The conclusion of the work was written by him A.H. 1202 (A.D. 1787, 1788). A detailed account of its contents is given in the Bodleian Cat., No. 422; comp. also W. Pertsch, Berlin Cat., pp. 414–417; Elliot, History of India, viii. pp. 180–183. Lithographed in Lucknow, 1879 and 1881.

Beginning, on fol. 1^{b}: حمد بیحدّ مر خدای عزّ وجلّ را که لسان عالمیان الخ.

Iḳlîm I, on fol. 4^{a}; II, on fol. 24^{b}; III, on fol. 133^{b}; IV, on fol. 428^{b}; V, on fol. 492^{b}; VI, on fol. 507^{a}; VII, on fol. 549^{a}. Khâtimah (احوال دنیاء نو), on fol. 558^{a}.

No date.

No. 2643, ff. 581, ll. 22; careless Nasta'liḳ; size, $15\frac{1}{4}$ in. by $9\frac{1}{3}$ in.

731

Aḥwâl-i-'Imârât-i-Mustaḳirr-alkhilâfah (احوال عمارات مستقرّ الخلافه).

A topographical and historical account of the principal public buildings, mausoleums, mosques, and gardens of Akbarâbâd, i.e. Âgra, especially those built by Akbar and Shâhjahân, compiled, from various sources, by a pupil of the Âgra Government College, Sîl C'and (سیلچند), see fol. 6^{b}, l. 4, and colophon, at the request of Mr. James Stephen Lushington (مستر جمس اسفین لسکین), comp. ff. 5^{a}, l. 2, and 6^{a}, ll. 7 and 8; and Rieu iii. p. 1031. This gentleman, who was acting collector and magistrate in Âgra, 1825 and 1826, had issued an appeal to the Government College, to supply him with such topographical accounts, and he received besides the present work a smaller treatise on the same subject, by Mânik C'and, headed احوال شهر آکبرآباد, see Rieu iii. p. 958.

Beginning: سبحان الله ذرّهٔ بیتاب را بحضور خورشید دستگاه عجز طرازی است الخ.

On fol. 4^{a} a eulogium of the Governor-General of India.

Among the numerous chapters we mention as the most interesting ones:

Fortress of Âgra, with a table of inscriptions, on fol. 24^{a}.

Môtî Masjid, with illustration, on fol. 30^{b}.

Tâj Mahall, with illustration, on fol. 51^{b} sq.

Letters and firmâns of Shâhjahân, 'Âlamgîr, Dârâ Shukûh, etc., on fol. 59^{b} sq.

Mausoleum of I'timâd-aldaulah, with illustration, on fol. 104^{a}.

Account of Nûr Jahân Begam, on fol. 120^{a}.

Akbar's mausoleum at Sikandra, with illustration, on fol. 193^{b}.

Mosque at Fatḥpûr, with illustration, on fol. 210^{b}, last line sq.

This Kitâb-i-'Imârat (کتاب عمارت), as it is styled in the colophon (another title given to it is حالات اکبرآباد, see Rieu, loc. cit.), was transcribed from the original copy of Sîl C'and, who was a student at the Madrasah of Âgra, by وسشن ضلع, for Mr. James Davidson (مستر جمس دیودسن); no date. The copy was purchased of Madden & Co., 1st of August, 1843. Special works on the topography of the Tâj Maḥall are noticed in Rieu i. p. 430 and iii. p. 958^{b}; Mehren, Cat., p. 47, and W. Pertsch, Berlin Cat., p. 520.

No. 2450, ff. 218, ll. 17; Nasta'liḳ; five excellent full-page illustrations and a table of inscriptions; size, $9\frac{3}{4}$ in. by 6 in.

732

Masâfat-i-Shahrhâi Hindûstân (مسافت شهرهای هندوستان).

Tables showing the distance of the different provinces, districts, and towns of India from one another, according to the statistic survey under the Moghul emperors, especially under Shâhjahân (see fol. 4^{b} sq.). It begins with a short index of the provinces of Îrân. The principal portion of this little book, dealing with India proper, begins on fol. 3^{b}.

This copy was made for Mr. Richard Johnson by Muhammad Bakhsh, A.H. 1194 (A.D. 1780), at Lucknow.

No. 1718, ff. 28; Shikasta; size, 9 in. by $5\frac{1}{2}$ in.

X. Romances and Tales.

733

Tarjumat-alfaraj ba'd-alshiddah (ترجمة الفرج بعد الشدّة).

A large collection of stories, relating cases of wonderful deliverance from danger, translated by Ḥusain bin As'ad bin alḥusain aldihistânî (see fol. 5^{a}) from the

Arabic work الفرج بعد الشدّة و الضيقة, which is here (on fol. 5^b) and in all the other copies wrongly ascribed to Abû-alhasan 'Alî bin Muhammad almadâ'inî (who died in Baghdâd, A.H. 224 or 225 = A.D. 839 or 840). The real author of the Arabic original, often mentioned in this translation, is Abû 'Alî al-Muhassin, called Kâdî al-Tanûkhî, who died A.H. 384 (A.D. 994), comp. Rieu ii. p. 752^a; W. Pertsch, Berlin Cat., p. 982; J. Aumer, p. 56; Cat. des MSS. et Xylographes, p. 408; G. Flügel iii. p. 451, etc. Some of the stories are printed in the appendix of Chodzko's Persian Grammar, new ed., Paris, 1883. The present translation was made at the request of 'Izz-aldîn Tâhir bin Zangî, probably about the middle or in the second half of the sixth century of the Hijrah, at any rate before 'Aufî, who quotes this work in his جوامع الحكايات (see No. 600 sq. in this Cat.). A corroboration of Abû 'Alî al-Muhassin's authorship of the original is found in the list of authorities, given in the preface of the زينة المجالس, where it is styled كتاب فرج بعد الشدّة ابو محسّن, see W. Pertsch, Berlin Cat., p. 979.

Beginning: حمد و ثنای قيّومی كه عجز عقول ذرّيات آدم از ادراك الخ.

Index, on ff. 6^a–18^b; the thirteen bâbs into which the work is commonly divided are found here: Bâb I, on fol. 19^a; II, on fol. 31^b; III, on fol. 47^a; IV, on fol. 76^b; V, on fol. 101^a; VI, on fol. 154^b; VII, on fol. 185^a; VIII, on fol. 293^a; IX, on fol. 322^a; X, on fol. 339^b; XI, on fol. 350^b; XII, on fol. 371^b; XIII, on fol. 407^b.

Dated by Shaikh Muhammad Fâdil at Lâhûr, the 29th of Rajab, A.H. 1027 (A.D. 1618, July 22).

No. 1664, ff. 472, ll. 15; large and distinct Nasta'lîk; size, $11\frac{3}{8}$ in. by 7 in.

734

Another copy of the same.

Beginning: حمد و ثنا قيّومی را كه عجز عقول ذرّيات آدم را از ادراك الخ

Index, on ff. 5^a–14^b.

Bâb I, on fol. 14^b; II, not marked; III, on fol. 33^b; IV, on fol. 59^a; V, on fol. 81^b; VI, on fol. 130^a; VII, on fol. 152^a; VIII, on fol. 247^a; IX, on fol. 273^a; X, on fol. 290^a; XI, on fol. 300^b; XII, on fol. 319^b; XIII, on fol. 352^b. No date. A great number of headings in the single hikâyas are quite incorrect.

No. 1425, ff. 413, ll. 19; clear and distinct Nasta'lîk; size, $10\frac{1}{4}$ in. by $5\frac{1}{2}$ in.

735

A slightly defective copy of the same.

This copy, which is not dated, lacks *one* leaf in the beginning; the first words on fol. 1^a, محض صدق و يقينست لقوله الخ, correspond to fol. 2^a, last line in the following copy (No. 774). Index, on ff. 3^a–10^b.

Bâb I, on fol. 10^b; II, on fol. 19^a; III, on fol. 26^a; IV, on fol. 46^a; V, on fol. 63^a; VI, on fol. 100^a; VII, on fol. 119^b; VIII, on fol. 190^b; IX, on fol. 209^a; X, on fol. 220^b; XI, on fol. 228^a; XII, on fol. 242^a; XIII, on fol. 266^a.

No. 1857, ff. 309, ll. 24–25; Naskhî; size, $9\frac{3}{8}$ in. by 5 in.

736

Another still more defective copy of the same.

This copy is defective at the end, breaking off on fol. 557^b with the words: .... شرمسار گشتند و عذرها, corresponding to the preceding copy, fol. 307^a, l. 11. There is besides a large lacuna in the middle of fol. 105^b, between ll. 5 and 6, comprising the remaining part of bâb IV, from the twelfth story on to the end, as well as the beginning of bâb V, nearly to the end of the eighth story (corresponding to ff. 55^a, l. 15–77^a, l. 8, in the preceding copy).

Index, on fol. 6^b. Bâb I, on fol. 19^b; II, on fol. 33^b; III, on fol. 53^b; IV, on fol. 88^b; V, missing; VI, on fol. 149^a; VII, on fol. 186^a; VIII, on fol. 326^b; IX, on fol. 361^b; X, on fol. 385^a; XI, on fol. 400^a; XII, on fol. 427^a; XIII, on fol. 473^b.

The copy, which is not dated, is somewhat worm-eaten throughout, but in most places carefully mended. The last leaves are seriously damaged. Instead of فرج there is everywhere written فرح, as in the Munich copy (see J. Aumer, loc. cit.).

No. 774, ff. 557, ll. 17; large Nasta'lîk; size, $9\frac{3}{4}$ in. by $5\frac{5}{8}$ in.

737

Tarjuma-i-Kitâb-alfaraj ba'd-alshiddah.

An apparently different and, as it seems, enlarged translation, or rather adaptation of the same Arabic original, designated moreover in the following copy as 'the second half' (نصف ديگر) only, and made, according to the preface, at the request of the Sultân of Sind, Nâsir-aldîn Kubâcah (A.H. 607–625 = A.D. 1210–1228). It belongs therefore to a somewhat later period than the preceding version. A translator's name does not appear anywhere. A conjecture on the fly-leaf of the following copy suggests as such Muhammad 'Aufî, the author of the جوامع الحكايات and the لباب الالباب (the latter of which is in fact dedicated to Kubâcah's wazîr, 'Ain-al-mulk Husain al-Ash'arî, see Rieu ii. p. 749).

Beginning: حمد و ثناء مكرّمی كه اِنس را اُنس بخشيد وجانّ را جان داد ونسيم روان را درچمن تن روان گردانيد و عقل را عاقلهٔ قالب ساخت و معرفت ذات همچون خويش بدو حوالت .....; here follows a large blank, after which the preface continues in this way: قدر فرمان ملك معظّم خسرو اعظم مالك رقاب امم مولىٔ ملوك الترك و العجم ناصر الدنيا و الدين غياث الاسلام و المسلمين اعدل الملوك و اكرم السلاطين سلطان ارض الله ناصر عباد الله حافظ بلاد المؤيّد بنصر الله محرّز ممالك الدنيا مظهر العليا ابو الفتح قباچه الخ.

As to the subdivision into bâbs, there can be traced the following ones:

Bâb VI, on fol. 61^b: باب ششم در ذكر جماعتی كه در ورطهٔ هلاك افتادند و فضل حق تعالی ايشانرا خلاص داد.

Bâbs VII and VIII are not found anywhere.

Bâb IX, on fol. 101^a: باب نهم در ذكر جماعتی كه

چنگ (بچنگ) سباع افتادند و پروردگار جلّ جلاله ایشانرا خلاص داد.

Bâb X, on fol. 126ª: باب دهم در عافیت دادن از امراض و اسقام بامر ملك علّام.

Bâb XI, on fol. 135ª: باب یازدهم در ذکر جماعتی که از دست شریران فتّان خلاص یافتند.

Bâb XII, on fol. 149ª: باب دوازدهم در بیان حال جماعتی که از پیش بلا گریختند و در دام محنت نیاویختند.

Bâb XIII, on fol. 174ª: باب سیزدهم جماعتی که ببلای هوا درمانده عاقبت بمقصود رسیده اند.

Bâb XIV, on fol. 256ª: باب چهاردهم در ذکر جماعتی که بالفاظ وافی و جوابهای شافی از خشم ملوك و سلاطین روزگار خلاص یافته اند.

Bâb XV, on fol. 285ª: باب پانزدهم[1] در ذکر جماعتی که از حبس و بند خلاص یافته اند واز زحمت خلاص گشته اند.

Bâb XVI, on fol. 352ᵇ: باب شانزدهم در ذکر جماعتی که در خواب بشارت نجات شنیده اند و در بیداری از سر صدق دیده اند.

Bâb XVII, on fol. 392ᵇ: باب هفدهم در ذکر جماعتی که بمدد اتّفاق خوب از مکروه خلاص یافته اند و به نیل مقصود ومراد رسیده اند.

Dated the 22nd of Ramaḍân, in the year تسعه تسعه ماته ثمانین و خمسین (? perhaps misspelt for ثمانین وخمس, A. H. 985=A. D. 1577, Dec. 3), in کرخ near Baghdâd. A seal of Muḥammad Farrukhsiyar (died A. H. 1131=A. D. 1719), on fol. 1ª.

No. 1432, ff. 459, ll. 15; Nasta'lîḳ; illuminated frontispiece; size, 10½ in. by 5⅞ in.

738

Another copy of the same translation.

Beginning the same (but without the prefixed praise of God): قدر فرمان ملك معظّم خسرو اعظم الخ. The bâbs which can be traced here (but all without number and heading) are: VI, on fol. 53ª; IX, on fol. 89ª; X, on fol. 111ª; XI, on fol. 119ᵇ; XII, on fol. 132ª; XIII, on fol. 153ª; XIV, on fol. 223ᵇ; XV, on fol. 254ª; XVI, on fol. 315ᵇ. Fol. 211ᵇ corresponds to fol. 242ª in the preceding copy, and 330ª, first line, to fol. 369ª, l. 5 there. Fol. 84ᵇ is left blank.

Dated the 17th of Ramaḍân, A. H. 1057 (A. D. 1647, Oct. 16).

No. 720, ff. 420, ll. 17; Nasta'lîḳ; size, 8¼ in. by 4⅝ in.

739

Ḳiṣṣa-i-ćahâr darwîsh (قصّهٔ چهار درویش).

The Persian version of the story of the Sultân of Rûm, Âzâdbakhsh, his son Bakhtyâr, and the four dervishes, popularly ascribed to the greatest Persian poet of India, Amîr Khusrau of Dihlî, who died A.H. 725 (A.D. 1325), comp. Bodleian Cat., No. 443; Rieu ii. p. 762; A. F. Mehren, p. 32; Eastwick, translation of the Bâgh-o-Bahâr, Hertford, 1852, p. vii.

Beginning: امّا بعد راویان اخبار و ناقلان آثار وطوطیان شکر شکن الخ.

Dâstân I, story of the first Dervish, on fol. 6ª.
Dâstân II, story of the second Dervish, on fol. 32ᵇ.
Dâstân III, story of the Sulṭân, on fol. 56ᵇ.
Dâstân IV, story of the third Dervish (here called درویش چهارم by mistake), on fol. 100ᵇ.
Dâstân V, story of the fourth Dervish, on fol. 120ᵇ.
Epilogue or final story (داستان اخیر), on fol. 135ᵇ.

The book ends on fol. 141ª; the remaining two pages and a half are filled with a detailed colophon, in which the transcriber, who does not mention his name, gives a short historical account of the circumstances under which he made this copy, in A. H. 1188, the sixteenth year of Shâh 'Âlam's reign (A. D. 1774, 1775).

Bibliotheca Leydeniana.

No. 2480, ff. 142, ll. 18–19, but the greater number of pages are written in diagonal lines; Shikasta; size, 8⅜ in. by 3½ in.

740

Another copy of the same.

Beginning as usual. Story of the *first* Dervish, on fol. 5ᵇ; of the *second*, on fol. 32ª; of the *Sulṭân*, on fol. 58ᵇ; of the *third* Dervish, on fol. 100ᵇ; of the *fourth*, on fol. 121ª. The epilogue is not marked by any special heading.

No date. Bibliotheca Leydeniana.

No. 2813, ff. 139, ll. 15; Naskhi, mixed with Shikasta; size, 7½ in. by 5¼ in.

741

The same.

Beginning: الحمد لله الذی اشرف الانسان بالکرم و فضّل نفوسهم علی جزیل النعم وامتحن قلوبهم . . . . . امّا بعد راویان اخبار و ناقلان آثار و طوطیان شیرین الخ.

Story of the *first* Dervish, on fol. 6ª, last line; of the *second*, on fol. 39ᵇ; of the *third*, on fol. 138ª; of the *fourth*, on fol. 167ᵇ. The epilogue is not marked.

There seems to be a lacuna after fol. 159.

No date. A former owner was G. Swinton.

No. 2626, ff. 190, ll. 12; Shikasta; ff. 1–9 supplied by another hand in Nasta'lîḳ; partly worm-eaten; size, 8¼ in. by 5⅛ in.

742

The same.

Beginning: راویان اخبار وناقلان آثار الخ.

No date.

No. 475, ff. 104, ll. 17–21; written very unequally, partly in Nasta'lîḳ, partly in Shikasta; a little worm-eaten here and there; size, 8¾ in. by 4¾ in.

743

Ṭûṭînâma (طوطی نامه).

The older and larger version of the famous 'Tales of a Parrot,' by Ḍiyâi Nakhshabî (or Ḍiyâ-aldin Nakhshabî), containing fifty-two stories, and composed A. H. 730 (A. D. 1330); comp. Bodleian Cat., Nos. 444–448; Rieu ii. p. 753; W. Pertsch, Berlin Cat., p. 985, and Zeitschrift der D. M. G., vol. xxi. p. 505 sq.; J. Aumer,

[1] Here wrongly styled یازدهم.

pp. 53 and 54; Cat. Codd. Or. Lugd. Bat. i. pp. 355 and 356; Göttinger Gelehrte Anzeigen, 1858, p. 529, etc. Translated into English by M. Gerrans, London, 1792. On the Turkish version see W. Pertsch, Berlin Turkish Cat., p. 439.

Beginning: الحمد لله ربّ العالمين والعاقبة للمتّقين و الصلوات الخ. The usual beginning of most other copies (but with the omission of the first two words, مناجات بحضرت) appears here on fol. 2^a: رازق النعاب فى عشّه الخ. The book concludes on fol. 242^b. On fol. 243^a the date is given, viz. 4th of Jumâdâ-alûlâ, in the first year of 'Âlamgîr's reign (= A.H. 1069, A.D. 1659, Jan. 28). On ff. 243^b–245^a a kaṣîdah by Shâh Ni'mat Walî-allâh (or more commonly Ni'mat-allâh Walî, who died A.H. 834 = A.D. 1431, see Rieu ii. p. 634^b) and some arithmetical tables are added. Many pages slightly injured.

No. 3496, olim 8. J. 26, ff. 245, ll. 15–19; Nasta'lîḳ; ff. 1–6, 33–36, 39–42, 181, 188–245 supplied by various other hands; size, $8\frac{7}{8}$ in. by $5\frac{1}{2}$ in.

744

Another copy of the same.

Beginning as usual: مناجات بحضرت رازق الخ.

Dated the 23rd of Shawwâl, A.H. 1137 (A.D. 1725, July 5). Occasional corrections on the margin. On the last page there appears the fragment of a letter, written by Mirzâ 'Alî Kulîbeg, the son of 'Alî-marwân-khân, to 'Umdat-i-Umarâi Rafî'-alshân Nawwâb Muhammad Amînkhân (who is probably identical with Muhammad Amînkhân, son of Mîr Jumlah, who died A.H. 1093 = A.D. 1682).

No. 3367, olim 8. J. 28, ff. 263, ll. 15; very unequal Nasta'lîḳ; size, $8\frac{1}{8}$ in. by $4\frac{5}{8}$ in.

745

The same.

Beginning as in No. 3496 (743 above): الحمد لله ربّ العالمين و العاقبة للمتّقين و الصلوات على نبىّ محمّد و آله اجمعين' ميگويد قائل اين رسائل الخ. This copy, which is dated the 18th of Sha'bân, in the twenty-sixth year of Shâh 'Âlam's reign (= A.H. 1198, A.D. 1784, July 7), contains only fifty-one stories (the second and third not being separated from one another).

No. 1587, ff. 217, ll. 15; Nasta'lîḳ; size, $9\frac{1}{4}$ in. by $5\frac{3}{4}$ in.

746

The same.

Beginning: مناجات بحضرت رازق النعمات الخ. It contains the usual fifty-two stories, and ends on fol. 172^b, dated the 27th of Rabî'-alawwal, A.H. 1199 (A.D. 1785, Feb. 7). Fol. 173^a contains a تأريخ روضهٔ منوّرهٔ مغفور ميان غلام شاه, in eleven mathnawî-baits, containing a chronogram for A.H. 1186 (A.D. 1772, 1773). On the fly-leaves there is written by another hand a rather illegible short story of Bikramajît (Vikramâditya). Presented by Mr. Madly, 23rd August, 1809.

No. 3333, olim 8. J. 25, ff. 173, ll. 17; Nasta'lîḳ; size, $9\frac{7}{8}$ in. by $6\frac{3}{4}$ in.

747

The same.

Excellent copy, which begins in this way: آغاز توحيد ذو الجلال بارى تعالى خالق مخلوقات و رازق موجودات سميعًا مالكًا قائمًا لا يزال مناجات بحضرت رازق العنايات الخ.

Dated by 'Abd-alkarîm of Ḳandahâr, the 8th of Rajab, A.H. 1202 (A.D. 1788, April 14).

Bibliotheca Leydeniana.

No. 2573, ff. 343, ll. 13; large and distinct Nasta'lîḳ; size, $9\frac{3}{4}$ in. by $5\frac{5}{8}$ in.

748

The same.

Beginning: مناجات بحضرت رازق النعاب فى عشّه كه رازق وحوش.و طيور نعيم عميم الخ.

Dated the 25th of Rabî'-alawwal, A.H. 1206 (A.D. 1791, Nov. 22).

No. 1565, ff. 218, ll. 17; large Nasta'lîḳ; size, $9\frac{3}{8}$ in. by $5\frac{7}{8}$ in.

749

The same.

No date. Many various readings and corrections on the margin. The right order of ff. 166–174 is: 166, 172, 168, 169, 170, 171, 167, 173, 174. Slightly injured here and there.

No. 3495, olim 8. J. 27, ff. 195, ll. 13–17; Nasta'lîḳ; the first and the last four leaves supplied later; size, $9\frac{1}{4}$ in. by $5\frac{5}{8}$ in.

750

The same.

Beginning: مناجات بحضرت رازق النعات (!) فى غشّه كه رازق وحوش و طيور الخ.

No date. Bibliotheca Leydeniana.

No. 2533, ff. 171, ll. 21; Naskhi, by two different hands, the older of which comprises ff. 28–154 and 156–159, undoubtedly a portion of the original copy, the missing portions of which have been supplied later on. Several pages of the original part, for instance, ff. 64, 129, etc., are greatly injured; size, $12\frac{1}{8}$ in. by $6\frac{1}{2}$ in.

751

The same.

This copy begins with nine mathnawî-baits, the first of which runs thus:

خدايا اهل دل را ذوق دل ده — ضياء نخشبى را شوق دل ده

On the top of fol. 1^b the usual beginning of this work is supplied by a different hand, as it seems, viz.: مناجات بحضرت رازق النُعَات (!) فى عُشِّه كه رزق وحوش و طيور نِعَم عميم اوست الخ.

No date. Collated. Bibliotheca Leydeniana.

No. 2712, ff. 329, ll. 13; clear Nasta'lîḳ; small illuminated frontispiece; size, $8\frac{3}{4}$ in. by 5 in.

752

Ṭûṭînâma.

The later and abridged version of the 'Tales of a Parrot' made by Muhammad Ḳâdirî in the 17th century of the Christian era. It has been edited and translated

into English by Gladwin, Calcutta, 1800, and London, 1801; German translation by Iken, Stuttgart, 1822; comp. Bodleian Cat., Nos. 1975 and 2028; Rieu ii. p. 754; J. Aumer, p. 54.

Beginning: بعد از جنس جنس ثنا و صفت پیدا کنندهٔ آسمان و زمین الخ.

This abridgment contains, like the British Museum copy, only thirty-five stories. No date. Modern copy. College of Fort William, 1825.

On other Persian and Turkish versions (for instance, the one mentioned in Ḥ. Khalfa iv. p. 172), and on the Hindûstânî version of Ḳâdirî's abridgment, the 'Totâ-Kahânî,' see W. Pertsch, loc. cit. (No. 743 above), and Bodleian Cat., No. 444.

No. 2331, ff. 77, ll. 12–13; Nasta'lîḳ; worm-eaten; size, 7½ in. by 5 in.

753

The same.

Another copy of Muḥammad Ḳâdirî's abridged version of the Ṭûṭînâma, numbering here thirty-eight stories, the first being headed حکایت طوطئ تاجر, the last حکایت دختر قیصر روم.

The preface is wanting. It begins at once with the introductory story, thus: آورده اند که در شهری از شهرهای هند بازرگانی بود مبارك نام مال بسیار داشت الخ.

No date. Bibliotheca Leydeniana.

No. 2556, ff. 337–402, ll. 13; large Nasta'lîḳ; size, 9⅛ in. by 6¼ in.

754

A fragment of Ḳâdirî's abridged version.

This copy, slightly differing in wording from the usual copies of Ḳâdirî's abridgment of Nakhshabî's Ṭûṭînâma, contains only eight داستان, that is the first eight nights, ending with the story of the prince and the seven wazîrs (which begins here on fol. 66ª), comp. W. Pertsch, Ueber Nachschabî's Papageienbuch, in Zeitschrift der D. M. G., vol. xxi. p. 520. In the colophon the work is styled کتاب ترجمهٔ طوطی نامه, as if this redaction was a retranslation into Persian from some other version, a supposition, however, which is at variance with the few introductory lines on fol. 16ᵇ, where it is expressly stated, that this is the عبارت سلیس, the plain version, of Muḥammad Khudâbanda Ḳâdirî.

Beginning: پس از ثنا و صفت خداوند آسمان و زمین حقیقت این است چون داستان گفتهٔ حضرت نخشبی.

Copied A.H. 1217 (A.D. 1802, 1803) at Seringapatam. Bibliotheca Leydeniana.

No. 2469, ff. 16–103, ll. 11; large Nasta'lîḳ; size, 8¼ in. by 6 in.

755

Nigâristân (نگارستان).

A collection of moral anecdotes in imitation of Sa'dî's Gulistân, treating of matters of practical philosophy and ethics, interspersed with verses and short tales, by Mu'în-aldîn alasfarâ'inî aljuwainî, who composed it A.H. 735 = A.D. 1334, 1335 (see fol. 13ª, line 1), and dedicated it to Sulṭân Abû Sa'îd Bahâdurkhân (who reigned A.H. 716–736 = A.D. 1316–1335), comp. fol. 6ª; Ḥ. Khalfa vi. 381, No. 13981; Bodleian Cat., Nos. 1447–1449; Rieu ii. p. 754; Mélanges Asiatiques, iii. p. 732.

It is divided into seven bâbs (a fihrist is found on fol. 19ª, last line sq.), viz.:

باب اوّل در مکارم اخلاق, on fol. 19ᵇ.
باب دویم در صیانت و پرهیزگاری, on fol. 59ª.
باب سیم در حسن معاشرت, on fol. 92ᵇ.
باب چهارم در عشق و محبّت, on fol. 125ª.
باب پنجم در وعظ و نصیحت, on fol. 159ᵇ.
باب ششم در فضل و رحمت, on fol. 198ª.
باب هفتم در فوائد متفرّقه, on fol. 237ª.

Beginning: شکر و ستایش خدای را که ازلیّتش از سمت بدایت الخ.

The first half collated and annotated. Copied A.H. 977 (A.D. 1569, 1570) at Samarkand by Khwâjah Khwâwand bin Khwâwand Mîrak. The Nigâristân concludes on fol. 277ᵇ. Fol. 278 is filled by another hand with a satire of Khwâjah Abû-albarakah on the Ḳâḍî of Nîshâpûr.

Beginning: چو دور شد زرخ دهر جعد طرّهٔ جور الخ.

No. 56, ff. 278, ll. 17; small but distinct Nasta'lîḳ; the first two pages splendidly illuminated; size, 9¼ in. by 6 in.

756

Another copy of the same.

Beginning: حمد و ستایش مر خدایرا که ازلیّتش از سمت بدایت منزّه است الخ.

In the index the usual order of the seven bâbs is changed in this way, that the seventh, viz. در فوائد متفرّقه, appears as third, the third therefore as fourth, and so on (see fol. 81ª), but in the text the arrangement agrees with that in the preceding copy: bâb I, on fol. 81ª; II (not marked), on fol. 118ᵇ; III (not marked), on fol. 149ª; IV, on fol. 178ᵇ; V (not marked), on fol. 236ª; VI, on fol. 271ª; VII, on fol. 304ª. No date; rather modern copy, bought (together with the Bahâristân, which forms the first part of this MS.) by Adam Clarke, for four guineas, 1817, from Mr. Henry George Keene, who acquired it in 1803.

Received into the library, April 10, 1877.

No. 3183, ff. 63–342, ll. 17; large and distinct Nasta'lîḳ; size, 11⅝ in. by 6¾ in.

757

Anwâr-i-Suhailî (انوار سهیلی).

The Persian translation of Kalîlah and Dimnah, by Ḥusain bin 'Alî al-Wâ'iẓ alkâshifî, who died A.H. 910 (A.D. 1505); comp. Bodleian Cat., Nos. 431–437; Rieu ii. p. 756; W. Pertsch, Berlin Cat., p. 970 sq.; J. Aumer, p. 46; Cat. des MSS. et Xylographes, p. 409; Ḥ. Khalfa v. p. 239; Zenker i. pp. 83 and 84. Edited Calcutta, 1804, 1816, 1824, etc.; Hertford (by Ch.

Stewart), 1805, by J. W. Ouseley, 1851; lithographed A.H. 1270; translated into English by E. B. Eastwick, Hertford, 1854, by A. N. Wollaston, London, 1878. Parts of the Anwâr-i-Suhailî have been printed in text and translation in the Asiatic Journal, vol. v, in Langlès' Chrestomathy (see on this very rare publication Pertsch, Berlin Cat., p. 442, note 2), and in Spiegel's Chrestomathia Persica, pp. 23–40. The latter have been translated into German by H. Ethé (Morgenländische Studien, Leipzig, 1868, pp. 147–166); some miscellaneous verses from the Anwâr-i-Suhailî have been published in English translation in A. Rogers' Persian Anthology, London, 1889, pp. 35–47. The composition of this modernized version of Naṣr-allâh bin Muḥammad bin al-Ḥamîd's older Persian translation of Al-Mukaffa's Arabic text (which was made about A.H. 539 = A.D. 1144, 1145, see Bodleian Cat., No. 430) was suggested to the author by Niżâm-aldîn Amîr, Shaikh Aḥmad al-Suhailî, who died A.H. 907 or 908 (A.D. 1501–1503). It contains fourteen chapters.

Beginning: حضرت حکیم علی الاطلاق جلت حکمته که وظائف الخ.

This copy, which is very much soiled, is dated the 8th of Shawwâl, A.H. 1097 (A.D. 1688, Aug. 28). A few various readings on the margin.

No. 3458, olim 8. J. 23, ff. 235, ll. 21; careless Nasta'lîk; size, 9¼ in. by 5 in.

758

Another copy of the same.

Beginning the same. Dated by Muḥammad 'Âbid, son of a ḳâḍî in the district of Shâhjahânâbâd, who wrote it for پهه سریرام امین برکنه, A.H. 1114 (here called the 47th year of 'Âlamgîr's reign), the 2nd of Ṣafar (A.D. 1702, June 28).

No. 342, ff. 290, ll. 19; Nasta'lîk; size, 12 in. by 7½ in.

759

The same.

Dated the 19th of Sha'bân, A.H. 1139 (here called the ninth year of Muḥammadshâh's reign) = A.D. 1727, April 11, by کویندرام; some pages slightly injured.

No. 3137, ff. 154, ll. 23–24; Nasta'lîk; illuminated frontispiece; size, 10½ in. by 6½ in.

760

The same.

Dated the 7th of Rajab, A.H. 1168 (A.D. 1755, April 19).

No. 3268, olim 9. J. 3, ff. 314, ll. 17; very unequal Shikasta, probably written by different hands; size, 12 in. by 7⅝ in.

761

The same.

Dated the 29th of Rajab, A.H. 1202 (A.D. 1788, May 5).

No. 442, ff. 328, ll. 17–18; Shikasta; size, 8⅝ in. by 4¾ in.

762

A slightly defective copy of the same.

The first leaf of this copy is missing; it begins abruptly thus: ... وای راه نمایندهٔ آدمیان الخ, corresponding to No. 3458 (757 above), fol. 2a, l. 6.

Dated the 27th of Sha'bân, A.H. 1103 (A.D. 1692, May 14), by Muḥammad Akram al-Kâtib.

No. 70, ff. 303, ll. 20; Nasta'lîk; size, 8⅝ in. by 5¾ in.

763

A still more defective copy of the same.

It opens abruptly thus: 'باد رفتار بر جای خشك آید آتش زده گشت کوه و کان هم الخ, corresponding to No. 3458 (757 above), fol. 8a, ll. 9 and 10; the first twenty leaves or more are greatly injured and partly destroyed by worms.

No date; end of the twelfth century of the Hijrah.

No. 2701, ff. 330, ll. 16; very clear and distinct Nasta'lîk; size, 10½ in. by 7⅝ in.

764

Another defective copy of the same.

No date. A lacuna on fol. 146b, corresponding to No. 3458 (757 above), fol. 168a, l. 6, to fol. 176a, l. 12. The right order of ff. 155–201 is: 155, 157, 156, 158, 159, 161, 160, 162–184, 193–200, 188, 187, 186, 185, 192, 191, 190, 189, 201.

No. 182, ff. 306, ll. 17; Nasta'lîk; illuminated frontispiece; size, 11 in. by 6 in.

765

Another very defective copy of the same.

There is a large lacuna after fol. 81, corresponding to No. 3458 (757 above), fol. 59b, l. 4 ab infra to fol. 81b, l. 9, and a smaller one between the last two leaves; the end of fol. 379b corresponds to No. 3458, fol. 332b, l. 18, and the third line on fol. 380a to fol. 335b, l. 6, in the same copy.

No. 3366, olim 8. J. 24, ff. 380, ll. 16–18; Nasta'lîk; size, 8⅝ in. by 4½ in.

766

An incomplete copy of the same.

This copy breaks off in the tenth chapter with the words: ... ملازمت خواهی نمود, corresponding to the preceding copy (No. 3366), fol. 305b, l. 13. To disguise this incompleteness the transcriber has added: و برهمین صفت این کتاب کلیله ودمنه از ملك حافظ فقیر الله است'. Occasionally various readings on the margin.

No. 3472, olim 8. J. 22, ff. 273, ll. 19; Nasta'lîk; size, 9¾ in. by 5¾ in.

767

'Iyâr-i-dânish (عیار دانش).

A later modernized Persian version of Kalîlah and Dimnah, in which the flowery style of the Anwâr-i-Suhailî has been toned down to a more sober and plain language, and the two introductory chapters, omitted by Ḥusain Wâ'iż, have been restored, on the basis of the older version of Naṣr-allâh, by Abû-alfaḍl bin Mubârak, the

great prime-minister of the emperor Akbar and author of the Akbarnâma (see Nos. 235–270 in this Cat.). He completed this work, which was written at the emperor's request, the 15th of Sha'bân, A.H. 996 (A.D. 1588, July 10 = 19 Tîrmâh-i-ilâhî in the year 33 = 22 Tîrmâh-i-jalâlî in the year 51 = 14 Âdharmâh-i-ḳadîmî in the year 967 or, according to other copies, 957 of the Yazdajird era = 17 Mâh-i-Aspâr in the Hindû year 1645 = Mâh-i-rûmî in the year 1899 of the Iskandarî era); comp. Bodleian Cat., Nos. 438–440; Rieu ii. p. 756b; W. Pertsch, Berlin Cat., p. 974 sq.; J. Aumer, p. 47; G. Flügel iii. p. 286; Notices et Extraits, x. p. 197 sq. (where extracts in text and translation are given by De Sacy). The Hindûstânî translation of this version is the خرد افروز. The 'Iyâr-i-dânish contains sixteen chapters and a khâtimah.

Beginning: سپاس ازل و ابد خداوندی را که کران تا کران از آشکار و پنهان پرتو آفتاب عالمتاب جمال اوست الخ.

All the headings are unfortunately omitted in this copy, which is the oldest among the dated ones of the India Office Library, viz. completed the 9th of Rabî'-alawwal, A.H. 1090 (the twenty-second year of 'Âlamgîr's reign) = A.D. 1679, April 20. The right order of ff. 37–44 is: 37, 39–43, 38, 44.

No. 3506, olim 8. J. 2, ff. 271, ll. 16–19; large, unequal Nasta'lîk; size, 9⅝ in. by 5¼ in.

768

Another copy of the same.

This copy is a little spoiled by damp, but upon the whole good and useful, all the headings are found here distinctly written.

Bâb I, on fol. 6b: در گفتار بزرجمهر و سخنان که باین کتاب
در احوال بوزرویهٔ (read برزویهٔ) ; II, on fol. 9a: مناسبتی دارد
در گوش ناکردن سخنان :III, on fol. 30b ; طبیب
در سزا یافتن بد کاران و :IV, on fol. 80b ; سخن چینان
در فوائد دوستی و :V, on fol. 103b ; بد سرانجامیء آنها
در اندیشیدن کاروبار :VI, on fol. 121b ; یکدلیء دوستان
دشمنان و ایمن نابودن از فریب ایشان ; VII, on fol.
148b: در زیان بیخردی و از دست دادن مقصود و دیر
در زیان شتاب‌زدگی در :VIII, on fol. 160a ; شتافتن در آن
در دور اندیشی و بفریب آزاد شدن :IX, on fol. 164a ; کارها
در پرهیز نمودن از کینه :X, on fol. 171b ; از چنگ دشمن
داران و بچاپلوسیء ایشان اعتماد نا کردن ; XI, on fol.
180a: در بخشیدن گناهان که خوشترین صفتی است
پادشاهان را ; XII, on fol. 194b: در پاداش کارها ; XIII,
on fol. 200b: در افزون طلبیدن واز کار خود باز ماندن ;
XIV, on fol. 204b: در بزرگی و دانش و گرانباری و آهستگی
در بیان پرهیز نمودن پادشاهان :XV, on fol. 216b ; در کارها
بر :XVI, on fol. 221b ; از سخنان بیوفایان و بد اندیشان
التفات نانمودن بر گردش روزگار ; Khâtimah, on fol.
229b.

Dated the 9th of Dhû-alḳa'dah, A.H. 1152 = A.D. 1740, Feb. 7 (here called by mistake the twenty-seventh year of Muḥammadshâh's reign, instead of the twenty-first), by Laṭîf-allâh bin Khair-allâh 'alawî, at 'Aẓîmâbâd.

No. 1692, ff. 232, ll. 17–18; Nasta'lîk; size, 9½ in. by 5¼ in.

769

The same.

Another very good and distinctly written copy, quite agreeing in its chapter-headings with the preceding copy.

Bâb I, on fol. 8b; II, on fol. 11b; III, on fol. 45a; IV, on fol. 116a; V, on fol. 148a; VI, on fol. 171a; VII, on fol. 206b; VIII, on fol. 222a; IX, on fol. 227b; X, on fol. 238a; XI, on fol. 255a; XII, on fol. 268a; XIII, on fol. 275b (the heading of this bâb is left blank); XIV, on fol. 282b; XV, on fol. 299b; XVI, on fol. 307a; Khâtimah, on fol. 317b.

No date. The proper order of ff. 297–304 is: 297, 299, 298, 300, 301, 303, 302, 304.

No. 548, ff. 321, ll. 16–17; distinct Nasta'lîk; illuminated frontispiece; size, 8¼ in. by 5⅝ in.

770

The same.

Another good copy, with distinct chapter-headings.

Bâb I, on fol. 7a; II, on fol. 9b; III, on fol. 32a; IV, on fol. 80b; V, on fol. 102a; VI, on fol. 121b; VII, on fol. 147b; VIII, on fol. 160b; IX, on fol. 164a; X, on fol. 171b; XI, on fol. 181a; XII, on fol. 196a; XIII, on fol. 202a; XIV, not marked; XV, on fol. 220b; XVI, on fol. 226b; Khâtimah, on fol. 234a.

No date.

No. 1403, ff. 236, ll. 21; distinct Nasta'lîk, by several hands; illustrations on ff. 22b, 23a and b, 24b, 28a, 30a, 33b, 34b, 35b, 36b, 37a and b, 39a, 40a, 106b, 107a, 114b, 129a, 141b, 142a, 143a and b, 154a and b, 155a, 157a, 158b, 159b, 167a and b, 168b, 170a, 172b, 173a, 174a, 183b, 194a, 206b, 219b, and 232a; numerous other blanks left for pictures which have not been filled in; size, 12½ in. by 6½ in.

771

The same.

Beginning: سپاس از ازل و ابد خداوندی را که کران تا کران از آشکارا و نهان پرتوه (read پرتو) آفتاب عالمتاب الخ.

Index, on fol. 9b.

Contents (agreeing upon the whole with those in the three preceding copies): Bâb I, on fol. 10a; II, on fol. 14a; III, on fol. 50a; IV, on fol. 133b; V, on fol. 172a (در فوائد یکدل بودن با دوستان); VI, on fol. 203a; VII, on fol. 247a; VIII, on fol. 266a (headed here less correctly در زیان و شتاب‌زدگی); IX, on fol. 273a (here از دشمن instead of از چنگ دشمن); X, on fol. 285b (در پرهیز نمودن از کینه داران وتکیه ناکردن بر چاپلوسیء ایشان); XI, on fol. 299b (in the text the heading of bâb X is repeated here by mistake; in the index the wording is correct, only صفت instead of صفتی); XII, on fol. 325a (در بیان پاداشتن الخ); XIII, on fol. 335a (در بزرگیء الخ); XIV, on fol. 344a (در حرز افزون طلبیدن الخ)

(دانش و گرانباری و آهستگی در کارها خصوصًا پادشاهان را); XV, on fol. 365b; XVI, on fol. 376a.

No date. College of Fort William, 1825.

No. 2055, ff. 394, ll. 13; large Nasta'lîk; the older portion of the copy comprises ff. 39–378; ff. 1–38 and 379–394 are of a more recent date; size, 9 in. by 5½ in.

772

The same.

No date. Khâtimah, on fol. 232a.

No. 1539, ff. 235, ll. 21; Nasta'lîk, ff. 9–16 supplied by another hand, ll. 20; illuminated frontispiece; size, 11⅜ in. by 5½ in.

773

The same.

No date. Khâtimah, on fol. 424b, last line.

No. 1816, ff. 430, ll. 14; large and distinct Nasta'lîk; ff. 1–67, 410–419 and 426–430 supplied by a modern hand; size, 9⅝ in. by 5¾ in.

774

A defective copy of the same.

This copy, which is not dated, opens abruptly thus: . . . دانایان پیشین است چه از کوهها دانایان خواسته اند الخ, corresponding to No. 1692 (768 above), fol. 2a, lin. penult. Index, on ff. 7b–8a.

Bâb I, on fol. 8b; II, on fol. 12b; III, on fol. 53b; IV, on fol. 147a; V, on fol. 190b (در فوائد یکدلی با دوستان); VI, on fol. 225a; VII, on fol. 275b; VIII (beginning wanting, as there are seven leaves entirely torn away between ff. 295 and 296, comprising fol. 159a, l. 7 to fol. 162a, l. 11 in No. 1692; half of fol. 294 is likewise torn away); IX, on fol. 300a; X, on fol. 314b, first line; XI, on fol. 330b, first line (heading omitted); XII, on fol. 358b; XIII, on fol. 370a; XIV, on fol. 380a (در بزرگی دانش الخ); XV, on fol. 404a; XVI, on fol. 416b (در اکتفا نمودن بر گردش روزگار); Khâtimah, on fol. 432b.

No. 3209, ff. 438, ll. 15; Nasta'lîk; pencil-notes in English throughout; size, 8¾ in. by 5¾ in.

775

A still more defective copy of the same.

This copy opens abruptly, on fol. 1a, with these words: . . . . گشاده اند نظم درین بستان زبان باید الخ, corresponding to No. 1692 (768 above), fol. 1a, l. 6.

Bâb I, on fol. 9a; II, on fol. 12a; III, on fol. 44b (in this bâb there are three lacunas, viz. one after fol. 55, corresponding to No. 1692, fol. 38b, l. 6, to fol. 39a, end of l. 11; the second after fol. 56, corresponding to fol. 39b, last line, to fol. 40b, l. 8 in the same copy; the third after fol. 58b, corresponding to fol. 42a, l. 8, to fol. 42b, l. 3 ab infra in the same copy); IV, on fol. 114b; with the heading of bâb V, on fol. 148b: باب پنجم در فوائد یکدل بودن با دوستان (No. 1692, fol. 103b, l. 3), this copy breaks off. A portion of fol. 74 is torn away at the bottom.

No. 2732, ff. 148, ll. 15; Nasta'lîk; size, 9½ in. by 5½ in.

776

Another fragmentary copy of the same.

This very incomplete copy is besides in a state of helpless confusion. So far as we have been able to rearrange the leaves, their proper order appears to be: ff. 1–8, large blank, 129–136, 121–128, 113–120, 105–112, 97–104, 89–92, lacuna, 37–40, 25–32, 17–24, 9–16, blank and lacuna, 93–96, 81–88, 73–80 (between ff. 79 and 80 probably a small blank), 65–72, 57–64, 49–56, 41–48, 33–36. The only headings which appear are those of the third bâb on fol. 97a and of the fourth on fol. 37a.

No. 1186, ff. 136, ll. 15; Nasta'lîk; the first eight leaves added by a more recent hand; size, 8¼ in. by 5⅜ in.

777

Another disorderly copy of the same.

This most peculiar copy agrees in the preface and the first bâbs, although they are without headings, entirely with the preceding ones (index on fol. 9a, *first* bâb on fol. 10a), but further on a great disorder begins, and the copy differs altogether from the usual ones; for instance, there suddenly occurs, on fol. 52b, another *first* bâb: باب اوّل در اجتناب نمودن از قول ساعی و نمّام; on fol. 102b, a *third* bâb (comp. bâb V in the usual copies): باب سیم در موافقت دوستان و فوائد معاضدت ایشان; on fol. 220b, a *fourth* bâb: باب چهارم در ملاحظه کردن احوال دشمنان و ایمن نا بودن از مکر و حیلهٔ ایشان (comp. bâb VI in the usual copies). Then follows, on fol. 280b, a *tenth* bâb: باب دهم در بیان خرابئ اعمال بطریق مکافات; an *eleventh* bâb, on fol. 290a: باب یازدهم در مضرّت افزون طلبیدن و از کار خود باز ماندن (comp. bâb XIII in the usual copies); a *twelfth* bâb, on fol. 303a: باب دوازدهم در فضیلت حلم الخ; a *thirteenth* bâb, on fol. 340b: باب سیزدهم اجتناب کردن ملوک از قول غدر و خیانت (comp. bâb XV in the usual copies); a *fourteenth* bâb, on fol. 362b: باب چهاردهم در عدم انقلاب زمان. This chapter is the last in the copy, which was presented by J. Wombwell, Esq., the 10th of April, 1804.

No. 1550, ff. 381, ll. 15; written by different hands very unequally and incorrectly in Nasta'lîk and Shikasta; size, 9⅝ in. by 6 in.

778

Laṭâ'if-alṭawâ'if (لطائف الطوائف).

Jests and witty stories about the different classes of mankind, compiled by 'Alî bin Ḥusain alwâ'iẓ alkâshifî (the son of the author of the Anwâr-i-Suhailî), better known as Ṣafî (not Nasafî, as is wrongly written here), and completed shortly after A.H. 939 (A.D. 1532, 1533), in Gharjistân, where he had betaken himself after many hardships and a year's captivity in Harât, at the court of Naṣîr-aldaulah wa Ẓahîr-almillah Shâh Muḥammad, the Sulṭân of Gharjistân; comp. Bodleian Cat., Nos. 454–457; Rieu ii. p. 757 sq.; W. Pertsch, Berlin Cat.,

p. 975 sq. Another title, sometimes given to this work, is لطائف الظرائف. It is divided into fourteen bâbs, viz.:

I. در بیان استحباب مزاج و ذکر بعضی از مطائبات پیغمبر باصحابه الخ (about Muhammad), in eight fasls, on fol. 3b.

II. در ذکر بعضی از نکات شریفه و حکایات لطیفهٔ ائمّهٔ معصومین (about the Imâms), in twelve fasls, on fol. 15b.

III. در ذکر حکایات لطیفهٔ ملوك و نکات ظریفهٔ سلاطین (about kings), in ten fasls, on fol. 33a.

IV. در لطائف امرا و مقرّبان و ظرائف وزرا و ارباب دیوان (about Amîrs, favourites, wazîrs, and other high state dignitaries), in six fasls, on fol. 43b.

V. در لطائف ادیبان و منشیان و ندیمان و سپاهان و دلیران در مناظرهٔ پادشاهان (about men of letters, Munshîs, courtiers, officers, etc.), in six fasls, on fol. 52b.

VI. در لطائف اعراب و نکات فصحا و بلغا و ذکر بعضی از حکم و امثال ایشان (about Bedouins, grammarians, orators, etc.), in five fasls, on fol. 61a.

VII. در لطائف مشایخ و علما و فضلا و فقها و اصحاب تذکیر (about Shaikhs, 'Ulamâs, legal men, etc.), in eight fasls, on fol. 74b.

VIII. در لطائف حکماء متقدّمین و متأخّرین و حکایات عجیبهٔ اطبّا و معبّرین و منجّمین (about philosophers, old and new, physicians, interpreters of dreams, and astrologers), in eight fasls, on fol. 85b.

IX. در لطائف شعرا و بدیهه گفتن ایشان در محلّها و ذکر بعضی از عجائب صنائع شعری و غرائب بدائع فکری ایشان (about poets, etc.), in nine fasls, on fol. 97b.

X. در لطائف ظریفان از مردان و زنان (about male and female wags), in eleven fasls, on fol. 127b.

XI. در حکایات و لطائف بخیلان و پرخواران و طفیلیان (about misers, gluttons, and parasites), in five fasls, on fol. 149b.

XII. در لطائف طامعان و دزدان و گدایان و کوران و کران (about greedy men, thieves, beggars, blind and deaf men), in eight fasls, on fol. 156b.

XIII. در لطائف کودکان و غلامان و کنیزکان زیرك و تیز فهم (about clever children and slaves), in seven fasls, on fol. 160b.

XIV. در لطائف و حکایات ابلهان و کذّابان و مدّعیان نبوت و دیوانگان (about silly people, liars, and impostors), in seven fasls, on fol. 174b.

Beginning: بعد از ادای لطائف تحمیدات الهی و وظائف صلوات حضرت رسالت پناهی علیه و آله صلوات الخ.

Dated the 11th of Sha'bân, A.H. 1191 (A.D. 1777, September 14).

No. 1359, ff. 1–185, ll. 17; clear Nasta'lîk, on fol. 78a a second hand seems to commence; size, 8¾ in. by 4¾ in.

779

Another copy of the same.

Beginning as in the preceding copy.

Bâb I, on fol. 3a; II, on fol. 12b; III, on fol. 27a; IV, on fol. 35b; V, on fol. 43a; VI, on fol. 50a; VII, on fol. 61a (here wrongly styled فصل instead of باب); VIII, on fol. 71b; IX, on fol. 83b; X, on fol. 111a; XI, on fol. 131b; XII, on fol. 137b; XIII, on fol. 146b; XIV, on fol. 154b. The title given to it in the colophon is لطائف الظرائف (see the remark in the preceding copy); the proper title لطائف الطوائف appears on fol. 2b, last line, and fol. 3a, first line.

The first owner of this copy, which is not dated, was Mirzâ Muhammad Hasan bin Ghadanfarkhân 'Âlamgîrshâhî.

No. 1804, ff. 164, ll. 17; clear and distinct Nasta'lîk; small illuminated frontispiece; size, 10½ in. by 6 in.

780

Kissa-i-Hâtim Tâ'î (قصّهٔ حاتم طائی).

The Persian romance of Hâtim Tâ'î, the model of liberality and generosity in the East, beginning, exactly as No. 451 in the Bodleian Cat.: سپاس بی قیاس مر پروردگاریرا جلّ شانه و هزاران نعت بر آن سرور کائنات حضرت ...... راویان اخبار و ناقلان آثار چنین روایت میکنند در بیان تولّد حاتم بن طی بن کهلان الخ.

Comp. Bodleian Cat., Nos. 449, 2–451; Rieu ii. p. 764; J. Aumer, p. 55; W. Pertsch, Berlin Cat., p. 991; A. F. Mehren, p. 33. This romance has been translated into English by Duncan Forbes, London, 1830; the Calcutta edition by J. Atkinson, 1818, contains only an abridgment of it. Other editions, Constantinople, 1840, and Bombay. A different version of the same story, made by Husain al-Wâ'iż alkâshifî, A.H. 891 (A.D. 1486), is described in Bodleian Cat., No. 452, and W. Pertsch, Berlin Cat., p. 992. This copy is severely damaged by worms in many places, and not dated.

No. 2472, ff. 160, ll. 13; Nasta'lîk; size, 8¾ in. by 6 in.

781

Another copy of the same.

The same story of Hâtim Tâ'î, styled here قصّهٔ حاتم طائی و حسن بانو. No date.

Beginning as in the preceding copy.

No. 750, ff. 119, ll. 17; large and distinct Nasta'lîk; worm-eaten; size, 11¼ in. by 7⅝ in.

782

A short fragment of the same.

Beginning as in the preceding copies. On fol. 380a, the first fasl begins (فصل اوّل در بیان سر گذشت حسن بانو دختر برنغ بازرگان و اخراج کردن از شهر پادشاه خراسان الخ).

The last words on fol. 413b agree practically (of course the exact wording differs, as in all popular

romances, considerably in the various copies) with the beginning of fol. 12ª, in the preceding copy.

Copied in the beginning of the present century.

No. 2383, ff. 371–413, ll. 11; large Nasta'lîḳ; size, 8¼ in. by 5¾ in.

783

Ḳiṣṣa-i-Ḥâtim Ṭâ'î.

A much fuller and greatly enlarged redaction of the romance of Ḥâtim Ṭâ'î, more than twice as large as the preceding copies and as all the other editions of this work, hitherto known. It consists of *two* different portions, the *first* of which is styled هفت سیر حاتم طی (see the same additional title in Rieu, loc. cit.), and begins exactly in the same manner as the preceding copies, besides being nearly the same length as that, viz.: سپاس بیقیاس مر پروردگاری را جلّ شانه و هزاران نعت بر آن محمّد مصطفی الخ.

The *second* part is styled هفت انصاف حاتم طی, and begins on fol. 170ª: راویٔ ذو فنون بمضمون موزون معروف یمنی بعبارت صاف هفت انصاف حاتم طی را بیان میکند که چون حاتم طی از آن سفرها که بسبب حسن بانو الخ.

No date.

No. 606, ff. 416, ll. 17; large and distinct Nasta'lîḳ; size, 10⅝ in. by 6⅝ in.

784

Ḳiṣṣa-i-Amîr Ḥamzah (قصّهٔ امیر حمزه).

An incomplete copy of the romance of Amîr Ḥamzah, the son of 'Abd-almuṭṭalib and uncle of the prophet, in a version similar, as it seems, to that in the copy of the Bodleian Library (Bodleian Cat., No. 473), and the second and third copy of the British Museum (Rieu ii. p. 761). It begins thus: الحمد لله ..... امّا بعد قصّهٔ داستان مرد میدان پهلوان روی زمین عمّ رسول آخر الزمان امیر حمزه بن عبد المطّلب بن هاشم بن مناف قریشی که مبارزان عالم را حلقهٔ بندگی بگوش انداخته چنین آورده اند که در قرن ماضیه که در ایران زمین پادشاهی بود در شهر مدائن الخ.

This copy breaks off at the end of the fifty-eighth dâstân, which deals with the battle of Uḥad, and begins on fol. 159ª. The whole work contains, according to the various copies, from seventy to eighty dâstân. On the possible authorship of Mullâ Jalâl Balkhî, comp. Rieu, loc. cit., and Garcin de Tassy, Histoire de la littér. Hind., 2nd ed., vol. i. p. 236; on Turkish versions of the Ḥamzanâma, Fleischer, Kleinere Schriften, iii. p. 228; Bodleian Cat., No. 2108; and G. Flügel ii. p. 29. Another copy of this romance is noticed in J. Aumer, p. 55. Lithographed in Lucknow.

No date. Bibliotheca Leydeniana.

No. 2567, ff. 165, ll. 21; Naskhi, mixed with Shikasta; size, 8⅝ in. by 6 in.

785

Portion of an enlarged version of the same.

The incomplete romance, contained in this most incorrect copy, and styled on fol. 1ª, both (!) قصّهٔ امیر همزه and قصّهٔ امیر عرب, seems to be an enlarged and greatly modified redaction of the original Ḥamzanâma, resembling that defective copy of the رموز حمزه (or as it is styled with the same mistake in spelling as here: رموز همزه), which is described in Rieu ii. p. 761 (Add. 24,418). A great number of the first chapters are apparently missing here; the portion preserved in our copy contains thirty short داستان (on ff. 1ᵇ, 8ᵇ, 12ᵇ, 16ª, 19ᵇ, 29ᵇ, 33ª, 39ᵇ, 42ᵇ, 47ª, 59ᵇ, 62ᵇ, 65ª, 68ª, 69ᵇ, 77ᵇ, 82ᵇ, 91ª, 99ᵇ, 104ª, 108ª, 113ª, 119ª, 130ª, 136ᵇ, 143ª, 145ᵇ, 163ª, 173ª, and 184ᵇ), every one of which begins with the phrase (read سر) آمدم بر سری داستان. Among the prominent characters that appear here are, besides Ḥamzah himself (called امیر عرب or همزهٔ (!) عرب) and the prophet Muḥammad, شاهزادهٔ بدیع, زمرّدشاه, عاص بن انوس, بابا عمر عیار, ایرج الزمان, etc.

Beginning of this copy, after the standard phrase which introduces every chapter: امّا للبن آرایان بساطین (read بساتین) اخبار و نخل پیرایان فرداس (read فردوس) اشمار گلدستهٔ سخن تازه تر ازو نسترین (read از نسرین or از نسترین) ازین باغ کهن چنین به بزم بیان آورده اند که بابا عمر عیار بر دری (read در) بارگاه زمرّدشاه رسید الخ.

No date. The رموز حمزه have been printed in seven vols., Ṭahrân, A. H. 1274.

No. 942, ff. 186, ll. 19; Nasta'lîḳ; size, 8¾ in. by 5½ in.

786

Ḳiṣṣa-i-Shâh-i-mardân 'Alî (قصّهٔ شاه مردان علی).

Another very large, but likewise incomplete, Persian romance of similar character and similar contents as the preceding one, and therefore styled, in a note, on fol. 1ª, قصّهٔ حمزه; but whether it is merely another enlarged version of the Ḥamzanâma or rather an independent romance, dealing with heroic deeds of the same period, is difficult to say; at any rate, the chief hero here is 'Alî bin Abî Ṭâlib, Muḥammad's son-in-law and fourth Khalîf, not Ḥamzah, the prophet's uncle; every paragraph begins with the words امّا در محلّ و زمانی که, and closes with the phrase یا علی مدد. On the other hand, several characters appearing in the preceding copy of the Ḥamzanâma, are found here too, for instance, زمرّدشاه. In spite of its excessive length, this copy is by no means complete; it begins abruptly thus: امّا در محلّ و زمانی که نقاب وار گوهرپوش طهماسپ را گرفت زمرّدشارا گرفت نقاب وار از عقب عمر الخ, and a great number of leaves are missing at the end; there is also a blank between the middle of fol. 6ª and that of fol. 7ª, and portions of ff. 8, 650, and 651 are torn away. Neither date nor author's name appears anywhere. The same

note on fol. 1^{a} which gives to this romance the title of قصّهٔ حمزه also states that it was copied A. H. 1083 (A. D. 1672, 1673).

No. 897, ff. 664, ll. 17; distinct Nasta'lîk; size, 10 in. by $5\frac{1}{4}$ in.

787

Dârâbnâma (دارابنامه).

A slightly incomplete copy of one of the numerous historical romances or collections of romantic stories, founded on Persian legends, by Abû Ṭâhir of Ṭarsus (or with his full name, Abû Ṭâhir Muḥammad bin Ḥasan bin 'Alî bin Mûsâ Ṭarṭûsî or Ṭarsûsî), the fruitful author of prose-epopees in imitation of Firdausî's Shâhnâma, comp. Mohl, Livre des Rois, i. préface, pp. 74 and 75. Other works of Abû Ṭâhir are the Ḳahramânnâma (also called Dâstân-i-Ḳahramân or Ḥikâyat-i-Ḳahramân-i-Ḳâtil, see W. Pertsch, Berlin Cat., p. 993; and on the Turkish translation of the same, W. Pertsch, Berlin Turkish Cat., p. 460 sq., and Fleischer, Cat. Lips., p. 522) and the Ḳirân-i-Ḥabashî (in Turkish translation in Bodleian Cat., No. 2101; Rieu, Turkish Cat., p. 219 sq., etc.). Abû Ṭâhir's original version of the present romance on Darius and Alexander had, according to the conclusion, on fol. 444^{a}, been preserved in the library of the emperor Akbar and put into its present form by Kaikubâd bin Mihyâr, at the request of another eminent Persian, Nûshirwân bin Bahmânshâh. From the brouillon of that compiler, the present copy was made by 'Abd-alraḥmân, and finished the 8th of Jumâdâ-alawwal, A. H. 1026 (A. D. 1617, May 14). The beginning is missing; it opens in the middle of the mythical account of Dârâb's youth, in the usual manner of all Oriental fairy tales.

The first and several other leaves are greatly injured.

No. 980, ff. 444, ll. 25 on ff. 1–94 with many blanks, ll. 21 on ff. 95–443; written by two different hands in Naskhi; size, $11\frac{1}{4}$ in. by $7\frac{1}{3}$ in.

788

Ḳiṣṣa-i-Saif-almulûk wa Badî'-aljamâl (قصّهٔ سیف الملوك و بدیع الجمال).

The love-story of prince Saif-almulûk and princess Badî'-aljamâl, a tale from the Arabian nights in Persian translation or adaptation; the redaction of the story in the present copy is the common or second one, agreeing with No. 461 in the Bodleian Cat., Rieu ii. p. 764 (Egerton 1018), and W. Pertsch, Berlin Cat., p. 996 (No. 1044), and beginning: سپاس و ستایش بیقیاس مر صانعی را که بقلم صنع خود این همه صورتهای عجب ..... امّا بعد چنین گوید (Bodl. copy گویند) راویان اخبار و ناقلان آثار و حکیمان و بزرگان روزگار که در ایّام محمود غازی الخ.

Comp. also G. Flügel ii. p. 27. An Eastern Turkish version in mathnawî-baits, composed A. H. 960 in Rabî'-alawwal (A. D. 1553, Febr.–March) is preserved in No. 2824, ff. 1–85, of this collection.

Dated the 19th of Ramaḍân in the seventeenth year of Muhammadshâh's reign (A.H. 1148 = A.D. 1736, Febr. 2).

No. 536, ff. 67, ll. 17; Nasta'lîk; very curious and comical illustrations on ff. 4^{a}, 5^{a}, 14^{a}, 14^{b}, 17^{a}, 17^{b}, 21^{a}, 23^{b}, 25^{b}, 26^{a}, 31^{b}, 34^{a}, 34^{b}, 36^{b}, 38^{a}, 39^{b}, 41^{b}, 51^{a}, 52^{a}, 54^{b}, 55^{a} (the full page), 59^{b}, 60^{a} (again the full page), 63^{b}, 64^{a} (the full page), 66^{b} and 67^{a} (*one* picture, filling the two pages); size, 8 in. by $4\frac{1}{4}$ in.

789

Another copy of the same.

The same redaction of the story, as in the preceding copy.

Beginning: آغاز داستان قصّهٔ سیف الملك (sic!) وبدیع الجمال، سپاس و ستایش بیقیاس مر صانعی را الخ.

No date; the original part of the MS., in bold Naskhî, is considerably old and much damaged.

Bibliotheca Leydeniana.

No. 2497, ff. 1–67, ll. 14–15; Naskhî, except ff. 1–5, 11, and 51–67, which have been added by a much more modern hand, on white paper in Nasta'lîk, ll. 10–11; size, $8\frac{1}{4}$ in. by 5 in.

790

The same.

The same redaction again, beginning: سپاس و ستایش الخ; this modern copy was finished the 8th of Jumâdâ-alawwal, A. H. 1217 (A. D. 1802, September 6), at Patna. Bibliotheca Leydeniana.

No. 2383, ff. 1–126, ll. 11; large Nasta'lîk; size, $8\frac{1}{4}$ in. by $5\frac{3}{4}$ in.

791

A shorter redaction of the same story.

This redaction, considerably shorter and differing much in the wording (comp. Bodleian Cat., Nos. 462 and 463, and Rieu ii. p. 765), begins: راویان اخبار و ناقلان آثار و خوانندگان تواریخ ..... چنین آورده اند که سلطان محمود پادشاه را الخ.

Dated the 11th of Rabî'-althânî, A.H. 1120 (A. D. 1708, June 30).

No. 1197, ff. 41^{b}–73, ll. 15; Shikasta, partly written in diagonal lines; size, $8\frac{7}{8}$ in. by $4\frac{3}{4}$ in.

792

Another short redaction of the same.

Title: قصّهٔ سیف الملك (sic!) و بدیع الجمال و گلستان ارم (see W. Pertsch, loc. cit.) و ساعد و شهباز پادشاه پریان و غیر این من منشی نواز.

Beginning: بدانکه چنین آورده اند راویان اخبار و ناقلان اثرار (sic! instead of آثار) و گذارندگان سخنان که درزمین پیشین شهنشاه عادل سلطان محمود سبکتگین رحمة الله علیه بخدمت سلطنت پناهی سرفراز گشت الخ.

Dated the 3rd of Rabî'-alawwal (the year is left out).

No. 3083, ff. 10–48, ll. 13; Naskhî, mixed with Shikasta; size, $7\frac{3}{4}$ in. by $5\frac{3}{8}$ in.

793

Ma'dan-aljawâhir (معدن الجواهر).

A collection of moral tales and anecdotes in twenty-two bâbs and a conclusion, or اختتام, made by Mullâ Ṭarzî, A. H. 1025 = A. D. 1616 (see author's name and ta'rîkh, viz. تاریخ او کتاب جهانگیر پادشاه, on fol. 206^{a}, l. 12 sq.), and dedicated to the emperor Jahângîr.

This copy, which is not dated, but contains among the MSS. of the India Office collection the fullest redaction of the work, begins: جهان جهان نیایش جهانداری را سزد که رایات جهانگیری فرمان روایان والا شکوه بر اوج گنبذ گردان الخ.

Comp. on this collection Bodleian Cat., Nos. 464 and 465 (containing the shorter redaction in seventeen bâbs, see No. 795 below); W. Pertsch, Berlin Cat., p. 983 (also the shorter redaction); J. Aumer, p. 60; and Rieu iii. p. 1038.

Index, on fol. 11ª. Bâb I (در بیان درجهٔ شهادت و قدرتی الخ), on fol. 11ᵇ; II (در عشق و محبّت), on fol. 17ᵇ; III (در جود و سخاوت), on fol. 62ª; IV (در فضیلت توکل و قناعت), on fol. 84ª; V (در فضیلت اکل حلال و صدق مقال), on fol. 89ᵇ; VI (در بیان بخشایش الهی الخ), on fol. 94ª; VII (در بیان استغنای ایزدی الخ), on fol. 97ᵇ; VIII (در وفا و حقیقت و نتیجهٔ آن), on fol. 101ᵇ; IX (در بیوفائی و بیحقیقی و ثمرهٔ آن), on fol. 113ᵇ; X (در بیان پاداش تهمت و افترا الخ), on fol. 130ª; XI (در بیان آنکه طینت آدمیزاد بآب غم سرشته), on fol. 135ᵇ; XII (در فضیلت دیانت و امانت), on fol. 141ª; XIII (در نتیجهٔ بیدیانتی و کفران نعمت), on fol. 145ᵇ; XIV (در نتائج معدلت و انصاف), on fol. 150ᵇ; XV (در نتیجهٔ بُتپرستی و دغابازی), on fol. 156ᵇ; XVI (اندیشهٔ تباه دربارهٔ مردم بیگناه), on fol. 158ª; XVII (در بیان گوش کردن اندرز خیر سگالان صواب اندیشه), on fol. 179ª; XVIII (در بیان احوال ستاره شناسان الخ), on fol. 183ª; XIX (در بیان حقیقت سرود و سماع), on fol. 187ª; XX (در بیان شگیفتهای تقدیر), on fol. 190ª; XXI (در مذمّت فقر اضطراری), on fol. 191ᵇ; XXII (در نگارش تلبیس زنان مکّارهٔ بدکاره), on fol. 195ª. Conclusion (در بیان احوال خویش و نیاگان رفیع الشان), on fol. 205ª.

No. 1559, ff. 206, ll. 14–17 (ff. 195–204, ll. 13 on different paper); Nasta'lîk, by various hands; size, 9⅜ in. by 5¾ in.

794

Another copy of the same.

This copy, dated the 4th of Dhû-alka'dah, A. H. 1102 (A. D. 1691, July 30), contains the same twenty-two bâbs, but lacks the conclusion or اختتام, just as the first Munich copy (No. 189 in J. Aumer, loc. cit.).

Beginning as in the preceding copy. Index, on fol. 8ª, l. 9 sq.

No. 3158, ff. 215, ll. 15; Nasta'lîk; illuminated frontispiece; size, 7⅞ in. by 4½ in.

795

A shorter redaction of the same.

This copy contains the text of the Ma'dan-aljawâhir in that shorter form in which it is found in the two Bodleian copies, the second Munich copy (J. Aumer, No. 190), and the Berlin copy, viz. in seventeen bâbs only, to which are added between the second and third two other bâbs, corresponding to the twenty-second and the third in the preceding copies (beginning here respectively on ff. 63ª and 85ᵇ), and the same conclusion as in No. 793, exhibiting the name of the author, Ṭarzî, and the chronogram for A. H. 1025. The seventeen bâbs of this copy correspond to those in No. 793, as follows: Bâb I, on fol. 8ᵇ=1st; II, on fol. 13ª=2nd; III, on fol. 97ª=9th; IV, on fol. 113ᵇ=12th; V, on fol. 118ª=8th; VI, on fol. 126ᵇ=10th; VII, on fol. 134ª=14th; VIII, on fol. 138ª=4th; IX, on fol. 141ᵇ=5th; X, on fol. 144ᵇ=7th; XI, on fol. 147ᵇ=6th; XII, on fol. 150ª=11th; XIII, on fol. 153ª=21st; XIV, on fol. 157ª=20th; XV, on fol. 161ᵇ=19th; XVI, on fol. 164ᵇ=18th; XVII, on fol. 169ª=16th. Conclusion, on fol. 170ᵇ. Entirely missing are consequently bâbs 13, 15, and 17 of the larger redaction.

No date.

No. 1527, ff. 172, ll. 17; Nasta'lîk; size, 11⅜ in. by 8 in.

796

Two short stories, on ff. 203–206ª and ff. 206ª–216 respectively; the first alleged to have been taken from the preceding معدن الجواهر and beginning: یکی از عارفان حقیقی بگذارش آورده که جوانی از ممالك هندوستان بفضائل گوناگون الخ.

The second, without a heading, opens thus: در نامهای باستانی بنظر در آمده که در ولایت گیلان الخ.

The last pages a little injured.

No. 95, ff. 203–216, ll. 15; Shikasta; size, 8¼ in. by 4¾ in.

797

Jâmi'-alḥikâyât (جامع الحکایات).

A collection of Persian stories, compiled from various sources in prose, interspersed with verses, by an anonymous author. Beginning, on fol. 2ᵇ:

ای خامهٔ سحر سنج بخرام – در راه سخن وری بنه گام.

Fol. 1 contains a useful index. The title of this collection appears on fol. 2ᵇ, l. 6. Both the contents, and the few dates of composition which are found at the end of some of these stories, viz. Rajab, A. H. 1028 (A. D. 1619, June, July), on fol. 21ᵇ, l. 3 ab infra; and 4th of Sha'bân, A. H. 1025 (A. D. 1616, Aug. 17), on fol. 41ᵇ, last line (A. H. 1046=A. D. 1636, 1637, at the end of the whole work is probably the date of the copy), show, clearly enough, that this collection has nothing in common with 'Aufi's well-known work of a similar title (see Nos. 600–604 in this Cat.).

The order of leaves, which are misplaced in a rather bewildering manner, is as follows: ff. 1–172, 217–228, 201–216, 173–200, 229–400.

Contents:

1. حکایت پادشاه که در تلاش مرد بیغم سعی کرد, on fol. 2ᵇ.
2. حکایت شاهزاده که در حیات پدر سفر اختیار کرد, on fol. 11ᵇ.
3. حکایت مردی منعم از شهر حلب, on fol. 21ᵇ.
4. حکایت حجّاج بن یوسف ثقفی (styled at the end حکایت مسعود دمشقی و حجّاج), on fol. 24ᵇ.

5. حکایت خشت زن شهر کازرون, on fol. 41b, last line.

6. حکایت ملك فارس عزّالملك و پسر او مجد الملك, on fol. 52a.

7. حکایت عزیز و زن, on fol. 74a (this story corresponds to the ninth in a collection of Persian tales in the Bodleian Cat., No. 477, col. 438).

8. حکایت بازرگان که در کاروان‌سرای نیشاپور فرود آمده بود, on fol. 79a.

9. حکایت هشام بن عبد الملك (this tale, which is not marked in the index, is taken from Aḥmad bin A'tham al-Kûfî's کتاب فتوح in the Persian translation, described in Nos. 131–133 of this Cat.), on fol. 82a.

10. حکایت هارون الرشید وجوان سگ پرست, on fol. 84b.

11. حکایت شیخ صنعان و مریدان, on fol. 97b (compare Bacher, Karl der Grosse und seine Tochter Emma in Zeitschrift der D. Morgenl. Gesellschaft, vol. 34, p. 614).

12. حکایت چهار مرد (at the end: حکایت شهر بیجانان), on fol. 114b.

13. حکایت پری و شاهزاده (in the index: حکایت پادشاه و پسر), in three قصّه, on ff. 119b, 123b, and 124b.

14. حکایت شاهزادهٔ جوان و جوان بخت (in the index: حکایت پادشاه بلاد مغرب و سه پسر او), on fol. 125b.

15. حکایت بهرام گور و کنیزك (دلآرام), on fol. 141a.

16. حکایت شاهزادهٔ نوجوان و دختر شاه یمن (in the index: حکایت پادشاه ولایت خطا), on fol. 146b.

17. حکایت دختر شاه کشمیر وشاهزادهٔ قنوج, on fol. 163b.

18. حکایت رضوان شاه وپری وچشمه وآهو, on fol. 222a.

19. حکایت هارون الرشید واسحق موصلی, on fol. 204b.

20. حکایت آن شاهزاده که مادر و پدر بفروخت و با دختر ملك چین مناظره کرد, on fol. 209a. (It is in substance identical with the original of Gozzi's and Schiller's Turandot, comp. another incomplete copy of the same story in No. 798; at the end the same moral inferences, which are given in the following copy.)

21. حکایت پادشاه شمشیر بند, on fol. 183a (corresponding to the eighth story in the above-mentioned collection, Bodleian Cat., No. 477, col. 438).

22. حکایت مرد و زن, on fol. 195b.

23. حکایت مرد و زن جمیل, on fol. 195b.

24. حکایت مرد مطرب وزن صاحب جمال, on fol. 196a.

25. حکایت ابو بکر ربّانی, on fol. 196a.

26. حکایت پادشاه و دختر سپه سالار, on fol. 196b.

27. حکایت مرد بنا ومهندسی وزن مستوره, on fol. 229b.

28. حکایت آن پادشاه‌زاده که در خواب بر دختری عاشق شد که سه خال بر روی داشت, on fol. 243b.

29. حکایت خالد جوهری (در شهر بصره) و پسرش منصور و یوسف حجّام, on fol. 270b.

30. داستان آن پادشاه که زن پری‌زاد خواست و قصّهٔ مار سیاه وسفید, on fol. 303b.

31. داستان سعد و سعید و شمعون جهود و مرغ سعادت, on fol. 307a.

32. حکایت پادشاه دریا بار و صد پسر, on fol. 316a.

33. حکایت داستان شاهزاده وحصیرباف, on fol. 324b.

34. داستان ماهی‌گیر و پسر, on fol. 326a.

35. حکایت پادشاه شهر بغداد, on fol. 332a.

36. داستان بازرگان بصره, on fol. 333a. (This and the following eight stories are in substance identical with the tales of the Bakhtyâr-nâma, comp. Sir W. Ouseley's edition of it, London, 1801.)

37. حکایت پادشاه حلب, on fol. 336b.

38. داستان مرد صابر, on fol. 339b.

39. حکایت پادشاه یمن, on fol. 344a.

40. حکایت پادشاه بلاد طبرستان, on fol. 347b.

41. حکایت پادشاه حبشه, on fol. 352b.

42. حکایت مرد جواهر شناس بغداد, on fol. 358a.

43. حکایت ابو تمام, on fol. 361b.

44. حکایت پادشاه حجاز, on fol. 364b.

45. حکایت منصور دمشقی وگنج یافتن, on fol. 367b (corresponding to the fourth story in the above-mentioned collection, Bodleian Cat., No. 477, col. 438).

46. حکایت پادشاه و پسر عاقل, on fol. 374b (corresponding to the third story in the same).

47. حکایت قاضی که از خرمن گل بزیر افتاد, on fol. 379a.

48. حکایت خشت زن و خلیفهٔ بغداد, on fol. 380b.

49. حکایت مرد ابطال در شهر کوفه, on fol. 384b.

50. حکایت مردی درعهد عضد الدوله در شهر بغداد, on fol. 390b.

51. A story without any heading, effaced in many places, dealing with an incident in 'Alî's Khilâfat, on fol. 393a.

52. حکایت تاجر مصری, on fol. 395a.

The collection ends on fol. 399a; but the following pages down to fol. 401a contain an additional story, written by another hand in diagonal lines and dated A.H. 1055, the 2nd of Dhû-alka'dah (A.D. 1645, Dec. 20). Bibliotheca Leydeniana.

No. 2541, ff. 401, ll. 17; Nasta'lîk, written by two principal hands, the one on ff. 1–172 and 201–228, the other on ff. 174–200, 229–268, and 271–399; a third and fourth hand, the latter especially approaching Shikasta, on ff. 173 and 269–270, ll. 18–20; size, 11 in. by 6¼ in.

798

Another, incomplete, copy of the same story, contained in No. 20 of the preceding collection, the story of the daughter of the Faghfûr or emperor of China, who puts certain critical questions to all her lovers, and kills them if they are not able to give the correct reply. A number of leaves are missing in the beginning, but the main portion of the story is complete. At the end a number of moral inferences are drawn, for instance: 1. برپادشاهی پادشاهی وگدائی وراحت و رنج برکس 2. اعتمادی نیست. از فرزند قابل آسایش دنیا و اخرت است 3. جاوید نماند. 4. درکارها فکر و تأمّل خوبست, etc.

No date. Comp. Behrnauer, 'Der junge Perser und die griechische Prinzessin' in 'Johannes-Album,'

Chemnitz, 1857, Prosaische Beiträge, pp. 55–70, where a much older version of the Turandot story is given, taken, as is stated there, from 'Aufî's original جامع الحکایات (or rather جوامع الحکایات). No date.

No. 1239, ff. 20, ll. 16; Nasta'lîk; size, 9 in. by 5⅝ in.

799

Afsânat-algharâ'ib (افسانات الغرائب).

Another collection of Persian stories, without preface or conclusion, similar in character and sometimes in contents also to those in the جامع الحکایات in No. 797 (comp., for instance, Nos. 21 and 22 of this compilation with Nos. 15 and 4 in the preceding one). The above title is found on the fly-leaf, and there is also the name of the author quoted, viz. Mullâ Tayammunî Rûmî (ملّا تیمّنی رومی). It contains the following tales:

1. قصّهٔ منظرشاه اسکندر ذو القرنین, on fol. 1b. 2. حکایت برهمن, on fol. 38a. 3. حکایت پادشاه کشمیر, on fol. 55a. 4. حکایت دهقان فارس, on fol. 78b. 5. حکایت روباهی گرسنه, on fol. 81a. 6. حکایت مرد مسافر, on fol. 85a. 7. حکایت دمنه, on fol. 88b. 8. قصّهٔ بوزینه, on fol. 93a. 9. حکایت سه جوان, on fol. 95a. 10. حکایت موش و گربه, on fol. 97a (see a similar story in W. Pertsch, Berlin Cat., p. 988, No. 2). 11. حکایت موش و گربه (W. Pertsch, loc. cit., No. 8), on fol. 105b. 12. حکایت عادلخان, on fol. 112a. 13. حکایت پادشاه سمرقند, on fol. 132a. 14. حکایت قاسم دیوانه, on fol. 137b. 15. حکایت گل ترك, on fol. 151b. 16. حکایت عبد الله, on fol. 152a. 17. حکایت مرد پیری هیمه کش, on fol. 156a. 18. حکایت عظیم الملك, on fol. 165b. 19. حکایت پادشاه بصره, on fol. 178a. 20. حکایت رئیس موصل, on fol. 193b. 21. قصّهٔ حجّاج, on fol. 204a. 22. حکایت شهزاده بهرام و گل اندام, on fol. 216b. 23. حکایت مرد نیشاپور در بلاد عراق, on fol. 239b. 24. حکایت خاورشاه پادشاه, on fol. 247a.

Beginning: واقعهٔ تولّد ذو القرنین بدانکه اسکندر اصل از مغرب است لیکن بسبب آنکه مادر او از روم است اورا اسکندر رومی گویند الخ.

No date. Fol. 2 a little injured.

No. 810, ff. 264, ll. 17; Nasta'lîk; size, 8¼ in. by 4⅝ in.

800

Maḥbûb-alḳulûb (محبوب القلوب).

A collection of moral tales by Barkhwurdâr bin Maḥmûd Turkmân of Farâh, with the takhalluṣ Mumtâz, see fol. 1b, l. 2, and fol. 72a, l. 3. The title appears on fol. 72a, l. 6. It is in substance the same work as noticed in Rieu ii. p. 767 sq., but differs in so far as it is considerably smaller in extent and lacks the preface quoted there. The beginning (which differs from that in Rieu's copy) is exactly the same as that of the Berlin copy (noticed by W. Pertsch, Berlin Cat., p. 317, No. 289), viz.: چهره پرداز عرائس حریم عجز و نیاز و مصوّر نگارخانهٔ فرنگ آب الخ.

The short introduction on ff. 1b–2b, in which there is only mention of the author's stay in Harât (fol. 2a, l. 12), refers exclusively to the *first story* of our collection, which begins on fol. 2b, and bears as title (see fol. 2a, l. 8): حکایت فیروزشاه مصری و گنجور عابد (given as general title to the whole collection on the fly-leaf). The subdivisions consist of حکایت and باب, the latter nine in number (on ff. 22b, 38a, 40b, 50b, 61a, 66a, 69a, 71b, and 165a); the last bâb contains, as in Rieu's copy, the story of Ra'nâ and Zîbâ (باب از کتاب رعنا و زیبا). The author flourished under Minûćihrkhân's governorship of Mashhad (A.H. 1034–1074=A.D. 1625–1664), see Rieu iii. p. 1093b.

No date. The Maḥbûb-alḳulûb has been printed in Bombay, A.H. 1268. Bibliotheca Leydeniana.

No. 2652, ff. 197, ll. 18; Nasta'lîk, by different hands, mixed with Shikasta; size, 12⅜ in. by 7¼ in.

801

Kitâb-i-Ra'nâ wa Zîbâ (کتاب رعنا و زیبا).

Another copy of the story of Ra'nâ and Zîbâ, the last part of the preceding Maḥbûb-alḳulûb, beginning: طرّاح قطعات رنگین گلشن این مقاله و مفسّر آیات صحائف این رساله برخوردار ولد محمود ترکمان فراهی که گلستان ابواب این نسخه را الخ.

Dated by 'Abdallâh the 28th of Jumâdâ-alawwal, A.H. 1159 (A.D. 1746, June 18).

No. 1843, ff. 27–136, ll. 15; Nasta'lîk; size, 8⅝ in. by 5 in.

802

Dâstân-i-Maḥbûb-alḳulûb (داستان محبوب القلوب).

Another portion of the same Maḥbûb-alḳulûb, beginning: درمراعات جانب دوستان صادق موافق و مذمّت آشنائی بیگانگان رسم وراه آدمیّت الخ.

Dated by the same 'Abdallâh as the preceding copy, the last of Jumâdâ-alawwal, A.H. 1159 (A.D. 1746, June 20).

No. 1843, ff. 136b–260, ll. 15; Nasta'lîk; size, 8⅝ in. by 5 in.

803

Three short Persian romances.

1. Ḳiṣṣa-i-Fîrûzshâh (قصّهٔ فیروزشاه), on fol. 1b, different from the حکایت فیروزشاه in the Maḥbûb-alḳulûb (No. 800 above), and beginning: راویان اخبار حاکیان اسمار درنقل چنین آورده اند که در شهر بدخشان پادشاه بود الخ.

This story of the son of the king of Badakhshân is ascribed on the fly-leaf of the following copy (No. 804) to 'Alî Naurûzkhân (who might be identical with Naurûz 'Alîbeg Shâmlû, one of the more modern poets quoted in the Makhzan-algharâ'ib, Bodl. Cat., col. 388, No. 2830, and in the Ṣuḥuf-i-Ibrâhîm in W. Pertsch, Berlin Cat., p. 663, No. 205).

2. Ḳiṣṣa-i-Ḥusnârâ (قصّهٔ حسن آرا), on fol. 30b, beginning: بعد از حمد و ثنای حضرت ذو الجلال و قادر قدرت بی شبه وبی مثال الخ.

3. Ḳiṣṣa-i-Madhumâlat (قصّهٔ مدهمالت), on fol. 49^b, beginning: جواهر زواهر محمدت ولآلیٔ لوالیٔ منقبت نثار مر جناب تقدّس الخ. This love-story of princess Madhumâlat or Madhûmâlat is stated to have been taken from a poetical version of the same subject, which may be either 'Âḳilkhân Râzî's مهر وماه, composed A. H. 1065 (A. D. 1655), see Rieu ii. p. 699^a, or the قصّهٔ منوهر و مدهومالت, the Persian version of a Hindû poem, completed A. H. 1059 (A. D. 1649), see Rieu ii. pp. 700^a and 803^b. Stories nearly related to this are میکا و منوهر, see further below, No. 824, and the mathnawî پدماوتی و منوهر, described in W. Pertsch, Berlin Cat., p. 929.

The proper order of ff. 1–16 is: 1–9, 12, 10, 11, 14, 15, 13, and 16.

No. 1421, ff. 79, ll. 17; large Nasta'lîḳ; size, 11 in. by 7⅜ in.

804

Ḳiṣṣa-i-Fîrûzshâh (قصّهٔ فیروزشاه).

Another copy of the same short romance, which forms the first part of the preceding copy, beginning in the same way as there. English notes and rubrics, partly in pencil, partly in ink, on the margin throughout. Dated the 10th of Ramaḍân, A. H. 1198 (A. D. 1784, July 28, Bangâlah era, 1191), at Calcutta. The first owner of this copy was C. Macaulay (1785), a later one Alex. Falconer.

No. 3074, ff. 56, ll. 13; Shikasta; size, 8⅝ in. by 5¼ in.

805

Ḳiṣṣa-i-Mihr u Mâh (قصّهٔ مهر و ماه).

A Persian romance, styled, 'sun and moon,' or the love-story of prince Mihr, son of Khâwarshâh and princess Mâh, beginning: ..... الحمد لله ربّ العالمین روایت میکنند که در دیاری (read دیار) مشرق پادشاهی بود نام او خاورشاه بود الخ.

See other copies of the same story in the Bodleian Cat., No. 1241, 1, in Rieu ii. p. 765, and in Cat. des MSS. et Xylographes, p. 410, comp. also Garcin de Tassy, Histoire de la littérature Hindouie etc., 2nd ed., ii. p. 550, where several Hindûstânî mathnawîs, written on the same subject, are noticed.

Dated the 29th of Rajab in the nineteenth year of (جلوس والا), probably 'Âlamgîr's reign, which would be A. H. 1087 = A. D. 1676, Oct. 7).

No. 1533, ff. 73, ll. 15; size, 10⅝ in. by 5⅝ in.

806

Bahâr-i-dânish (بهار دانش).

A collection of tales, the framework of which is formed by the story of Jahândâr Sulṭân and Bahrawar Bânû, composed A. H. 1061 (A. D. 1651) by Shaikh 'Inâyat-allâh Kanbû (see fol. 3^a, l. 8), who died in Jumâdâ-alawwal, A. H. 1082 (A. D. 1671, September); see Bodleian Cat., Nos. 466–472, and No. 1976; Rieu ii. p. 765, and iii. p. 1093^b; W. Pertsch, Berlin Cat., pp. 999 and 1000; J. Aumer, pp. 54 and 55; A. F. Mehren, p. 32. The collection is preceded by a preface of the author's younger brother and pupil, Muḥammad Ṣâliḥ Kanbû, the author of the 'Amal-i-Ṣâliḥ (see Nos. 332–336 in this Cat.). The present copy, although undated, appears upon the whole the best in the India Office collection.

Beginning: فاتحهٔ کتاب مستطاب آفرینش وپیرایهٔ صحیفهٔ دانش و بینش حمد خداوند خرد بخش سخن آفرین الخ.

The work itself begins on fol. 6^b. On complete editions of the text in Delhi, Lucknow, Bombay, etc., comp. Zenker ii. p. 627; Bodleian Cat., No. 1976; and Rieu, loc. cit. Part of the text has been published in the 'Selections for the Use of the Students of the Persian Class,' vol. ii, Calcutta, 1809, and in the 'Classical Selections from some of the most esteemed Persian Writers,' vol. i, Calcutta, 1828. English translations by Alexander Dow, London, 1768, and by Jonathan Scott, 3 vols., Shrewsbury, 1799; German translation, by A. Th. Hartmann, Leipzig, 1802. On a French translation by Lescallier, and the printed text which is found on the margin of Niẓâmî's Sikandarnâma, Bombay, A. H. 1261, see Zenker ii. p. 631, and W. Pertsch, loc. cit.

No. 1408, ff. 374, ll. 15; large and distinct Nasta'lîḳ; illuminated frontispieces on ff. 1^b and 6^b; pictures and drawings on ff. 10^a, 12^b, 13^a, 17^a, 21^b, 25^a, 32^a, 32^b, 37^a, 40^b, 41^a, 42^a, 45^b, 57^b, 67^a, 69^b, 72^a, 74^a, 75^b, 76^a, 79^b, 81^b, 83^a, 84^a, 85^b, 87^b, 88^a, 90^a, 91^a, 93^b, 97^a, 99^b, 101^a, 104^a, 104^b, 106^a, 110^b, 111^a, 112^b, 113^b, 114^a, 114^b, 117^b, 118^a, 120^b, 121^a, 124^b, 126^b, 127^a, 129^a, 129^b, 133^a, 133^b, 136^a, 136^b, 139^a, 139^b, 144^a, 144^b, 148^a, 148^b, 151^a, 151^b, 155^a, 155^b, 161^a, 161^b, 165^a, 165^b, 170^a, 170^b, 173^b, 174^a, 178^a, 182^a, 191^a, 191^b, 197^a, 199^a, 204^a, 210^b, 211^a, 215^b, 216^a, 221^b, 222^a, 226^a, 231^b, 232^a, 244^b, 245^a, 249^b, 250^a, 257^b, 258^a, 266^b, 267^a, 271^a, 275^b, 276^a, 280^a, 282^b, 283^a, 288^b, 289^a, 292^a, 295^b, 296^b, 299^a, 302^a, 308^b, 309^a, 314^a, 322^a, 326^a, 333^b, 334^a, 337^a, 357^b, 358^a, 358^b, 359^a, 361^b, 364^b, 371^b, and 372^a; size, 12 in. by 7⅜ in.

807

Another copy of the same.

This copy of the Bahâr-i-dânish, the oldest of the dated ones among the complete copies, is very rudely written, greatly injured, worm-eaten and dirty. It is collated. Beginning the same as in the preceding copy. The work itself opens on fol. 5^a. Dated the 27th of Jumâdâ-althânî, A. H. 1145 (A. D. 1732, Dec. 15). College of Fort William, 1825.

No. 2054, ff. 310, ll. 17; Shikasta, many pages written in diagonal lines; size, 9¾ in. by 5¼ in.

808

The same.

Beginning as usual; the work itself opens on fol. 4^b. The Arabic paging is wrong from fol. 141 onwards, but the text is uninterrupted and the copy complete. Dated at Aḥmadnagar Farrukhâbâd the 26th of Muḥarram, A.H. 1182 (A. D. 1768, June 12), in Shâh 'Âlam's reign. It belonged formerly to Mr. James Ballantyne. Collated.

No. 3217, ff. 234, ll. 17; Nasta'lîḳ; size, 9 in. by 5⅝ in.

809

The same.

The work itself begins on fol. 8^a. Dated by Shaikh Walî-allâh Ṣadîḳî Khishtî, an inhabitant of Jamâlpûr,

in the district of Shâhjahânâbâd, at Banâras, in the seraglio of Shaikh Salîm, the 24th of Rajab, A. H. 1185 (thirteenth year of Shâh 'Âlam's reign)=A.D. 1771, Nov. 2.

No. 1818, ff. 216, ll. 18-22; unequal and often careless Nasta'lîk; size, 9⅝ in. by 5⅝ in.

810

The same.

This modern, but very good and correct copy is dated by Muḥammad A'ẓam the 14th of Dhû-alḥijjah, A. H. 1204 (A.D. 1790, Aug. 25). It was made at the request of Ratanji, son of Bahmanji Wâriyâ (رتن‌جی ولد بهمن‌جی واریا).

No. 576, ff. 289, ll. 15; excellent, large, and distinct Nasta'lîk; size, 11½ in. by 6⅝ in.

811

The same.

The work itself begins on fol. 9ᵇ. Dated the first of Muḥarram, A.H. 1207 (A.D. 1792, Aug. 19).

No. 1870, ff. 322, ll. 15; rude Nasta'lîk; size, 8¼ in. by 5½ in.

812

The same.

The work itself begins on fol. 7ᵃ. No date.

No. 2757, ff. 392, ll. 13; careless Nasta'lîk; size, 8½ in. by 4⅝ in.

813

The same.

The work itself begins on fol. 11ᵃ. No date.

No. 1549, ff. 372, ll. 15; Nasta'lîk; size, 9¼ in. by 5⅞ in.

814

The same.

The work itself begins on fol. 7ᵇ (but without any special indication). Ff. 169-175 are misplaced; their right order is: 169, 173, 174, 170-172, 175. No date.

No. 409, ff. 229, ll. 18-19; Nasta'lîk; ff. 1, 226, and 229 supplied by a later hand; size, 9⅝ in. by 6¼ in.

815

The same.

No date. Quite modern copy.

No. 3432, olim S. J. 1, ff. 337, ll. 16; Shikasta; ff. 1, 2, 41, 334-337, and a few leaves in the middle written by other hands; size, 8⅛ in. by 5⅞ in.

816

A defective copy of the same.

This copy is incomplete at the beginning (the whole preface being left out). The first words, ... حسن صورت و جمال ظاهر گشتن الخ, correspond to No. 3217 (808 in this Cat.), fol. 6ᵇ, l. 9.

Copied in Rajab of the year 1169 of the Bangâlah era (fourth year of Shâh 'Âlam's reign=A. H. 1176, A. D. 1763, Jan.-Febr.).

No. 2485, ff. 380, ll. 13; Shikasta; size, 9½ in. by 5⅝ in.

817

A very incomplete copy of the same.

Beginning as usual; the work itself opens on fol. 7ᵇ. A lacuna after fol. 7ᵇ, corresponding to No. 3217 (808 in this Cat.), fol. 4ᵇ, l. 3 ab infra, to fol. 9ᵃ, l. 7. A second, much larger, lacuna after fol. 210ᵇ, corresponding to No. 3217, fol. 171ᵃ, l. 5, to fol. 212ᵇ, l. 8.

This copy is dated the 1st of Rabî'-alawwal, A. H. 1122 (A. D. 1710, April 30). Collated.

No. 2072, ff. 230, the main portion of the MS. in careful Nasta'lîk, ll. 17; ff. 1-6 by a more recent hand in careless Nasta'lîk, mixed with Shikasta, ll. 15; ff. 21-26 by a third hand in pure Shikasta, ll. 17-18; size, 9¼ in. by 5⅝ in.

818

Bahâr-i-dânish-i-manẓûm (بهار دانش منظوم).

A poetical paraphrase of the Bahâr-i-dânish in mathnawî baits, incomplete at the end, by Ḥasan 'Alî with the takhalluṣ 'Izzat, who lived in the reign of Tîpû Sulṭân (reigned in Maisûr or Mysore, A. H. 1197-1213=A.D. 1783-1799), to whom this work is dedicated.

Beginning: بنام آنکه جان را داد در خاك
زانجم ساخت روشن سقف افلاك

No. 153, ff. 247, ll. 10-19; Shikasta, the first five leaves supplied by a later hand, as it seems, ll. 9-12; size, 11½ in. by 7⅞ in.

819

Ḳiṣṣa-i-Gul u Ṣanaubar (قصّهٔ گل و صنوبر).

The story of Gul and Ṣanaubar (rose and pine tree) in Persian prose, beginning: راویان اخبار و ناقلان آثار چنین روایت کنند که در خاور زمین پادشاهی بود که آنرا سمن شاه نعلپوش میگویند الخ.

See the same story, but in an apparently shorter version and with different beginning, noticed in Rieu ii. p. 764ᵇ, found in a MS. written in the seventeenth century. A Hindûstânî adaptation of the same was published by Hidâyat 'Alî of Islâmâbâd, 1847, at Calcutta, and translated into French by Garcin de Tassy, in 'Revue orientale et americaine,' tom. vii, 1862, pp. 69-130; another Hindûstânî translation in verse was made by Aḥmad 'Alî of Sarâwah, comp. Garcin de Tassy, Histoire de la littér. Hindouie etc., 2nd ed., i. 157, and ibidem about the Dakhnî and Urdû-Bangâlî translations of the same story; a third poetical translation into Hindûstânî by Nem Cand was published at Calcutta, 1827, and at Lucknow, 1845.

No. 675, ff. 54, ll. 13; Nasta'lîk; size, 8⅝ in. by 5⅝ in.

820

Another copy of the same.

This version of the story of Gul and Ṣanaubar (here headed as in Rieu's copy: قصّهٔ گل با صنوبر) begins: خردمندان رموز بیانی و نقش بندان نگارستان معانی چنین روایت کنند روز سلطان السلاطین شاه ابو العبّاس در محفل فردوس مشاکل متمکّن الخ.

No date. End of the twelfth century of the Hijrah. Bibliotheca Leydeniana.

No. 2827, ff. 13ᵇ-61ᵇ, ll. 11; Nasta'lîk; size, 7⅛ in. by 3⅞ in.

821

Kiṣṣa-i-Kâmrûp (قصّهٔ کامروپ).

The same prose version of the story of Kâmrûp and Kâmlatâ as in Rieu ii. p. 763 sq., where it is ascribed to the poet Muḥammad Kâẓim, that is no doubt Mîr Muḥammad Kâẓim Ḥusainî, with the takhalluṣ Karîm, who was in the service of ʿAbdallâh Ḳutbshâh (reigned in Haidarâbâd A. H. 1035–1083 = A. D. 1626–1672, see No. 465 in this Cat.); see Rieu ii. p. 683, and A. Sprenger, Catal., p. 456. Another copy of the same story is described in W. Pertsch, Berlin Cat., p. 995. It has been translated into English by W. Franklin, under the title of 'The loves of Camarûpa and Camalatâ,' London, 1793. A poetical version of the same story is Muhammad Murâd's دستور همّت, composed A. H. 1096 (A. D. 1685), see Rieu ii. p. 697.

Beginning: قصّه پردازان غرائب آثار و دستان سرایان سوانح روزگار الخ.

No date. Twelfth century of the Hijrah. Bibliotheca Leydeniana.

No. 2774, ff. 103, ll. 14; Shikasta; size, 8¼ in. by 5½ in.

822

Another copy of the same.

This modern and undated copy of the same version begins as in the preceding copy. The proper order of ff. 1–9 is: 1, 3–8, 2, 9. This MS. belonged formerly to John G. Plunkin (?), Bengal, 1806.

No. 3037, ff. 151, ll. 11 (ll. 14 on ff. 1, 3, and 4); Nastaʿlîk; size, 8⅝ in. by 5⅝ in.

823

Shakaristân (شکرستان).

The sugar-chest, an imitation of Saʿdî's Gulistân and Jâmî's Bahâristân, containing moral stories and anecdotes frequently mixed with verses, see the title on fol. 6ᵃ, l. 4. The author is the well-known poet and calligrapher Mîr Muḥammad Muʾmin, with the takhalluṣ ʿArshî (عرشی), son of Jahângîr's famous calligrapher Amîr ʿAbdallâh Mushkînkalam alḥusainî altirmidhî, see fol. 6ᵇ, l. 7; comp. Rieu i. p. 154, and ii. p. 782ᵃ, where the poet's death is fixed in A. H. 1091 (A. D. 1680); A. Sprenger, Catal., p. 335 sq., and W. Pertsch, Berlin Cat., p. 928. This work must have been one of the first literary attempts of ʿArshî, since the date of composition (contained in the title) is A. H. 1031 (A. D. 1622), and his other poetical works which are mentioned in A. Sprenger and W. Pertsch, loc. cit. (مهر و وفا, شاهد عرشی, etc.), are written at a much later period, the latter A. H. 1053 (A. D. 1643, 1644), the former A. H. 1069 (A. D. 1658, 1659). He was, moreover, according to Ârzû, panegyrist of Shâhjahân's eldest son, prince Dârâ Shukûh.

The book is divided into the following six bâbs:

1. دربیان احوال اجداد و مرشدان پاك نهاد, on fol. 9ᵃ.
2. درسیرت پادشاهان و سریرت وزیران, on fol. 22ᵃ.
3. درتربیت فرزندان پادشاهان عالیشان که خلیفهٔ الاسلام اند, on fol 42ᵇ.
4. دربیان عارفان حقّ و عاشقان شاهد مطلق, on fol. 56ᵃ.
5. دربیان آداب و حکایات فقرا, on fol. 61ᵇ.
6. دربیان لطائف و ظرائف و خاتمه, on fol. 70ᵇ.

The index found on fol. 7ᵃ differs a little from the arrangement in the book itself, in so far as the fifth bâb appears there as fourth and is headed: درآداب صحبت با عزیزان از ایّام شباب تا شیب. We conclude from this fact and also from the whole aspect of the copy, that it is the author's autograph and probably the first sketch of the work.

Beginning: بنام آنکه نامش برزبانهاست — بوصف نام او شیرین بیانهاست الخ.

On fol. 6ᵃ, l. 7, the mystical mathnawî نان و حلوا, by Bahâ-aldîn Muḥammad ʿÂmilî, with the takhalluṣ Bahâʾî (who died A. H. 1030 = A. D. 1620, 1621), is mentioned, comp. on that poem Bodleian Cat., Nos. 1085–1088.

No. 1757, ff. 82, ll. 13; Nastaʿlîk; worm-eaten throughout and spoiled in many places; size, 8 in. by 4⅝ in.

824

Mîkâ u Manûhar (میکا و منوهر).

The love-story of Mîkâ (or Minkâ) and the Râja Manûhar, a Persian romance, stated here to have been composed by Mâdhodâs of Gujarât in A. H. 1098 (A. D. 1687), see the chronogram on fol. 5ᵇ, l. 7: گلبن طبع عزیزان نوبهاری یافته.

Beginning: سخن است که آدمی‌زاد را از حضیض حیوانی بانسانی رسانیده الخ.

Another copy of the same story in the Bodleian Cat., No. 478; comp. on some nearly related romances in prose and verse, No. 803 in this Cat.

Dated the 1st of Jumâdâ-althânî in the fiftieth year of ʿÂlamgîr's reign (= A. H. 1118, A. D. 1706, Sept. 10).

No. 1854, ff. 178, ll. 15; irregularly written in bad Shikasta; size, 9¼ in. by 5 in.

825

Gushâyishnâma (گشایش نامه).

Stories of remarkable escapes, compiled A. H. 1101 (A. D. 1689, 1690), according to the chronogram on fol. 5ᵃ: دهد حقا گشایش‌های بیشك, comp. Rieu ii. p. 767, where A. H. 1100 is given as date of composition. The present copy differs from that in the British Museum in two points, firstly it contains seven gushâyish (instead of the six there), and secondly, the authorship of the book is assigned to two Hindûs (instead of one), viz. Râjkarn (Khwâjah Râjkarn in Rieu, loc. cit.) and Bakrân Khâyath.

Beginning: قربان آن قادر بیچون که فضای افلاك را با این همه نقوش متلوّن منقّش نموده وتصدّق الخ.

Dated the 17th of Jumâdâ-althânî, A. H. 1184 (A. D. 1770, Oct. 8), by Gauhar ʿAlî.

No. 2077, ff. 67, ll. 15; Shikasta, almost illegible in many places; size, 8¾ in. by 6 in.

826

An incomplete story, from A.H. 1118 (A.D. 1706), related by Amân-allâh, the grandson of Shaikh Sa'd-allâh Munshî, and beginning: خواهی که بیابد سخنت آب قبول – آغاز کن از حمد حق ونعت رسول – زان پس برسان تحفهٔ صلوات و سلام الخ.

No. 212, ff. 84ᵇ–86ᵇ, ll. 18–19; Shikasta; size, 9½ in. by 6 in.

827

Tuhfat-alhikâyât (تحفة الحكايات).

A short collection of stories, containing seven tales, and therefore also styled هفتگانه, by Brahman Hisârî, beginning: درین ایام بحسب آبخورد الخ.

Dated the 29th of Dhû-alhijjah in the sixth year of the reign of the emperor Bahâdurshah (Kutb-aldin Muhammad Mu'azzamshâh 'Âlam Bahâdur) = A.H. 1123 (A.D. 1712, Febr. 7), at Shâhjahânâbâd.

No. 944, ff. 37, ll. 17–22; Shikasta; worm-eaten; size, 8¾ in. by 5 in.

828

Bakâwalî (بکاولی).

The story of prince Tâj-almulûk, Bakâwalî and her rose, translated from Hindûstânî into Persian by Shaikh 'Izzat-allâh Bangâlî, who had commenced this story in or before A.H. 1134 (A.D. 1722) at the request of a friend of his, Muhammad, and completed it after the latter's sudden death (the first of Dhû-alhijjah, A.H. 1134 = A.D. 1722, Sept. 12), obeying the earnest entreaty of some other friends, although he himself, in his first bitter grief, would have wished to do away with his work altogether.

Two other copies of this story are described in W. Pertsch, Berlin Cat., p. 996, where the fuller title, قصهٔ گل بکاولی, is given, and the author's name appears as *'Inâyat-allâh Bangâlî*. This Persian version has again been translated into Hindûstânî by Nihâl C'and, under the title of مذهب عشق ('Gooli Bukawulee,' Hindustani, by Nihal Chund, preface by J. Gilchrist, Calcutta, 1804, translated into French by Garcin de Tassy in the 'Revue d'Orient,' 1858), see W. Pertsch, loc. cit., and Zenker ii. 3920 sq. Another, still more modern, Hindûstânî adaptation of the same story is the گلزار نسیم, the rose-garden of Nasîm, in verse, composed A.H. 1254 (A.D. 1838), by Pandit Dayâ Shankar Nasîm, see A. Sprenger, Catal., p. 629.

Beginning (different from that in the Berlin copy): گلزار همیشه بهار حمد و ثنای باغبان حقیقی را سزد که این طرفه بوستان جهان از انواع حسن الخ.

No date. Worm-eaten.

No. 1413, ff. 76, ll. 17; Nasta'lîk; size, 10¾ in. by 8 in.

829

Another copy of the same.

The beginning of this copy differs from that in the preceding one, but agrees in the main with that of the Berlin copy, viz. زینت دیباچه وسخن بنام سخن آفرین که قفل گنجینهٔ دلهارا بمفتاح الخ.

The author's name appears on fol. 6ᵃ, last line; the date, A.H. 1134, on fol. 8ᵃ, l. 9. The colophon is partly torn away.

No. 2474, ff. 141, ll. 11; Nasta'lîk, mixed with Shikasta; several pages slightly injured; size, 8⅛ in. by 5⅝ in.

830

Two Persian romances, in prose, by anonymous authors:

The *first*, on ff. 1ᵇ–49ᵇ, without any title, divided into ten bâbs and beginning: راویان اخبار و ناقلان آثار و محدثان روزگار و سخن گویان کهن ..... چنین آورده اند که مشتمل بر ده باب است باب اول در بیان آنکه در ملک سیستان پادشاهی بود صاحب تاج وتخت و نامش آزاد بخت جاه الخ.

The *second*, on ff. 50ᵇ–105ᵇ, is styled قصهٔ ملک محمد (according to the following copy: قصهٔ ملک محمد وگیتی افروز), the love-story of Malik Muhammad and Gîtî-afrûz, beginning: راویان اخبار و ناقلان آثار ...... چنین آورده اند که در زمان حضرت شیخ صنعان در طرف زمین مغرب شهری بود که آنرا ابیض می گفتند الخ.

No date. The second story greatly damaged by worms.

No. 1183, ff. 105, ll. 13; Nasta'lîk; size, 8¼ in. by 5⅝ in.

831

Kissa-i-Malik Muhammad u Gîtî afrûz (قصهٔ ملک محمد وگیتی افروز).

Another copy of the same story which forms the second part of the preceding collection, beginning in the same way. Lacunas after ff. 1 and 80. Dated the 14th of Rajab, A.H. 1151 (A.D. 1738, Oct. 28). Bibliotheca Leydeniana.

No. 2629, ff. 81, ll. 12–15; Shikasta; worm-eaten throughout; size, 9⅜ in. by 5½ in.

832

Kissa-i-Gîtî Ârâ (قصهٔ گیتی آرا).

Another Persian romance without any date or author's name, beginning: راویان اخبار و ناقلان آثار چنین روایت میفرمایند که در ولایت چین پادشاهی بود عالی جاه انجم سپاه و پسری داشت با حسن وکمال آراسته الخ.

No. 202, ff. 176, ll. 17; clear and distinct Nasta'lîk, the first and the last two pages supplied later by another hand in Shikasta, ll. 19–20; size, 9⅞ in. by 6¾ in.

833

Bûstân-i-Khayâl (بوستان خیال).

The *first Bahâr* or the *first two volumes* (جلد) of one of the largest and most famous Persian romances, the Bûstân-i-Khayâl or 'garden of imagination,' by Mîr Muhammad Takî alja'fari alhusainî of Ahmadâbâd in Gujarât, with the takhallus Khayâl, who wrote this

vast collection of tales, in which historical legends are blended with the adventures of Jinns and Peris, at the request of his noble patron, Nawwâb Rashîdkhân Bahâdur, wherefore, as is stated in the Berlin copy (W. Pertsch, Berlin Cat., p. 993), the work is also sometimes styled فرمایش رشیدی, and died A. H. 1173 (A.D. 1759, 1760); see A. Sprenger, Catal., p. 193, and Rieu ii. p. 770 sq. It comprises altogether fifteen volumes (جلد), divided into three Bahâr (spring), the second and third of which have the additional title of a first and second Gulistân, comp. the detailed description of this bulky romance in the Bodleian Cat., No. 480 (Caps. Or. D. 9–23, the most complete copy of the work extant, in which only one of the fifteen volumes is missing). This *first Bahâr*, which bears besides the special title of *Mahdînâma* (مهدی نامه), was commenced A. H. 1155 (A. D. 1742, 1743), at Shâhjahânâbâd, and serves as a sort of muḳaddimah or introduction to the whole work, relating the life and adventures of Sulṭân Abû-alḳâsim Muḥammad Mahdî and the other ancestors and predecessors of Sulṭân Mu'izz-aldîn (i.e. the Khalif Alḳâ'im biamrillâh, the hero of the second Bahâr or first Gulistân); the last or fifteenth volume of the whole work (the end of the third Bahâr or second Gulistân) was commenced A. H. 1169 and completed in the month Dhû-alḥijjah of the same year (A.D. 1756, September), at Murshidâbâd, see Bodleian Cat., loc. cit.

Beginning of the *first volume* (No. 1773), on fol. 1b: تبارك الذى جعل فى السماء بروجا وفعل فيها سراجًا قمرًا نيّرًا الخ.

Beginning of the *second volume* (No. 1774), on fol. 1b: ذکر رفتن سلطان ابو القاسم محمّد مهدی و پادشاهزادگان وبعضی امراء عرب بزیارت حرمین و عتبات عالیّات و بیان وقائع آن' نقل (Bodl. copy correctly نقلۀ) این اخبار از شائبۀ (Bodl. copy correctly تشابه) تحقیق چنین آورده اند الخ.

Copied A. H. 1202 (A.D. 1787, 1788), as a comparison with No. 1770 (839 below), which is written by the same hand, proves.

No. 1773, ff. 295; No. 1774, ff. 183; large and distinct Nasta'lîk, by the same hand, ll. 19 in each page; size, 12⅝–12½ in. by 8⅝ in.

834

A short fragment of the same *first Bahâr* of the *Bûstân-i-Khayâl*.

Part of the first volume of the first Bahâr or Mahdînâma, only comprising forty-eight pages, and beginning as in the preceding copy: تبارك الذى جعل فى السماء بروجًا الخ.

The author's name appears on ff. 7b, last line, and 8a, first line; the title on fol. 12b, l. 7. The date of the commencement of the work, viz. A. H. 1155, is found here on fol. 12b, last line but two. The last words, with which this copy breaks off on fol. 48b, run thus: ....واکثری خلیفۀ اوّل وثانی را دوست میداشتند و از سیوم, corresponding to No. 1773, fol. 27b, l. 6.

No. 2442, ff. 1–48, ll. 17; large and clear Nasta'lîk; size, 12⅝ in. by 8 in.

835

Bûstân-i-Khayâl.

The *mukaddimah* (or first volume) of the *second Bahâr* or *first Gulistân* of the Bûstân-i-Khayâl, that is the *third volume* of the whole work. This *second Bahâr*, which relates the adventures of Mu'izz-aldîn or Alḳâ'im-biamrillâh (see the preceding copy), bears the special titles of *Mu'izznâma* معزنامه, *Ḳâ'imnâma* قائمنامه, or even *Ṣâḥibḳirânnâma* صاحب قراننامه, and is subdivided into a muḳaddimah and two Gulshan, each Gulshan containing two Gulzâr.

Beginning: هرگونه ستایشی که در دل هر ستایش کننده بگذرد و زبان (Bodl. copy correctly برزبان) او جاری گردد سزاوار جناب خداوندیست الخ.

Conclusion: مناسب چنان نمود که مقدّمۀ بهار دویم را که عبارت از دفتر قائمنامه باشد درین مقام باختتام رسانیده شروع در گلستان اوّل از بهار دویم از بوستان خیال نماید الخ.

The designation given to this volume in the colophon, viz. تمام شد جلد ثالث مهدینامه, is incorrect, since the Mahdînâma comprises only the first two volumes.

No date.

No. 1932, ff. 152, ll. 16; clear and distinct Nasta'lîk; size, 10⅝ in. by 6⅝ in.

836

Bûstân-i-Khayâl.

The *first Gulshan* (in two Gulzâr or two volumes) of the *second Bahâr* or *first Gulistân*, corresponding to the *fourth* and *fifth* volumes of the whole work; see another copy of this first Gulshan together with the mukaddimah (contained in the preceding copy), in J. Aumer, p. 57 (No. 185). Parts of this second Bahâr are also contained in the first British Museum copy (Add. 16,689).

Beginning (differing from that in the Bodleian copy): نخلبندان حدائق اخبار وگلشن آرایان شقائق آثار الخ.

Colophon as in J. Aumer, p. 58: گلشن اوّل یعنی دفتر اوّل از گلستان (supply اوّل) یعنی جلد اوّل از بوستان خیال' (supply از بهار دویم).

Copied A.H. 1202 (A. D. 1787, 1788), see No. 833 above and No. 839 below.

No. 1771, ff. 319, ll. 19; clear and distinct Nasta'lîk, written by the same hand as Nos. 1773 and 1774 (833 above); size, 12½ in. by 8¼ in.

837

Bûstân-i-Khayâl.

The *first Gulzâr* of the *second Gulshan* of the *second Bahâr* or *first Gulistân*, corresponding to the *sixth volume* of the whole work. Beginning: حمدی که اگر تمام دریاهای روی زمین مرکّب شود و جمیع شاخهای درختان ربع مسکون الخ.

Copied A. H. 1202 (A. D. 1787, 1788), see the preceding copy.

No. 1772, ff. 148, ll. 19; clear and distinct Nasta'lîk, by the same hand as Nos. 1773, 1774, and 1771 (833 and 836 above); size, 12½ in. by 8½ in.

838

Bûstân-i-Khayâl.

The *second Gulzâr* of the *second Gulshan* of the *second Bahâr* or *first Gulistân*, corresponding to the *seventh volume* of the whole work. It is incorrectly styled on fol. 1ª: دفتر سیوم از بهار دویم از جلد سیوم معزّنامه, and بوستان خیال گلستان سیوم مسمّی معزّنامه; the same wrong designation of گلستان سیوم is given to this copy in the colophon. Another copy of the whole second Gulshan of the second Bahâr is noticed in J. Aumer, p. 58 (No. 186). Beginning:

بنام خدای که از مشت خاك ـ پدید آورد گوهر تابناك

Copied A.H. ۱۲ ۲ (1202?=A.D. 1787, 1788).

No. 1930, ff. 337, ll. 16; clear and distinct Nasta'lîk; size, 10⅞ in. by 6⅞ in.

839

Bûstân-i-Khayâl.

The *first daftar* or *jild* of the *third Bahâr* or *second Gulistân* of the Bûstân-i-Khayâl, corresponding to the *eighth volume* of the whole work. This *third Bahâr* (the largest of the three), which relates the adventures of Ṣâḥib Ḳirân-i-Akbar Shâhzâda Mu'izz-aldîn, Ṣâḥib Ḳirân-i-A'ẓam Shâhzâda Khurshîd Tâjbaksh, and Ṣâḥib Ḳirân-i-Aṣghar Shâhzâda Badr-i-munîr, bears the special title of *Khurshîdnâma* (خورشیدنامه), and is subdivided into seven books (دفتر or جلد) or eight volumes, the last two of which (the fourteenth and fifteenth, together with the Khâtimah) are missing in this collection. This first daftar begins: ادای حمد و سپاس ربّ العالمین حکیم علیم و نعت درود سیّد المرسلین رسول کریم و مدح و منقبت الخ.

In l. 6 this heading appears: آغاز گلستان دوم بهار سیوم از کتاب بوستان که موسوم است بخورشیدنامه امّا راویان اخبار و ناقلان آثار و محدّثان این حدیث شیرین بیان و مخبر مخبران این داستان رنگین الخ (Bodl. copy correctly مخبران).

Conclusion: ان شاء الله تعالی بعد ازین احوال صاحبقران اعظم و صاحبقران اصغر در دفتر دویم مذکور کرده (read کرد) خواهد شد الخ.

Dated the 7th of Muḥarram, A.H. 1202 (A.D. 1787, Oct. 19).

No. 1770, ff. 388, ll. 19; clear and distinct Nasta'lîk; size, 12½ in. by 8¼ in.

840

Bûstân-i-Khayâl.

The *second daftar* or *jild* of the *third Bahâr* or *second Gulistân*, corresponding to the *ninth* volume of the whole work (جلد نهم از کتاب بوستان خیال موسوم جلد دویم از بهار سیوم). This second book has been supplemented afterwards by an extensive appendix, subdivided into two shaṭr (شطر), or as the second British Museum copy (Add. 24,935) calls them, saṭar (سطر), and bearing the special title of *Shâhnâma-i-Buzurg* (شاهنامهٔ بزرگ); according to Rieu's copy this appendix is also designated as سطر الجلد, see the following two copies.

Beginning: بعد از سپاس و ستایش خداوند غفور رحیم و الصلوة (والصلوات read) نامیات بر رسول واجب التعظیم وآل و اصحاب او...... چنین گوید.... که چون احوال صاحب قران اصغر در جلد اوّل از بهار سیوم بجای که مذکور شد رسانید شروع در تحریر جلد دویم بهار سیوم نمود و ابتدای این جلد از احوال صاحب قران اکبر شاهزاده معزّ الدین الخ.

No date.

No. 1933, ff. 367, ll. 16; clear and distinct Nasta'lîk; size, 10⅞ in. by 6⅞ in.

841

Bûstân-i-Khayâl.

The *first shaṭr* of the preceding *second daftar*, forming, as it seems, together with the following copy of the second shaṭr, the *tenth volume* of the whole work. From a colophon in the Bodleian copy it would appear as if these two shaṭr, which now form together with the preceding copy a *single daftar* or *jild*, although *two distinct volumes*, were originally meant to appear as third daftar; in this way some of the conflicting statements found in the Bodleian copy, the third British Museum copy (Add. 4939), and our present copies might easily be reconciled.

Beginning: نیکوترین محامد و عالیترین اثنیه سزاوار جناب حضرت خالق البریّه است که مخلوقات ارض و سماء و ما فیها بذکر حمد و ثنای او خود را مشغول می نماید الخ.

No date.

No. 159, ff. 338, ll. 16; clear and distinct Nasta'lîk; size, 10½ in. by 6½ in.

842

Bûstân-i-Khayâl.

The *second shaṭr* of the preceding *second daftar*, beginning: آغاز دفتر دوم از کتاب شاهنامهٔ بزرگ که مشتملست بر احوال ظفر مآل صاحبقران اعظم شاهزاده خورشید تاج بخش بلبل اقبال الخ.

In the colophon the author makes this statement (agreeing verbatim with that in the Bodleian copy): مسوّد این اوراق رنگین سیاق مناسب چنان دانست که شطر دوم از جلد دویم از بهار سیوم کتاب بوستان خیال که خورشیدنامه نام دارد درین مقام باتمام رساند و جلد سیوم الخ.

Copied A.H. 1202 (A.D. 1787, 1788).

No. 1769, ff. 330, ll. 19; clear and distinct Nasta'lîk, by the same hand as Nos. 1770–1774 (833, 836, 837, and 839 above); size, 12⅝ in. by 8¼ in.

843

Bûstân-i-Khayâl.

The *third daftar* or *jild* of the *third Bahâr*, as it seems, although both on fol. 1ª and at the end it is designated as second jild (a confusion, probably arising from a similar mistake as that noted in No. 841), and

therefore corresponding to the *eleventh volume* of the whole work (which is missing in the Bodleian copy). Beginning: امّا راویان اخبار و ناقلان آثار روایت کرده اند که چون صاحبقران اکبر(؟ قصّهٔ صاحبقران اکبر و) قصّهٔ صاحبقران اعظم را بداستان صحّت رسانیده اند حسن عالی برخواست الخ.

Copied A. H. 1202 (A. D. 1787, 1788).

No. 1929, ff. 205, ll. 16; clear and distinct Nasta'lîk; size, $10\frac{5}{8}$ in. by $6\frac{1}{4}$ in.

844

Bûstân-i-Khayâl.

The *fourth daftar* or *jild* of the *third Bahâr*, corresponding to the *twelfth volume* of the whole work. Beginning: زبان انسان شمع انجمن وقتی تواند شد که بقدر مقدور و حمد خداوند غفور الخ.

In l. 4 the author makes the following statement: چون جلد سیوم بهار سیوم کتاب بوستان خیال باتمام رسید شروع در تحریر جلد چهارم نمودم الخ; and further down: مخفی و مستتر نماند که جلد اوّل تمام وکمال مشترك باحوال صاحبقران اکبر و اعظم و اصغر مع توابعات بود و جلد دوم تمام وکمال مشتمل براحوال صاحبقران اکبر شاهزاده معزّ الدین تاجور و جلد سیوم همگی باحوال صاحبقران اعظم که شاهزاده خورشید تاج بخش مع متعلّقاته بقلم آمده الخ.

In the colophon he says: الحمد لله والمنّة که جلد چهارم از بهار سیوم که فقط بر احوال صاحبقران اصغر شاهزاده بدر منیر مشتمل بود باتمام رسید باقی احوال مهتر توفیق و احوالات دیگر در جلد دیگر الخ.

Copied A. H. 1202 (A. D. 1787, 1788).

No. 1775, ff. 386, ll. 19; large and distinct Nasta'lîk, by the same hand as Nos. 1769–1774 (833, 836, 837, 839, and 842 above); size, $12\frac{1}{2}$ in. by $8\frac{1}{4}$ in.

845

Bûstân-i-Khayâl.

The *fifth daftar* or *jild* of the *third Bahâr*, corresponding to the *thirteenth volume* of the whole work. Beginning: بعد از حمد وثنای حضرت کریم کارساز بنده نواز خداوند جهان الخ.

Colophon: تمام شد جلد سیزدهم بوستان خیال.

No. 1931, ff. 393, ll. 16; clear and distinct Nasta'lîk; size, $10\frac{5}{8}$ in. by $6\frac{5}{8}$ in.

846

A large fragment of an anonymous Persian romance, defective both at the beginning and end, with a large lacuna (comprising, according to the Arabic paging, fifty-eight leaves) after fol. 22. On the back of the binding it is styled جوامع التواریخ, but on the last page more correctly, as it seems, دفتر دوم مجمع البدائع, the second book of a novel, entitled Majma'-albadâ'i', or the collection of wonderful and surprising things. At the beginning seventeen leaves are missing, as the Arabic paging shows. The style of this work is about the same as in the preceding Bûstân-i-Khayâl, combining heroic legends and fairy tales. The copy is a correct and tolerably old one.

No. 2453, ff. 240, ll. 21; clear Nasta'lîk; size, $9\frac{5}{8}$ in. by $7\frac{1}{2}$ in.

847

Ajib-alkiṣaṣ (عجیب القصص).

A fairy tale, relating the adventures of an Indian prince who is designated in many different ways (once, for instance, یوسف جمال), and his love affairs with the princess Badi'-aljamâl, entirely different from the قصّهٔ سیف الملوك و بدیع الجمال (see Nos. 788–792 above).

Beginning: سرسبزیٔ بوستان سخن بآساری (بآبیاری) ستایش چمن آرائی است که گلشن عشق الخ.

The title is distinctly given on fol. 7^b, l. 10. The story is dedicated to the emperor Shâh 'Âlam (who reigned A. H. 1173–1221 = A. D. 1759–1806), see fol. 3^b, l. 1: شاه عالم پناه دولت و دین. The author's name does not appear anywhere.

Copied at Lucknow during the wazîrship of Nawwâb Âṣaf-aldaulah Bahâdur, and finished the 25th of Jumâdâ-althânî, A.H. 1209 (A. D. 1795, Jan. 17). Bibliotheca Leydeniana.

No. 2462, ff. 152, ll. 15; Nasta'lîk, rather difficult to read through the absence of many diacritical points; size, $9\frac{5}{8}$ in. by $6\frac{1}{4}$ in.

848

Kiṣṣa-i-Malik Muḥammad u Shahrbânû (قصّهٔ ملك محمّد و شهربانو).

The romance of prince Malik Muḥammad and Shahrbânû (according to the Bodleian Cat., No. 482, Shamshabânû), which was translated from Hindûstânî at the request of the emperor Shâh 'Âlam, see here fol. 4^b sq. According to the Bodleian copy the Persian translator's name is Munshi Ghayûrî; Lachman Singh, who appears here on fol. 4^b, is no doubt the author of the original. According to the same copy the proper title of the romance is *Shu'la-i-âh* (شعلهٔ آه).

Beginning: شگفتگیٔ گلشن قصّه پردازی و تازگیٔ چمن افسانه طرازی شایستهٔ حمد جهان آرائیست که گل رعنای حب و محبّت را بنسیم روح پرور قدرت بالغه الخ.

No. 1481, ff. 152, ll. 9; Shikasta; size, $8\frac{5}{8}$ in. by $5\frac{5}{8}$ in.

849

Kiṣṣa-i-Bahrâmgûr u Bânui-Ḥasan (قصّهٔ بهرامگور و بانوی حسن).

A Persian romance, the love-story of Bahrâmgûr and the fair princess, the daughter of the king of the Peris. Beginning: راویان اخبار و ناقلان آثار و طوطیان شکر

شکن شیرین گفتار و مهندسان سخن و گوشه نشینان کهن چنین روایت کرده اند که در شهر فارس پادشاهی بود بعدل و داد تمام خلق و بغایت خوش روی الخ.

A shorter version of the same story is noticed in W. Pertsch, Berlin Cat., p. 989, No. 12, in the first line.

Dated the 8th of Jumâdâ-althânî, A.H. 1198 (A.D. 1784, April 29).

No. 780, ff. 50, ll. 17; large and distinct Nasta'lîk; size, 8¾ in. by 5⅞ in.

850

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1009, ff. 58, ll. 17; large and distinct Nasta'lîk; size, 9⅞ in. by 6 in.

851

The same.

A much shorter version of the same story, beginning: راویان اخبار و ناقلان آثار و طوطیان شکر شکن شیرین گفتار چنین روایت کرده اند که در زمان قدیم در شهر فارس الخ.

Dated the 9th of Ramadân, A.H. 1184 (A.D. 1770, December 27). Bibliotheca Leydeniana.

No. 2808, ff. 72–93, ll. 13; Nasta'lîk, mixed occasionally with Shikasta; size, 8⅝ in. by 6¾ in.

852

Two Persian tales.

1. Story of Sultân Mahmûd, who rambles in disguise through the streets of his capital (قصّهٔ سلطان محمود غزنوی پادشاه), on fol. 1ᵇ, beginning: پادشاه عادل بود یك روز در خاطر سلطان گذشت الخ.

2. The story of prince Juwânbakht (قصّهٔ جوان‌بخت پادشاه), on fol. 14ᵃ, beginning: ناقلان اسمار و راویان اخبار این داستان بدیع را چنان نوشته اند که در زمان سلف و ایّام گذشته الخ.

No date. Presented by Jn. Kneller, Esq., April 15, 1804.

No. 1723, ff. 112, ll. 11; distinct Nasta'lîk; size, 8⅝ in. by 5¼ in.

853

The story of the king and the seven viziers, who, under penalty of death, are ordered to state the hidden meaning of certain trees with miraculous fruit, beginning: حکایت آورده اند که در شهری درختان را میوهٔ بر آمده آنرا از جامهٔ کرباس پوشیده و از درون آن روشنائی میدرخشید روزی (پادشاه or سلطان add) زیر درختان آمده احوال آن پرسید وزرا گفتند که معلوم نیست الخ.

No. 1627, ff. 106ᵇ–112ᵇ, ll. 13–14; careless Nasta'lîk; the last leaf written by another hand in Naskhî, ll. 23; size, 9 in. by 4⅞ in.

854

The story of Solomon and the Griffin, a Persian romance in prose, by an anonymous author, beginning: الحمد لله ربّ العالمین الخ بدانکه در خبر آمده است که روزی سلیمان علیه السّلام شبی بمسند بار داده نشسته بودند الخ.

Numerous illustrations, almost on every page. No date.

No. 1255, ff. 26, ll. 19; large and distinct Nasta'lîk; size, 18¼ in. by 10¼ in.

855

Kissa-i-Parwartî u Narwartî (قصّهٔ پرورتی و نرورتی).

The story of Narwartî and Parwartî, a Persian romance by Lâla Ranjît, beginning: خداوندا اساس کاخ تکوین و ایجاد بطرحی که صورت ظهور یافته الخ.

No date. Purchased at Haidarâbâd.

No. 1369, ff. 42, ll. 19; Shikasta; size, 8¼ in. by 6 in.

856

A short fragment of a story of an Indian Râjah (که نام او چیرمان) in Calicut (کلی‌کوت), at the time of the prophet Muhammad, beginning: چنین روایت میکنند که در ایّام پیغمبر محمّد رسول الله که در سرحد کلی‌کوت الخ.

Bibliotheca Leydeniana.

No. 2556, ff. 92–95, ll. 8; Nasta'lîk; size, 9¼ in. by 6⅝ in.

857

Hikâyat-i-duzd u kâdî (حکایت دزد و قاضی).

The humorous story of the thief and the judge, edited at Tahrân, 1845; comp. Bodleian Cat., Nos. 490 and 491; Rieu ii. p. 773ᵇ; W. Pertsch, p. 26, and Berlin Cat., p. 117 (No. 6). Beginning: روایت کرده اند راویان اخبار و ناقلان آثار که در زمان پادشاه عادل یکی از خلفاء بغداد و در عهد آن خلیفه عالمی بود بغایتی فاضل و کامل و دانشمند الخ.

No date.

No. 1741, ff. 1–10, ll. 13–16; Shikasta; size, 8¼ in. by 5¾ in.

858

Kissa-i-Tamîm Ansârî (قصّهٔ تمیم انصاری).

The story of Hadrat Tamîm Ansârî, who lived under the Khalîf 'Umar, beginning: درخبرست از سرور کائنات فرموده اند که بعد از خود عجائبهای بسیار پیدا خواهد

شد اوّل از حضرت تمیم انصاری بود که در وقت خلافت
حضرت عمر روزی نماز گذارده نشسته بودند الخ.

In the following copy it is ascribed to 'Alî Muḥammad. Copied for Mr. Richard Johnson, by Muhammad Rafî'.

No. 910, ff. 23, ll. 13; Nasta'lîḳ; size, 8¾ in. by 6 in.

859

Collection of tales and historical sketches.

This copy contains:

A. A main part on ff. 1ª–70ª, consisting of—

1. Ff. 1ª–16ª: Ḳiṣṣa-i-Tamîm Anṣârî, identical with that in the preceding copy, but styled on the fly-leaf عمرنامه, or 'story of a woman soliciting justice of the Khalîf 'Umar,' by 'Alî Muḥammad. Beginning, on fol. 1ª: اندر خبر آورده اند که در وقت امیر المؤمنین عمر خطّاب رضی الله عنه روزی امیر المؤمنین رضی الله عنه نماز بامداد گذارده بود الخ.

2. Ff. 17ª–63ª: Bakhtyârnâma, in a similar redaction as No. 475, 3, in the Bodleian Cat. (col. 436), but divided into ten bâbs, like the enlarged version, No. 476, 1, in the same Cat. It was edited by Sir W. Ouseley, text and translation, London, 1801. Beginning, on fol. 17ª: الحمد لله . . . . بدانکه این کتاب یادگار پادشاهان است و بختیارنامه که فاضلان تصنیف کرده اند تا طالبان را و خوانندگانرا پند حاصل آید و این مختصر بر ده باب است و در هر بابی حکمتها گفته است آغاز داستان بختیار نامه این است چنین روایت میکنند که در دیار عجم پادشاه بود با داد و عدل و شکوه الخ.

3. Ff. 64ª–70ª: Fatḥnâma, that is, Sulṭân Muḥammad III's campaign against Hungary in A.H. 1005 (A.D. 1596, 1597), identical with the 'Fatḥnâma-i-Khûnkâr-i-Rûm' in No. 572 above. It is translated from Turkish, see the title here: ترجمهٔ فتحنامهٔ حضرت بادینی پناه و شاه خونکار روم که بترکی نوشته الخ. Beginning: الحمد لمن لا نصر الّا من عنده و الصلوة و السّلام علی حبیبه الخ.

As date (probably of composition) appears at the end A.H. 1012 (A.D. 1603, 1604).

B. An appendix, by two different hands, on ff. 71ª–79ª, consisting of—

4. Ff. 71ª–77ª: Account of the district of اودگیر Ûdgîr, that is, Oodagherry in Telingana.

5. Ff. 78ª–79ª: A short account of Dhundia Wâgh, or as he is called here, Dhûndûjî Wâgh (دهوندوجی واگهه), the famous freebooter of Mysore, who was at last subjugated and killed by the English in 1800, see Beale, Oriental Biogr. Dict., p. 81.

No. 3053, ff. 79, ll. 13 (on ff. 71–77, ll. 9–10); written by three different hands, the greater part in Naskhî, mixed with Shikasta; size, 8 in. by 5¾ in.

IND. OFF.

B. POETRY.

I. Epic, Lyric, and Didactic Poetry.

Poets who died between A.H. 400 *and* 500.

1. Firdausî and Imitators (Nos. 860–901).

a. *Copies of the Shâhnâma with the older preface.*

860

Shâhnâma (شاهنامه).

Firdausî's great epic poem, 'the book of kings,' in four books, preceded by the older preface, anterior to the so-called Bâisunghârî recension, and designated by Mohl (i. p. xv) as 'préface No. II;' see Rieu ii. p. 534ª; W. Pertsch, Berlin Cat., p. 732 sq.; Bodleian Cat., No. 497; Rosen, Persian MSS., p. 169; J. Aumer, p. 6 (where it is wrongly ascribed to Bâisunghar), etc. This preface has been translated by M. de Wallenbourg in his 'Notice sur le Shahnamé,' Vienna, 1810, and begins here, on fol. 1ᵇ: سپاس و آفرین مر خدایرا که آن جهان و این جهان الخ.

First book (جلد اوّل) of the poem, on fol. 6ᵇ, beginning: بنام خداوند جان و خرد — کزین برتر اندیشه بر نگذرد

and going down to Bahrâm's death.

Second book (جلد دویم), on fol. 151ᵇ, beginning: بنام خداوند خورشید و ماه — که دلرا بنامش خرد داد راه

and concluding with Isfandiyâr's message of victory to his father Gushtâsp.

Third book (جلد سوم), on fol. 290ᵇ, beginning: خداوند پیروزی و فرّهی — خداوند دیهم و شاهنشهی

and ending with the accession of Nûshirwân.

Fourth book (جلد چهارم), on fol. 407ᵇ, beginning exactly as the second book and comprising the rest of the poem.

Firdausî (Abû-alkâsim Ḥasan or Manṣûr) was born about A.H. 321 or 322 (A.D. 933 or 934) in Shâdâb, near Ṭûs, completed the Shâhnâma, according to the usual statement, A.H. 400 (A.D. 1009, 1010), according to a rare epilogue, found only in one copy of the British Museum (Rieu, ii. p. 535ª) and in No. 878 below, already A.H. 389 (A.D. 999), and according to some verses in the same copy of the British Museum, even as early as A.H. 384 (A.D. 994), and died A.H. 411 (A.D. 1020; other dates of his death are A.H. 416=A.D. 1025, and A.H. 421=A.D. 1030); comp. on the poet's biography and special incidents of his life, besides the Catalogues mentioned above, W. Pertsch, p. 68; G. Flügel i. p. 492 sq.; A. Sprenger, Catal., p. 405 sq.; Ouseley, Biogr. Notices, pp. 54–99; Ethé, Firdûsî als Lyriker, in Sitzungsberichte der bayr. Academie, philos.-philol. Classe, 1872, pp. 275–304, and 1873, pp. 623–653; 'A Sketch of the Life and Writings of Ferdusi,' London, 1876; and Ethé, Die höfische und romantische Poesie der Perser, Hamburg, 1887, p. 25 sq. Best text editions by Turner Macan, in 4 vols., Calcutta, 1829 (of the earlier Calcutta edition of 1811, by Lumsden, only

one volume has appeared), reproduced in the lithographed eastern texts of Bombay, 1849 and 1856, Cawnpore, 1874, Ṭahrân, A.H. 1245 and 1267, etc.; J. Mohl (with a complete prose translation in French), Paris, 1838–1878; and J. A. Vullers, Leyden, 1877–1884. Parts of the poem have been published in J. Atkinson's Soohrab, a poem (Persian and English), Calcutta, 1814; Vullers, Chrestomathia Shahnamiana, Bonn, 1833; H. S. Jarrett, Selections from the Shah Namah, Calcutta, 1880; I. Pizzi, Antologia Firdusiana, second edition, Leipzig, 1891; in various Persian Chrestomathies, for instance, Spiegel (Leipzig, 1846), Pizzi (Manuale della lingua Persiana, Leipzig, 1883, and Chrestomathie Persane, Turin, 1889), and others, and in Salemann und Shukovski, Persische Grammatik, Berlin, 1889; compare also Zenker, No. 526 sq., and ii. 489 sq. Chief translations by Champion (the first eight books), 1788; St. Weston, Episodes from the Shah Nameh, 1815; J. Görres, Das Heldenbuch von Iran, 2 vols., Berlin, 1820; Starkenfels, Key-Kawus in Masenderan, Vienna, 1841; Fr. v. Schack, Heldensagen, third edition, 3 vols., Stuttgart, 1877; J. Mohl, Le livre des rois, traduit et commenté, publié par Mme. Mohl, Paris, 1876–1878; H. Zimmern, The Epic of Kings, London, 1882; S. Robinson, Persian Poetry for English Readers, 1883 (pp. 5–102); I. Pizzi, Il libro dei re, poema epico, in 8 vols., Turin, 1886–1888 (the only complete translation in verse that exists of Firdausi's epopee in any European language, except the Turkish version of Sharif, see Rieu, p. 152 sq.); Fr. Rückert, Firdosi's Königsbuch, aus dem Nachlass herausgegeben von E. A. Bayer, Sage i–xiii, Berlin, 1890; and 'Rostem und Suhrab' im Nibelungenmass, ein Fragment mitgeteilt von E. Bayer in 'Zeitschrift für vergl. Litteraturgeschichte, etc.,' Berlin, 1891, pp. 322–342. On the question of the origin of certain parts of the poem, see Nöldeke's 'Persische Studien II,' Sitzungsberichte der kais. Acad. der Wissenschaften in Wien, 1892, vol. 126.

The present copy was transcribed by Muhammad Ḥâfiẓ Cishtî. Book I is dated A.H. 1007, first of Ramaḍân (A.D. 1599, March 28); Book II, A.H. 1007, the 18th of Shawwâl (A.D. 1599, May 14); Book III has no date; Book IV is dated A.H. 1008, the 16th of Rajab (A.D. 1600, Febr. 1). Fol. 421 (۴۲۱ according to the Arabic paging) is left blank. Many small blanks besides.

No. 2118, ff. 522, 4 coll., each ll. 25; small, but very neat and clear Nasta'lîk; splendid illuminations on the first two pages of each book; size, 15⅝ in. by 10¼ in.

861

Another copy of the same.

Contents:

The older preface on fol. 1b, beginning as in the preceding copy.

Genealogical index of all the Persian kings, quoted by Firdausî, on fol. 7a.

Another genealogical index in verse (فهرست منظوم شاهنامه), on fol. 9a.

Alphabetical index of the Pahlawî (and other uncommon) words, used by Firdausî in his epopee, on fol. 10b.

The poem itself is divided into *two halves*, viz.:

First half, on fol. 12b, beginning: بنام خداوند جان وخرد الخ.

Second half, on fol. 318b, beginning with Gushtâsp's reign: چو گشتاسپ را داد لهراسپ تخت الخ.

The *first half* is dated by Ḥâfiẓ Aḥmad bin Muḥammad the 23rd of Ramaḍân, A.H. 1009 (A.D. 1601, March 28); the second is not dated.

No. 118, ff. 596, 4 coll., each ll. 25; Nasta'lîk; vignettes on ff. 1a, 12a, and 318a; illuminated frontispieces on ff. 1b, 12b, and 318b; pictures on ff. 338a, 365a, and 430b. Part of ff. 58a, 79a, 102b, and 180b left blank; many headings and single verses missing or injured; ff. 487 and 556 supplied by a more modern hand; size, 13⅝ in. by 9⅝ in.

862

Another copy of the *first half* of the poem.

This copy, with the older preface on fol. 1b, contains only the *first half*, respectively the *first two books* of the Shâhnâma; Book I begins on fol. 8b, Book II on fol. 163b; the first goes down to Afrâsiyâb's hearing of the flight of the Irânians; the second to Arjâsp's death by the hand of Isfandiyâr. All the rest of the poem is wanting. No date. The copyist was Muḥammad Fâḍil, known as ادهما بنى اسرائيل كولوى. A few various readings on the margin.

No. 3267, olim II. J. 6, ff. 325, 4 coll., each ll. 25; good and clear Nasta'lîk; size, 11⅝ in. by 6⅝ in.

b. *Copies of the Shâhnâma with the Bâisunghârî preface.*

863

Shâhnâma.

The Bâisunghârî preface (dated A.H. 829 = A.D. 1426, see on the rather fictitious character of the same, and the whole question of the so-called Bâisunghârî recension, the excellent remarks of M. James Darmesteter in the 'Revue Critique,' October 20, 1890, pp. 215 and 216), on ff. 1b–13b, beginning: افتتاح سخن آن به كه كنند اهل كمال الخ. At the end: تمّت الديباجة الموسومة ببايسنغرى.

This preface is designated by Mohl as 'préface No. I,' and is printed with a few omissions in Macan's Introduction to the Shâhnâma, pp. 11–61.

Beginning of the poem, on fol. 13b: بنام خداوند جان و خرد الخ.

The Shâhnâma is divided into two parts, the *second* of which begins with Luhrâsp's reign (headed: كتاب لهراسپ نامه), on fol. 270b: چو لهراسپ بنشست بر تخت داد الخ. This splendid copy was made by Ḥasan bin Muḥammad Aḥsan and finished at Shîrâz the 18th of Dhû-alḳa'dah, A.H. 967 (A.D. 1560, August 10); it was given as a present to Ḳâsimbeg the 1st of Dhû-alḥijjah,

A. H. 971 (A. D. 1564, July 11), according to a note on fol. 1^a.

No. 133, ff. 538, 4 coll., each ll. 25; excellent Nasta'lîk; ff. 1^b and 2^a gorgeously illuminated in gold and blue arabesques, mixed with a variety of other colours; similar illuminations and an excellent frontispiece on ff. 270^b and 271^a; all the headings throughout neatly embellished; well-executed pictures on ff. 5^b, 16^b, 32^a, 54^a, 76^b, 96^a, 113^b, 127^b, 150^b, 184^b, 203^a, 227^b, 250^a, 270^b, 271^a, 304^a, 321^b, 349^b, 372^a, 389^a, 418^b, 445^b, 483^a, and 519^a; size, $14\frac{3}{4}$ in. by $8\frac{3}{4}$ in.

864

The same.

The Bâisunghari preface begins here as in the preceding copy, and is concluded by a short chronological index and list of kings.

Beginning of the poem, on fol. 12^b. It is divided into *four books;* Book I ends with Rustam's return from Turkistân and Afrâsiyâb's flight; Book II, beginning on fol. 200^b, with Gushtâsp's accession; Book III, beginning on fol. 315^b, goes down to the accession of Nûshirwân; and Book IV, beginning on fol. 461^b, comprises the rest. Dated by Majd-aldîn bin Ibrâhîm Hâfiż, A. H. 1012, the 29th of Muḥarram (A. D. 1603, July 9).

No. 3340, olim II. J. 7, ff. 586, 4 coll., each ll. 25; small Nasta'lîk; illuminated frontispieces on ff. 1^b and 12^b; adorned headings on ff. 200^b and 315^b. Small pictures on ff. 15^a, 15^b, 17^a, 19^a, 24^b, 42^a, 48^b, 50^a, 55^a, 65^b, 73^b, 77^b, 92^b, 106^b, 120^b, 134^a, 149^a, 156^a, 158^b, 164^a, 180^b, 190^a, 198^b, 200^a, 212^b, 214^a, 243^b, 254^b, 267^b, 279^a, 280^b, 296^b, 297^a, 315^b, 325^b, 332^a, 332^b, 333^b, 334^b, 337^a, 353^a, 355^a, 358^b, 370^a, 371^a, 377^a, 385^b, 388^b, 393^a, 395^b, 399^b, 410^a, 418^b, 420^b, 422^a, 424^a, 425^b, 429^a, 435^a, 439^b, 460^b, 489^a, 494^b, 516^a, 534^b, 552^b, 561^a, 563^b, 572^b, 576^b, 583^a, and 585^b; size, $8\frac{5}{8}$ in. by $4\frac{3}{4}$ in.

865

The same.

The Bâisunghari preface, on fol. 1^a. Beginning of the poem, on fol. 10^b. It is divided into *four books*, which agree in their contents entirely with those in the preceding copy, except that Books II and III (beginning on fol. 144^b) are not separated here. Book IV begins on fol. 338^b. Small blanks on many pages, apparently left for the insertion of headings or pictures. Book I (جلد اوّل) is dated A. H. 1111, the 16th of Ṣafar (called here the 44th year of 'Âlamgîr's reign)=A. D. 1699, August 13; Book IV, the 8th of Dhû-alḥijjah, in the same year=A. D. 1700, May 27, by Muḥammad Ḥiṣârî. The first two leaves are supplied by another hand, perhaps by Warren Hastings, whose name appears at the top of the preface.

No. 3259, olim II. J. 5, ff. 427, 4 coll., each ll. 25, and a fifth on the margin, ll. 40; Nasta'lîk; size, $11\frac{3}{4}$ in. by $7\frac{1}{8}$ in.

866

The same.

The Bâisunghari preface, on fol. 1^b. Beginning of the poem, on fol. 15^b. No subdivision into books. This copy was made for J. H. Peile, Esq., of the Madras Civil Service (مستر پیل صاحب بهادر والا مناقب), at Seringapatan (سرنگ‌پتن در سلطنت انگریز), and is dated A. H. 1220, the 26th of Muḥarram (A. D. 1805, April 26). It was presented by Mr. Peile to the Library on the 19th of September, 1818.

No. 3255, olim II. J. 3, ff. 542, 4 coll., each ll. 21; large and clear Nasta'lîk; illuminated frontispieces on ff. 1^b and 15^b; size, $14\frac{1}{2}$ in. by $8\frac{3}{4}$ in.

867

The same.

An extremely splendid and magnificent copy of the Shâhnâma, in two volumes, with a beautiful eastern binding; written by Hidâyat-allâh of Shîrâz, but not dated.

The Bâisunghari preface begins here, on fol. 2^b, thus:

ای در صف اهل نظم استاد سخن
شد تازه و محکم از تو بنیاد سخن
فردوس مقام بادت ای فردوسی
انصاف که نیك دادهٔ داد سخن،
افتتاح سخن آن به که کند اهل کمال الخ

The full text of the satire against Sulṭân Maḥmûd is found here on fol. 9^b sq.

Beginning of the *first volume*, on fol. 13^b; of the *second volume*, on fol. 344^b, with Luhrâsp's accession:

چو لهراسپ بنشست بر تخت عاج الخ.

Nos. 741 and 742, ff. 668, 4 coll., each ll. 25; excellent Nasta'lîk; illuminated frontispieces on ff. 2^b, 13^b, and 344^b; the whole copy luxuriously embellished throughout; full-size pictures on ff. 1^b, 2^a, 40^a, 94^b, 140^b, 185^b, 215^a, 232^a, 252^b, 326^a, 355^b, 385^b, 412^b, and 529^b; size, 16 in. by 10 in.

868

The same.

The Bâisunghari preface, beginning here with the same verses as in No. 704 of W. Pertsch's Berlin Cat. (p. 735):

فریدون و جمشید خورشید شان
بامرش درین گنبد آمد روان

This beautiful copy is divided into *two halves*, the first of which begins on fol. 10^b, the second on fol. 332^b, with the accession of Luhrâsp. No date.

No. 1256, ff. 622, 4 coll., each ll. 25; excellent Nasta'lîk; illuminated frontispiece at the beginning of the preface and of both halves of the poem; the first four pages luxuriously embellished, on the first two a long inscription as heading of the whole work; pictures on ff. 13^a, 29^a, 42^b, 52^b, 57^b, 70^b, 79^a, 102^b, 120^b, 138^b, 150^b, 175^b, 186^a, 189^a, 196^b, 207^a, 220^b, 233^b, 276^b, 321^b, 361^b, 384^b, 421^b, 460^b, 496^a, 529^a, 552^a, and 580^b; size, 17 in. by $10\frac{3}{8}$ in.

869

A slightly defective copy of the same.

The Bâisunghari preface breaks off on fol. 10^b, in consequence of a lacuna after fol. 10, through which also the beginning of the poem is missing. The last words of the preface correspond to No. 3259 (865 in this Cat.), fol. 8^b, l. 5, middle; the first words of the poem, on fol. 11^a, یکی آتشی بر شده تابناك, to fol. 10^b, l. 7, on the margin of the same copy. The poem is divided into *four books;* Book II begins, on fol. 201^b, with the story of Bîzhan (بیژن); Book III, on fol. 310^b, with Luhrâsp's accession; Book IV, on fol. 470^b, with the reign of Nûshirwân. All the larger headings are

left blank throughout; some smaller blanks besides. Ff. 586–589 are turned upside down. This defective copy, somewhat injured in the beginning too, was finished in the month Dhû-alḥijjah, A.H. 987 (A.D. 1580, January–February).

No. 341, ff. 596, 4 coll., each ll. 25; Nasta'lîḳ; the first two pages embellished; size, $11\frac{5}{8}$ in. by $7\frac{3}{8}$ in.

870

Another more defective and incomplete copy of the same.

A large lacuna in the Bâisunghari preface after fol. 2, corresponding to fol. 3^{a}, l. 12–fol. 10^{b}, l. 9 in No. 3255 (866 in this Cat.); at the end of the preface the genealogical list of kings in mathnawî-baits (see No. 861 above). Beginning of the poem, on fol. 5^{a}. It consists here of *three bâbs* only, and goes down to the death of Farâmurz, the son of Rustam; all the rest of the poem is wanting. Book II begins, on fol. 314^{b}, with Gushtâsp's accession; Book III, on fol. 368^{b}, with the story of Farâmurz. No date.

No. 3263, olim II. J. 2, ff. 456, 4 coll., each ll. 25–31; Nasta'lîḳ; illuminated frontispiece at the beginning of each book; pictures (some of which are full-sized) on ff. 47^{b}, 76^{a}, 89^{b}, 113^{a}, 130^{b}, 149^{b}, 155^{a}, 196^{b}, 212^{b}, 216^{b}, 241^{b}, 255^{b}, 288^{b}, 318^{a}, 322^{b}, 326^{b}, 330^{b}, 334^{b}, 343^{b}, 353^{b}, 356^{b}, and 398^{b}; size, $15\frac{5}{8}$ in. by $10\frac{1}{2}$ in.

871

Dîbâča-i-Shâhnâma (دیباچهٔ شاهنامه).

Another copy of the Bâisunghari preface, beginning: افتتاح سخن آن به که کنند اهل کمال الخ, and ending with the short chronological list of the Pîshdâdian, Kayânian, Ashkânian, and Sâsânian kings of Persia. No date.

No. 3056, ff. 44–66, ll. 11; Nasta'lîḳ; size, $8\frac{1}{4}$ in. by $6\frac{5}{8}$ in.

c. Copies of the Shâhnâma with another preface.

872

Shâhnâma.

This copy has the same preface as Add. 27,302 in the British Museum (Rieu ii. p. 536^{b}) and No. 497 in the Bodleian Cat., which begins thus: حمد و ستایش مر خدای را عزّ وجلّ که خدای هر دو جهان است الخ, and contains a legendary biography of Firdausî, with a short genealogical account at the end. The poem is, as in many of the preceding copies, divided into *four books*. Book I, on fol. 9^{b}; II, on fol. 192^{b}; III, on fol. 333^{b}; IV, on fol. 452^{b}. The first book goes down to Rustam's slaying the dîw Akwân (see Bodleian Cat., No. 500), the second to Kuhram's falling into the hand of Isfandiyâr, and the third to the beginning of Nûshirwân's reign; the fourth comprises the rest. Many headings are left blank. Ff. 1 and 8 are supplied by another hand. This copy was finished in Ramaḍân, A.H. 991 (A.D. 1583, September–October).

No. 453, ff. 576, 4 coll. (except the last two pages which have only two), each ll. 25; small Nasta'lîḳ; illuminated frontispiece at the beginning of each book; size, 9 in. by $5\frac{5}{8}$ in.

873

The same.

The same preface as in the preceding copy: حمد و ستایش مر خدایرا الخ, with the short genealogical account at the end. The first $6\frac{1}{2}$ lines of this preface are repeated on ff. 6^{b} and 7^{a}.

Beginning of the poem, on fol. 7^{b}. No subdivision into books; the copy is slightly injured in several places, especially towards the end.

Dated by Âdina of Bukhârâ, A.H. 1008, the 10th of Sha'bân (A.D. 1600, February 25), at Samarḳand.

No. 301, ff. 375, 4 coll., each ll. 35; excellent Nasta'lîḳ; vignettes on ff. 1^{a} and 6^{a}; illuminated frontispieces on ff. 1^{b} and 7^{b}; ff. 6^{b} and 7^{a} splendidly embellished; pictures on ff. 51^{b}, 52^{b}, 68^{a}, 73^{a}, 91^{b}, 97^{a}, 100^{a}, 103^{b}, 122^{a}, 135^{b}, 136^{b}, 142^{a}, 169^{b}, 185^{b}, 186^{a}, 192^{a}, 223^{a}, 229^{a}, 237^{b}, 247^{a}, 269^{b}, 281^{b}, 297^{a}, 349^{a}, and 370^{b}; size, $14\frac{1}{4}$ in. by 9 in.

874

The same.

The same preface. Beginning of the poem on fol. 6^{b}. No subdivision into books. Many pages are rather effaced, others slightly injured at the inner corners. The date cannot be deciphered either; the copyist's name was Ḥaidar Ḳulî of Harât.

No. 3265, olim II. J. 1, ff. 610, 4 coll., each ll. 25; Nasta'lîḳ; the first two pages splendidly adorned; an illuminated frontispiece besides on fol. 6^{b}; large pictures on ff. 9^{b}, 15^{b}, 24^{b}, 29^{a}, 34^{a}, 65^{b}, 74^{b}, 77^{b}, 84^{a}, 97^{b}, 106^{b}, 116^{a}, 129^{a}, 135^{b}, 139^{a}, 179^{a}, 188^{b}, 198^{a}, 201^{a}, 213^{b}, 238^{b}, 325^{a}, 340^{a}, 361^{a}, 374^{b}, 386^{b}, 391^{b}, 454^{a}, 459^{a}, 464^{b}, 480^{b}, 523^{b}, 535^{a}, 564^{a}, 573^{b}, 582^{b}, 602^{a}, 606^{b}, and 609^{a}; size, $14\frac{5}{8}$ in. by 9 in.

d. Copies of the Shâhnâma without any preface.

875

Shâhnâma.

This copy, which is dated by Ya'ḳûb bin Isḥaḳ A.H. 1009, 10th of Rabi'-alawwal (A.D. 1600, September 19), is divided into *two halves*, the first beginning on fol. 1^{b}, the second on fol. 270^{b}, with Luhrâsp's accession: چون لهراسپ بنشست بر تخت داد الخ.

No. 315, ff. 510, 4 coll., each ll. 25; clear and distinct Nasta'lîḳ; rich illuminations on ff. 1^{a}, 1^{b}, and 2^{a}, and an illuminated frontispiece besides at the beginning of the second half; size, $13\frac{5}{8}$ in. by $8\frac{5}{8}$ in.

876

The same.

A beautiful copy, without any subdivision, dated A.H. 1012, 1st of Ramaḍân (A.D. 1604, February 2).

No. 966, ff. 523, 4 coll., each ll. 25; clear Nasta'lîḳ; splendid frontispieces and other illuminations on ff. 1^{b} and 2^{a}; pictures on ff. 4^{b}, 8^{b}, 14^{b}, 18^{a}, 26^{a}, 33^{b}, 44^{a}, 45^{a}, 54^{b}, 56^{a}, 57^{a}, 62^{a}, 63^{a}, 64^{b}, 66^{a}, 68^{b}, 71^{a}, 74^{a}, 77^{b}, 79^{a}, 88^{a}, 97^{a}, 110^{a}, 113^{b}, 127^{b}, 145^{a}, 147^{a}, 157^{b}, 169^{b}, 171^{b}, 177^{b}, 180^{a}, 186^{b}, 189^{a}, 197^{b}, 200^{b}, 212^{b}, 216^{a}, 229^{a}, 232^{b}, 243^{b}, 254^{a}, 269^{a}, 275^{a}, 277^{a}, 279^{a}, 297^{a}, 307^{a}, 314^{b}, 318^{b}, 323^{b}, 335^{a}, 358^{a}, 360^{b}, 371^{b}, 378^{b}, 389^{a}, 403^{b}, 408^{a}, 428^{b}, 453^{b}, 475^{a}, and 505^{a}; size, $14\frac{1}{2}$ in. by $9\frac{1}{4}$ in.

877

The same.

Another good copy of the Shâhnâma, with excellent and numerous marginal notes and various readings, which give quite an exceptional value to it. It is divided into *two daftars*, the second of which begins, on fol. 271^b, after Bahrâm's death, with the struggle between Rustam and Kâmûs:

بنام خداوند خورشید وماه
که دلرا بنامش خرد داد راه

comp. No. 860 above.

The first daftar was finished A.H. 1053, last of Muharram (A.D. 1643, April 20); the second, the 25th of Rabî'-alâkhar in the same year (A.D. 1643, July 13).

Bibliotheca Leydeniana.

No. 2564, ff. 434, 4 coll., each ll. 25; Nasta'lîk, mixed with Shikasta; illuminated frontispiece on fol. 271^b; fol. 136 partly effaced; size, $11\frac{1}{2}$ in. by $7\frac{1}{2}$ in.

878

The same.

This copy, which is not dated, is likewise divided into *two halves*, the first on ff. 1^b–305^b, the second beginning, on fol. 307^b, with Gushtâsp's accession:

چو گشتاسپ را داد لهراسپ تخت
فرود آمد از تخت وبر بست رخت

Fol. 306 is left blank; there seem also to be small lacunas after ff. 241, 243, 586, and 587, as the catchwords do not agree with the beginning of the first line in the next pages.

This copy contains the very rare epilogue, quoted in Rieu ii. p. 535^a (see No. 860 above), and beginning here:

چو شد ایزدی (اسپری Rieu) داستان بزرگ
سخنهای آن خسروان بزرگ

in which as date of completion for the Shâhnâma A.H. 389 (A.D. 999) is given: (read با) نهم سال هشتاد تا سیصدست.

This copy was transcribed by Mahdî 'Alî Kashmîrî; it may belong to the tenth century of the Hijrah.

No. 2593, ff. 602, 4 coll., each ll. 23; small, but clear Nasta'lîk, the first two pages splendidly illuminated; a portion of the text at the top of the last two leaves torn away; size, $9\frac{5}{8}$ in. by $5\frac{3}{4}$ in.

879

The same.

This copy is likewise divided into *two halves*, the second of which begins, on fol. 292^a, with Luhrâsp's accession:

چو لهراسپ بنشست بر تخت شاد الخ

see Nos. 863, 867–869, and 875 above. All the headings throughout are left blank. No date. Bound together with this MS. is a letter of W. Jones to Richard Johnson, to whom this copy once belonged and who had lent it to Mr. Jones.

No. 165, ff. 626, 4 coll., each ll. 21; clear Nasta'lîk; illuminated frontispiece; the first two pages richly adorned; size, $11\frac{5}{8}$ in. by $7\frac{3}{8}$ in.

880

The same.

Good copy, slightly injured in several places. No subdivision; no date.

No. 3254, olim II. J. 4, ff. 371, 4 coll., each ll. 25; the first two pages luxuriously adorned; pictures on ff. 29^b, 37^b, 40^b, 75^b, 89^b, 98^b, 110^a, 116^b, 130^b, 138^b, 145^b, 150^b, 168^b, 172^a, 176^a, 182^b, 187^b, 192^a, 198^a, 199^b, 202^a, 205^a, 211^b, 216^b, 218^a, 225^a, 230^b, 231^a, 233^b, 243^b, 252^b, 255^b, 260^b, 270^b, 272^a, 274^a, 281^a, 284^a, 288^a, 292^a, 294^a, 295^a, 300^a, 317^a, 324^b, 341^a, 343^a, 347^b, and 359^b; size, $12\frac{7}{8}$ in. by 8 in.

881

An incomplete copy of the same.

This copy breaks off in the story of Khusrau Parwîz; the last verse:

پراگنده شد لشکر شهریار
سیه گشت روز و تبه گشت کار

corresponds to fol. 576^b, first line, in No. 118 (861 in this Cat.). Many small injuries throughout.

No. 119, ff. 554, 4 coll., each ll. 25; Nasta'lîk; a vignette on fol. 1^a; ff. 1^b and 2^a luxuriously illuminated; at the beginning and end of the MS. two large pictures; size, $13\frac{3}{4}$ in. by $8\frac{1}{2}$ in.

e. *Abridgments of the Shâhnâma and other works relating to the poem.*

882

Intikhâb-i-Shâhnâma (انتخاب شاهنامه).

A kind of abridgment of the Shâhnâma, with the above title given to it in the colophon on fol. 207^a; it may perhaps be identical with the اختيارات or 'selections from the Shâhnâma,' made by the poet Khwâjah Mas'ûd bin Sa'd bin Salmân, who died A.H. 525 (A.D. 1131), see A. Sprenger, Catal., p. 406, and No. 908 in this Cat.; but this copy is unfortunately in such an extremely bad state, defective at the beginning, with a very large lacuna after fol. 8, and so severely injured throughout, that it is impossible to give any more detailed account of its character or purpose. There is scarcely one leaf undamaged, whole portions of many pages are torn away (particularly in the beginning), and where catch-words are found, they seldom agree with the initial verse of the following page. On fol. 207^a, where the title occurs, the copy apparently concludes and is dated by Asad-allâh, A.H. 945, month of Rabî'-alawwal (A.D. 1538, August); but on ff. 207^b and 208^a again some extracts from the Shâhnâma are found, and on the latter page, written by another hand, is another colophon, dated A.H. 966, 18th of Jumâdâ-alawwal (A.D. 1559, February 26).

No. 2454, ff. 208, 4 coll., each ll. 28; Nasta'lîk; ff. 33 and 208 written by other hands; size, $10\frac{1}{4}$ in. by $6\frac{3}{4}$ in.

883

Muntakhab-i-Shâhnâma (منتخب شاهنامه).

This is the oldest copy in the India Office Collection of the well-known extracts from the Shâhnâma, compiled with a connecting narrative in prose by Tawak-

kulbeg bin Tûlakbeg (according to one copy in the British Museum, Tawakkul Muḥammad bin Tûlak Muḥammad al-Ḥusainî), an officer of the prince Dârâ Shukûh, at the request of the governor of Ghazna, Shamshîrkhân, comp. Bodleian Cat., No. 504; Rieu ii. p. 539 sq.; W. Pertsch, Berlin Cat., p. 740; A. F. Mehren, p. 540; Mohl, Le livre des rois, vol. i, préface, p. lxxix, etc. Unfortunately this copy is very illegible in many places, as a great number of different hands have been engaged in transcribing the MS.

Beginning: حمد بیغایت و ثنای بینهایت مرحضرت کبریاء واجب الوجودی را که جناب قدسیٔ هویّت جلالش را از ادراك افهام الخ.

The date of composition, viz. A. H. 1063 (26th year of Shâhjahân's reign = A. D. 1653), appears here on fol. 1ᵇ, l. 3 ab infra; the name of the author on fol. 2ᵃ, l. 2, and that of the governor, Shamshîrkhân, on fol. 2ᵃ, l. 5. As title is given here, besides the منتخب شاهنامه, both on fol. 2ᵇ, l. 6, and in the colophon, خلاصهٔ شاهنامه (see Rieu, loc. cit.). The usual title, تاریخ دلگشای شمشیرخانی, is not found in this copy. At the end of Ardashîr's reign, on ff. 168ᵃ–171ᵇ, the usual additions, list of the Sâsânian kings, biography of Firdausî, and the satire against Sulṭân Maḥmûd. Dated the 25th of Ṣafar in the 46th year of ʿÂlamgîr's reign (= A. H. 1114, A. D. 1702, July 21). Bibliotheca Leydeniana; a former owner was Robert Watherston.

This work was translated into English by J. Atkinson, in 'The Shahnamah of Firdausi,' London, 1832. An abridged translation of the same in rekhta verse, styled شاهنامهٔ مولچند, was made by Mûlcand Munshî of Lakhnau, who lived in Dihlî, and dedicated his work to the Sulṭân of Dihlî, Shâh Abû Naṣr Akbarshâh (i. e. Akbar II, who reigned A. H. 1221–1253 = A. D. 1806–1837), A. H. 1225 (A. D. 1810), according to the chronogram قصّهٔ خسروان عجم (in a copy of this book in No. 3128 of the India Office Collection, fol. 6ᵇ, ll. 7 and 8, and fol. 351ᵃ, ll. 5 and 6, comp. Garcin de Tassy, Histoire de la littérature Hindouie etc., 2nd ed., ii, p. 586 sq., and A. Sprenger, Catal., p. 627, where the wrong date, 1220, is given; printed Calcutta, 1846; lithographed at Dihlî and Kânpûr, A. H. 1268, also at Lakhnau).

No. 2755, ff. 171, ll. 14–21; written by at least half-a-dozen hands in various styles of careless Nastaʿlîḳ and Shikasta; size, 9½ in. by 5½ in.

884

Another copy of the same.

This copy, the colophon of which styles the work تواریخ شمشیرخانی, is dated the 3rd of Rajab in the first year of the reign of Rafiʿ-aljalâlat (probably meant for Rafiʿ-aldarajât, who reigned about three months between Farrukhsiyar and Muḥammadshâh, A. H. 1131 = A. D. 1719, May 22), by Sayyid Nûr Muḥammad. Beginning as in the preceding copy. The extracts end on fol. 215ᵃ and are followed on the remaining pages by the usual additions.

No. 1578, ff. 219, ll. 19; Nastaʿlîḳ; size, 8⅜ in. by 4¾ in.

885

The same.

Beginning as usual. The title, منتخب شاهنامه, appears on fol. 2ᵃ, l. 9, but at the top of fol. 1ᵃ and in the colophon the book is designated as لبّ لباب منتخب شاهنامه or simply لبّ لباب. The extracts end on fol. 267ᵇ, followed by the usual additions. Dated by Mutîʿ-allâh Cishtî alrashîdî aljaunpûrî, A. H. 1170, 9th of Shawwâl (A. D. 1757, June 27). From the library of Sir Charles Wilkins.

No. 2361, ff. 274, ll. 15; Naskhi, mixed with Shikasta; worm-eaten throughout; size, 7⅞ in. by 4⅝ in.

886

The same.

Beginning: حمد بیغایت و ثنای بینهایت مرحضرت کبریای واجب الوجود ربوبیّت جلالش از ادراك افهام الخ.

The date of composition is here (on fol. 1ᵇ, l. 8) wrongly given as A. H. 1061 instead of 1063, although it is distinctly stated that it was the 26th year of Shâhjahân's reign. The title, تاریخ دلگشای شمشیرخانی, appears on fol. 3ᵃ, first line. Copied in the fifth year of Shah ʿÂlam's reign (= A. H. 1177, A. D. 1763, 1764).

No. 175, ff. 296, ll. 16; large and distinct Nastaʿlîḳ; illuminated frontispiece; size, 11⅝ in. by 6½ in.

887

The same.

Beginning: حمد بیغایت و ثنای بینهایت مرحضرت کبریای واجب الوجود را که جناب قدسیٔ جلالش از ادراك الخ.

Dated the 5th of Jumâdâ-althânî, A. H. 1186 (A. D. 1772, September 3); the right order of ff. 283–286 is: 283, 285, 284, and 286.

No. 66, ff. 304, ll. 13; Nastaʿlîḳ; size, 8¼ in. by 5¼ in.

888

The same.

Another very modern copy, transcribed (according to a note on the fly-leaf at the end of the MS.) by Ḥasan Muḥammad in the present century. The extracts end on fol. 195ᵃ, followed by the usual additions. This copy was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore; it was received into the Library from Dr. Royle, July 1856.

No. 3227, ff. 198, ll. 17; splendid Nastaʿlîḳ; many blanks left, probably for the insertion of illustrations; size, 11 in. by 6½ in.

889

The same.

The beginning of this copy differs in the first four and a half lines from the usual text: ستایش و نیایش مرحضرت قادری بیچون را سزد که عالم گوناگون را از پردهٔ کتم الخ, but from the fifth line onwards it agrees verbatim with that of the preceding copies: . . . . که امارت وایالت پناه حشمت واجلال الخ, corresponding to fol. 2ᵃ, l. 7 sq.

in No. 175 (886 in this Cat.). Author's name and date of composition are missing in this preface, but the governor's name, Shamshîrkhân, and the title, تاریخ دلگشای شمشیرخانی, appear here on ff. 1^{b}, last line, 2^{a}, first line, and 2^{b}, last line. No date. The copy was transcribed by Ḥâfiẓ Yâr Muḥammad and Ḥâfiẓ Muḥammad Murâd.

No. 117, ff. 302, ll. 13; Nasta'lîḳ, all the margins throughout embellished with gold arabesques; size, 8¼ in. by 4⅞ in.

890

A defective copy of the same.

Some leaves are missing at the beginning of this copy; the first words, on fol. 1^{a}, بزرگی و دینار و افسر دهد الخ, correspond to No. 175 (886 in this Cat.), fol. 3^{a}, l. 10 second hemistich. No date. On the fly-leaf the incorrect title, محمود نامه تصنیف فردوسی, is given to this work.

No. 92, ff. 198, ll. 14–20; written very unequally and sometimes almost illegibly by different hands in various kinds of Nasta'lîḳ and Shikasta; size, 9 in. by 5 in.

891

Ganjnâma dar ḥall-i-lughât-i-Shâhnâma (گنجنامه در حل لغات شاهنامه).

A special dictionary for Firdausî's Shâhnâma, compiled at the request of Riḍâ Ḳulîbeg, with the epithet Nîknâmkhân (see fol. 3^{a}, ll. 8 and 9), by 'Alî almakkî Ibn Ṭaifûr albisṭâmî (see fol. 3^{b}, l. 10), and completed the 7th of Jumâdâ-althânî, A.H. 1079 (A.D. 1668, November 12). It is arranged alphabetically according to the *first* and *second* letters, and begins on fol. 9^{a} with آباد. An introduction or آغاز precedes the dictionary, and is subdivided into the following three paragraphs (مضمون):

1. در بیان طلاق اسم پارس بر ملک ایران و آنکه در زمان قدیم و عهد باستان از کجا تا کجارا پارس میخوانده اند, on fol. 4^{b}.
2. در تعداد زبان پارسی که چند است, on fol. 5^{b}.
3. در بیان فضیلت ابنای پارس و فصاحت زبان پارسی, on fol. 7^{a}.

Beginning (as in Firdausî's poem):

بنام خداوند جان و خرد — کزین برتر اندیشه بر نگذرد

This copy was made a short time after the completion of the work in the same year, 1079, by Ibn Raḥmat-allâh alḥusainî Ibrâhîm, and finished the 14th of Shawwâl (A.D. 1669, March 17). It belonged formerly to Robert Ireland, Fort William in Bengal (1781). There is another entry on the fly-leaf: the 16th June, 1773, Calcutta, and the book is called there نعت شاهنامه, and 'A definition of many hard phrases made use of in the Shâhnâma.'

No. 1798, ff. 205, ll. 15; Shikasta; illuminated frontispiece; size, 11¼ in. by 6⅜ in.

892

Fihrist-i-Shâhnâma (فهرست شاهنامه).

A curious composition in form of a ḳaṣîdah, with the same rhyme in ا running through the whole book, giving a versified index of the contents of the Shâhnâma, compiled by Shîrîn Parand (شیرین پرند) for the sake of a better recollection of the principal incidents in Firdausî's masterpiece.

It opens with a rubâ'î, beginning thus:

این نامه بشاهنامه انداخته است الخ

This copy is defective, going down only to the end of Kaikhusrau's reign.

Copied A.H. 1166 (A.D. 1753), according to a note on fol. 1^{a}.

No. 1990, ff. 22, 2 coll., each ll. 12; Nasta'lîḳ, much damaged and many lines almost effaced; size, 8½ in. by 4⅝ in.

f. *Imitations of the Shâhnâma.*

893

Garshâspnâma (گرشاسپنامه).

The exploits of Garshâsp, prince of Sîstân and ancestor of the chief hero of Firdausî's poem, Rustam, the oldest epopee composed in imitation of the Shâhnâma, and generally ascribed to the poet Asadî, Firdausî's teacher; but since all the copies of this rather rare mathnawî give unanimously as date of completion A.H. 458 (A.D. 1066), see here fol. 284^{a}, l. 16, and old Asadî died in the reign of Sulṭân Mas'ûd bin Maḥmûd (A.H. 421–432 = A.D. 1030–1040), i.e. at least twenty-six or twenty-seven years *before* the composition of the Garshâspnâma, the latter must needs be the work of a later author, who most likely was 'Alî bin Aḥmad al-Asadî al-Ṭûsî, with the two Kunyas Abû-alḥasan and Abû-almanṣûr, the son of the older Asadî; see on this intricate question Dr. Ethé, 'Ueber persische Tenzonen,' in 'Abhandlungen des fünften Internationalen Orientalisten-Congresses zu Berlin, 1881;' Zweiter Theil, erste Hälfte, p. 64 sq., and the Bodleian Cat., Nos. 507 and 508; comp. also Rieu iii. p. 1088^{b}; Mohl's préface to the 'Livre des rois,' and Turner Macan's edition of the Shâhnâma, vol. iv, appendix, pp. 2109–2133, where a portion of the text of the Garshâspnâma is published. Besides the two Bodleian copies and the Paris copy there are also recently four new ones added to the collection of the British Museum (Or. 2780, 2878, 2926, and 2976).

Beginning of the poem:

سپاس از خدا ایزد رهنمای
که از کاف و نون کرد گیتی بنای

According to the last verse but one it contains 9000 baits (see the same statement in Elliott 141 of the Bodleian Library, whereas Elliott 140 of the same collection gives 10,000). Copied A.H. 1003 (A.D. 1594, 1595). This copy is in a very precarious state; many leaves are extremely injured and damaged by worms; there are besides many small blanks and omissions. Some leaves are misplaced, but as most of the catch-

words are missing, we can set right only ff. 168–177, the proper order of which is: 168, 176, 170–175, 169, and 177.

No. 276, ff. 285, 2 coll., each ll. 19; Nasta'lîk; size, 8½ in. by 4¾ in.

894

Jahângîrnâma (جهانگیرنامه).

Another of the older imitations of the Shâhnâma, by an anonymous author, celebrating the life and adventures of Rustam's son Jahângîr, who, like his unfortunate brother Suhrâb, engages in a fight with his father, without knowing him, until at last father and son recognise each other. Beginning:

كنون بازكردم نگار سخن – بگويم حديث جهان كهن

On fol. 1^b the poem is styled: آغاز داستان جهانگیر بن رستم نامه که منتخب شاهنامه است.

Very probably it is found like the Garshâspnâma, the Sâmnâma and others, interpolated in some copies of the Shâhnâma. Dated A. H. 1112, 29th of Dhû-alhijjah (A. D. 1701, June 6), at Akbarâbâd.

No. 628, ff. 166, 2 coll., each ll. 16–32, written very unequally in different kinds of Shikasta; size, 9 in. by 5½ in.

895

Futûh-alsalâtîn (فتوح السلاطين).

A poetical history of the rulers of India from the rise of the Ghaznawide dynasty to A. H. 750 (A. D. 1349, 1350), the date of this composition (see fol. 333^a, l. 8), by 'Iṣâmî (عصامی), see fol. 21^b, l. 3 ab infra; fol. 25^a, l. 7; fol. 331^b, l. 13 and the colophon. This imitation of Firdausi's Shâhnâma, which is styled فتوح السلاطين (see fol. 331^b, l. 4) and is mentioned by the author of the Ṭabakât-i-Akbarî as one of his authorities (compare Rieu i. p. 220), was dedicated by the poet, who is probably identical with Khwâjah 'Abd Malik 'Iṣâmî, mentioned by A. Sprenger, Catal., p. 81, to 'Alâ-aldunyah wa aldîn Abû al-Muẓaffar Bahmanshâh Sulṭân (see fol. 18^a sq.), that is, 'Alâ-aldîn Ḥasan, the first Bahmanî king of the Dakhan, who, according to the statement here, assumed sovereignty in A. H. 748 = A. D. 1347 (see fol. 299^a, but compare No. 449 in this Cat.).

A complete index of the contents is given on ff. 1–13.

Beginning of the poem, on fol. 14^b:

بنام خداوند هر دو جهان
کنند ابتدا نامه کار آگهان

A short account of the old Persian kings, on fol. 27^a.
Rise of Islâm and story of Muḥammad, on fol. 28^b.
Rise of the Ghaznawide dynasty, on fol. 29^a.
General account of Indian rulers, on fol. 30^a.
Beginning of the main portion of the poem with the birth of Sulṭân Maḥmûd of Ghazna, on fol. 31^a.
Death of Maḥmûd and reign of his successors, on fol. 46^a sq.
History of the house of Ghûr, on fol. 58^a sq.; followed in a more detailed manner by that of the Slave kings, the house of Khiljî, and the house of Tughluk.
Beginning of 'Alâ-aldîn Ḥasan Bahmanî's reign, on fol. 299^a.

Many pages are spoiled by worms; half of fol. 267 is torn away, half of fol. 327 left blank, and parts of verses occasionally omitted. No date. Tenth century of the Hijrah. This copy belonged formerly to Charl. Boddam (Calcutta, May 1st).

No. 3089, ff. 333, 2 coll., each ll. 19; small but distinct Nasta'lîk; size, 7¼ in. by 4⅝ in.

896

Khâwarnâma (خاورنامه).

The exploits of 'Alî and his companions, a mathnawî composed in imitation of the Shâhnâma by Muḥammad bin Ḥusâm-aldîn of Khûsaf in Ḳuhistân, usually called Ibn Ḥusâm, with the epithet of فردوسئ ثانی 'the second Firdausî,' A. H. 830 (A. D. 1427), see fol. 183^a, l. 8. It is generally styled خاورنامه, but the poet himself calls it here (fol. 183^a, l. 9) خاورانامه. According to the colophon it is also sometimes designated by the simple title شاهنامه; compare Bodleian Cat., No. 512; Rieu ii. p. 642; A. Sprenger, Catal., p. 432; G. Flügel ii. p. 450, and Haft Iklîm, No. 826 (col. 437 in this Cat.). The poet died A. H. 875 (A. D. 1470) according to Taḳî Kâshî (other, less correct, dates are A. H. 892, see Ḥ. Khalfa iii. p. 129, and 893, see Ḥabîb-alsiyar, vol. iii. Juz 3, p. 336). The introduction, found in the Bodleian copy, is missing in all the copies of this collection.

Beginning of the poem:

نخستین برین نامهٔ دلگشای
سخن نقش بستم بنام خدای

Dated A. H. 965, month of Jumâdâ-alawwal (A. D. 1558, February–March), by Maḥmûd bin 'Abd-alraḥmân. Worm-eaten in many places. Bibliotheca Leydeniana. A translation of this epopee in Dakhnî verses was made by a poet with the takhalluṣ Rustamî, who excelled both in Persian and Dakhnî poetry, for Khadîjah Sulṭân Shahrbânû, the sister of Sulṭân 'Abdallâh Ḳuṭbshâh (who ascended the throne of Gulkundah A. H. 1035 = A. D. 1626, see No. 464 in this Cat.), the wife of Abû Manṣûr Sulṭân Muḥammad 'Âdilshâh bin Ibrâhîmshâh (who reigned A. H. 1037–1067, A. D. 1627–1656, see Nos. 454 and 455 in this Cat.), and the mother of Manṣûr Bakhtiyâr (a copy of this translation with gorgeous illustrations is preserved in No. 834 of the India Office Collection).

No. 2557, ff. 184, 4 centre-coll., each ll. 20 (except ff. 1 and 2, with ll. 25 in a page), and from fol. 3^a on a fifth column on the margin, ll. 44; Nasta'lîk, by three different hands; size, 10¾ in. by 6⅞ in.

897

Another copy of the same.

This most magnificent copy of the Khâwarnâma is about 200 years old (undated) and illustrated with 156 gorgeous pictures, most of them nearly full-sized, in the richest variety of colours.

Beginning as usual:

نخستین برین نامهٔ دلگشای
سخن نقش بستم بنام خدای

One leaf is missing between ff. 206 and 207 (the lacuna corresponding to fol. 104^a, margin-column, l. 12 ab

infra, to fol. 104^b, margin-column, l. 5 in the preceding copy). On one of the fly-leaves at the end of the MS. a Persian note, written by 'Alî Ibrâhîmkhân in 1789, gives the title and author's name of this poem, fixes correctly his death in A. H. 875, in the reign of Shaikh 'Umar Mîrzâ ibn Amîr Tîmûr, and alleges two peculiar reasons why it was styled خاورنامه, viz. (1) because خاوران is a place in Khurâsân, and the author, Ibn Ḥusâm, lived in Khurâsân, namely in Kuhistân; (2) because خاوران means 'east and west' (مشرق و مغرب), and the wonderful exploits of the hero of this poem are said to have taken place in the west (مغرب)! He further states, that this poem is especially renowned in Iṣfahân and Khurâsân, although the stories related are devoid of historical truth, that it contains 23,735 baits and 157 illustrations on 362 folios. He adds, that it must have been copied for a king or Amîr. An English translation of this Persian note by H. T. Prinsep, Esq., is affixed to a fly-leaf in the beginning of the MS. Another English note, but by a different hand and without signature, is stuck to one of the fly-leaves at the end, and runs thus:

'I am not skilful in ascertaining the age and value of a Persian manuscript, but I should think, as well from the handwriting as from the pictures, that this copy was made in the north of India, and not in Persia, and that the artists were natives of India who have taken old Persian paintings for their models. I should therefore place this MS. in the third or fourth rank as a mere work of art. But it appears, from the little that I have had time to look into, to be very correct, and the handwriting is very distinct, which give it additional value: and I have no doubt but it was made with great care and a vast expense. I know nothing of the character of the work; for this is the first copy I have ever met with: nor have I found any reference to the author in other works. He has used the measure and seems to have copied the style of Firdûsî in his celebrated Shâh-Nâmah, but I am not sufficiently acquainted with the two works to make any further comparison.'

No. 3443, ff. 361, 4 coll., each ll. 19; large and distinct Nasta'lîk; each column is separated from the other by a large gold stripe; splendid frontispieces on ff. 1^b and 35^b; ff. 1^b, 2^a, 35^b, and 36^a richly illuminated; pictures on ff. 4^a, 7^a, 8^a, 12^a, 13^a, 14^b, 15^b, 17^b, 19^b, 22^b, 26^a, 28^a, 29^a, 30^b, 32^b, 35^a, 37^a, 39^a, 41^a, 43^a, 46^a, 47^b, 49^a, 51^b, 52^b, 54^b, 57^b, 59^b, 62^b, 64^b, 66^b, 69^b, 73^a, 75^a, 77^a, 79^b, 81^a, 82^b, 84^a, 85^b, 87^a, 89^a, 90^b, 93^a, 94^b, 96^b, 99^a, 102^a, 104^b, 107^b, 110^a, 113^b, 115^b, 118^a, 121^a, 123^b, 127^a, 128^b, 130^b, 132^b, 136^a, 138^a, 140^b, 142^a, 145^a, 146^b, 147^b, 150^a, 152^b, 154^b, 156^b, 159^a, 161^a, 163^a, 164^b, 166^b, 168^a, 170^a, 172^b, 174^b, 176^a, 178^a, 180^a, 184^b, 187^a, 190^a, 192^b, 194^b, 198^b, 201^b, 204^a, 206^a, 208^a, 210^a, 212^a, 215^a, 216^b, 219^a, 223^b, 226^b, 228^a, 230^a, 231^b, 233^b, 236^b, 237^b, 240^b, 243^a, 245^a, 247^a, 249^a, 251^b, 252^b, 253^b, 254^b, 258^a, 261^a, 263^a, 264^a, 267^a, 270^a, 272^b, 275^a, 279^a, 282^a, 285^b, 287^a, 288^b, 290^a, 292^b, 296^a, 298^b, 301^b, 304^a, 306^b, 309^a, 312^b, 313^b, 316^b, 318^b, 321^b, 324^a, 327^a, 330^a, 331^b, 332^b, 334^a, 336^b, 339^a, 341^a, 345^a, 348^a, 351^b, 358^a, 359^a, and 361^a; solid eastern binding; size, 13¾ in. by 10⅝ in.

898

A defective copy of the same.

Beginning as usual. No date. This copy is in a very bad state, worm-eaten and damaged in many places; there are besides several lacunas and misplaced leaves, for instance, the proper order of ff. 183–202 is: 183, 196, 197, 195, 201, 194, 200, 198, 199, 202; the intervening leaves 184–193 are not quite consecutive, 185–192 and 184 and 193 respectively belong together, but between both these series there are lacunas.

No. 658, ff. 536, 2 coll., ll. 16–23; written very unequally by different hands in various styles of Nasta'lîk; size, 8¾ in. by 4½ in.

899

A short fragment of the same.

Part of the episode of Gulandâm's deliverance, from the Khâwarnâma, agreeing in substance, but not in wording, with fol. 118 sq. in No. 2557 (896 in this Cat.). It contains only six leaves and is incomplete at the end.

Heading: ابن حسام گوید، رفتن فتاح بطلب گل اندام وخلاص نمودن ویافتن اورا در آن کوه و مژده دادن ابو المعجن را.

Beginning: چو خورشید بنهفت و بنمود ماه الخ.

Last verse:

بپرسیدش ازگردش روزگار – سروشش شنید حیدر نامدار

Bibliotheca Leydeniana.

No. 2486, ff. 195–200, 2 coll., each ll. 15; Nasta'lîk; size, 8¼ in. by 4¾ in.

900

Ḥamla-i-Ḥaidarî (حملهٔ حیدری).

Another imitation of the Shâhnâma, in the form of a poetical biography of Muḥammad and 'Alî, a kind of rhymed paraphrase of Mu'în-almiskîn's معارج النبوّة (Nos. 138–144 in this Cat.), by Muḥammad Rafî'khân, with the takhalluṣ Bâdhil, who died A.H. 1123 (A. D. 1711), but left the work unfinished, which was completed twelve years after, A. H. 1135 (A. D. 1723), by Najaf, who added an older poem on the same subject, by Sayyid Abû Ṭâlib of Iṣfahân, to the end of Bâdhil's epopee, see Bodleian Cat., Nos. 390 (Khulâṣat-alkalâm, Nos. 9 and 10), 518 and 519; Rieu ii. p. 704; A. Sprenger, Catal., p. 368; W. Pertsch, Berlin Cat., p. 533, and Mohl, préface to the 'Livre des rois,' p. lxxvii note. It must not be confounded with another quite modern epopee of the same title, حملهٔ حیدری, and in the same metre, composed by Mullâ Bamûn'Alî Kirmânî, with the takhalluṣ Râjî, A.H. 1220 (A. D. 1805), and lithographed in Bombay, A. H. 1264, etc.; see Rieu, loc. cit.; A. Sprenger, Catal., p. 540, and W. Pertsch, Berlin Cat., p. 534. According to the last-named Catal., the original work of Bâdhil was concluded in A.H. 1119 (A. D. 1707, 1708), after fifty years' labour. It has been lithographed in Lucknow, A. H. 1267.

The poem is divided here into *two parts*, the *first* beginning, on fol. 1^b:

بنام خداوند بسیار بخش
خرد بخش و دین بخش و دینار بخش

the *second*, on fol. 147^b:

بنام برآرندهٔ کامها – از آغاز دانای انجامها

The first heading in the *second* part is : داستان خیبر و وقائع سال هفتم وامر فرمودن سیّد کائنات مهیّا شدن لشکر اسلام را.

This copy is larger than Ouseley 357 in the Bodleian Library (Bodleian Cat., loc. cit.), the last chapter of that copy being found here on fol. 283^{b}. Copied by Muḥammad A'ẓam bin Muḥammad Ṣâdiḳ. No date.

No. 139, ff. 346, 4 coll., each ll. 20; excellent Nasta'lîḳ; illuminated frontispieces on ff. 1^{b} and 147^{b}; size, 12 in. by $7\frac{1}{4}$ in.

901

Shâhinshâhnâma (شاهنشاهنامه).

One of the most modern imitations of the Shâhnâma in honour of the exploits of Fatḥ 'Alî Shâh, king of Persia (A. H. 1212–1250=A. D. 1797–1834), by the poet laureate Fatḥ 'Alî Khân Kâshî, with the takhalluṣ Ṣabâ (who died, according to Rieu iii. p. 1082^{a}, and Schefer, Ambassade au Kharezm, A.H. 1238=A.D. 1822, 1823), see Bodl. Cat., No. 520; G. Flügel i. p. 603; W. Pertsch, Berlin Cat., p. 957; Fundgruben des Orients, vi, Heft iv. p. 341 sq.; and Wiener Jahrbücher, Anzeigeblatt, vol. 6, p. 29 sq.; vol. 7, pp. 273 and 281; vol. 9, p. 1 sq.; vol. 17, p. 32 sq.; vol. 18, p. 44 sq.; and vol. 70, p. 71.

Introduction by the author, on ff. 1^{b}–9^{b}, beginning:

نخست چون بنگری جهانی بینی پر از چون وچند همی بست و گشاد بینی و ستم و داد الخ.

Beginning of the epopee, on fol. 10^{b}:

بنام خداوند آموزگار — نگارندهٔ نامهٔ روزگار

This most superb and splendidly executed copy was made by order of Fatḥ 'Alî Shâh himself, and finished by the transcriber, Mahdî alḥusainî alfarâhânî, the Kâtib of the royal residence, the first of Rajab, A. H. 1225 (A. D. 1810, August 2). Received from Comm. of Corresp., 28th March, 1816.

No. 3442, ff. 451, 4 coll., each ll. 20; excellent Nasta'lîḳ; gorgeous frontispieces on ff. 1^{b}, 10^{b}, and 11^{b}; ff. 1^{b}, 2^{a}, 10^{b}, and 11^{a} magnificently illuminated; smaller illuminations on ff. 313^{a}, 314^{a}, and the last two pages; very fine pictures on ff. 28^{a}, 32^{a}, 37^{a}, 44^{b}, 56^{a}, 64^{b}, 78^{b}, 88^{a}, 97^{b}, 102^{a}, 110^{a}, 111^{a}, 112^{a}, 113^{a}, 114^{a}, 115^{b}, 116^{b}, 130^{b}, 145^{b}, 150^{b}, 153^{b}, 156^{b}, 201^{a}, 212^{b}, 218^{b}, 235^{a}, 239^{a}, 245^{a}, 263^{a}, 280^{a}, 317^{b}, 339^{a}, 343^{a}, 354^{a}, 382^{a}, 387^{b}, 389^{b}, and 396^{b}; splendid eastern binding with flowers; size, $15\frac{3}{4}$ in. by $9\frac{7}{8}$ in.

2. Poets contemporary with and subsequent to Firdausî.

902

Dîwân-i-Farrukhî (دیوان فرخی).

The very rare dîwân of the court-poet of Sulṭân Maḥmûd of Ghazna, Ustâd Abû-alḥasan 'Alî bin Jûlû' (or Kûlû') Farrukhî, a native of Sîstân, whose death is fixed by Taḳî Kâshî in A.H. 470 (A.D. 1077, 1078); see A. Sprenger, Catal., pp. 3, No. 22, and 15, No. 3; compare besides Âtashkada, No. 198 (Bodleian Cat., col. 269, where a work on poetry and rhetorical art, ترجمان البلاغة, is ascribed to him); Khulâṣat-alafkâr, No. 207 (ib., col. 309, where he is called a pupil of 'Unṣurî, the king of poets at Sulṭân Maḥmûd's court); Makhzan-algharâ'ib, No. 1839 (ib., col. 358); Haft Iḳlîm, No. 302 (col. 399 in this Cat.), and Bodleian Cat., col. 823. But a much earlier and—as it seems—more correct date for his demise is given in Riḍâ Ḳulîkhân's very reliable work, the مجمع الفصحا, vol. i. p. 439, viz. A. H. 429 (A. D. 1037, 1038); see also Schefer, Chrestomathie Persane, vol. ii. pp. 242–246, and pp. ٢٤٧–٢٥٤, where a few select poems in Persian text are given. There are two other complete copies of this dîwân in the British Museum (Or. 2945 and 3246). The present copy is unfortunately much damaged, whole portions of the first thirteen leaves having been torn away. The dîwân consists chiefly of ḳaṣîdas and tarjî'bands, with a few ḳiṭ'as and rubâ'îs at the end.

Beginning: زبهر تهنیت عید بامداد پگاه الخ.

The second hemistich of this initial bait is partly destroyed.

The second ḳaṣîdah, on fol. 2^{a}, alludes to Sulṭân Maḥmûd's conquest of Ḳannûj, viz.:

توئی کنندهٔ دین محمّد مختار
یمین دولت محمود قاهر کفّار
چو باز گشت بفیروزی از در قنّوج الخ

No date.

No. 1841, ff. 200, 2 coll., each ll. 22–23; Nasta'lîḳ; size, $8\frac{1}{2}$ in. by 5 in.

903

Dîwân-i-Nâṣir-i-Khusrau (دیوان ناصر خسرو).

The dîwân or rather one of the dîwâns of Abû Mu'în Nâṣir bin Khusrau, with the takhalluṣ Ḥujjat, who was born in Ḳubâdiyân near Balkh, A. H. 394, Dhû-alka'dah (A. D. 1004, August–September), and died in Yumgân A.H. 481 (A. D. 1088); see on the life and works of this truly wonderful man, whose real character has so long been shrouded in mystery, and whose very identity with the author of the Safarnâma has been hotly disputed until a very recent date, especially Fagnan, Note sur Nâçir ibn Khosrou (Journal Asiatique, vii série, tome 13, 1879, pp. 164–168); Rieu i. pp. 379–381, and iii. p. 1086^{b}; Schefer, Sefer Nameh, Paris, 1881, Introduction; and Ethé, Nâsir bin Khusraus Leben, Denken und Dichten (compare Haft Iḳlîm, No. 863, col. 441 in this Cat.), and Die mystische, didaktische und lyrische Poesie, etc. der Perser, Hamburg, 1888, pp. 13–19. Copies of this dîwân are described in A. Sprenger, Catal., p. 428; G. Flügel i. p. 496, and W. Pertsch, Berlin Cat., p. 741; there are also two copies lately added to the British Museum Collection (Or. 2845 and 3323); large extracts are found in the Butkhâna (Bodleian Cat., No. 366, ff. 36^{b}–66^{b}), and a peculiar tasmîṭ in the Daḳâ'iḳ-alash'âr (ib., No. 1333, col. 802); a lithographed edition appeared in Tabrîz, A.H. 1280. Selections from Nâṣir's dîwân, with German metrical translation, have been edited by Ethé in the Göttinger Nachrichten, 1882, pp. 124–152, and in the Zeitschrift der D. M. G., vol. 36, pp. 478–508; one poem of his has also been published by W. Shukowskij in Sapisski, iv. pp. 386–393, 1890. Other works of the poet are;

(1) the Rûshanâ'inâma, see below, No. 904; (2) the Sa'âdatnâma (edited by Fagnan in the Zeitschrift, vol. 34, pp. 643–674; compare also Dr. Teufel's critical remarks on it, ib., vol. 36, pp. 106–114); (3) the Safarnâma (edited with French translation and valuable notes by Schefer, Paris, 1881; see also A. R. Fuller in the Journal of the Roy. Asiat. Society, 1872, pp. 142–164; and Guy Le Strange, Nâṣir-i-Khusrau, Diary of a Journey through Syria and Palestine, London, Palest. Pilgrims' Text Soc., 1888); (4) the Zâd-almusâfirîn (here styled in the very short biographical introduction زاد المسافر), which is in the private collection of M. Schefer (comp. his Chrestomathie Persane, vol. i, Paris, 1883, p. 182); (5 and 6) the كتاب وجه الدين and the كتاب دليل المتحيّرين (ib., p. ١٦١), neither of which seems to be extant now.

Beginning of the present copy, on fol. 97ᵇ:

خداوندی که در وحدت قدیمست از همه اشیا
نه اندر وحدتش کثرت نه محدث را ازو تنها

This dîwân, which forms the sixth and last part of a very old and precious collection of Persian dîwâns, formerly belonging to Shâh Isma'îl Ṣafawî and bearing his seal in many places (see W. Morley, p. 7, note 1), was copied A.H. 714 in Dhû-alka'dah = A.D. 1315, February, by 'Abd-almu'min al'alawî-alkâshî (the other five dîwâns are those of Amîr Mu'izzî, Athîr-aldîn Akhsîkatî, Adîb Ṣâbir, Niẓâm-aldîn Maḥmûd Kamar Iṣfahânî, and Shams-aldîn Maḥmûd al-Ṭabasî). It is unfortunately greatly damaged in many places and particularly towards the end.

No. 132, ff. 97–112, 6 coll., each ll. 40; written in a very peculiar and striking style of Naskhî; small illuminated frontispiece on fol. 97ᵇ, and a vignette on fol. 97ᵃ; miniature paintings of a rather funny character throughout; size, 15¾ in. by 11 in.

904

Rûshanâ'inâma (روشنائی نامه).

The oldest didactic mathnawî of the Persians, 'the book of enlightenment,' by the same Nâṣir bin Khusrau; it has been edited with German metrical translation and an introduction by Ethé in the Zeitschrift der D. M. G., vol. 33, 1879, pp. 645–665, and vol. 34, 1880, pp. 428–464 and 617–642 (compare Dr. Teufel's critical remarks on it, ib., vol. 36, pp. 96–106); the other four copies of this poem are in Gotha (W. Pertsch, p. 13), Leyden (Cat. Codd. Or. Lugd. Bat. ii. p. 107), and Paris (No. 781, A. du suppl., and in the private collection of M. Schefer); as date of composition appears in the Gotha codex, A.H. 420 (A.D. 1029), in the other three A.H. 343 (A.D. 954, 955), and in the present copy on fol. 57ᵇ, l. 7, A.H. 323 (A.D. 935); the correct date seems to be A.H. 440 or 441 (A.D. 1048–1050), see Zeitschrift der D. M. G., vol. 34, p. 638, note 5.

Beginning:

بنام کردگار پاك داور
که هست از عقل و وهم وفکر برتر

corresponding to v. 163 in Ethé's edition (the 162 verses of the introduction are wanting here as in all copies except that of Gotha). Dated A.H. 1061 (A.D. 1651).

No. 1430, ff. 36ᵇ–54ᵇ, 2 coll., each ll. 12; large and clear Nasta'lîḳ; size, 10⅝ in. by 6 in.

905

Dîwân-i-Abû-alfaraj Rûnî (ديوان ابو الفرج رونی).

Lyrical poems by Abû-alfaraj bin Mas'ûd al-Rûnî, who was born in Lâhûr (see the Haft Iḳlîm, No. 358), and flourished in the reigns of Sulṭân Ibrâhîm of Ghazna (A.H. 451–492 = A.D. 1059–1099) and his son and successor Sulṭân Mas'ûd III (A.H. 492–508 = A.D. 1099–1114), to both of whom he addressed panegyrics. He is not to be confounded with an older poet, Abû-alfaraj Sijzî, who was attached to the court of the Amîr Abû 'Alî Simjûr, the governor of Khurâsân under the Sâmânides (see Haft Iḳlîm, No. 303), and whose pupil 'Unṣurî was. The usual dates, assigned to Abû-alfaraj Rûnî's death, viz. A.H. 482 or 489 (A.D. 1089 or 1096), cannot be authentic, as the poet styles Sulṭân Mas'ûd III, the reigning sovereign in various ḳaṣîdas; compare Bodleian Cat., Nos. 366 (Butkhâna, No. 1), 523, and 1333 (col. 823); Rieu ii. p. 547, and A. Sprenger, Catal., p. 308. This dîwân, which is incomplete at the end, contains chiefly ḳaṣîdas, with a few ghazals, ḳiṭ'as, and rubâ'îs.

Beginning:

سپهر دولت و دین پادشاه (in other copies آفتاب) هفت
اقلیم ابو المظفّر شاه مظفّر ابراهیم

The copy breaks off on fol. 429ᵇ; ff. 430ᵇ–432 contain a short extract from Sa'dî's Bûstân, written by another hand. Dated by 'Abd-alraḳîb the 24th of Shawwâl, A.H. 1069 (A.D. 1659, July 15).

No. 328, ff. 378–432, 2 coll., each ll. 18; clear Nasta'lîḳ; size, 10½ in. by 5½ in.

Poets who died between A.H. 500 *and* 600.

906

Rubâ'iyyât-i-'Umar Khayyâm (رباعيات عمر خيّام).

The quatrains of the famous astronomer, mathematician, and freethinker, Maulânâ Abû-alfatḥ 'Umar bin Ibrâhîm al-Khayyâmî (or al-Khayyâmî), whose death is generally fixed in A.H. 517 (A.D. 1123), see the fullest account of his life and the tendencies of his poetry in Whinfield's Introduction to his edition of 'The Quatrains of Omar Khayyam,' and C. J. Pickering, 'Umar of Nishapur,' in the National Review, 1890, December; comp. also Meinsma, Omar Chajjam van Nishapoer etc. in De Gids, 1891, iii. pp. 504–535. Other copies are found in the Bodleian Library (Bodleian Cat., Nos. 524 and 525), the British Museum (Rieu ii. p. 546), in Gotha (W. Pertsch, p. 25), Berlin (W. Pertsch, Berlin Cat., p. 86), Vienna (G. Flügel i. p. 496), Calcutta, (Asiatic Society, No. 1548), Paris (two MSS.), and Cambridge; see also A. Sprenger, Catal., p. 464; Garcin de Tassy in Journal Asiatique, 5ᵉ série, vol. ix. p. 548, etc. Eastern editions: Calcutta, A.H. 1252 (A.D. 1836); Ṭahrân, A.H. 1278 (A.D. 1861, 1862), and Lucknow, 1878 and 1883; also a fragmentary edition (containing sixty-

two rubâ'is) by H. Blochmann. European editions by J. B. Nicolas (a reprint of the Tahrân text with French translation), Paris, 1867; by E. H. Whinfield (with English metrical translation), London, 1883; and by the Oriental Faculty of the University of St. Petersburg, 1888 (lithographed after a copy made A.H. 1285 by Mir Husain in Tabriz). English translations (without the text) by E. Fitzgerald, London, 1859, 1868, 1872, 1879, and 1890; E. H. Whinfield, London, 1882; J. Leslie Garner, Milwaukee, 1888; McCarthy (selections in prose), London, 1889; also some selections in verse in the appendix to the 'Dialogue of the Gulshan-i-Raz,' London, 1887. German translations in verse by A. F. Schack, Stuttgart, 1878, and by Bodenstedt, Breslau, 1881.

The present copy begins with a short biographical notice of the poet: رباعيات افصح المتقدمين ملك الحكما مولانا عمر خيّام رحمة الله عليه' در تاريخ قدما مسطور و مذكور است كه وفات الخ.

Beginning of the first rubâ'i (the same as the initial poem in Bodl. 367):

اى سوختهٔ سوختهٔ سوختنى
وى آتش دوزخ زتو افروختنى

(=No. 488 in Whinfield's edition).

The third rubâ'i is identical with the initial one in Rieu's first copy:

آمد سحرى ندا زميخانهٔ ما الخ

(=No. 1 in Whinfield).

This modern copy, dated 1811, contains 512 rubâ'is in alphabetical order, except the first.

Bibliotheca Leydeniana.

No. 2420, ff. 212–264, 5 rubâ'is in a page; distinct Nasta'lik; size, 9½ in. by 6 in.

907

Another copy of the same.

The same short biographical notice as in the preceding copy; beginning of the rubâ'is on fol. 159ª, also the same. No date. This copy contains 362 rubâ'is in alphabetical order, except the first.

Bibliotheca Leydeniana.

No. 2486, ff. 158–194, 5 rubâ'is in a page; Nasta'lik; size, 8¼ in. by 5 in.

908

Diwân-i-Mas'ûd-i-Sa'd-i-Salmân (ديوان مسعود سعد سلمان).

A slightly defective copy of the lyrical poems of Sa'd-aldaulah Mas'ûd bin Sa'd bin Salmân, who was born in Hamadân, according to 'Aufi and the Haft Iklim (No. 1032, col. 454 in this Cat.), where a bait of his in corroboration of this statement is quoted. Rieu, on the other hand (ii. p. 548), cites two other baits to show that his native place was Ghazna. He died probably A.H. 525 (A.D. 1131), according to others A.H. 515 (A.D. 1121). Besides his Persian diwân he wrote two others, an Arabic and a Hindûstâni one, compare Bodleian Cat., No. 526; Butkhâna, No. 4 (ib., col. 197), and Daka'ik-alash'âr (ib., col. 822); A. Sprenger, Catal., p. 485, and Journal of the Asiat. Soc. of Bengal, vol. xxii, p. 442 sq.; see also Journal Asiatique, 5e série, vol. ii (1853), p. 356 sq., and J. Aumer, p. 8.

Contents:

Kasidas, kit'as, and ghazals, all mixed together, defective in the beginning.

The first bait, on fol. 1ª, runs thus:

دركان زشرم چشمه ياقوت سرخ شد
وين خرده ايست نيكو خاطر بدين گمار

Rubâ'is, on fol. 245ª, beginning:

چون مار فلك بست بافسون مارا
وز خانهٔ خود كشيد بيرون مارا

That this is really Mas'ûd's diwân and not Khâkâni's, as is wrongly stated on the fly-leaf, is proved by the frequent occurrence of the takhallus, for instance, on fol. 9ᵇ, l. 6; fol. 76ᵇ, l. 11; fol. 117ᵇ, l. 8; fol. 195ᵇ, l. 1, etc. Some pages are a little injured. No date.

No. 1424, ff. 282, 2 coll., each ll. 17; Nasta'lik; size, 11⅞ in. by 6⅜ in.

909

Diwân-i-Azraki (ديوان ازرقى).

Lyrical poems by Abû-almahâsin Abûbakr Zain-aldin Azraki, the panegyrist of the Saljûk prince Tughânshâh I, see Haft Iklim, No. 625 (col. 423 in this Cat.); Khazâna-i-'âmirah, No. 2 (Bodleian Cat., col. 256); Âtashkada, No. 286 (ib., col. 272), where he is called a pupil of 'Abdallâh Ansâri; Khulâsat-alafkâr, No. 9 (ib., col. 303); and Makhzan-algharâ'ib, No. 23 (ib., col. 317). He died A.H. 527 (A.D. 1132, 1133). Other copies are described in A. Sprenger, Catal., p. 366, and W. Pertsch, Berlin Cat., p. 742. The earliest poetical version of the سندباد نامه in Persian is ascribed to Azraki, comp. Rieu ii. p. 749ª, and W. Pertsch, loc. cit.

The present copy of Azraki's diwân contains:

Kasidas, on fol. 177ᵇ, beginning:

زنور قبهٔ زرين آينه تمثال
زمين تفته فرو پوشد آتشين سربال

Rubâ'is, on fol. 212ᵇ, margin, beginning:

اى راى تو با ضمير گردون شده جفت
ظاهر بر تو هر چه فلك راست نهفت

No date.

No. 609, ff. 177ᵇ–214ᵇ, 2 centre-coll., each ll. 15, and a third on the margin, ll. 24–28; Nasta'lik; illuminated frontispiece; the first two pages splendidly adorned; size, 9⅞ in. by 5½ in.

910

Diwân-i-Ahmad Nâmaki (ديوان احمد نامقى).

The lyrical poems of the great Shaikh-alislâm Abû Nasr Ahmad bin Abû-alhasan (or, according to others, Abû-alhusain) Nâmaki Jâmi, usually called Ahmad-i-Jâm, with the epithet of Zhandapil (ژنده پيل), who was born in Nâmak, a village near Jâm, A.H. 441 (A.D. 1049, 1050), and died A.H. 536 (A.D. 1141, 1142), see the Safinat-alauliyâ, No. 308, and the Haft Iklim, No. 667; compare besides Rieu ii. p. 551; A. Sprenger, Catal., p. 323; Nafahât-aluns, pp. 405–417; Muntakhab-alash'âr, No. 16 (Bodleian Cat., col. 241); Âtashkada,

No. 155 (ib., col. 267); Khulâṣat-alafkâr, No. 3 (ib., col. 302), and Makhzan-algharâ'ib, No. 3 (ib., col. 317); the third poetical specimen, quoted in the last-named tadhkirah, is found in this copy on fol. 24ᵇ, last line.

Contents:

Ghazals and a few kaṣîdas, arranged alphabetically, except the first, on fol. 1ᵇ, beginning:

ای جمالت تابشی در انس وجان انداخته
پرتو روی تو نوری در جهان انداخته

Two short mathnawîs (of forty-five and eighty-nine baits respectively), on fol. 99ᵃ, the *first* celebrating the Kalandar or wandering monk, and having as first word in each hemistich the word قلندر, begins thus:

قلندر پرتو نور الهیست ـ قلندر مطلع انوار شاهیست

the second, on fol. 101ᵃ, begins:

خداوندی که آن پیدا و پنهانست
جمالش بین که در هر ذرّه تابانست

The rubâ'îs, found in Rieu's and Sprenger's copies, are wanting here. No date. Ff. 54–63 are misplaced, their right order being: 54, 61, 62, 55–60, 63.

No. 329, ff. 104, 2 coll., each ll. 12; large Nasta'lîk; illuminated frontispiece; size, 11 in. by 6¼ in.

911

Dîwân-i-Adîb Ṣâbir (دیوان ادیب صابر).

Lyrical poems by Jalâl-aldîn (as he is called here instead of the usual Shihâb-aldîn) Aḥmad bin Isma'îl Adîb (or Sharaf-aladibbâ) Ṣâbir of Tirmidh, the panegyrist of Sulṭân Sanjar (A.H. 511–552 = A.D. 1117–1157), who was drowned in the Oxus by order of Atsiz the Khwârizmshâh (A.H. 521–551 = A.D. 1127–1156). The date of his death is, according to Taḳî Kâshî (A. Sprenger, Catal., p. 16, No. 11), A.H. 540 (A.D. 1145, 1146); other tadhkiras fix it in A.H. 544 or 546, see the Âtashkada, No. 728 (Bodleian Cat., col. 287); Butkhâna, No. 8 (ib., col. 197); Khulâṣat-alafkâr, No. 10 (ib., col. 303); and Makhzan-algharâ'ib, No. 1291 (ib., col. 344); the Haft Iḳlîm, No. 573, give A.H. 547 (A.D. 1152, 1153), compare Rieu ii. p. 552; A. Sprenger, Catal., pp. 313–315, and W. Pertsch, Berlin Cat., p. 709 and foot-note, in which, as the most probable date of the poet's death, A.H. 538 (A.D. 1143, 1144) is suggested according to Price, Chronological Retrospect, ii. p. 391.

This dîwân contains ḳaṣîdas, ḳiṭ'as, and rubâ'îs, and begins on fol. 48ᵇ:

جود ازین برکشیده ایوانست
کی بره مشتری و کیوانست

It forms the third part of the old collection of six Persian dîwâns (see No. 903 above), and is dated end of Muḥarram, A.H. 714 (A.D. 1314, May 16), by 'Abd-almu'min al'alawî alkâshî.

No. 132, ff. 48–75, 6 coll., each ll. 40; striking old Naskhî; small illuminated frontispiece on fol. 48ᵇ, and a vignette on fol. 48ᵃ; funny miniature paintings throughout; size, 15¾ in. by 11 in.

912

Dîwân-i-Mu'izzî (دیوان معزّی).

The complete lyrical poems of Amîr Abû 'Abdallâh, or Abûbakr Mu'izzî, the panegyrist of Sulṭân Malikshâh and king of poets at Sanjar's court. His original name was Muḥammad bin 'Abd-almalik, and his father, 'Abd-almalik Burhânî, had been a court-poet of Alp Arslân Saljûḳî, Malikshâh's father and predecessor (A.H. 455–465 = A.D. 1063–1072); three places compete for the honour of being his native town, viz. Nîshâpûr (see Butkhâna, No. 9, in Bodleian Cat., col. 198; Khazâna-i-'âmirah, ib., col. 259; Makhzan-algharâ'ib, No. 2247, ib., col. 370; Khushgû's Safînah, Haft Iḳlîm, No. 747, and the short biographical notice prefixed to the following copy), Nasâ (in Daulatshâh and the tadhkirah described in W. Pertsch, Berlin Cat., p. 479, No. 132), and Samarkand (in Taḳî Kâshî, see A. Sprenger, Catal., p. 16, No. 12, and Âtashkada, No. 744 in Bodleian Cat., col. 287). He was killed by a stray arrow from Sanjar's bow, A.H. 542 (A.D. 1147, 1148). Other copies of his dîwân are described in Rieu ii. p. 552ᵇ; A. Sprenger, Catal., pp. 501 and 502, and G. Flügel i. p. 497; comp. also the Khulâṣat-alafkâr, No. 240 (Bodleian Cat., col. 310), and the Daḳâ'iḳ-alash'âr (ib., col. 822).

This dîwân consists chiefly of ḳaṣîdas, intermixed with some tarkîbbands, a few ḳiṭ'as, ghazals, and rubâ'îs.

Beginning:

زمشرق تا حد مغرب شناسد هرکه دین دارد
که دین رونق بتایید امیرِ المؤمنین دارد

An additional series of rubâ'îs, on fol. 367ᵃ, beginning:

ای رایتو برکشیده بر ایوان سر
گردونت نهاده بر خط پیمان سر

Dated the 1st of Dhû-alḥijjah, A.H. 1046 (A.D. 1637, April 26).

No. 360, ff. 379, 2 coll., each ll. 21; distinct Nasta'lîk; much worm-eaten and damaged in the first half, which contains many various readings and marginal glosses; illuminated frontispiece; size, 10⅝ in. by 6 in.

913

A very old, but much shorter copy of the same.

This copy, which forms the first part of the six old Persian dîwâns (see Nos. 903 and 911 above), and is written A.H. 713 or 714 (A.D. 1313, 1314), contains only a select number of Mu'izzî's poems, chiefly ḳaṣîdas, with a few ḳiṭ'as and rubâ'îs at the end. Beginning the same as in the preceding copy. A short biographical notice at the top of fol. 1ᵇ.

No. 132, ff. 1–18, 6 coll., each ll. 40; Naskhî; small illuminated frontispiece on fol. 1ᵇ, a vignette on fol. 1ᵃ; miniature paintings throughout; size, 15¾ in. by 11 in.

Sanâ'î (Nos. 914–928).

914

Seven mathnawîs by Sanâ'î.

This is the fullest collection, as yet met with, of the mystical and didactic mathnawîs of Ḥakîm Sanâ'î of Ghazna, with his full name, Abû-almajd Majdûd bin

Âdam Sanâ'î, who probably died A.H. 545 (A.D. 1150), the date given by Taki Kâshi and the Âtashkada (the latter stating, that Sanâ'î wrote an elegy on the death of Amîr Mu'izzî, who died A.H. 542=A.D. 1147, 1148, comp. Bodleian Cat., col. 287, No. 744); how to reconcile this date with Muhammad bin 'Alî al-Raffâ's and Jâmî's statement, that the poet died in A.H. 525 (A.D. 1131), is not clear, but as the second mathnawî of this collection was composed A.H. 528 (A.D. 1134), and as many good copies of the حدیقه give A.H. 534 or 535 (A.D. 1139–1141) as the date of composition for that mathnawî, there seems to be very good evidence for the correctness of the view taken by the two above-mentioned tadhkiras. Another, still later date for the poet's death, is given by Daulatshâh and H. Khalfa in his chronological tables, viz. A.H. 576 (A.D. 1180, 1181); compare on these conflicting statements, and on the life and works of Sanâ'î in general, Bodleian Cat., Nos. 528–537; Rieu ii. p. 549 sq.; W. Pertsch, Berlin Cat., p. 747 sq.; Ouseley, Biogr. Notices, p. 184; H. Khalfa iii. p. 40; A. Sprenger, Catal., p. 557 sq.; G. Flügel i. p. 498; Cat. des MSS. et Xylographes, p. 326; J. Aumer, p. 9; Haft Iklîm, No. 333, etc.

The seven mathnawîs contained in this collection are:

1. Hadîkat-alhakîkah wa Sharî'at-altarîkah (حدیقة الحقیقه و شریعة الطریقة), usually called Hadîkah, in ten bâbs (a detailed statement about the contents of which is given in the Bodleian Cat. and in W. Pertsch, loc. cit.). As date of composition appears generally A.H. 525 (A.D. 1131); other copies give A.H. 534 or 535, see above; another title of this mathnawî is Kitâb-alfakhrî, or alkitâb-alfakhrî, also Fakhrînâma, see W. Pertsch, loc. cit. Beginning of Bâb I, on fol. 1ᵇ:

ای درون پرور برون آرای
وی خرد بخش بیخرد بخشای

Bâb II, on fol. 54ᵇ; III, on fol. 65ᵃ; IV and V, not marked; VI, on fol. 143ᵇ; VII, on fol. 168ᵃ; VIII, on fol. 189ᵃ; IX, not marked; X, on fol. 264ᵇ.

2. Tarîk-altahkîk (طریق التحقیق), composed A.H. 528 (A.D. 1134), see No. 926 below. It begins on fol. 278ᵇ:

ابتدای سخن بنام خداست
آنکه بی مثل وشبه و بی همتاست

3. Another mathnawî, without title, which may be the Gharîbnâma (غریبنامه), mentioned on col. 498, l. 4 ab infra. It begins on fol. 302ᵇ:

اینچنین گفت راوئ همدان (همه دان=)
که بعهد قدیم در همدان

4. Sair-al'ubbâd ilâ alma'âd (سیر العبّاد الی المعاد), also styled کنوز الرمز, see No. 927 below (both titles therefore designating *one* mathnawî only, see A. Sprenger, Catal., p. 558). It begins, on fol. 326ᵇ:

مرحبا ای برید سلطان وش
تخت از آب و تاجت از آتش

Portions of this mathnawî are also found in Elliott 108 of the Bodleian Library (Bodleian Cat., No. 537, fol. 282ᵇ sq.).

5. Kârnâma (کارنامه), here without a title, but identified by comparison with Nos. 916 and 927 below. It begins, on fol. 347ᵇ:

ونحک ای نقشبند بر خامه — قاصد رایگان بی نامه

6. 'Ishknâma (عشقنامه), beginning, on fol. 360ᵇ:

عشق مرغ نشیمن قدم است
قوت او که وجود وگه عدم است

7. 'Aklnâma (عقلنامه), here without a title, but identified by comparison with No. 915 below. According to No. 927 below it has the additional title of سنائی آباد. It begins, on fol. 377ᵇ:

ابتدا میکنم بنام خدا
آنکه هست از صفات نقص جدا

No date. The first nine leaves supplied later.

No. 3346, olim 13. J. 24, ff. 392, 2 coll., each ll. 19; small Nasta'lîk; illuminated frontispiece at the beginning of each of the last six mathnawîs; size, 6⅝ in. by 3¼ in.

915

Another defective copy of *three* mathnawîs by Sanâ'î. Contents:

1. Hadîkah, with the preface of the poet himself. Beginning of this preface (in which the poet's name appears on fol. 2ᵇ, ll. 17 and 18: روزی من که مجدود (آدم سنائی ام), on fol. 1ᵇ: سپاس وستایش مبدعی است که بسخن پاك کلمهٔ کن سخندان و سخنگوی را ابداع کرد الخ. It is styled in the colophon خطبهٔ حدیقهٔ حکیم سنائی.

Beginning of Book I of the mathnawî itself, on fol. 11ᵇ: ای درون پرور الخ; Book II, on fol. 67ᵇ; III, on fol. 122ᵇ; IV, on fol. 132ᵃ; V, on fol. 136ᵇ (between ff. 141ᵇ and 142ᵃ one single bait is missing, indicated by the catchword: خویشتن بین الخ, corresponding to No. 2481 (918 in this Cat.), fol. 146ᵇ, l. 7); VI, on ff. 147–151 and 296–311ᵇ (the leaves are misplaced and there is a considerable lacuna between ff. 151 and 296, corresponding to No. 2481, fol. 177ᵃ, l. 6–fol. 188ᵇ, l. 1); VII, on ff. 311ᵇ–315 and 152–155ᵇ (likewise incomplete, the lacuna between ff. 315 and 152 comprising fol. 214ᵃ, l. 11–fol. 215ᵇ, l. 2 in No. 2481); VIII, on fol. 155ᵇ; IX, on fol. 159ᵇ; X, on fol. 187ᵃ. On fol. 294ᵃ there is added (by another hand in Shikasta) the famous *fatwâ* of the Khalif's court at Baghdâd, vindicating Sanâ'î's orthodoxy (see Bodleian Cat., No. 528, col. 464), and beginning: الحمد لله ربّ العالمین و الصلوة علی خیر خلقه محمّد و آله اجمعین در بعضی آثار است که دو چیز در عمر الخ. Marginal glosses on the first seventy-seven leaves; on fol. 1ᵃ the author's name is misspelt as ثنائی.

2. 'Ishknâma, beginning, on fol. 332ᵇ: عشق مرغ الخ.

3. 'Aklnâma, beginning, on fol. 348ᵇ: ابتدا میکنم الخ.

This part was transcribed at the end of Muharram, A.H. 1061 (A.D. 1651, Jan. 23); in the colophon of the

preface of the Hadîkah appears as date the 2nd of Muharram, A.H. 1054 (which seems, however, a mere alteration of the original 1061). Ff. 316–331 do not belong to any of these three mathnawîs of Sanâ'î, but contain a portion of the Bâgh-i-Iram (باغ ارم), also called Bahrâm and Bihrûz (بهرام و بهروز), by Maulânâ Kamâl-aldîn Bannâ'î, with the takhalluṣ Hâlî, who died A.H. 918 (A.D. 1512, 1513), see Bodleian Cat., No. 987; A. Sprenger, Catal., p. 372; Rieu i. p. 351^b.

No. 1991, ff. 362, 2 coll., each ll. 19; Nasta'lîk; small illuminated frontispieces on fol. 1^b and 11^b; size, $9\frac{1}{2}$ in. by $4\frac{5}{8}$ in.

916

A very defective copy of *three* mathnawîs by Sanâ'î.

This very old copy of portions of three of Sanâ'î's mathnawîs is unfortunately not only greatly injured, but also in hopeless confusion as to the proper order of leaves, most of the catchwords being missing.

Contents:

1. Hadîkah, beginning, on fol. 77^b, with a fihrist of the ten bâbs (فهرست الابواب, comp. W. Pertsch, Berlin Cat., p. 748, where it is given in full), thus:

باب اوّل ثنا و تحميدست
محض تنزيه و صرف توحيدست

This fihrist consists of ten baits and is immediately followed by the usual initial bait of Book I of the poem: ای درون پرور الخ. This mathnawî breaks off on fol. 93^b, but a number of leaves in the other portions of the MS. seem also to belong to it.

2. Sair-al'ubbâd ilâ-alma'âd or Kunûz-alrumûz, on ff. 108^a–116^a, the only complete one, as it seems, of the three poems contained in this copy. Beginning: مرحبا ای برید الخ.

3. Kârnâma, beginning, on fol. 116^b: ويحك ای نقشبند الخ. The conclusion of this mathnawî is found on fol. 76^a (تمام شد کارنامه الخ), but whether it is complete, and how many of the other leaves really belong to it, is absolutely impossible to say. Copied in the month Jumâdâ II, A.H. 637 (A.D. 1240, Jan.), by Fadl-allâh bin Muhammad bin 'Umar bin 'Uthmân alṣûfî.

No. 1444, ff. 33–76^b, 77^b–93^b, and 108^a–137^b, 4 coll., each ll. 25; good old Naskhî; size, $9\frac{1}{4}$ in. by 6 in.

917

A defective copy of *two* mathnawîs by Sanâ'î.

Contents:

1. Sair-al'ubbâd ilâ-alma'âd (here styled رسالهٔ سیر العباد), beginning, on fol. 2^b: مرحبا ای برید الخ.

2. Hadîkah, incomplete and much curtailed; Book I, on fol. 30^a, beginning: ای درون پرور الخ; Book II, on fol. 93^b; III, on fol. 107^a, last line (the chapter not being numbered); IV, on fol. 157^b; V, on fol. 166^b; VI, on fol. 198^b. The sixth bâb agrees with No. 2481 (918 in this Cat.) as far as fol. 202^b, l. 6 (=fol. 175^a, last line but two in that copy); but from thence there is no further agreement. Bâb VII, on fol. 241^a, is entirely different from the corresponding 7th in No. 2481; after fol. 249 a very large lacuna; fol. 250^a opens in Bâb X with the bait:

با دو عاقل هوا نیامیزد – یك هوا از دو عقل بگریزد

but the exact words are not found in No. 2481; the agreement begins again on fol. 255^b, first line (= fol. 383^a, first line, in No. 2481). The usual date of A.H. 525 appears here in the last bait:

پانصد و بیست و چار رفته زعام
پانصد و بیست و پنج گشت تمام

Copied by Kiwâm bin Muhammad of Shîrâz; no date appears. On fol. 1^a appears the same wrong spelling of Sanâ'î's name (ثنائی) as in No. 915 above.

No. 825, ff. 262, 2 coll., each ll. 14; Nasta'lîk; two luxuriously illuminated title-pages on ff. 1^b and 2^a; illuminated frontispieces on ff. 2^b and 30^a; ff. 2^b, 3^a, 29^b, and 30^a splendidly adorned; size, 8 in. by 5 in.

918

Hadîkah (حديقه).

Another excellent and complete copy of Sanâ'î's Hadîkah, written at Iṣfahân, A.H. 1027 (A.D. 1618). Beginning as usual.

Bâb I, on fol. 1^b; II, on fol. 73^b; III, on fol. 139^b; IV, on fol. 152^a; V, on fol. 158^a; VI, on fol. 171^a; VII, on fol. 208^b; VIII, on fol. 220^a; IX, on fol. 225^b; X, on fol. 260^b.

Occasionally short glosses on the margin.

No. 2481, ff. 395, 2 coll., each ll. 15; Nasta'lîk; the last four pages written by another hand; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

919

Another complete copy of the Hadîkah.

This copy was finished the 26th of Shawwâl, A.H. 1077 (not ١٠٨٨, as is written at the end, since the transcriber distinctly says in words: سنهٔ سبع و سبعین و الف)=A.D. 1667, April 21. Beginning as usual.

Bâb I, on fol. 1^b; II, on fol. 56^a; III, on fol. 100^a; IV, on fol. 120^a; V, on fol. 145^b; VI, on fol. 154^b; VII, on fol. 166^a; VIII, on fol. 183^b (here called by mistake باب سادس instead of باب ثامن); IX, on fol. 190^b; X, on fol. 203^a. Date of composition, A.H. 525.

Damaged by worms in many pages. College of Fort William, 1825.

No. 2235, ff. 270, 2 coll., each ll. 19; Nasta'lîk, by two different hands, the first on ff. 1–152, the second on ff. 153–270; illuminated frontispiece; size, $12\frac{1}{4}$ in. by 7 in.

920

The same.

No date. Beginning as usual.

Bâb I, on fol. 1^b; II, on fol. 62^a; III, on fol. 73^a; IV, on fol. 128^b; V, on fol. 138^b; VI, on fol. 167^b; VII, on fol. 196^a; VIII, on fol. 223^b; IX, not marked; X, on fol. 301^b (this last bâb is extremely short in this copy).

No. 1224, ff. 315, 2 coll., each ll. 17; Nasta'lîk; illuminated frontispiece; size, $7\frac{3}{4}$ in. by $4\frac{1}{2}$ in.

921

A defective copy of the same.

This copy is defective both at the beginning and end, and is besides in quite a hopeless state of confusion as to the proper order of the leaves. They are misplaced or misbound, and as most of the catchwords are missing, it is not possible to set them right. The copy begins in the middle of a prose preface, which winds up with a fihrist of the ten bâbs, and appears to be that of Muhammad bin 'Alî al-Raffâ (alias Muhammad bin 'Alî Rakkâm, see Rieu ii. p. 550b), on fol. 1a. On fol. 3a begins Sanâ'î's own preface: سپاس و ستایش الخ, but in an abridged form. The mathnawî itself begins on fol. 6b; on fol. 37b appears the beginning of Bâb VIII, on fol. 50a that of Bâb IX, on fol. 86b that of Bâb X, on fol. 193a that of Bâb V, on fol. 246b that of Bâb VI, on fol. 250a that of Bâb VII, and on fol. 270b that of Bâb II. No other headings are to be found. Slight injuries here and there.

No. 3418, olim 13. J. 22, ff. 300, 2 coll., each ll. 17; Nasta'lîk; small illuminated frontispiece on fol. 6b; size, 6¾ in. by 4½ in.

922

Another defective copy of the same.

This copy is in the same hopeless confusion as the preceding one, is defective at the end, and injured in many places. On fol. 11a margin begins Bâb IX, on fol. 24a Bâb X, on fol. 51b Bâb II, on fol. 58a margin Bâb III, and on fol. 86b margin Bâb VIII; all the other headings are missing.

No. 3342, olim 13. J. 23, ff. 136, 2 coll., each ll. 15, and a third on the margin, ll. 28; small Nasta'lîk; size, 7½ in. by 3¾ in.

923

Sharh-i-Hadîkah (شرح حدیقه).

The revised and collated edition of Sanâ'î's Hadîkah with a commentary and marginal glosses by 'Abd-allatîf bin 'Abdallâh al-'Abbâsî, who is best known by his revised and annotated edition of Jalâl-aldîn Rûmî's mathnawî (see Nos. 1088–1090 in this Cat.), his commentaries on the same poem, entitled لطائف المعنوی and مرآة المثنوی (see Nos. 1101 and 1102 in this Cat.), and a special glossary (see Nos. 1091–1097 in this Cat.); he died A. H. 1048 or 1049 (A. D. 1638, 1639) in Shâhjahân's reign. The present copy, which is the author's autograph (comp. fol. 1a: حرّره و سوّده عبد اللطیف بن عبد الله الخ), was finished by him the 20th of Jumâdâ-alawwal, A. H. 1044 (A. D. 1634, Nov. 11), and represents an abridgement from a larger commentary of his, the لطائف الحدائق, from which also the glosses are taken (marked by لط). According to the dîbâca he began the larger work A. H. 1040 and completed it A. H. 1042 (A. D. 1630–1633), supported by his friend Mîr 'Imâd-aldîn Mahmûd al-Hamadânî, with the takhallus Ilâhî, the author of the well-known tadhkirah of Persian poets, the خزینهٔ گنج (see A. Sprenger, Catal., p. 66 sq.). Sprenger's remarks in the note on p. 558 of his Catal., that 'Abd-allatîf borrowed the copy, described there, in A. H. 1035 = A. D. 1625, 1626, transcribed, collated, and annotated it, can only refer therefore to the very beginning of the author's critical labours on Sanâ'î's text, from which afterwards the two exegetical works in question sprung.

Contents:

Sanâ'î's preface, on fol. 1b, beginning: سپاس و ستایش الخ, introduced by a few lines from 'Abd-allatîf's pen, on fol. 1a: این دیباچه است که صاحب طبع سلیم الخ.

Editor's preface, styled دیباچهٔ مختصر بر شرح ابیات (the meaning of which is explained on fol. 11a: دیباچهٔ مختصر که از جملهٔ چهار چمن شرح لطائف الحدائق بر چمن نخستین شرح ابیات تحریر یافته), on fol. 11b, beginning: بر ناقدان بصیر و صیرفیان خبیر رستهٔ بازار ملك صورت و معنی مخفی و مستور نماند که الخ.

Short account of Ilâhî's share in this work and two ta'rîkhs on the date of its completion by the same Ilâhî, on fol. 13b, beginning: چون پاکیزه میوهٔ باغ اصطفا و گرامی گوهرکان اجتبا سامی نتیجهٔ دودمان الخ.

Beginning of Bâb I of the Hadîkah, on fol. 17b: ای درون الخ, again introduced by a few lines from the editor's pen, on fol. 17a, in which he enumerates his authorities, viz. the Kâmûs, the Surâh, and other famous Arabic and Persian dictionaries, grammars, etc. (لغات عربی و فرهنگهای معتمد فارسی و قواعد نحوی و قوانین صرفی). The first words of the commentary itself run thus: قول امام جعفرست رضی الله عنه هذه قبّة النّاس و لله قبّبٌ کثیرةٌ یعنی این قبّه که کنایه از آسمانست الخ.

Bâb II, on fol. 112b; III, on fol. 213a; IV, on fol. 234b; V, on fol. 241a; VI, on fol. 256a; VII, on fol. 298a; VIII, on fol. 310a; IX, on fol. 316a; X, on fol. 348a. The date of composition is given here as A. H. 535:

پانصد وسی وچار رفته زعام
پانصد وسی وپنج گشت تمام

but the margin gives the various readings بیست و چار and بیست و پنج.

The *fatwâ*, on fol. 472b, beginning as usual, introduced by the editor in this manner (comp. Bodleian Cat., No. 528): این فصلی است که بر سلطان اعظم مالك البرّ و البحر ابو الحارث بهرامشاه بن مسعود بن ابراهیم انار الله برهانه نوشته است الخ.

No. 344, ff. 474, ll. 19; clear and distinct Nasta'lîk; illuminated frontispieces on ff. 1b, 11b, and 17b; size, 10¾ in. by 6 in.

924

Another copy of the same.

The prefaces, both of the poet and his editor, the account of Ilâhî's share, the short introductions, and the

fatwâ are wanting in this copy, which begins at once with the initial bait of Bâb I of the Ḥadîḳah; beginning of the commentary as in the preceding copy. It is rich in original glosses and notes, which make this copy especially valuable. The first gloss is: درون سالکان بنور عرفان و برون بنور شریعت.

Bâb II, on fol. 60ᵇ; III, on fol. 126ᵃ; IV, on fol. 140ᵃ; V, on fol. 143ᵇ; VI, on fol. 153ᵃ; VII, on fol. 177ᵇ; VIII, on fol. 185ᵃ; IX, on fol. 188ᵇ; X, on fol. 207ᵃ. The date of composition is again A. H. 535, but (as a various reading) there is written بیست above the word سی. On fol. 1ᵃ the poet is again called by mistake ثنائی.

This copy was made in Muhammadshâh's reign, at the request of Mîr Mu'min Ghulâm-i-Ḥasan wa Ḥusain (میر مومن غلام حسن و حسین), by Shaikh Jamâl Muhammad Ḳuraishî alhâshimî. The year is omitted, only the 22nd of Rabî'-alawwal is given as date.

No. 898, ff. 276, ll. 19 (the verses in 4 coll.); Nasta'lîḳ; size, 10⅝ in. by 6 in.

925

Intikhâb-i-Ḥadîḳa-i-Ḥakîm Sanâ'î (انتخاب حدیقهٔ حکیم سنائی).

Extracts from Sanâ'î's Ḥadîḳah, made by Farîd-aldîn 'Aṭṭâr (who died A. H. 627 = A. D. 1230), and arranged under certain headings, as: فی نعت الرسول, on fol. 174ᵃ; فی التجلّی, on fol. 174ᵇ; فی المعرفة, ib.; فی التوحید, on fol. 175ᵇ; فی الاستناد, on fol. 176ᵃ; فی الوحدة, on fol. 176ᵇ; فی العنایة, on fol. 178ᵃ; فی القدرة و الحکمة, on fol. 179ᵃ; فی الهدایة, on fol. 179ᵇ; فی الرزق, on fol. 180ᵃ; فی العلم و الجهل, on fol. 180ᵇ; فی الجسم و الروح, on fol. 184ᵃ; فی نفس الامارة, ib.; فی نفس المطمئنّة, on fol. 184ᵇ; فی القلب, on fol. 185ᵇ; فی الایمان, on fol. 186ᵃ; فی العشق, on fol. 187ᵇ; فی الشوق, on fol. 189ᵃ; فی علامات الطریق, on fol. 190ᵃ; فی المجاهدة, on fol. 190ᵇ; فی الریاضة, on fol. 191ᵃ, etc. etc. Other copies of the same extracts in Bodleian Cat., No. 536; A. Sprenger, Catal., p. 353; G. Flügel i. p. 501; W. Pertsch, Berlin Cat., p. 750; and Cat. des MSS. et Xylographes, p. 328.

No date. Beginning: حمد و شکر خدا علی الاطلاق ذات حق را سزد باستحقاق الخ.

No. 2832, ff. 173–203; written in diagonal lines, Nasta'lîḳ; size, 7 in. by 4¼ in.

926

Ṭarîḳ-altaḥḳîḳ (طریق التحقیق).

Another complete copy of Sanâ'î's mathnawî Ṭarîḳ-altaḥḳîḳ, beginning as in No. 3346 (914 above), fol. 278ᵇ. On the last page appears the date of composition, A. H. 528:

پانصد و بیست و هشت زآخر سال
بود کین نظم نغز یافت کمال

Dated the 15th of Jumâdâ-althânî, A. H. 1061 (A. D. 1651, June 5).

No. 1430, ff. 153ᵇ–188ᵇ, 2 coll., each ll. 12–13; large Nasta'lîḳ; size, 10⅝ in. by 5¾ in.

927

Ash'âr-i-Sanâ'î (اشعار سنائی).

A large collection of Sanâ'î's poetical works, but arranged in a somewhat confusing manner.

Contents:

A prose preface (دیباچه), which is apparently that of Muhammad bin 'Alî al-Raffâ (or bin 'Alî Raḳḳâm, see above in No. 921), as the beginning is the usual one of that preface, viz.: الحمد لله الخبیر بخفیّات الضمائر العلیم بحقیّات (Rieu بخبیّات) السرائر المنزّه عن الامثال و النظائر المتعالی عن العشیره و العشائر الخ; but at the end of this preface, on fol. 7ᵃ, the following statement appears, that this collection of Sanâ'î's poetical works is entitled: کتاب الحدائق فی الحقائق, and consists of ten ḳisms, viz.:

قسم اوّل در نامها و جوابها که وی نوشته است.
قسم دویم در توحید ربّ العالمین جلّ جلاله.
قسم سیوم در نعت پیغمبر محمّد مصطفا صلوات الله و سلامه.
قسم چهارم اندر موعظه وزهد و حکمت.
قسم پنجم در مدحیّات و مراثی.
قسم ششم در غزلیّات.
قسم هفتم فی المقطّعات و المراثی و الهزلیّات.
قسم هشتم در رباعیّات.
قسم نهم در مراتب حال انسانی که آنرا کنوز الرموز خوانند و سیر العبّاد الی المعاد نیز خوانند.
قسم دهم در کارنامه که ببلخ نوشته بود و سنائی آباد فی الزهد و الموعظة و السلوك و العشق'

In the collection itself these separate ḳisms are not forthcoming, except the *first*, *ninth*, and *tenth*. The *first* (in prose) begins, on fol. 7ᵇ, l. 1: پیش از آنکه لطف دیمومیّت و حکمت ربوبیّت الخ.

Then follows a large series of ḳaṣîdas, ḳiṭ'as, ghazals, and rubâ'îs, mixed together without any order, on fol. 23ᵇ, beginning:

قد شهد الله جلّ ذکراه – بانّه لا اله الّا هو

At the end of this series is written: (sic!) تمّت الکتاب الحدائق فی الحقائق الخ; and it is dated the 17th of Ṣafar, A. H. 1000 and (the second number is missing). On fol. 244ᵃ there is found a ḳaṣîdah in honour of Shaikh Abû-almafâkhir Muhammad bin Manṣûr; on fol. 245ᵃ a new series of ḳaṣîdas begins, the first bait of which runs thus: ای نهاده پای همّت بر سراوج سما الخ, followed by ḳiṭ'as, on fol. 283ᵇ, and a string of ghazals

in alphabetical order, except the first six, on fol. 295ª. Beginning of the first alphabetical ghazal, on fol. 296ª:

ای همه خوشی در آغوش شما
قبلهٔ جانها بناگوش شما

The *ninth* kism begins on fol. 365ª and contains, quite in agreement with the above index, the mystical mathnawi كنوز الرموز, otherwise styled سیر العباد الی المعاد (see No. 914 above).

The *tenth* kism begins on fol. 380ª and contains the second mathnawi mentioned in the index, the كارنامه (see Nos. 914 and 916 above), the heading of which runs here thus: آغاز کارنامه که خواجه سنائی از بلخ بغرنین فرستاد بجماعت دوستان و یاران (read بغزنین) مذکور الخ.

At the end of the copy, on ff. 393ᵇ–411, a third mathnawi is found, viz. the عقلنامه (see Nos. 914 and 915 above), introduced by a short preface in prose, beginning: الحمد لله حمدًا یکافی نعمه الخ; this mathnawi is, according to the index and the colophon on fol. 411ª, also styled سنائی آباد.

No. 2722, ff. 411, 2 coll., each ll. 15–24; written by different hands in various forms of Nasta'lik; some of the last pages injured; size, 9⅝ in. by 6–6⅝ in.

928

Dîwân-i-Sanâ'î (دیوان سنائی).

A small collection of the lyrical poems of Sanâ'î (for copies of the complete dîwân see Bodleian Cat., No. 537, and Rieu ii. p. 551ª), containing chiefly kasîdas, interspersed with a few ghazals and kit'as. Beginning:

ای در دل مشتاقات از عشق تو بوستانها
از حجّت بیچونی از صنع تو برهانها

Ff. 9–13 are misplaced; the right order is 9, 12, 10, 11, 13; there seems besides to be a lacuna after fol. 23ᵇ.

No date.

No. 609, ff. 1–48ª, 2 coll., each ll. 15, and a third on the margin, ll. 28; Nasta'lik; illuminated frontispiece; the first two pages splendidly adorned; a drawing on fol. 1ª and a picture on fol. 48ª; size, 9¾ in. by 5½ in.

929

Two mathnawis by Mu'ayyid alnasafi.

Two old mystical mathnawis in the very form and style of the minor didactic poems of Sanâ'î, by a poet called Mu'ayyid alnasafi (who is no doubt identical with Mu'ayyid-aldin Samarkandi, see Haft Iklîm, No. 1428, col. 486 in this Cat., and W. Pertsch, Berlin Cat., p. 659, No. 305), apparently a contemporary or disciple of the author of the Hadîkah, whom he closely imitated.

1. نسیم الصبا الی الصبا, on ff. 24ᵇ–32ᵇ, beginning:

ای مصابیح آسمان هدی — وی مفاتیح جنّة الماوی

2. پهلوان نامه, on ff. 94ª–107ᵇ, beginning:

مرحبا ای رفیق همدم من
بشنو این سرگذشت بر غم من

The title of this second mathnawi appears at the bottom of fol. 32ᵇ, and again at the end of the poem, on fol. 107ᵇ, l. 13; the name of the poet, on fol. 32ᵇ, l. 4, and in the title itself. The Pahlawânnâma is divided into fourteen short makâlas, dealing with various ethical and mystical topics, and a khâtimah.

Copied in Jumâdâ I, A.H. 637 (A.D. 1239, Dec.), by the same scribe who wrote No. 916 above, Fadl-allâh bin Muhammad bin 'Umar bin 'Uthmân alsûfî.

No. 1444, ff. 24–32 and 94–107, 4 coll., each ll. 25; good old Naskhî; many pages greatly injured; size, 9¼ in. by 6 in.

930

Dîwân-i-Hadrat Ghauth-althakalain (دیوان حضرت غوث الثقلین).

Lyrical poems of the great founder of the Kâdirî order, Shâh Muhyi-aldîn Sayyid 'Abd-alkâdir aljîlî, with the honorary epithet of Ghauth-althakalain or Ghauth ala'zam, who was born in Ramadân, A.H. 470 or 471 (A.D. 1078 or 1079), and died in Rabî' II, A.H. 561 (A.D. 1166, Febr.), see Safînat-alauliyâ, No. 36. They are in alphabetical order and begin:

گر بیائی بسر تربت ویرانهٔ ما
بینی از خون جگر آب زده خانهٔ ما

Copied from a MS. of Nawwâb Bihrûzkhân. No date. Presented by Sir Barry Close, 14th May, 1813.

No. 1430, ff. 1–35, 2 coll., each ll. 12; Nasta'lik; collated; size, 9⅝ in. by 5⅝ in.

931

Dîwân-i-Hasan Ghaznawî (دیوان حسن غزنوی).

The lyrical poems of the great panegyrist of Bahrâmshâh of Ghazna (who reigned A.H. 512–547 = A.D. 1118–1152), Sayyid Ashraf-aldîn Hasan bin Nâsir 'alawî (so his name is given in 'Aufi and Taki Kâshî, see A. Sprenger, Catal., p. 5, No. 72, and p. 16, No. 18, comp. also Rieu iii. p. 999ᵇ; in the preface of this copy, on fol. 2ª, l. 4, he is called Abû al'alî Hasan bin Muhammad alhusainî; in the Haft Iklîm, No. 335, col. 401 in this Cat., and the Khulâsat-alafkâr, Bodleian Cat., col. 305, No. 76, Sharaf-aldîn Hasan bin Nâsir 'alawî). He died in Juwain, A.H. 565 (A.D. 1169, 1170), see A. Sprenger, Catal., p. 16; Butkhâna, in Bodleian Cat., col. 198, No. 13; and Âtashkada, ib., col. 270, No. 231; comp. also No. 933 below.

A prose preface, beginning, on fol. 1ᵇ: الحمد لله ربّ العالمین و الصلوة علی رسوله محمّد وآله الطاهرین و سلّم تسلیمًا کثیرًا، واجبست بر ارباب عقل و فطنت الخ.

Tarjî's, tarkîbbands, kasîdas, ghazals, and kit'as, all mixed together without any order, on fol. 4ª, beginning:

یا رب این مائیم و این صدر رفیع مصطفاست
یا رب این مائیم و این فرق عزیز مجتباست

It agrees with the first quotation in the Makhzan-algharâ'ib, No. 562 (Elliott Coll. 395, fol. 92ᵇ), see Bodleian Cat., col. 327.

Rubâ'îs, on fol. 163^b, beginning:

مقصود زآفرینش ما جانست
وین گوهر پاك را حقیقت کانست

This copy, although not dated, has been put before the following two as being comparatively the fullest.

No. 236, ff. 187, 2 coll., each ll. 14; clear and distinct Nasta'lîk; illuminated frontispiece; size, $9\frac{1}{4}$ in. by $5\frac{1}{2}$ in.

932

Another copy of the same dîwân.

No prose preface. The copy contains, like the preceding one, tarji's, tarkîbbands, kasîdas, ghazals, and kiṭ'as without any order, and a series of rubâ'îs at the end, on ff. 274^b–294. Beginning the same as in the preceding copy.

Dated the 24th of Shawwâl, A. H. 1069 (A. D. 1659, July 15), by 'Abd-alrakîb.

No. 328, ff. 150–294, 2 coll., each ll. 18; clear Nasta'lîk; size, $10\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

933

The same.

This copy of Ḥasan Ghaznawî's dîwân begins with a prose preface, which is entirely different from that in No. 931. It begins, on fol. 245^b: اوصاف بزرلواری و فضیلت سخنگذارئ او اظهر من الشمس است الخ.

On fol. 248^a margin, the date of Ḥasan's death is correctly fixed in A. H. 565. Beginning of the dîwân itself, on fol. 249^b, the same as in the preceding copies.

No date.

No. 609, ff. 245^b–304, 2 coll., each ll. 13–15, and a third on the margin, ll. 24–28; Nasta'lîk; two illuminated frontispieces on ff. 245^b and 249^b; the first two pages both of preface and dîwân splendidly adorned; size, $9\frac{3}{4}$ in. by $5\frac{1}{2}$ in.

934

Dîwân-i-Żahîr-aldîn Shufurwah (دیوان ظهیر الدین شفروه).

According to the short prose preface, on fol. 1^b: امام عالم بارع افضل اکمل ظهیر الدین شفروه اصفهانی روّح الله روحه مردی بی نظیر و حکیم بوده است و مستجمع جمیع علوم و واعظ نیز در عهد سلطان ارسلان بوده ومدح او وپسرش طغرل گفته الخ, this copy contains the extremely rare dîwân—not met with in any other collection—of Żahîr-aldîn 'Abdallâh Shufurwah of Iṣfahân, who was a cousin of the better-known Sharaf-aldîn Muḥammad Faḍl-allâh or 'Abd-almu'min Shufurwah (see Haft Iklîm, Nos. 867 and 868, col. 441 in this Cat.; Âtashkada, Nos. 391 and 406, Bodleian Cat., cols. 276 and 277; and A. Sprenger, Catal., p. 17, No. 35), and, like him, a panegyrist of Sulṭân Arslân bin Ṭughrul Saljûkî (A. H. 556–571 = A. D. 1161–1176) and of his son and successor, Sulṭân Ṭughrul III (A. H. 571–590 = A. D. 1176–1194); comp. also the Makhzan-algharâ'ib, No. 1492 in Bodleian Cat., col. 349, where he is praised as an expert in law, tradition, and Kurân-interpretation, and where some poetical extracts are given, which, however, cannot be traced in this copy. The dîwân consists of kaṣîdas, intermixed with a few ghazals, kiṭ'as, and four rubâ'îs.

Beginning of the dîwân, on fol. 1^b:

ای هستئ بی نشان نشانت – بیخود خرد ازعلوّ شانت

No date.

No. 240, ff. 1–88, 2 coll., each ll. 15; Nasta'lîk; worm-eaten; size, $8\frac{3}{8}$ in. by $4\frac{3}{4}$ in.

Anwarî (Nos. 935–949).

935

Dîwân-i-Anwarî (دیوان انوری).

The complete lyrical poems of Auḥad-aldîn 'Alî Anwarî, commonly called the greatest kaṣîdah-writer of Persia, who was the panegyrist of Sulṭân Sanjar, and died probably A. H. 585 or 587 (A. D. 1189 or 1191); the Haft Iklîm (see above, col. 416, No. 528) fix his death in A. H. 580 (A. D. 1184); all the earlier dates given in tadhkiras, as for instance 540 or 547, are absolutely impossible; comp. on this question and on Anwarî's life and poetical achievements in general, Rieu ii. p. 554 sq.; Bodleian Cat., Nos. 543–558, and 1980; W. Pertsch, p. 83, and Berlin Cat., p. 743 sq.; A. Sprenger, Catal., p. 331 sq.; G. Flügel i. p. 502; Cat. des MSS. et Xylographes, p. 319; J. Aumer, p. 10; Krafft, p. 62; Rosen, Persian MSS., p. 170; and the Russian monograph of V. Joukowski or Shukovski, St. Petersburg, 1883 (see also W. Pertsch in the 'Literaturblatt für orientalische Philologie,' ii. pp. 10–18). The poet was born in Mahnah, in the Dasht-i-Khâwarân, near Abîward, and therefore used as first takhalluṣ Khâwarî. His dîwân has been printed, resp. lithographed in Tabrîz, A. H. 1260 and 1266; in Lucknow, 1880.

Contents:

A short preface, in prose, on fol. 1^b, beginning: مهتر شغلی که اصحاب نطق و دراست بدان نازند و ارباب فهم و فراست آنرا دستور سازند الخ.

Kaṣîdas and tarjî'bands in alphabetical order, except the first, on fol. 2^b.

Beginning of the initial poem:

مقدّری نه بآلت بقدرت مطلق
کند بشکل بخاری چوگنبذ ازرق

Beginning of the first alphabetical poem, on fol. 3^b:

باز این چه جوانی و جمال است جهانرا
وین حال که نوگشت زمین را و زمانرا

Kiṭ'as, arranged alphabetically, on fol. 188^b, beginning:

ایا صدری که از روی بزرگی – فلك را نیست با قدر تو بالا

Ghazals, also in alphabetical order, on fol. 271^a, beginning:

از دور بدیدم آن پری را – آن رشك بتان آزری را

Short satirical mathnawîs (sometimes called هزلیات or, as in the following copy, مثنویات در هجو), on fol. 323[a], beginning:

حبذا گیر قاضی گیرنگ — آنکه دارد زسنگ خارا ننگ

Rubâ'is, in alphabetical order, on fol. 327[a], beginning:

ای هجر مگر نهایتی نیست ترا
وی وعدهٔ وصل غایتی نیست ترا

Anwari's diwân ends on fol. 352[b], and is dated by Mu'izz-aldin Hasani, the 7th of Muharram, A.H. 1061 (A.D. 1650, Dec. 31). On ff. 353–359 there is written by another hand a series of anonymous mathnawi-baits, beginning abruptly:

بشنو نکته گر اهل هوشی
خویش را به که سگ بفروشی

Some of the last pages are damaged; large water-spots throughout the whole copy.

No. 2677, ff. 359, 2 coll., each ll. 19; Nasta'lîk; ff. 216 and 353–359 supplied by other hands; size, 11½ in. by 7 in.

936

Another copy of the same diwân.

Contents:

Kasidas etc. in alphabetical order, except the first; beginning of the initial poem, on fol. 1[b]: مقدری نه الخ.

Beginning of the first alphabetical kasidah, on fol. 2[b]: باز این الخ.

Kit'as, on fol. 215[b], arranged alphabetically, beginning, on fol. 215[b]: ایا صدری الخ.

Short satirical mathnawis, beginning, on fol. 296[a]: حبذا گیر الخ.

Ghazals, in alphabetical order, beginning, on fol. 300[b]: از دور بدیدم الخ.

The same satirical mathnawis, repeated on ff. 351[b]–355[b].

Rubâ'is, in alphabetical order, beginning, on fol. 355[b]: ای هجر الخ.

No date. Numerous glosses and various readings on the margin and between the lines.

No. 1530, ff. 381, 2 coll., each ll. 19; Nasta'lîk; size, 10¼ in. by 6⅝ in.

937

The same.

Contents:

Kasidas and tarji'bands, without any order, on fol. 1[a], beginning as in the two preceding copies.

Kit'as, with the short satirical mathnawis at the end, beginning, on fol. 156[a]:

دوش خوابی دیده ام کو نیک دیدی نیک باد
خواب نی بل حالتی کان از کرامت برتر است

corresponding to fol. 228[a] in the preceding copy.

Ghazals, in alphabetical order, beginning, on fol. 238[a]: از دور بدیدم الخ.

Rubâ'is, on fol. 277[b], without any order, beginning:

آنی که کفت ضامن ارزاق آمد
وانی که درت قبلهٔ آفاق آمد

corresponding to fol. 361[a], last line but two, in the preceding copy.

No date. This copy was presented by J. Wombwell, Esq., 10th April, 1804.

No. 440, ff. 302, 2 coll., each ll. 21; Nasta'lîk; illuminated frontispiece; size, 8⅝ in. by 4¾ in.

938

The same.

Another complete copy of the same diwân (styled on fol. 1[a]: کلیات انوری), without a date. It contains kasidas, kit'as, ghazals, and rubâ'is, all mixed together without any order. Beginning as usual: مقدری نه الخ.

No. 391, ff. 331, 2 coll., each ll. 17; Nasta'lîk; the first two pages splendidly illuminated; size, 10½ in. by 6 in.

939

A slightly defective copy of the same.

This copy is the oldest in the India Office Collection, dated Rabi'-alawwal, A.H. 987 (A.D. 1579, May), by Nizâm Fadl-allâh, but unfortunately somewhat defective in the middle.

It contains:

A short laudatory introduction in prose, on fol. 1[b], beginning: این جریدهٔ نامی و نسخهٔ گرامی که از مشاهدهٔ صفحاتش ارباب بینش را منظور دیده در نظرست الخ.

A *first* collection of kasidas, ghazals, kit'as, tarji'bands, etc., all mixed without any alphabetical order, beginning, on fol. 2[a]: مقدری نه الخ.

A *second* collection, equally mixed and unalphabetical, beginning abruptly with the last four baits of a poem with the radif انداخته, which cannot be traced in the other copies, on fol. 69[a] (the lacuna after fol. 68 comprises, according to the Arabic paging, *one* leaf only).

Rubâ'is, beginning, on fol. 211[a]: ای تیغ ترا نهاده سرها گردن الخ.

Worm-eaten; occasional notes on the margin.

No. 3515, ff. 233, 2 coll., each ll. 15; large, excellent Nasta'lîk; splendid binding in red and gold; size, 9¼ in. by 6¼ in.

940

Another more defective copy of the same.

Contents:

Kasidas and tarji'bands, *first collection*, in alphabetical order, except the first, on fol. 1[b]: مقدری نه الخ.

Beginning of the first alphabetical kasidah, on fol. 3[a]:

سپهر رفعت و کوه وقار و بحر سخا
بهار دولت ودین آن جهان قدر و بها

corresponding to fol. 8[a] in No. 1530 (936 above).

Kasidas etc., *second* collection, interspersed with

ghazals, likewise in alphabetical order, but only beginning in the letter ر, on fol. 180ª:

ای بهمّت برتر از چرخ اثیر – وز بزرگی دین یزدان را ظهیر

corresponding to fol. 78ª, first line, in No. 1530. This is owing to a lacuna after fol. 179. The last kaṣîdah, which begins, on fol. 179ᵇ, ای بردهٔ زشاهان, corresponds to fol. 195ᵇ in No. 1530, and breaks off with the 13th bait (=No. 1530, fol. 196ª, l. 10).

Ḳiṭ'as, with a few ghazals, concluded by the short satirical mathnawîs, on fol. 237ª, beginning:

ای فلك پیش طالع نیکت – کرده پرواز اختر بدرا

corresponding to the fourth ḳiṭ'ah in No. 1530, fol. 216ª.

Fol. 179 injured. No date. College of Fort William, 1825.

No. 2258, ff. 358, 2 coll., each ll. 15–16; Nasta'lîḳ, by at least four different hands; size, 8¼ in. by 4⅞ in.

941

A third defective copy of the same.

Contents:

Ḳaṣîdas etc., without any order, on fol. 1ᵇ, beginning as usual.

Ghazals, arranged alphabetically, beginning, on fol. 134ᵇ:

ای عقل تو پیر و بخت برنا – خارست زمانه وتو خرما

Ḳiṭ'as, in alphabetical order, beginning, on fol. 184ª: زهی صدری الخ.

This part is incomplete at the end; the last ḳiṭ'ah on fol. 192ᵇ, which breaks off with the second bait, is found in No. 1530, fol. 247ᵇ, ll. 3 and 2 ab infra. There are besides lacunas after ff. 189 and 191. The ḳiṭ'ah ربع مسکون الخ, beginning on fol. 189ᵇ, corresponds to No. 1530, fol. 230ª, the ḳiṭ'as on fol. 190ª to ff. 243ᵇ and 237ᵇ respectively in the same copy (so that the end of letter ت, the whole letters ج, ح, and خ, and the beginning of the letter د are missing). The last ḳiṭ'ah, on fol. 191ᵇ, ای خداوندی الخ, is found on fol. 243ª in No. 1530, the first ḳiṭ'ah, on fol. 192ª, on fol. 245ᵇ, l. 5, in the same copy.

Small blanks on ff. 69ᵇ and 73ᵇ. The proper order of ff. 38–43 is: 38, 40, 39, 42, 41, and 43.

Various readings and many additions on the margin.

A great number of pages worm-eaten.

No. 1006, ff. 192, 2 coll., each ll. 21; Nasta'lîḳ; size, 10 in. by 5½ in.

942

A fourth defective copy of the same.

This copy is in a very unsatisfactory state, worm-eaten throughout, more especially in the first half, and damaged besides in many places, whole parts of the first leaves being torn away or effaced. It is defective at the end.

Contents:

The same short prose preface as in No. 2677 (935 above); beginning: مهترشغلی که الخ. The poet's name is given here, on fol. 2ª, l. 6, as 'Alî bin Maḥmûd bin Isḥaḳ al-Anwarî.

Ḳaṣîdas, without any order, on fol. 2ᵇ, beginning as usual.

Ḳiṭ'as, in alphabetical order, beginning, on fol. 185ᵇ: ایا صدری الخ.

Ghazals, on fol. 258ᵇ, beginning:

زعهد تو بوی وفا می نیاید الخ

corresponding to fol. 319ᵇ in No. 1530 (936 above).

A few more ḳiṭ'as and ḳaṣîdas, on ff. 287ª–289ª.

Satirical mathnawîs, beginning, on fol. 289ª: حبّذا گیر الخ.

One ghazal and a few ḳiṭ'as on fol. 293ª, followed by rubâ'îs which break off on fol. 298ᵇ. The last rubâ'î, از خاك درت, corresponds to No. 1530, fol. 369ª, l. 3 ab infra.

Many various readings and interesting glosses on the margin.

No. 3520, olim 3113*, ff. 298, 2 coll., each ll. 19; Nasta'lîḳ; size, 10 in. by 5⅝ in.

943

A part of Anwarî's dîwân.

This copy contains only:

Ḳaṣîdas etc., without alphabetical order, beginning on fol. 1ᵇ as usual.

Ḳiṭ'as, interspersed with a few ḳaṣîdas, ghazals, and rubâ'îs (nineteen rubâ'îs and one fard at the end), on fol. 182ᵇ, beginning:

نگر تا حلقهٔ اقبال ناممکن نجنبانی
سلیما ابلها لا بل که محروما و مسکینا

No date. Many various readings and glosses on the margin.

No. 2690, ff. 282, 2 coll., each ll. 17; large Nasta'lîḳ, by different hands as it seems; the first eight and the last three leaves supplied by a modern hand; size, 10⅛ in. by 5¾ in.

944

Ḳaṣâ'id-i-Anwarî (قصائد انوری).

Anwarî's ḳaṣîdas in alphabetical order, except the first and the third; beginning of the *initial* ḳaṣîdah as usual. The *second* corresponds to No. 1530, fol. 6ª, the *third* to fol. 194ᵇ, first line, and the *fourth* (or second alphabetical poem), beginning ای قاعدهٔ تازه زدست الخ, to fol. 4ᵇ, first line, in the same copy. Rich marginal glosses and notes.

Dated the first of Dhû-alḳa'dah, A. H. 1094 (A. D. 1683, Oct. 22), in the castle of Sûlâpûr, by Nâdirbeg, son of 'Abdallâhbeg ibn 'Ibâd-allâhbeg, a descendant of Aḥrâr (i.e. Shaikh 'Ubaid-allâh, see No. 633 in this Cat.) and inhabitant of Andijân.

No. 1926, ff. 226, 2 coll., each ll. 17; Nasta'lîḳ, size, 10 in. by 6 in.

945

Another copy of the same.

The same ḳaṣîdas, arranged alphabetically, beginning

as usual. The second (or first alphabetical) ḳaṣidah, on fol. 2ª, beginning: صبا بسبزه بیاراست باغ دنیی را الخ, is the second in the preceding copy too. Rich marginal notes.

Copied A.H. 1120 (A.D. 1708, 1709), in Bahâdur-shâh's reign, by 'Abd-alkhâliḳ Gharîb.

No. 514, ff. 239, 2 coll., each ll. 15; Nasta'lîḳ; size, 8¾ in. by 5½ in.

946

Intikhâb-i-dîwân-i-Anwarî (انتخاب دیوان انوری).

Extracts from Anwarî's dîwân, consisting of ḳaṣîdas, ghazals, and ḳiṭ'as, without any order. The initial poem is the same as the second in the preceding two copies: صبا بسبزه الخ.

No date.

No. 609, ff. 48ᵇ–81ª, 2 coll., each ll. 15, and a third on the margin, ll. 24–28; Nasta'lîḳ; illuminated frontispiece, the first two pages richly adorned; two pictures on ff. 80ᵇ and 81ª; size, 9¾ in. by 5½ in.

947

Sharḥ-i-dîwân-i-Anwarî (شرح دیوان انوری).

Explanation of the difficult verses in Anwarî's dîwân, especially his ḳaṣîdas, by Muḥammad bin Dâ'ûd bin Muḥammad bin Maḥmûd 'Alawî Shâdiyâbâdî, who flourished in the reign of Nâṣir-aldîn Khiljî, the ruler of Mâlwah (A.H. 906–916 = A.D. 1500–1510), see Rieu ii. p. 556ª. He also wrote a commentary on Khâḳânî's poems, see Nos. 968–970 below. Beginning: سپاس بی قیاس مر صانع قدیم را که بامر کن جملهٔ مکوّنات را از نهان خانهٔ کتم عدم در صحراء وجود آورد الخ.

The first verse, explained, on fol. 2ª, is the initial bait usually found in copies of Anwarî's ḳaṣîdas: مقدّری نه الخ.

Dated the 24th of Muḥarram, A.H. 1056 (A.D. 1646, March 12), by Amînkhân ibn Shaikh 'Abdallâh of Shâhpûr.

No. 1126, ff. 1–88, ll. 16–19; Nasta'lîḳ, mixed with Shikasta; size, 9½ in. by 5½ in.

948

Sharḥ-i-dîwân-i-Anwarî (شرح دیوان انوری).

Another commentary on Anwarî's ḳaṣîdas and ḳiṭ'as, by Abû-alḥasan Farâhânî (or as his contemporary Naṣrâbâdî in his tadhkirah, composed between A.H. 1083 and 1092 = A.D. 1672–1681, see No. 669 in this Cat., calls him, Mîr Abû-alḥasan, a Ḥusainî Sayyid of Farâhân), see Bodleian Cat., No. 557; Rieu ii. p. 556ᵇ; A. Sprenger, Catal., pp. 332 and 333; Mélanges Asiatiques, iv. p. 54.

The commentary on the ḳaṣîdas begins, on fol. 1ᵇ: سپاسی که از روی گواهی الخ.

The first ḳaṣîdah commented upon is the second (or first alphabetical one) of the usual copies: باز این چه جوانی الخ.

The ḳaṣîdas conclude, on fol. 66ª, with the colophon: تمام شد شرح دیوان انوری, and are followed by the commentary on the ḳiṭ'as (شرح مقطّعات انوری از ابو الحسن فراهانی), beginning with this verse:

ای نام تو قالب عبارت را روح
در راه تو پای عقل و دانش مجروح

Dated the 19th of Ramaḍân, in the 19th year of 'Âlamgîr's reign (= A.H. 1087, A.D. 1676, Nov. 25). On fol. 1ª this copy is designated as الجزو الاوّل من شرح دیوان انوری.

No. 1910, ff. 91, ll. 18–19; Shikasta; size, 9 in. by 5½ in.

949

The first part of the same commentary.

Abû-alḥasan Farâhânî's commentary on Anwarî's ḳaṣîdas, beginning as in the preceding copy. No date.

No. 212, ff. 1–83, ll. 20; careless Nasta'lîḳ; size, 9½ in. by 5½ in.

Khâḳânî (Nos. 950–970).

950

Kulliyyât-i-Khâḳânî (کلّیات خاقانی).

The complete poetical works of Afḍal-aldîn Badîl Ibrâhîm bin 'Alî Najjâr Khâḳânî of Shirwân, who had originally the takhalluṣ of Ḥaḳâ'iḳî, which he exchanged at the suggestion of his spiritual guide Abû al'alâ Ganjawî for Khâḳânî in honour of the Khâḳân-i-Kabîr Minûčihr and his son Akhsatân or Akhtasân, comp. on some points of difficulty connected with these Haft Iḳlîm, Nos. 1385 and 1397, cols. 480 and 482 in this Cat. Khâḳânî died probably A.H. 595 (A.D. 1199); another possible date is A.H. 590 (A.D. 1194), but quite impossible is A.H. 582 (A.D. 1186); see on Khâḳânî's life and poetry especially Khanykov, Mémoire sur Khacani, in Journal Asiatique, 6ᵐᵉ série, vol. iv. p. 137 sq. (1864), and vol. v. p. 296 sq. (1865), and Salemann's introduction to his Russian edition of Khâḳânî's rubâ'îs, St. Petersburg, 1875; comp. besides Bodleian Cat., Nos. 560–581; Rieu ii. p. 558 sq.; W. Pertsch, Berlin Cat., p. 768 sq.; A. Sprenger, Catal., p. 461; G. Flügel i. p. 508; Cat. des MSS. et Xylographes, p. 329; Ouseley, Biograph. Notices, p. 157; Mélanges Asiatiques, iii. p. 114 sq., etc. Khâḳânî's poetical works have been lithographed in Lucknow, 1879.

This copy of the Kulliyyât contains:

1. Tuḥfat-al'irâḳain (تحفة العراقين), the famous mathnawî in which the poet describes his pilgrimage from Shirwân to Makkah and Madînah and his way back, with special reference to the two 'Irâḳs, i.e. 'Irâḳ-i-'ajam and 'Irâḳ-i-'arab, beginning with a prose preface, on fol. 1ᵇ: خیر ما اعتصم المرء بحباله کلمة العجز الخ.

Beginning of the mathnawî itself, on fol. 4ª:

ماثیم نظارگان غمناک – زین حقّهٔ سبز و مهرهٔ خاک

The contents of this mathnawî have been given in

detail by Khanykov in his Mémoire (quoted above), pp. 173–179; see also Wiener, Jahrbücher, vol. 64, Anzeigeblatt, pp. 16–18. It has been lithographed in Agra, 1855, and in Lucknow, 1876; extracts from it have also been printed in Lahore, 1867.

2. Dîwân (ديوان), containing ḳaṣîdas, tarjî'bands, kit'as, and ghazals, all mixed together without any order, on fol. 91ᵇ, beginning: دل من پير تعليمست و من طفل زبان دانش الخ.

A second, anonymous, mathnawî, noticed in the Kulliyyât-i-Khâḳânî, Bodleian Cat., No. 560, is not found in this copy.

Dated the 13th of Ṣafar, A.H. 1007 (A.D. 1598, Sept. 15).

No. 1767, ff. 407, 2 coll., each ll. 19; Nasta'lîḳ; illuminated frontispieces on ff. 1ᵇ and 91ᵇ; size, 11½ in. by 6⅝ in.

951

Intikhâb-i-Kulliyyât-i-Khâḳânî (انتخاب كليات خاقانى).

Extracts from Khâḳânî's dîwân (انتخاب ديوان خاقانى), consisting of ḳaṣîdas, ghazals, and rubâ'is (the latter on ff. 112ᵇ–117ᵃ), followed by the Tuḥfat-al'irâḳain (on ff. 117ᵃ margin–176). Beginning of the ḳaṣîdas: مرا زهاتف همت رسد بگوش خطاب الخ, corresponding to fol. 138ᵃ in No. 2552 (967 below). Beginning of the mathnawî as usual.

Dated the 12th of Jumâdâ II, A.H. 1038 (A.D. 1629, Febr. 6), by Muḥammad Shafî' of Iṣfahân.

No. 609, ff. 81ᵇ–177ᵃ, 2 coll., each ll. 15, and a third on the margin, ll. 24–28; Nasta'lîḳ; illuminated frontispiece, the first two pages richly embellished; a picture on fol. 177ᵃ; size, 9¾ in. by 5½ in.

952

Tuḥfat-al'irâḳain (تحفة العراقين).

Another copy of the mathnawî 'Tuḥfat-al'irâḳain,' with the preface in prose on fol. 1ᵇ; beginning of the poem itself on fol. 6ᵇ.

Many short marginal glosses. No date.

No. 262, ff. 93, 2 coll., each ll. 19; small Nasta'lîḳ; illuminated frontispieces on ff. 1ᵇ and 6ᵇ; size, 8¼ in. by 3¼ in.

953

Another copy of the same.

Prose preface, on fol. 1ᵇ; beginning of the mathnawî, on fol. 9ᵇ.

The whole copy is filled with valuable glosses, both interlinear and marginal, but unfortunately a number of the latter are half cut or torn away. As date appears only the 15th of Shawwâl, but no year. Bibliotheca Leydeniana.

No. 2615, ff. 191, 2 coll., each ll. 9; Nasta'lîḳ; worm-eaten; a part of the margin cut or torn away almost throughout; size, 9 in. by 5 in.

954

A slightly defective copy of the same.

This copy begins abruptly in the prose preface, on fol. 1ᵃ, with the words: ..... در آسمان بر مساكين گشاده دارد الخ, corresponding to No. 262 (952 above), fol. 2ᵃ, l. 3 ab infra (*one* leaf missing). Beginning of the mathnawî, on fol. 3ᵃ.

At the end on fol. 77ᵃ a short epilogue in prose, giving an account of the six maḳâlas into which the poem is divided,—viz.: 1. عرائس الفكر و مجالس الذكر (here beginning on fol. 3ᵃ). 2. معراج العقول (here on fol. 6ᵇ). 3. فى وصف بلاد عراق و همدان و مدينة السلام بغداد و مدائنِ اصحاب هؤلاء البلاد تسمّى سبحة فى اوصاف الكوفة و الاوتاد الخ (here on fol. 23ᵃ). 4. المدينة و هؤلاء البلاد و يسمّى موارد الاوراد و خزانة الاوتاد (here on fol. 33ᵃ). 5. فى وصف مدينة الرسول الخ وهى تسمّى بهداية الهدى الخ الى المهدى (in the epilogue مدينة الهدى الى المهدى) (here on fol. 42ᵇ). 6. فى وصف الشام و الموصل و اصحاب هؤلاء البلاد الخ (here on fol. 53ᵃ),—and the number of baits in each.

Dated, as it seems, A.H. 1078 (A.D. 1667, 1668).

The copy is greatly injured in many places, but as carefully mended as possible. Bibliotheca Leydeniana.

No. 2791, ff. 77, 2 coll., each ll. 21; Nasta'lîḳ; size, 8⅝ in. by 5¼ in.

955

The same, without the preface.

No preface. Beginning of the mathnawî as usual.

Various readings and short glosses on the margin. An entry of a former owner on fol. 1ᵃ. Dated the 14th of Muḥarram, A.H. 1058 (A.D. 1648, Febr. 9).

No. 1058, ff. 97, 2 coll., each ll. 17; careless Nasta'lîḳ; size, 8½ in. by 4¾ in.

956

The same.

No preface. Dated the 24th of Rabî'-alawwal, A.H. 1099 (A.D. 1688, Jan. 28).

No. 278, ff. 127, 2 coll., each ll. 13; Nasta'lîḳ; size, 7¼ in. by 3⅞ in.

957

The same.

No preface. Dated, on fol. 191ᵇ, A.H. 1134 (A.D. 1721, 1722).

Fol. 192 is left blank. Fol. 193 is filled with an anonymous ḳaṣîdah, beginning:

بعد توحيد خداوند ودرود مصطفى
نعت آل پاك پيغمبر رسول مجتبى
هست مدح خسرو غازى معزّ الدين حسين
حامىٔ دين آفتاب معدلت ظلّ خدا

Khâḳânî's mathnawî is accompanied with a great number of interesting and valuable notes and glosses, both marginal and interlinear.

No. 1195, ff. 81ᵇ–193, 2 coll., each ll. 15; clear and distinct Nasta'lîḳ; size, 8⅝ in. by 4½ in.

958

The same.

No preface; no date. Many various readings, glosses, and additions, both marginal and interlinear. College of Fort William, 1825.

No. 2186, ff. 112, 2 coll., each ll. 15; Shikasta; size, 8¼ in. by 6 in.

959

The same.

No preface; no date. Numerous marginal glosses.

No. 280, ff. 105, 2 coll., each ll. 15; the last three pages supplied by another hand, ll. 17; worm-eaten; Nasta'lîk; size, 7½ in. by 4¼ in.

960

Sharḥ-i-Tuḥfat-al'irâkain (شرح تحفة العراقين).

A commentary on the Tuḥfat-al'irâkain, composed by Shaikh 'Abd-alsalâm, A. H. 1057, in the 20th year of Shâhjahân's reign = A. D. 1647 (see ff. 3b, l. 7, and 4b, ll. 10–13), comp. A. Sprenger, Catal., p. 463, and Bodleian Cat., No. 581.

Beginning of the preface (different from that in Sprenger): حمدی که کتاب ستایش و شرح نیایش را عنوان زیبد و اجزای تحسین و اوراق آفرین را شیرازه بندد مر متکلّمی را الخ.

The first verse of the mathnawî, commented upon, is the usual initial bait: مائیم نظارگان الخ, on fol. 6a.

Another commentary on the same mathnawî, by Ghulâm Muḥammad, is noticed in Bodleian Cat., No. 580.

This copy was finished the 17th of Dhû-alka'dah, A. H. 1059 (A. D. 1649, Nov. 22), only two years after the completion of the commentary.

No. 642, ff. 159, ll. 17; irregular Nasta'lîk, by two different hands, as it seems; size, 9 in. by 4½ in.

961

Dîwân-i-Khâkânî (دیوان خاقانی).

Another copy of Khâkânî's lyrical poems, dated the 7th of Rabî'-alâkhar, A. H. 1004 (A. D. 1595, Dec. 10). It contains kaṣidas, tarji'bands, kiṭ'as, and ghazals, all mixed together without any alphabetical order; from fol. 321b down to the end there are only ghazals.

Beginning: دل من پیر تعلیمست و من طفل زبان دانش الخ.

No. 1264, ff. 372, 2 coll., each ll. 19; Nasta'lîk; the first two pages richly illuminated; size, 11¼ in. by 6¾ in.

962

Another copy of the same dîwân.

This copy is dated A. H. 1006, the 10th of Ṣafar (A. D. 1597, Sept. 22), and contains:

Kaṣidas, interspersed with some ghazals and kiṭ'as, on fol. 1b. Beginning as usual.

Tarji'bands, on fol. 219b, beginning:

دلا از جان و جان تا کی یکی جویای جانان شو

چو سلطان اوست برجانها غلام خاصّ سلطان شو

The right order of ff. 263–270 is: 263, 265, 266, 264, 269, 267, 268, and 270. Occasional notes on the margin.

The title کلّیات خاقانی, on fol. 1a, is incorrect, as the copy only contains the dîwân.

No. 589, ff. 270, 2 coll., each ll. 19; Nasta'lîk; size, 10½ in. by 5¾ in.

963

The same.

Contents:

Kaṣidas, on fol. 1b, beginning as usual.

Tarji'bands and marâthî (elegies), on fol. 220a. Beginning: ای دل ز دام گلشن تن در گذشتنیست الخ.

The first elegy, on fol. 225a, begins thus:

ای روز رفتگان جگر شب فرو درید

آن آفتاب از آن جگر شب بر آورید

Kiṭ'as, on fol. 273a, beginning: چون زمان عهد سنائی در نوشت الخ.

No date. Many glosses on the margin of the first 40–50 leaves.

This copy was presented to Mr. Richard Johnson, 1778; a Persian note by a former owner, on fol. 1a, contains the date A. H. 1183 (A. D. 1769, 1770).

No. 1263, ff. 284, 2 coll., each ll. 18–19; Nasta'lîk; size, 11½ in. by 6¾ in.

964

The same.

A very large and rich copy, not dated.

Contents:

Kaṣidas, tarji'bands, elegies, kiṭ'as, mystical ghazals, etc., all mixed together without any order, on fol. 1b.

Beginning as usual. At the end of this part, on fol. 367a, there is the following colophon: تمّت القصائد الکبار و الصغار و الترجیع المرائی و المقطّعات و الغزلیّات فی التجرید و العزلة و الموعظة و النصیحة و مذمّة الدنیا و شکایة الزمان و معاتبة الأخوان و المرائی و المدائح و الهجا و الهزل و سائر المعانی، و شرعت فی الغزلیّات (!) العشق و الرباعی.

Love-ghazals, in alphabetical order, on fol. 367a, beginning:

گرنه عشق او قضاء آسمانستی مرا

از بلای عشق او روی امانستی مرا

Rubâ'îs, on fol. 442a, beginning: این چرخ بد آئین نه نکو میگردد الخ.

Occasionally short glosses on the margin.

No. 2460, ff. 460, 2 coll., each ll. 19; very clear and distinct Nasta'lîk; illuminated frontispiece; size, 10¼ in. by 5¾ in.

965

The same.

This copy contains chiefly kaṣidas, without alphabetical order, interspersed with occasional ghazals, kiṭ'as, and rubâ'îs. No date. Eleventh or twelfth century of the Hijrah.

No. 3284, olim 19. J. 3, ff. 248, 2 coll., each ll. 19; clear and distinct Nasta'lîk; size, 11½ in. by 6¾ in.

966

The same.

This copy, dated the 16th of Rabî'-alawwal, A. H. 1101 (the 33rd year of 'Âlamgîr's reign = A. D. 1689, Dec. 28), contains only ḳaṣidas and tarjî'bands. Numerous marginal glosses. Fol. 148 supplied by another hand.

No. 2650, ff. 1–249, 2 coll., each ll. 18; large Nasta'lîḳ; size, 12½ in. by 7 in.

967

A very large, but defective copy of the same.

This copy (which is incorrectly styled, on fol. 1a, Kulliyyât-i-Khâḳânî) contains ḳaṣidas, tarjî'bands, ghazals, and ḳiṭ'as, all mixed together, without any order. Beginning as usual. On fol. 406a a series of rubâ'îs begins with the same bait as in No. 2460 (964 above): این چرخ بد آئین الخ.

This part is incomplete at the end; it breaks off on fol. 415b; the last rubâ'î corresponds to the fourth in No. 2460, fol. 450a.

On the fly-leaves, at the end, there are written some lines in Arabic, beginning: قال النبيّ صلّى الله عليه و آله الخ.

No. 2552, ff. 415, 2 coll., each ll. 19; Nasta'lîḳ; illuminated frontispiece; some embellishments on the first two pages; size, 10⅝ in. by 6¼ in.

968

Sharḥ-i-Dîwân-i-Khâḳânî (شرح دیوان خاقانی).

A commentary on the difficult verses in the ḳaṣîdas and other minor poems of Khâḳânî (شرح بعضی ابیات مشکلهٔ قصائد واشعار مفصّلهٔ دیوان افضل الفضلا و سلطان الشعرا سحبان العصر حسّان الدهر افصح العرب و العجم افضل الدین عثمان بن علی المعروف با نام خاقانی, as the inscription in the following copy has it), by the same Muḥammad bin Dâ'ûd bin Muḥammad bin Maḥmûd 'Alawî Shâdiyâbâdî, who wrote a commentary on Anwarî's dîwân, see No. 947 above; other copies of the same in Bodleian Cat., Nos. 572 and 573; Rieu ii. p. 561, and A. Sprenger, Catal., p. 462.

Beginning of the preface: جواهر زواهر سپاس بی قیاس نثار حضرت صمدیّت جلّ قدرته الخ.

The first verse, explained, is the usual initial one: دل من پیر تعلیمست الخ, on fol. 90b, bottom. A small blank on fol. 258b.

Dated (by the second hand) in Dhû-alḳa'dah, A. H. 995 (A. D. 1587, October). Other commentaries on Khâḳânî's dîwân are described in Rieu ii. 562 (by 'Alawî Lâhijî in Jahângîr's time); W. Pertsch, Berlin Cat., p. 770, and G. Flügel i. p. 509 (by 'Abd-alwahhâb bin Maḥmûd al-Ḥasanî al-Ḥusainî al-Ma'mûrî, with the takhalluṣ Ghanâ'î, who flourished about A. H. 1090 = A. D. 1679, and whose commentary seems to have the special title of محبّت نامه); and A. Sprenger, Catal., p. 463 (فرح افزا, by Ḳabûl Muḥammad, the author of the Haft Ḳulzum).

No. 1126, ff. 90–263, written by two hands, the first in Naskhi, on ff. 90b–170a middle, 25–30 diagonal lines in a page; the second in Nasta'lîḳ, on ff. 170a middle–263, larger in the beginning and getting smaller and smaller towards the end, 24–32 diagonal lines in a page; size, 9½ in. by 5⅜ in.

969

A defective copy of the same.

Beginning, on fol. 5b, the same as in the preceding copy. It breaks off on fol. 419b; the last words agree with fol. 251b, l. 7 ab infra, in the preceding copy. Instead of the correct Shâdiyâbâdî the present copy has شادبادی. On ff. 1–4 some fragments of a Persian dictionary are found, explaining principally Arabic words generally used by the Persians. The margin of the first eighty-three leaves is covered with notes and glosses. Some of the first and a great number of the last pages are a little worm-eaten.

No. 1010, ff. 419, ll. 15; large, but careless Nasta'lîḳ; size, 9½ in. by 5¼ in.

970

A fragment of the same.

Beginning as usual. The author's name appears here in the short form of محمّد داود علوی. It breaks off, on fol. 73b, with the bait: گفتی که نعل بود در آتش نهاده ماه الخ, corresponding to fol. 92a, ll. 4 and 5 in the preceding copy.

No. 450, ff. 1–73, ll. 17; clear Nasta'lîḳ; size, 8⅝ in. by 4¾ in.

971

Dîwân-i-Żahîr Fâryâbî (دیوان ظهیر فاریابی).

Lyrical poems, by Żahîr-aldîn Abû-alfaḍl Ṭâhir bin Muḥammad of Fâryâb, in the province of Balkh, who died A. H. 598 (A. D. 1201, 1202), see Haft Iḳlîm, No. 566 (col. 419 in this Cat.), and comp. on his life and poems, Rieu ii. p. 563; Bodleian Cat., Nos. 582–584; W. Pertsch, Berlin Cat., pp. 720 and 773 sq.; A. Sprenger, Catal., p. 579; Ouseley, Biograph. Notices, p. 154 etc.; Krafft, p. 62; C. J. Tornberg, p. 102; Rosen, Persian MSS., p. 205.

Contents:

Ḳaṣîdas and tarkîbbands, on fol. 1b, beginning:

سپیده دم که شدم محرم سرای سرور
شنیدم آیت تُوبُوا الی الله از لب حور

corresponding to the initial ḳaṣîdah in the first Berlin and the third Bodleian copy.

At the end some ḳiṭ'as and rubâ'îs, the latter incomplete, breaking off, on fol. 110b, in the middle of a quatrain.

Printed at Calcutta, A. H. 1245.

No. 2081, ff. 110, 2 coll., each ll. 15; Nasta'lîḳ; size, 8½ in. by 4¾ in.

Nizâmî (Nos. 972–1027).

972

Khamsa-i-Nizâmî (خمسهٔ نظامی).

The Khamsah, or complete five epic poems, the so-called 'five treasures' (پنج گنج) of Jamâl-aldîn Abû Muhammad Ilyâs bin Yûsuf bin Mu'ayyad Nizâm-aldîn, with the takhallus Nizâmî, of Ganja, who was born A.H. 535 (A.D. 1140, 1141), and died probably A.H. 598 or 599 (A.D. 1202, 1203); later dates of his death are A.H. 602 (A.D. 1205, 1206), 606 (A.D. 1209, 1210), and after 607 (A.D. 1210, 1211); see Bodleian Cat., Nos. 585–619 and 1981; Rieu ii. p. 564 sq. and (as to A.H. 607) p. 569ᵃ; W. Pertsch, p. 67, and Berlin Cat., p. 751 sq.; Sir Gore Ouseley, Notices of Persian Poets, p. 43; A. Sprenger, Catal., p. 519 sq.; G. Flügel i. p. 503; Rosen, Persian MSS., pp. 171–173 and 203; A. F. Mehren, p. 34; Cat. Codd. Orient. Lugd. ii. p. 109; C. J. Tornberg, p. 94; J. Aumer, p. 10 etc. On Nizâmî's life and works comp. W. Bacher, Nizâmî's Leben und Werke, Leipzig, 1871; English translation, London, 1873 (reprinted in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 103–244), and Ethé, Die höfische und romantische Poesie der Perser, Hamburg, 1887, pp. 39–42. The Khamsah has been lithographed in Bombay, 1834 and 1838; Tahrân, A.H. 1261; edited at Tabriz, 1845; comp. on these and other editions Zenker ii. 508–510; Trübner's Record, Nos. 66, 67, p. 99; Zeitschrift der D. M. G. vi. p. 405, etc.

Contents:

1. Makhzan-alasrâr (مخزن الاسرار), composed probably A.H. 572 or 573 (A.D. 1176–1178), see Rieu, loc. cit. Wrong dates, ascribed to this poem in various copies, are A.H. 552 (A.D. 1157), see No. 990 below in this Cat., and Bodleian Cat., No. 585; A.H. 559 (A.D. 1164), see below, Nos. 977, 983, and 994, and Rieu ii. p. 565ᵇ; and A.H. 582 (A.D. 1186), see Rieu ii. p. 573ᵃ. It was dedicated to Sultân Bahrâmshâh, contains 20 makâlas, and begins, on fol. 1ᵇ:

بسم الله الرّحمٰن الرّحیم – هست کلید در گنج حکیم

Edited by N. Bland, London, 1844 (with Daulatshâh's and Lutf 'Alîbeg's biographies of the poet prefixed); lithographed Lucknow, 1869, 1872, and with a commentary 1881; Cawnpore, 1869; a Turkish commentary on the same by Sham'î (who died about A.H. 1009 or 1010, A.D. 1600–1602).

2. Khusrau u Shîrîn (خسرو و شیرین), composed A.H. 576 (A.D. 1180, 1181), and containing eulogies on Sultân Sa'îd Tughrul bin Arslân (who ascended the throne A.H. 573=A.D. 1177, 1178), the Atâbeg Abû Ja'far Muhammad, and his brother and successor, Kizil Arslân (A.H. 582–587=A.D. 1186–1191). It begins, on fol. 36ᵇ:

خداوندا در توفیق بگشای
نظامی را ره تحقیق بنمای

Lithographed at Lahore, A.H. 1288 (A.D. 1871); see besides Hammer's Schirin, Leipzig, 1809.

3. Lailâ u Majnûn (لیلی و مجنون), composed A.H. 584 (A.D. 1188), and dedicated to Sultân Abû-almuzaffar Shirwânshâh. It begins, on fol. 126ᵇ:

ای نام تو بهترین سرآغاز
بی نام تو نامه کی کنم باز

Edited Lucknow, 1870 (see Trübner's Record, No. 65, p. 81) and 1888. Translated into English by J. Atkinson, 1836.

4. Haft Paikar (هفت پیکر), composed A.H. 593 (A.D. 1197), and dedicated, as it seems, to the Atâbeg Nûr-aldîn Arslân (who ascended the throne of Mausil A.H. 589=A.D. 1193). It begins, on fol. 193ᵇ:

ای جهان دیده بود خویش از تو
هیچ بودی نبود پیش از تو

This poem is sometimes styled قصّهٔ بهرام گور, see Bodleian Cat., No. 585. Lithographed Bombay, 1849; Lucknow, 1873; comp. also F. v. Erdmann, 'Behramgur und die russische Fürstentochter,' Kasan, 1844.

5ᵃ. The *first* part of the Iskandarnâma, here styled Ikbâlnâma-i-Sikandarî (اقبالنامهٔ سکندری); the usual titles are شرفنامهٔ سکندری or سکندر نامهٔ برّی (but see on the conflicting statements respecting the proper titles of the *first* and the *second* part, Rieu ii. pp. 568 and 569; Fleischer in Zeitschrift der D. M. G. vii. p. 412, Anmerkung; Bodleian Cat., col. 489, and A. F. Mehren, p. 35 note. It was probably composed A.H. 597 (A.D. 1200, 1201), and dedicated to Nusrat-aldîn, the successor of the Atâbeg Kizil Arslân (who died A.H. 587=A.D. 1191). It begins, on fol. 267ᵇ:

خدایا جهان پادشائی تراست
زما خدمت آید خدائی تراست

Part of the text was printed 1810, Calcutta, in 'Selections for the Use of the Students of the Persian Class,' vol. iv, 2nd ed. 1828; also A.H. 1269; an edition with a selection from the best commentaries by Badr 'Alî and Mîr Husain 'Alî appeared in Calcutta, 1812, reprinted 1825; lithographed editions besides in Bombay, A.H. 1277 and 1292, and Lucknow, A.H. 1266, 1282, with glosses, 1879 and 1888; another edition (with the commentary of Muhammad Ghufrân), Lahore, 1889. Extracts in German translation by Fr. Rückert in 'Frauentaschenbuch,' Nürnberg, 1824; English translation by H. W. Clarke, London, 1881; comp. also F. v. Erdmann, De Expeditione Russorum Berdaam versus, Kasan, 1826–1832; Charmoy, Expédition d'Alexandre contre les Russes, St. Petersburg, 1829; F. Spiegel, Die Alexandersage etc., Leipzig, 1851, pp. 33–50; and Ethé, Alexanders Zug zum Lebensquell in 'Sitzungsberichte der bayrischen Academie, histor.-philol. Classe,' 1871, pp. 343–405.

5ᵇ. The *second* part of the Iskandarnâma, here styled Sharafnâma (شرفنامه); the usual titles are خردنامهٔ سکندری, اقبالنامهٔ سکندری, or اسکندرنامهٔ بحری (see above in 5ᵃ). It was dedicated to Malik 'Izz-aldîn Mas'ûd, and begins, on fol. 369ᵇ:

خرد هر کجا گنجی آرد پدید
زنام خدا سازد آنرا کلید

Edited by A. Sprenger, Calcutta, 1852 and 1869; lithographed, Bombay, A.H. 1277 (A.D. 1860), and Lucknow, 1879; comp. also W. Bacher, Nizâmi's Leben und Werke, pp. 101–171.

Good old copy, collated and dated the 21st of Muharram, A.H. 894 (A.D. 1488, Dec. 25), by Maulânâ Hâji Muhammad aldurustâki albadakhshi. Fol. 261^b is left blank.

No. 402, ff. 422, 4 coll., each ll. 17; small Nasta'lik; illuminated frontispiece at the beginning of each mathnawi; some small miniature paintings, for the greater part effaced, on ff. 49^a, 50^a, 164^b, 183^b, and 203^b; size, 9 in. by $5\frac{1}{2}$ in.

973

Another copy of the same.

Contents:

1. Makhzan-alasrâr, on fol. 1^b. 2. Khusrau u Shîrîn, on fol. 33^b (date of composition, A.H. 576, on fol. 119^a, lin. penult.). 3. Lailâ u Majnûn, on fol. 122^b. 4. Haft Paikar, on fol. 180^b. 5^a. The *first* part of the Iskandarnâma, styled اقبالنامهٔ سکندری, on fol. 241^b. 5^b. The *second* part of the Iskandarnâma, styled شرفنامهٔ سکندری, on fol. 324^b.

Dated in the month Rabi'-althâni, A.H. 975 = A.D. 1567, October (on fol. 241^a there is written by mistake سنهٔ سبع خمسین الخ instead of خمس و سبعین الخ). Some small lacunas at the beginning of several pages. Ff. 39–42 are misplaced, the right order of the leaves is: 39, 41, 40, 42. On fol. 369^a, l. 2, the same rhymed epilogue on Nizâmi's death appears, which has been noticed in Rieu ii. pp. 564^b and 565^a; it is styled انجامش روزگار نظامی, and states that the poet's life extended to 63 years and six months.

No. 141, ff. 370, 4 coll., each ll. 20; Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi; illuminated headings throughout the copy; the first two pages luxuriously embellished; miniature paintings on ff. 4^b, 15^a, 32^a, 42^a, 49^a, 57^a, 62^b, 76^b, 105^a, 162^b, 171^a, 211^a, 214^a, 217^b, 221^b, 227^a, and 271^b; size, $12\frac{1}{4}$ in. by $7\frac{1}{2}$ in.

974

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1^b. 2. Shirin u Khusrau (so here شیرین و خسرو), on fol. 37^b. 3. Lailâ u Majnûn, on fol. 133^b. 4. Haft Paikar, on fol. 201^b. 5^a. The *first* part of the Iskandarnâma, styled اقبالنامهٔ سکندری, on fol. 276^b. 5^b. The *second* part of the Iskandarnâma, styled خردنامهٔ سکندری and also شرفنامهٔ نظامی.

Dated the 22nd of Rabi'-althâni, A.H. 1014 (A.D. 1605, Sept. 6). On fol. 1^a the following note appears: 'Khumseh Nezami given to R. J. by Mir aboo ali Khan, brother to Capun ali Kh.'

No. 777, ff. 428, 4 coll., each ll. 17; Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi; miniature paintings on ff. 18^a, 55^a, 89^a, 229^a, 236^b, 240^a, 244^a, 248^b, 255^a, and 260^b; size, $9\frac{5}{8}$ in. by $6\frac{1}{2}$ in.

975

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1^b. 2. Haft Paikar, on fol. 24^b. 3. Khusrau u Shirin, on fol. 73^b. 4. Lailâ u Majnûn, on fol. 142^b. 5^a. The *first* part of the Iskandarnâma, styled اقبالنامهٔ اسکندری, on fol. 184^b. 5^b. The *second* part of the Iskandarnâma, styled here اقبالنامهٔ شیخ نظامی, on fol. 250^b. A few lines on fol. 269^a are left blank. This copy, worm-eaten in many places, was finished in Rajab, A.H. 1054 (A.D. 1644, September), by Muhammad Ridâ.

No. 1667, ff. 285, 4 coll., each ll. 25; small Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi, the first two pages of each are besides splendidly adorned; size, $10\frac{1}{4}$ in. by 5 in.

976

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1^b. 2. Khusrau u Shirin, on fol. 37^b. 3. Lailâ u Majnûn, on fol. 141^b. 4. Haft Paikar, on fol. 212^b. 5^a. The *first* part of the Iskandarnâma (اقبالنامهٔ اسکندری), on fol. 293^b. 5^b. The *second* part of the Iskandarnâma (خردنامهٔ اسکندری), on fol. 400^b. The copy concludes on fol. 454^b, and on ff. 455–468 some parts of the last mathnawi are repeated, but not in any coherent form; for instance, fol. 456^b, l. 11, corresponds to fol. 433^a, l. 3, but the preceding portions in both parts are quite different. On fol. 453^a, l. 5, there appears the وفات حکیم, i.e. the انجامش روزگار نظامی, see above in No. 973. No date. But on fol. 1^a there is the seal of a former owner, rather effaced, dated A.H. 1070 (A.D. 1659, 1660), and another of Shâh Mirkhân (dated A.H. 1147, A.D. 1734, 1735). In August, 1782, this MS. came into the possession of Mr. Richard Johnson.

No. 387, ff. 468, 4 centre-coll., each ll. 17; beautiful Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi, the first two pages luxuriously adorned; a vignette on fol. 1^a; miniature paintings on ff. 4^a, 17^a, 47^b, 55^a, 61^b, 64^a, 65^b, 70^a, 71^b, 83^a, 93^b, 95^b, 102^b, 104^a, 124^a, 132^a, 167^b, 182^a, 201^b, 225^b, 227^a, 232^a, 235^b, 237^b, 244^a, 252^a, 259^b, 264^b, 267^a, 279^a, 284^b, 306^b, 311^a, 318^a, 334^a, 337^b, 346^b, 364^b, 372^b, 374^a, 386^a, 396^a, 422^b, 438^a, 442^b, 456^a, 466^a, and 468^a; size, $10\frac{1}{2}$ in. by $6\frac{1}{2}$ in.

977

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1^b. The wrong date of A.H. 559 appears here on fol. 29^b, l. 4: پانصد و پنجاه و نه. 2. Khusrau u Shîrîn, on fol. 30^b. 3. Lailâ u Majnûn, on fol. 125^b. The date, A.H. 584, appears on fol. 130^b, l. 11. 4. Haft Paikar, on fol. 185^b. The date, A.H. 593, appears on fol. 257^b, l. 5. 5^a. The *first* part of the Iskandarnâma, styled here شرفنامه or اسکندرنامهٔ برّی (see fol. 344^b and fol. 345^a in the colophon), on fol. 258^b. The date, A.H. 597, appears on fol. 345^b, l. 10. 5^b. The *second* part of the Iskandarnâma, styled here اقبالنامه or سکندرنامهٔ بحری, on fol. 345^b.

This excellent copy, dated A.H. 1072 = A.D. 1661, 1662 (see fol. 257^b), was received into the Library March 29, 1878.

No. 3191, ff. 390, 4 coll., each ll. 21; Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî; pictures on ff. 46^a, 53^a, 56^a, 57^b, 63^b, 74^b, 83^a, 84^a, 89^b, 109^b, 114^b, 118^a, 119^b, 147^a, 153^a, 158^b, 195^a, 197^a, 198^b, 203^a, 205^a, 207^b, 213^a, 216^a, 217^b, 219^a, 220^a, 221^b (damaged), 222^b, 225^b, 226^a, 229^a, 229^b, 233^b, 234^a, 238^b, 240^a, 240^b, 244^a, 245^a, 245^b, 249^b, 276^a, 289^b, 292^a, 297^a, 301^a, 303^b, 321^b, 323^a, and 341^b; size, $10\frac{1}{2}$ in. by $6\frac{3}{4}$ in.

978

The same.

This copy, which is not dated, contains the mathnawîs in the following order:

1. Makhzan-alasrâr, on fol. 1^b. 2. Lailâ u Majnûn, on fol. 39^b. 3. Khusrau u Shîrîn, on fol. 108^b. 4^a. The *first* part of the Iskandarnâma, on fol. 207^b. 4^b. The *second* part of the Iskandarnâma, on fol. 322^b. 5. Haft Paikar, on fol. 383^b. Good copy, with two small lacunas after ff. 438 and 462.

No. 2445, ff. 465, 2 centre-coll., each ll. 14, and a third on the margin, ll. 32; Nasta'lîk; small illuminated frontispiece on fol. 1^b; no headings at the beginning of the other mathnawîs; size, 10 in. by $6\frac{1}{2}$ in.

979

Nižâmî's Khamsah without the *second* part of the Iskandarnâma.

Contents:

1. Makhzan-alasrâr, on fol. 1^b. 2. Lailâ u Majnûn, on fol. 28^b. 3. Khusrau u Shîrîn, on fol. 81^b. 4. Haft Paikar, on fol. 156^b. 5. The *first* part of the Iskandarnâma, on fol. 212^b. Good copy, dated A.H. 1049 (A.D. 1639, 1640), by Abû-alhasan ibn Zain-aldîn Muhammad of Zindanâu (a village near Bukhârâ), and presented to the Library by Lieut.-Col. W. Kirkpatrick, 30 May, 1864.

No. 1651, ff. 291, 4 coll., each ll. 21; excellent Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî; size, $11\frac{5}{8}$ in. by $7\frac{1}{4}$ in.

980

Another copy of the same.

Contents:

1. Makhzan-alasrâr, on fol. 1^b. 2. Khusrau u Shîrîn, on fol. 45^b. 3. Lailâ u Majnûn, on fol. 164^b. 4. Haft Paikar, on fol. 247^b. 5. The *first* part of the Iskandarnâma, on fol. 342^b. This copy was presented by prince Dârâ Shukûh to Muhammad Mukîm of Tabrîz, with the takhalluṣ Jauharî, the 12th of Ramaḍân, A.H. 1061 (A.D. 1651, August 29).

No. 1491, ff. 467, 2 centre-coll., each ll. 14, and a third on the margin, ll. 28; small Nasta'lîk; the first two pages of each mathnawî splendidly illuminated; size, $7\frac{1}{8}$ in. by $4\frac{1}{4}$ in.

981

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1^b. 2. Khusrau u Shîrîn, on fol. 36^b. 3. Lailâ u Majnûn, on fol. 135^b. 4. Haft Paikar, on fol. 205^a. 5. The *first* part of the Iskandarnâma, on fol. 266^b. Ff. 114 and 115 are left blank, and there seems to be a lacuna after fol. 113; small blanks also on ff. 204^a and 366^b. No date.

No. 142, ff. 367, 4 coll., each ll. 17; Nasta'lîk; the original leaves are put into a modern margin; an illuminated frontispiece at the beginning of each mathnawî; ff. 1^b and 2^a splendidly adorned; vignettes on ff. 1^a, 36^a, 135^a, 265^b, and 266^a; size, $12\frac{1}{4}$ in. by $9\frac{1}{2}$ in.

982

Khulâṣa-i-Khamsa-i-Nižâmî (خلاصهٔ خمسهٔ نظامی).

Extracts from Nižâmî's five mathnawîs, by an anonymous compiler, divided into the following thirty-five chapters, viz.: 1. در توحید ; 2. در نعت نبی ; 3. در صدق ; 4. در صبر ; 5. در رزق ; 6. در قناعت ; 7. در فال نیك ; 8. در نصیحت خاصّ ; 9. در نصیحت عامّ ; 10. درمهابت ; 11. پادشاه ; 12. در صفت دولت ; در التجا باصحاب دولت ; 13. درعدل واحسان ; 14. درکرم وسخا ; 15. درعقل و هنر ; 16. درراى وتدبیر ; 17. درآداب سخن ; 18. درتواضع وخلق ; 19. در طاعت وریاضت ; 20. در اظهار اخلاق ; 21. در نگاهداشتن راز ; 22. درمنع تحقیر دشمن ; 23. درمکافات ; 24. در شناختن حدود ; 25. در پیری و ضعف ; 26. در تسکین غم وامید راحت ; 27. درمنع عیب ; 28. درتضرّع ; 29. در مذمّت بسیار خوردن ; 30. درمنع خنده ; 31. در مذمّت و طعن ; 32. درترك دنیا ; 33. در شکایت روزگار ; 34. در مرائی (probably مراثی) ; 35. در امثال و داستان.

Beginning of the preface in prose: الحمد لله ربّ العالمین والصلوة علی محمّد وآله اجمعین امّا بعد بر اصحاب دولت وارباب مکنت واجب و لازمست الخ.

This redaction of the extracts evidently agrees with the second Berlin redaction, see W. Pertsch, Berlin Cat., p. 767; No. 599 in the Bodleian Cat.; and Rieu ii. p. 575^b. The division, given above, is that quoted in the preface; in the text itself there is inserted after chapter 11, as 12th, a new one, viz. در خدمت (see the same modification in the third Berlin redaction), and, on the other hand, chapter 31 is left out entirely. Copies of the larger redaction in thirty-seven chapters are described in W. Pertsch, Berlin Cat., p. 766; Bodleian Cat., Nos. 597 and 598; and Rieu ii. p. 575^a. Copied A.H. 982 (A.D. 1574, 1575), by Mu'izz-aldîn Muhammad alhusainî. On the fly-leaf a short account of Nižâmî's Khamsah in French.

No. 1129, ff. 47, 2 coll., each ll. 11; Nasta'lîk; illuminated throughout in a splendid manner; well-ornamented frontispiece; a picture on fol. 29^a; size, $9\frac{1}{2}$ in. by 6 in.

983

Four mathnawîs by Nižâmî.

This copy contains:

1. The *first* part of the Iskandarnâma, on fol. 1^b; the date of completion, A.H. 597, on fol. 118^a, l. 7. 2. Haft Paikar, on fol. 119^b; the date of completion, A.H. 593, 14th of Ramaḍân, on fol. 208^b, ll. 11 and 12. 3. Makhzan-alasrâr, on fol. 209^b; the wrong date, A.H. 559, 24th of Rabî'-alawwal, on fol. 248^b, ll. 10–12 in the margin-column. 4. Khusrau u Shîrîn, on fol. 249^b;

the date of completion, A.H. 576, on fol. 356ᵃ, l. 7 in the margin-column. Dated A.H. 1024 (A.D. 1615), see ff. 118ᵃ, 208ᵇ, and 248ᵇ. Bibliotheca Leydeniana.

No. 2631, ff. 360, 2 centre-coll., each ll. 15, and a third on the margin, ll. 28; small, but clear Nasta'lîk; splendid illuminated frontispieces on ff. 1ᵇ, 119ᵇ, 209ᵇ, and 249ᵇ; the first two pages of each mathnawî neatly embellished with borders in gold and other colours; excellent eastern binding with flowers on gold ground; size, 8⅜ in. by 4⅞ in.

984

Another set of four mathnawîs by Nizâmî.

This excellent, but undated copy contains:

1. Makhzan-alasrâr, on fol. 1ᵇ. 2. Khusrau u Shîrîn, on fol. 41ᵇ. 3. Lailâ u Majnûn, on fol. 145ᵇ, beginning (differently from the usual copies): ای نام تو مونس روانم — جز نام تو نیست برزبانم — ای نام تو بهترین الخ. 4. Haft Paikar, on fol. 222ᵇ.

No. 1168, ff. 307, 4 coll., each ll. 15; beautiful Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî; miniature paintings on ff. 20ᵃ, 21ᵇ, 24ᵃ, 32ᵃ, 36ᵇ, 39ᵇ, 52ᵃ, 57ᵃ, 59ᵇ, 64ᵇ, 68ᵃ, 70ᵃ, 71ᵃ, 77ᵇ, 80ᵇ, 88ᵃ, 95ᵇ, 96ᵇ, 101ᵃ, 107ᵇ, 111ᵃ, 113ᵃ, 127ᵃ, 159ᵇ, 170ᵇ, 199ᵃ, 209ᵃ, 237ᵃ, 238ᵃ, 244ᵇ, 273ᵇ, 278ᵃ, 285ᵇ, and 291ᵇ; size, 9⅝ in. by 6½ in.

985

Three mathnawîs by Nizâmî.

This copy contains:

1. Makhzan-alasrâr, on fol. 1ᵇ. 2. The *first* part of the Iskandarnâma (here simply styled سکندرنامه), on fol. 33ᵇ. 3. The *second* part of the Iskandarnâma (here styled شرفنامه), on fol. 125ᵇ.

Dated the first of Safar, A.H. 955 (A.D. 1548, March 12), by الداعی کتاب الله بن کیومشاه. An entry from A.H. 1020 (A.D. 1611, 1612) on the last page beneath the colophon.

No. 2079, ff. 175, 4 coll., each ll. 18; small but distinct Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî; collated throughout; two very poor pictures on ff. 52ᵃ and 66ᵇ; size, 8¾ in. by 6⅜ in.

986

Another set of three mathnawîs by Nizâmî.

This copy contains:

1. Makhzan-alasrâr, on fol. 1ᵇ. 2. Lailâ u Majnûn, on fol. 30ᵇ. 3. Khusrau u Shîrîn, on fol. 80ᵇ; this last mathnawî is by mistake headed کتاب خسرو و شیرین امیر خسرو, but that it is Nizâmî's, and not Amîr Khusrau's poem of the same name, we learn from the beginning:

خداوندا دری (read در) توفیق بگشای
نظامی را ره توفیق بنمای

Copied A.H. 976, the first mathnawî in the month Dhû-alhijjah (A.D. 1569, May–June), the second in the month Dhû-alka'dah (A.D. 1569, April–May), the third in the month Rabî'-althânî (A.D. 1568, September–October), by Muhammad bin 'Alâ-aldîn.

No. 174, ff. 149, 4 coll., each ll. 21; small, but distinct Nasta'lîk; most headings left blank; an illuminated frontispiece at the beginning of each mathnawî; the first two pages most splendidly adorned; size, 11⅝ in. by 7 in.

987

A third set of three mathnawîs by Nizâmî.

This copy contains:

1. Makhzan-alasrâr, on fol. 1ᵇ. 2. Haft Paikar, on fol. 81ᵇ. 3. Khusrau u Shîrîn, on fol. 255ᵇ. This copy is styled جلد اول کلیات نظامی.

Dated A.H. 1200, the first mathnawî the 19th of Rabî'-alawwal (A.D. 1786, January 20), the second in Rabî'-althânî (A.D. 1786, February), the third the 25th of Jumâdâ-alawwal (A.D. 1786, March 26), by Muhammad Muhsin-aldîn Munshî; it belonged formerly to Mr. Ch. Boddam (Calcutta, April 22, 1785). Ff. 79, 80, and 250–254 are left blank.

No. 2994, ff. 470, 2 coll., each ll. 15; Nasta'lîk; size, 10 in. by 6½ in.

988

An incomplete copy of two mathnawîs by Nizâmî.

1. Lailâ u Majnûn, on fol. 1ᵇ. 2. Khusrau u Shîrîn, on fol. 55ᵇ. The first mathnawî is dated A.H. 92 (=1092, A.D. 1681), the second is incomplete at the end; its last bait corresponds to No. 141 (973 in this Cat.), fol. 119ᵇ, l. 12.

No. 768, ff. 125, 4 coll., each ll. 21; small, but clear and distinct Nasta'lîk; an illuminated frontispiece at the beginning of either mathnawî; the original leaves are put into a modern margin; size, 10⅝ in. by 6½ in.

989

Makhzan-alasrâr.

Another extremely old and valuable copy of Nizâmî's مخزن الاسرار, written by Fadl-allâh bin Muhammad bin 'Umar bin 'Uthmân bin Muhammad bin Ahmad bin-alhusain bin Hârûn alsûfî (see Nos. 916 and 929 above), and finished in the month Rabî'-alâkhar, A.H. 637 (A.D. 1239, November); it is unfortunately injured and effaced in many places. Beginning:

بسم الله الرّحمٰن الرّحيم — هست کلید درگنج حکیم

This old copy contains twenty-one makâlas (instead of the usual twenty), with the following headings: I, on fol. 8ᵃ, درصفت آدم و تخلیص درنزل دنیی (this makâlah is in the usual copies simply styled خلوت سیوم, see No. 141 (973 in this Cat.), fol. 11ᵇ, l. 3 ab infra, or خلوت دویم, see No. 387 (976 in this Cat.), fol. 13ᵃ, and No. 48 (996 below in this Cat.), fol. 23ᵇ); II, on fol. 9ᵇ, در محافظت عدل (this is the *first* makâlah in the usual copies, but with the heading of the previous makâlah, and so on in all the following makâlas); III, on fol. 10ᵃ, در حوادث عالم و انقلابش; IV, on fol. 11ᵃ, در عجز آدمی در حسن رعایت پادشاهان; V, on fol. 12ᵃ, در اعتبار موجودات و اختلاف او; VI, on fol. 12ᵇ, در مرتبت آدمی برجملهٔ حیوان; VII, on fol. 13ᵃ, در حیّز آفرینش و بزرگواریٔ عقل; VIII, on fol. 14ᵃ, در معونات دنیاوی و نفس .....; IX, on fol. 14ᵇ, در نموّ نار آخر الزمان و علامات آن; X, on fol. 15ᵃ, در مشقّت منزل و پرهیزگاری ازو; XI, on fol. 16ᵃ, در وداع این مقام; XII, on fol. 16ᵇ, در شکایت عالم; XIII, on fol. 17ᵃ, ... ; XIV, on fol.

18ª, در شرط بیداری از غفلة ; XV, on fol. 18ᵇ, در حذف آدمی و تفضیل او ; XVI, on fol. 19ᵇ, در تدبیر چابك روی ; XVII, on fol. 20ª, در خلوت و تجرید ; XVIII, on fol. 20ᵇ, در استقبال آخرت ; XIX, on fol. 21ᵇ, در بیوفائیٔ روزگار ; XX, on fol. 22ª, در شکایت نامنصفان ; XXI (not numbered in the text), on fol. 23ª, در ترتیب نظم کتاب (this is the 20th makâlah in the usual copies); Khâtimah, on fol. 24ª.

On fol. 1ª the concluding verses of another mathnawî, written by the same copyist in the same year A.H. 637. Strange to say, this oldest copy of the Makhzan-alasrâr contains *no* date of composition.

No. 1444, ff. 1–24, 4 coll., each ll. 25; good old Naskhi; size, 9¼ in. by 6⅝ in.

990

The same.

This copy is dated middle of Dhû-alḥijjah, A.H. 976 (A.D. 1569, beginning of June), by Muḥammad Ṭâhir of Bukhârâ; it contains the usual twenty makâlas. In the last verse but one of this copy there appears as date of composition A.H. 552.

No. 1368, margin-col., ff. 1–104, ll. 22; Nasta'lîk.

991

The same.

Dated A.H. 989 (A.D. 1581), by Maḥmûd bin Aḥmad Zâhidî; twenty makâlas; interlinear glosses and various readings occasionally.

No. 418, ff. 1–97, 2 coll., each ll. 12; Nasta'lîk; illuminated frontispiece; size, 9¼ in. by 5¾ in.

992

The same.

This copy, which is dated A.H. 1017 (A.D. 1608, 1609), by Ghulâm Muḥammad Fâḍil ibn Fâḍil Badakhshî, abounds in marginal and interlinear glosses and explanations to such an extent that the text in many places becomes almost unreadable on account of the bewildering amount of notes. It contains the usual twenty makâlas, and begins (with a transposition of the hemistichs in the initial bait):

هست کلید در گنج حکیم – بسم الله الخ

College of Fort William, 1825.

No. 2265, ff. 77, 2 coll., each ll. 15; Nasta'lîk; size, 8⅞ in. by 5¼ in.

993

The same.

Beginning as in the preceding copy: هست کلید الخ.

Dated the 5th of Rabî'-alawwal, A.H. 1079 (A.D. 1668, August 13), by Muḥammad Ḳâsim, son of Ḥâtimbeg, at Shâhjahânâbad; twenty makâlas.

No. 1976, ff. 1–57ᵇ, 2 coll., each ll. 13; Nasta'lîk; size, 8⅜ in. by 5 in.

994

The same.

Beginning as in the two preceding copies: هست کلید الخ.

This copy, which is dated the 13th of Sha'bân, A.H. 1134 (A.D. 1722, May 29), and excels in rich marginal and interlinear glosses and annotations, some of which are of considerable length and value, contains, like No. 1444 (989 in this Cat.), twenty-one makâlas, that is to say, the usual twenty and an additional one, beginning in the last makâlah, on fol. 77ᵇ (corresponding to No. 1444, fol. 23ᵇ, l. 13), and reckoned as the twenty-first. The wrong date of A.H. 559, 24th of Rabî'-alawwal, appears here on fol. 78ᵇ, ll. 6 and 7.

No. 1195, ff. 1–79, 2 coll., each ll. 15; clear and distinct Nasta'lîk; size, 8⅝ in. by 4½ in.

995

The same.

Beginning as in the three preceding copies: هست کلید الخ.

Many marginal and interlinear glosses.

Dated the 18th of Ṣafar, A.H. 1150 (19th year of Muḥammadshâh's reign, = A.D. 1737, June 17), by Ghafûrbeg. Bibliotheca Leydeniana.

No. 2420, ff. 368–445, 2 coll., each ll. 15; Nasta'lîk; size, 10⅝ in. by 5¾ in.

996

A defective copy of the same.

This copy lacks the introduction, it begins at once with the مناجات thus:

ای هر (read همه) هستی زتو پیدا شده
خاك ضعیف از تو توانا شده

Of the twenty makâlas only eighteen are found in this copy; in the midst of the eighteenth (according to No. 1444, 989 in this Cat., the nineteenth) it breaks off; the last bait corresponds to fol. 21ᵇ, l. 7 ab infra in No. 1444. There is besides a lacuna between ff. 46 and 47, corresponding to No. 1444, fol. 15ª, l. 15–fol. 15ᵇ, l. 4 (in consequence of which the end of the eighth, respectively ninth, makâlah and the beginning of the ninth, respectively tenth, are missing). Some pages are filled with marginal and interlinear glosses.

No. 48, ff. 68, 2 coll., each ll. 15; Nasta'lîk; size, 8 in. by 5¼ in.

997

Another still more defective copy of the same.

This copy is very defective and besides in extreme confusion; the proper order of the leaves is: ff. 38–93 (lacuna), 1–30 (lacuna), 37, 31–36. The first bait on fol. 38ª corresponds to No. 1444 (989 in this Cat.), fol. 4ª, l. 12, the last bait on fol. 36ᵇ to fol. 23ᵇ, l. 9 in the same copy. The lacuna after fol. 93 comprises ff. 13ᵇ, l. 17–14ª, l. 12 in No. 1444, that after fol. 30, ff. 19ᵇ, l. 8–22ª, l. 4 ab infra in the same copy.

Makâlah I (according to the usual copies خلوت دویم or سیم, see No. 989 above), on fol. 63ᵇ; II (I in the usual copies), on fol. 69ª; III (respectively II), on fol. 74ª; IV (resp. III), on fol. 79ᵇ; V (resp. IV), on fol. 83ᵇ; VI (resp. V), on fol. 86ᵇ; VII (resp. VI), on

fol. 90^b; VIII (resp. VII), on fol. 2^b; IX (resp. VIII), on fol. 5^a; X (resp. IX), on fol. 7^b; XI (resp. X), on fol. 11^b; XII (resp. XI), on fol. 15^b; XIII (resp. XII), on fol. 19^a; XIV (resp. XIII), on fol. 23^a; XV (resp. XIV), on fol. 27^a; XXI (resp. XX), on fol. 34^a.

Entirely wanting, besides portions of the introduction, are XVI–XIX (XV–XVIII resp.), and portions of VII (resp. VI), XV and XX (XIV and XIX) together with the conclusion.

Interlinear and marginal glosses throughout the greater part of the copy. Worm-eaten and severely injured in many places.

No. 953, ff. 93, 2 coll., each ll. 9; Nasta'lîk; size, 7¼ in. by 4½ in.

998

Sharḥ-i-Makhzan-alasrâr (شرح مخزن الاسرار).

A detailed commentary on the مخزن الاسرار, compiled by Muḥammad bin Ḳiwâm bin Rustam bin Aḥmad bin Maḥmûd albalkhî, commonly called Bakra'î (بكرئى, so here on fol. 1^a, last line but two, and A. Sprenger, Catal., p. 521), or according to Rieu ii. p. 573^b, Karkhî, A.H. 1091 (A.D. 1680), according to the chronogram quoted in A. Sprenger, loc. cit. But Rieu's copy, which bears a note of purchase from A.H. 1089 (A.D. 1678), proves that somewhat older redactions of this commentary must have been in existence.

Beginning (rather different from that in Sprenger and Rieu): بسم الله الرّحمٰن الرّحيم بمتابعت پس روان او بر بساط فضل انبساط گستاخى الخ.

This copy is defective at the end, and breaks off in the middle of the داستان بقّال و روباه, which begins on fol. 204^a.

No. 1962, ff. 210, ll. 15; clear Nasta'lîk; a little worm-eaten; size, 8¾ in. by 4¾ in.

999

Khusrau u Shîrîn.

Another copy of Niẓâmî's خسرو و شيرين, without a date.

Beginning: خداوندا در توفيق بگشاى الخ.

No. 789, ff. 73, 4 coll., each ll. 21; small, but distinct Nasta'lîk; illuminated frontispiece; pictures on ff. 15^b, 23^b, 27^a, 30^b, 41^a, 44^b, and 67^a; size, 9⅝ in. by 6 in.

1000

Lailâ u Majnûn.

Another excellent copy of Niẓâmî's ليلى و مجنون, beautifully written and ornamented, dated Rabî'-alawwal, A.H. 965 (A.D. 1557, December, to 1558, January), by Muḥammad Bâḳir ibn Mullâ Mîr 'Alî.

Beginning: اى نام تو بهترين سرآغاز الخ.

A few lines on ff. 36^b and 37^a a little effaced.

No. 381, ff. 50, 4 coll., each ll. 20; Nasta'lîk; illuminated frontispiece; illuminated headings throughout; the first ten pages neatly embellished; five very fine pictures, superior to the usual illustrations, on ff. 7^a, 23^a, 34^b, 42^a, and 48^a; size, 11 in. by 6¾ in.

1001

The same.

This copy was finished the 19th of Rajab, in the 49th year of — (probably 'Âlamgîr's reign, = A.H. 1117, A.D. 1705, November 6), by 'Abd-alraḥîm for Ghulâm Ḥusain, known as Walî Muḥammad. On several pages a few hemistichs and single words are omitted.

No. 1057, ff. 159, 2 coll., each ll. 13; Nasta'lîk; size, 8¼ in. by 4¾ in.

1002

The same.

Another excellent, but undated, copy of Lailâ and Majnûn.

No. 45, ff. 56, 4 coll., each ll. 20; clear and distinct Nasta'lîk; illuminated frontispiece; splendidly adorned headings throughout; size, 11¼ in. by 7½ in.

1003

The same.

Another, very modern, copy of Lailâ and Majnûn, dated the 26th of Dhû-alḥijjah, A.H. 1222 (A.D. 1808, February 24), by Munshî Mihr Khadib. The poem concludes on fol. 162^a, and is followed by some baits from the pen of the transcriber himself, as it seems. On ff. 163–166 baits of another mathnawî, not belonging to Lailâ and Majnûn, are written, beginning:

گفتم كه چو پيريم كند پست
فرزند جوان بگيردم دست

No. 1504, ff. 166, 2 coll., each ll. 15; Nasta'lîk; size, 12¾ in. by 7½ in.

1004

Haft Paikar.

Another copy of Niẓâmî's هفت پيكر, dated A.H. 998 (A.D. 1590), but worm-eaten and injured in many places (some carefully mended). All the headings are left blank.

Beginning: اى جهان ديده بود خويش از تو الخ.

Bibliotheca Leydeniana. This copy belonged formerly to Mr. Robert Wutherston.

No. 2747, ff. 73, 4 coll., each ll. 17; small, but distinct Nasta'lîk; size, 9¼ in. by 5⅝ in.

1005

The same.

Dated A.H. 1195 (A.D. 1781).

No. 610, ff. 61, 4 coll., each ll. 20–21; small, but clear Nasta'lîk; size, 9½ in. by 6 in.

1006

The same.

Good modern copy, not dated; it was written by Muḥammad 'Alî of Iṣfahân, with the takhalluṣ Fanâ.

No. 130, ff. 166, 2 coll., each ll. 15; large and distinct Nasta'lîk; size, 12½ in. by 7¾ in.

1007

The *first* part of the Iskandarnâma.

Another copy of the *first* part of Niẓâmî's اسكندرنامه,

distinctly styled in the concluding chapter, on fol. 222[b], شرفنامه. Collated and annotated throughout.

Beginning: خدایا جهان پادشائی تراست الخ.

Dated the 6th of Ramadân, A.H. 1017 (A.D. 1608, December 14). A former owner of this copy was Jaswant Râo. Bibliotheca Leydeniana.

No. 2708, ff. 223, 2 coll., each ll. 15; large and distinct Nasta'lîk; illuminated frontispiece; the first two pages richly adorned; size, 10⅝ in. by 6⅝ in.

1008

The same.

An older, but slightly defective, copy of the same, in which the first nine baits of the poem are wanting; it opens with the tenth bait: جواهر تو بخشی دل سنگرا الخ. The episode of Alexander's march to the fountain of life (چشمهٔ حیات), having been omitted in the text, is added by another hand in bad Shikasta on the margin. The poem is here styled سکندرنامهٔ برّی. Occasionally various readings on the margin. Dated the 7th of Rabî'-alâkhar, A.H. 994 (A.D. 1586, March 28), by Şâlih Muhammad bin Shâh Muhammad.

No. 3430, olim 13. J. 1, ff. 217, 2 coll., each ll. 15; Nasta'lîk; size, 8 in. by 4⅞ in.

1009

The same.

Dated the 11th of Jumâdâ-althânî, A.H. 1053 (A.D. 1643, August 27). The proper order of ff. 133–223 is: 133–138, 145, 150, 141–143, 139, 144, 146–149, 151, 140, 152–159, 168–175, 160–167, 176–183, 192–199, 184–191, 200–206, 208, 207, 209, 210, 212, 211, 213–223.

No. 13, ff. 223, 2 coll., each ll. 17; large and clear Nasta'lîk; a few ornaments on the first two pages; smaller and larger pictures, very roughly drawn, on ff. 27[a], 28[b], 30[b], 31[b], 33[b], 35[b], 36[a], 39[b], 40[b], 46[a], 46[b], 49[b], 53[b], 54[a], 73[b], 74[a], 77[a], 77[b], 78[b], 85[b], 88[a], 94[a], 94[b], 95[a], 95[b], 96[a], 96[b], 97[a], 97[b], 101[a], 101[b], 102[b], 103[a], 111[a], 115[b], 122[a], 124[b], 142[b], 143[a], 151[b], 161[a], 166[a], 168[b], 175[a], 175[b], 182[a], 182[b], 190[b], 191[a], 201[a], 204[a], 213[b], 216[b], and 217[a]; size, 13⅝ in. by 8¼ in.

1010

The same.

This copy was written in the reign of Muhammadshâh (A.H. 1131–1161=A.D. 1719–1748). On the first twenty-seven leaves numerous interlinear and marginal glosses and notes.

No. 3424, olim 7. J. 22, ff. 215, ll. 17 (on ff. 1–112), ll. 15 (on ff. 113–215); Nasta'lîk, by different hands; size, 8⅞ in. by 5¼ in.

1011

The same.

Dated the 27th of Muharram, A.H. 1187 (A.D. 1773, April 20), by Ramadânî Kâtib, who wrote this copy for Mr. Richard Johnson.

No. 40, ff. 84, 4 coll., each ll. 21; clear and distinct Nasta'lîk; illuminated frontispiece; the first two pages richly embellished; size, 11⅞ in. by 6⅞ in.

1012

The same.

Not dated. As title appears سکندرنامهٔ برّی. Worm-eaten throughout to such an extent that many leaves are almost crumbling to pieces. Occasionally marginal and interlinear glosses.

No. 2776, ff. 231, 2 coll., each ll. 15; Nasta'lîk; size, 8⅝ in. by 6¼ in.

1013

The same.

A modern copy of the same, not dated.

No. 3468, olim 7. J. 23, ff. 317, 2 coll., each ll. 11; Nasta'lîk, ff. 209–254 supplied by another hand; small illuminated frontispiece; size, 8⅝ in. by 6 in.

1014

The same.

Another modern copy without a date. The date of composition, A.H. 597, appears on fol. 320[a], l. 1. Bibliotheca Leydeniana.

No. 2625, ff. 320, 2 coll., each ll. 11; Nasta'lîk; size, 8¼ in. by 5⅞ in.

1015

The same.

A third modern copy without a date. Marginal glosses on some pages.

No. 325, ff. 234, 2 coll., each ll. 15; large and distinct Nasta'lîk; size, 12¾ in. by 7⅛ in.

1016

A defective copy of the same.

This copy, defective at the beginning, opens with the following bait:

مجرّد روی را بجائی رساند
که از بود او هیچ با وی نماند

corresponding to fol. 296[b], l. 4 ab infra in No. 387 (976 in this Cat.). As date is only given the 15th (without the name of the month) of the 13th year (of perhaps 'Âlamgîr's reign, =A.H. 1081, A.D. 1670, 1671).

No. 3477, olim 13. J. 2, ff. 223, 2 coll., each ll. 15; very unequal Nasta'lîk; size, 10 in. by 5⅝ in.

1017

Another still more defective copy of the same.

The proper order of ff. 151–162 is: 151, 162, 152–157, lacuna, comprising fol. 366[b], last line, to fol. 382[b], l. 11, in No. 387 (976 in this Cat.), 158–161. The last bait on fol. 161[b], with which this copy breaks off, corresponds to fol. 384[b], l. 7, in No. 387. The titles given here to this *first* part of the Iskandarnâma are اقبالنامهٔ سکندری and سکندرنامهٔ برّی.

No. 264, ff. 162, 2 coll., each ll. 15–16, the first four leaves supplied by a more modern hand; Nasta'lîk; size, 7⅞ in. by 4 in.

1018

Sharh-i-Sikandarnâma (شرح سکندرنامه).

An anonymous Persian commentary on the *first* part of Nizâmî's Iskandarnâma, different not only from that of the Calcutta edition, but also from all those described in Rieu ii. pp. 820^b and 859^a; W. Pertsch, Berlin Cat., pp. 762–765, and A. Sprenger, Catal., pp. 522 and 523.

It begins, without preface, at once with the initial bait of the poem:

خدایا جهان پادشائی تراست
زما خدمت آید خدائی تراست،

لما خلقت الجنّ و الانس الّا لیعبدون، بر پادشاهان مملکت اشعار و جهانداران ولایت افکار مبرهن الخ.

No date.

No: 1890, ff. 104, ll. 17; distinct Nasta'lîk; size, $10\frac{3}{4}$ in. by 6 in.

1019

An incomplete copy of the same.

After the initial bait the commentary begins at once with these words: بر پادشاهان مملکت اشعار و جهانداران الخ.

It breaks off with the words: التفات نکرد که بگوشه . . . ., corresponding to fol. 89^a, l. 3 ab infra in the preceding copy.

No. 699, ff. 150, ll. 15; careless Nasta'lîk; size, $8\frac{1}{2}$ in. by $4\frac{1}{2}$ in.

1020

Sharh-i-abyât-i-Iskandarnâma (شرح ابیات اسکندرنامه).

Another anonymous commentary on the difficult verses of the *first* part of the Iskandarnâma, likewise without any preface. The first words after the initial bait of the poem are: الف ندای خدایا بدو معنی است اوّل آنکه ای خدای جهان الخ.

No date. In the first half of the copy many marginal additions, glosses, etc.

No. 1589, ff. 99, ll. 17; Nasta'lîk; size, $9\frac{1}{4}$ in. by $4\frac{3}{4}$ in.

1021

Farhang-i-Sikandarnâma-i-barrî (فرهنگ سکندرنامهٔ برّی).

A special glossary to the *first* part of the Iskandarnâma, with Persian interlinear explanation. It consists of two series of words, both arranged alphabetically according to the first letter; the first series begins on fol. 1^b with اردی بهشت (نام بهار ومدّت ماندن آفتاب), the second, on fol. 23^a, with الله (خدای); see a similar but shorter glossary in the Bodleian Cat., No. 1982 (کلید سکندرنامه). It ends on fol. 29^b, and is followed on ff. 30^a–32 by a short glossary of the Pahlawi words which occur in Firdausî's Shâhnâma (بدانکه الفاظی که استاد الانام مولانا ابو القاسم متخلّص بفردوسی طوسی رحمة الله علیه در شاهنامه بزبان پهلوی آورده اند جمله اینست), likewise in alphabetical order. Many of these so-called Pahlawî words are simply Arabic ones, see, for instance, the first three: ادریس (نام پیغمبر), الیاس و خضر (معروف), انبیا (پیغمبران), etc. A small portion of the first page is torn away.

No. 1893, ff. 32, ll. 16–18; Nasta'lîk; size, $10\frac{3}{8}$ in. by 6 in.

1022

The *second* part of the Iskandarnâma.

Another copy of the *second* part of Nizâmî's اسکندرنامه, dated the 25th of Sha'bân, A.H. 1016 (A.D. 1607, December 15).

Beginning: خرد هرکجا گنجی آرد پدید الخ.

No. 397, ff. 58, 2 centre-coll., each ll. 17, and a third on the margin, ll. 28; Nasta'lîk; a little worm-eaten and injured; size, $8\frac{7}{8}$ in. by $4\frac{1}{2}$ in.

1023

The same.

Dated the 16th of Muharram, A.H. 1117 (A.D. 1705, May 10), by Sayyid Wali-allâh. It is styled in the colophon: شرفنامهٔ اسکندری.

No. 1847, ff. 123, 2 coll., each ll. 15; Nasta'lîk; size, 8 in. by $5\frac{3}{4}$ in.

1024

The same.

Dated the 4th of Safar, A.H. 1223 (A.D. 1808, April 1), by Muhammad 'Alî of Isfahân.

No. 155, ff. 124, 2 coll., each ll. 15; large and distinct Nasta'lîk; size, $12\frac{3}{8}$ in. by $7\frac{3}{4}$ in.

1025

The same.

No date. Many various readings, both marginal and interlinear. College of Fort William, 1825.

No. 2262, ff. 134–240, 2 coll., each ll. 15–21; irregular Naskhî, size, $8\frac{5}{8}$ in. by $4\frac{3}{4}$ in.

1026

The same.

This copy is likewise not dated. It is spoiled by water in many places; interlinear and marginal notes and various readings. The transcriber's name is Khâkînishînkhân ibn Ni'matkhân.

No. 3469, olim 7. J. 24, ff. 145, 2 coll., each ll. 13; very careless Nasta'lîk, sometimes quite like Shikasta; size, $7\frac{5}{8}$ in. by $5\frac{1}{4}$ in.

1027

A defective copy of the same.

This copy, which is styled in the colophon both سکندرنامهٔ بحری and شرفنامه, was finished the 15th of Safar, A.H. 1139 (eighth year of Muhammadshâh's reign, = A.D. 1726, Oct. 12), at Ahmadâbâd. Ff. 109^b and 110, as well as a large portion of ff. 109^a and 111^a, are left blank, and there is a lacuna, corresponding to fol. 448^b, l. 1–fol. 449^b, l. 5, in No. 387 (976 in this Cat.).

No. 399, ff. 125, 2 coll., each ll. 15; distinct Nasta'lîk; size, $9\frac{1}{2}$ in. by $4\frac{3}{4}$ in.

Poets who died between A.H. 600 *and* 700.

1028

Dîwân-i-Ḳamar (دیوان قمر).

Lyrical poems by Niẓâm-aldîn Maḥmûd Ḳamar of Iṣfahân, who was a panegyrist of the Âl-i-Khujandî, the governors and ḳâḍîs of Iṣfahân. Of these famous Âl-i-Khujandî the Haft Iḳlîm, Nos. 865 and 866 (see col. 441 above in this Cat.), mentions the two most prominent men, viz. Ṣadr-aldîn Khujandî, who was contemporary with Ẓahîr-aldîn Fâryâbî (see No. 971 above), and his son Jamâl-aldîn Khujandî; the poet must therefore have flourished towards the end of the sixth and the beginning of the seventh century of the Hijrah. The collection contains ḳaṣîdas, ḳiṭ'as, and rubâ'îs, beginning, on fol. 76b:

ای تماشاگاه جانت عالم حسن و خیال
کی توانی خواند توحید خدای ذو الجلال

This dîwân forms the fourth part of the old collection of six Persian dîwâns (see Nos. 903, 911, and 913 above), written A.H. 713 or 714 (A.D. 1313, 1314), by 'Abd-almu'min al'alawi alkâshî.

No. 132, ff. 76–87, 6 coll., each ll. 40; striking old Naskhî; small illuminated frontispiece on fol. 76b, and a vignette on fol. 76a; funny miniature paintings throughout; size, 15¾ in. by 11 in.

1029

Dîwân-i-Athîr Akhsikati (دیوان اثیر اخسیکتی).

Lyrical poems by Athîr-aldîn, a native of Akhsîkat or, as the name is written here distinctly, Akhsikath (اخسیکث), the largest town of Farghâna after Andijân, see Haft Iḳlîm, No. 1528 (col. 495 above); Butkhâna, No. 14 in Bodleian Cat., col. 198; Âtashkada, No. 712, ib., col. 268; Khulâṣat-alafkâr, No. 25, ib., col. 303; Makhzan-algharâ'ib, No. 10, ib., col. 317, etc. He came from Akhsîkat or Akhsikath (also spelt Akhsîtak or Âkhsîtak) to Khurâsân, and later on to the Persian 'Irâḳ, where he lived as panegyrist of Sulṭân Arslân bin Ṭughrul (A.H. 556–571 = A.D. 1161–1176); he afterwards retired to Khalkâl in Âdharbaijân and died A.H. 608 (A.D. 1211, 1212); comp. Bodleian Cat., No. 620; Rieu ii. p. 563; A. Sprenger, Catal., p. 345; W. Pertsch, Berlin Cat., p. 26, No. 1, and p. 29, No. 13.

The collection contains ḳaṣidas mixed with ḳiṭ'as and some rubâ'îs at the end.

Beginning, on fol. 19b:

جهانرا هم جهانبانیست پیدابین پنهان دان
که زیر گنبد نیلی پدید آورد چار ارکان

This dîwân forms the second part of the old collection of six Persian dîwâns (see Nos. 903, 911, 913, and 1028 above), written A.H. 713 and 714 (A.D. 1313, 1314), by 'Abd-almu'min al'alawi alkâshî.

No. 132, ff. 19–47, 6 coll., each ll. 40; striking old Naskhî; small illuminated frontispiece on fol. 19b, and a vignette on fol. 19a; miniature paintings throughout; size, 15¾ in. by 11 in.

1030

Dîwân-i-Shams Ṭabasî (دیوان شمس طبسی).

Lyrical poems, chiefly ḳaṣîdas, by the Ḳâḍî Shams-aldîn Maḥmûd (according to the Haft Iḳlîm, No. 153, col. 389 in this Cat., Muḥammad bin 'Abd-alkarîm) of Ṭabas (i.e. Ṭabas-i-Kilak in Khurâsân, see Haft Iḳlîm, loc. cit., and W. Pertsch, Berlin Cat., in the geographical index, p. 1247) or Ṭabs (as the name is spelt in A. Sprenger, Catal., p. 17, No. 43; see also Bodleian Cat., No. 621, and Butkhâna, No. 97, ib., col. 202). According to the Âtashkada, No. 150 (col. 267 in the Bodleian Cat.), he was a pupil of Ḳâḍî Manṣûr of Farghâna, and lived and died in Harât. According to the short biographical notice, prefixed to this dîwân, he came to Bukhârâ in the time of Raḍî-aldîn of Nîshâpûr (died A.H. 598 = A.D. 1202, see Haft Iḳlîm, No. 746, col. 432 in this Cat., and A. Sprenger, Catal., p. 16, No. 26), and was a younger contemporary of Khâḳânî (see Nos. 950–970 in this Cat.). His death is fixed in A.H. 626 (A.D. 1228, 1229).

Beginning, on fol. 88b:

هر دل که سوی[1] عرصهٔ تحقیق راه یافت
در سایهٔ سرادق عزّت پناه یافت

This dîwân forms the fifth part of the old collection of six Persian dîwâns (see Nos. 903, 911, 913, 1028, and 1029 above), and is dated Dhû-alḳa'dah, A.H. 713 (A.D. 1314, Feb.–March), by 'Abd-almu'min al'alawi alkâshî.

No. 132, ff. 88–96, 6 coll., each ll. 40; striking old Naskhî; small illuminated frontispiece on fol. 88b, and a vignette on fol. 88a; miniature paintings throughout; size, 15¾ in. by 11 in.

Farîd-aldîn 'Aṭṭâr (Nos. 1031–1054).

1031

Kulliyyât-i-Farîd-aldîn 'Aṭṭâr (کلّیات فرید الدین عطّار).

The fullest collection extant in the India Office Library of poetical works by the great Ṣûfî poet Abû Ḥâmid (according to the Âtashkada, No. 279, Bodleian Cat., col. 272, and the Khulâṣat-alkalâm, No. 50, ib., col. 299, Abû Ṭâlib) Muḥammad bin Abîbakr Ibrâhîm Farîd-aldîn 'Aṭṭâr, who was born in Shâdiyâkh, near Nîshâpûr, A.H. 513 (A.D. 1119), and put to death during the invasion of the Moghuls, A.H. 627 (A.D. 1230), 114 lunar years old. Wrong dates of his death are given in the Butkhâna, No. 21 (Bodleian Cat., col. 199), viz. A.H. 619 or even 607, and in the Khulâṣat-alafkâr, No. 174 (Bodleian Cat., col. 308), viz. A.H. 622 (with the additional statement that he was then 109 years old); comp. on the poet's life and his complete works, Bodleian Cat., Nos. 622–636; Rieu i. p. 344, and ii. pp. 576–580; Ouseley, Biogr. Notices, p. 236; A. Sprenger, Catal., pp. 346–358; Ethé, Die mystische, didactische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 22–26, etc.; see also Haft Iḳlîm, No. 733 (col. 430 in this Cat.), and Makhzan-algharâ'ib, No. 1521 (Bodleian

[1] The two words که سوی, which were destroyed by worms in the present copy, have been supplied from the Bodleian copy, Elliott 86.

Cat., col. 350). The Kulliyyât have been lithographed in Lucknow, 1872.

Contents:

1. Ushturnâma (اشترنامه), or the book of the camel, a mathnawi on mystic lore (see Bodleian Cat., No. 622, 15, etc.; Rieu ii. pp. 578[b] and 579[a]; Cat. Codd. Or. Lugd. Bat. ii. p. 114; A. Sprenger, Catal., p. 352; and W. Pertsch, Berlin Cat., p. 717), on fol. 1[b], beginning:

ابتدا بر نام حیّ لا یزال – صانع اشیا و ابداع جلال

2. Khusrau u Gul (خسرو و گل), an abridgment of 'Attâr's خسرو نامه, or love-adventures of Gul and Hurmuz (also styled گل و هرمز, see Bodleian Cat., No. 625, 3, and Haft Iklim, No. 733, col. 431, ll. 14–18 in this Cat., where the title گل و هرمز seems rather applied to the present abridgment; comp., on the خسرو و گل itself, A. Sprenger, loc. cit.; Bodleian Cat., No. 622, 6, etc.; and Rieu ii. p. 576[b]), on fol. 27[b], beginning:

بنام آنکه گنج جسم وجان ساخت
طلسم گنج جان هر دو جهان ساخت

3. Bulbulnâma (بلبل نامه), or the book of the nightingale, describing the love of the nightingale to the rose (see Bodleian Cat., No. 622, 8, etc.; and A. Sprenger, Catal., p. 355), on fol. 100[b], beginning:

قلم بر دار راز دل عیان کن
سر آغازش بنام غیبدان کن

4. Pandnâma (پندنامه), or the book of advice (see Bodleian Cat., Nos. 622, 10, etc., and 632; Rieu ii. pp. 579[b] sq., 790[a], and 803[b]; W. Pertsch, Berlin Cat., pp. 72, 91, 107, 728, and 774 sq.; A. Sprenger, Catal., p. 355; G. Flügel i. p. 511 and iii. p. 415; Rosen, Persian MSS., p. 202, etc.), on fol. 105[b], beginning:

حمد بیحد مر خدای پاکرا
آنکه ایمان داد مشتی خاکرا

Edited by Hindley, London, 1809; by de Sacy, with French translation and choice notes, Paris, 1819; German translation by G. H. F. Nesselmann. On the older Eastern editions of this work in Calcutta, Lahore, Bûlâk, etc., see Zenker, No. 574 sq.; ii. 486; it has been besides lithographed in Lucknow, A.H. 1264; in Constantinople (with extracts from the commentary of Isma'îl Hakki), A.H. 1267; newest editions, Lahore, 1887 and 1888, Bombay, 1887, and Cawnpore, 1888. Extracts in Gladwin's Persian Moonshee (new edition by W. Carmichael Smyth, London, 1840). Two Turkish translations, the latter with commentary, of the Pandnâma are described in Rieu, Turk. Cat., pp. 154[a] and [b]; G. Flügel iii. pp. 415 and 416, etc.; the one composed A.H. 964=A.D. 1557, and ascribed by Flügel to Amrî (who died A.H. 988=A.D. 1580), the other by Shamʻî (who died about A.H. 1009 or 1010 =A.D. 1600–1602), entitled سعادت نامه. A third, in verse like the first, is noticed in Rieu ii. p. 580. A Latin translation by Salomon Negri, ib., loc. cit.

5. Mantik-altair (منطق الطیر), or the speeches of birds (see Bodleian Cat., Nos. 622, 13, etc., and 628–631; Rieu ii. pp. 576[a], 578[a], 816[b], and 870[b]; W. Pertsch, Berlin Cat., pp. 73 and 777 sq.; A. Sprenger, Catal., p. 354; and G. Flügel i. pp. 509 and 511), on fol. 113[b], beginning:

آفرین جان آفرین پاکرا
آنکه جان بخشید و ایمان خاکرا

Edited by Garcin de Tassy, Paris, 1857; translated into French, 1863; lithographed, Bombay, A.H. 1280, and Lucknow, A.H. 1288. According to No. 904 (1043 below in this Cat.), the poem was composed A.H. 583 (A.D. 1187). Two Hindûstânî translations of the Mantik-altair are preserved in Nos. 2375 and 2817 (the latter in Dakhnî verses) of the India Office Collection. A Turkish commentary on the same was composed by Shamʻî (see the preceding Pandnâma).

6. Haft Wâdî (هفت وادی), or the seven valleys, i.e. the seven stages on the mystical road (see Bodleian Cat., No. 622, 9, etc.; and A. Sprenger, Catal., p. 357), on fol. 146[b], beginning:

حمد پاك از جان پاك آن پاکرا
کو خلافت داد مشتی خاکرا

7. Bîsarnâma (بیسرنامه), or the headless book, a short theosophical mathnawi (see Bodleian Cat., No. 622, 17, etc.; and A. Sprenger, Catal., p. 349), on fol. 152[b], beginning:

من بغیر تو نبینم در جهان – قادرا پروردگارا جاودان

8. Kanz-alasrâr (کنز الاسرار), or the treasury of mysteries, otherwise styled Kanz-albahr (کنز البحر), see Bodleian Cat., No. 623, 20, and No. 624, 10, and containing a translation and interpretation of famous Kurân-verses, interspersed with stories, on fol. 155[b], beginning:

سپاس و حمد بر خلّاق عالم – که از خاکی پدید آورد آدم

This mathnawi is identical with the 'Kent Kunz Mokhfiâ' mentioned in Stewart's Cat., since the first heading runs thus: قال رسول الله صلّی الله علیه و سلّم كُنْتُ كَنْزًا مَخْفِيًّا الخ. According to the last hemistich, که در ششصد نود نه شد تمام این, which appears with exactly the same wording in the Bodleian copies just mentioned, this poem would have been composed in A.H. 699; but since such a date is impossible, we suggest, either to read پنجصد for ششصد (which would give A.H. 599=A.D. 1202, 1203), or better still, to substitute نوازده for نود نه (i.e. A.H. 619=A.D. 1222).

9. Diwân (دیوان), or lyrical poems, consisting of kasîdas, kitʻas, ghazals, and rubâʻis, without alphabetical order (see A. Sprenger, Catal., p. 348; and Bodleian Cat., No. 636), on fol. 172[b], beginning:

سبحان قادری که صفاتش زکبریا
بر خاك عجز میفگند عقل انبیا

A special copy of the kasîdah لجّة الابرار is described in G. Flügel iii. p. 447.

10. Waslatnâma (وصلت نامه), or the book of union (see Bodleian Cat., No. 622, 7, etc.; Rieu ii. p. 579[a]; and A. Sprenger, Catal., p. 355), on fol. 228[b], beginning:

ابتدا اوّل بنام کردگار – خالق هفت وشش وپنج وچهار

11. Miftâḥ-alfutûḥ (مفتاح الفتوح), or the key of victories (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 242b, beginning :

پناه من بحیّ کو نمیرد
باهی عذر صد عصیان پذیرد

Other copies of this rare mathnawî are only found in the following two collections and in the Bodleian Library (Bodleian Cat., No. 622, 19; No. 623, 10; No. 624, 7; and No. 627, 3).

12. Asrârnâma (اسرارنامه), or the book of mysteries (see Bodleian Cat., No. 622, 14, etc.; Rieu ii. pp. 576a and 578b; A. Sprenger, Catal., p. 358; G. Flügel i. p. 510; Cat. des MSS. et Xylographes, p. 332; W. Pertsch, p. 86 (No. 52), and Berlin Cat., p. 717), on fol. 257b, beginning :

بنام آنکه جانرا نور دین داد
خرد را در خدادانی یقین داد

It is divided here into nineteen maḳâlas (not twenty, as in Sprenger's copy, loc. cit., nor twenty-five, as the heading of the last chapter might suggest); the last two maḳâlas, on ff. 283a and 284a, are respectively called the 24th and 25th, but that is a mere clerical error, since the immediately preceding one is correctly styled the 17th; the مقالهٔ بیست چهارم therefore, on fol. 283a, is the 18th, الثامنة عشر, as No. 1096 (1033 below in this Cat.) correctly has on fol. 221a; and the مقالهٔ بیست پنجم, on fol. 284a, is the 19th (نوزدهم). The last fifty-seven baits of this mathnawî are repeated on fol. 242a above (on the page immediately preceding the beginning of the مفتاح الفتوح), corresponding to fol. 285a, l. 12–fol. 285b, l. 13.

13. Kanz-alḥaḳâ'iḳ (كنز الحقائق), or the treasury of verities (see Bodleian Cat., No. 622, 18, etc.; and A. Sprenger, Catal., p. 356), on fol. 285b, beginning with the same initial bait as the preceding اسرارنامه: بنام آنکه جانرا نور دین داد الخ. The title occurs on fol. 286b, l. 26 :

چو گفتم اندرو چندین حقائق
نهادم نام او کنز الحقائق

14. Ilâhînâma (الهی نامه), or the divine book (see Bodleian Cat., No. 622, 11, etc.; Rieu ii. pp. 576a, 578b, and 870b; A. Sprenger, Catal., p. 357; Stewart's Cat., p. 61; W. Pertsch, Berlin Cat., p. 111), on fol. 298b, beginning :

الهی نامه را آغاز کردم — بنامت نامهٔ را باز کردم

15. Muṣîbatnâma (مصیبت نامه), or the book of affliction (see Bodleian Cat., No. 622, 12, etc.; Rieu ii. pp. 576b, 578b, and 816b; A. Sprenger, Catal., p. 349; W. Pertsch, p. 85 (No. 51), and Berlin Cat., pp. 101 and 781; G. Flügel i. p. 510; in C. J. Tornberg, p. 100, it is called نزهت نامه, and in one Bodleian copy, Bodleian Cat., 623, 17, also عقد المسافات), on fol. 351b, beginning with the same initial bait as the هفت وادی (No. 6 above):

حمد پاك از جان پاك آن پاكرا
كو خلافت داد مشت خاكرا

16. Lisân-alghaib (لسان الغيب), or the tongue of mystery (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 419b, beginning :

اسم توحید ابتدای نام اوست
مرغ روح جملگی در دام اوست

Other copies of this rare mathnawî are only found in No. 1096 (1033 in this Cat.) and in the Bodleian Library (Bodleian Cat., No. 622, 4; No. 623, 6; No. 624, 13; No. 625, 20; and No. 626, 2).

17. Jawâhir-aldhât (جواهر الذات), also styled Jauhar-aldhât (جوهر الذات), and—most correctly—Jauhar-i-Dhât (جوهر ذات), comp. W. Pertsch, Berlin Cat., p. 780, note 1), or the essence of existence (see Bodleian Cat., No. 622, 3, etc.; Rieu ii. pp. 576b and 577a; W. Pertsch, Berlin Cat., loc. cit.; G. Flügel i. p. 513; A. Sprenger, Catal., p. 351). It is also styled جواهرنامه, see Rieu, loc. cit., and No. 1048 below, but comp. the remark in Haft Iḳlîm, No. 733 (col. 431, ll. 5–8 in this Cat.). The present copy contains only the *first* of the *three daftars*, of which the mathnawî consists, comp. further below, Nos. 1046–1048. Beginning, on fol. 467b:

بنام آنکه نور جسم و جانست
خدای آشکارا و نهانست

18. Maẓhar-al'ajâ'ib (مظهر العجائب), or the exhibition of curiosities (see Bodleian Cat., No. 622, 5, etc.; Rieu ii. p. 579; A. Sprenger, Catal., p. 353; comp. also W. Pertsch, Berlin Cat., p. 154, No. 7, where fragments of the same mathnawî seem to appear under the title of مظهر الاسرار), on fol. 564b, beginning :

آفرین جان آفرین بر جان جان
زانکه هست او آشکارا ونهان

This copy is tolerably old, but not dated.

No. 559, ff. 626, 4 coll., each ll. 29; Nasta'lîḳ; an illuminated frontispiece at the beginning of each part; size, 12⅝ in. by 8¼ in.

1032

Another but smaller copy of the same Kulliyyât.

This collection of Farîd-aldîn 'Aṭṭâr's poetical works contains :

1. Pandnâma, on fol. 1b. 2. Ilâhînâma, on fol. 10b. 3. Waṣiyyatnâma (وصیّت نامه), or the book of precepts, on fol. 69b, beginning :

ای بنامت کارها را افتتاح
نیست بی نام تو در امری فلاح

This very rare mathnawî, which is probably identical with the Ausatnâma in Stewart's Cat., p. 60, is only found here and in two Bodleian copies (Bodleian Cat., Nos. 622, 16, and 624, 6). 4. Haft Wâdî, on fol. 76b. 5. Bulbulnâma, on fol. 83b. 6. Manṭiḳ-alṭair, on fol. 88b. 7. Kanz-alḥaḳâ'iḳ, on fol. 141b; the title appears on fol. 142b, lin. penult. 8. Khusrau u Gul, on fol. 155b. 9. Miftâḥ-alfutûḥ, on fol. 239b. 10. Muṣîbatnâma, on fol. 256b. 11. Dîwân, on fol. 332b, beginning : سبحان خالقی که صفاتش زکبریا الخ. 12. Mukhtârnâma

(مختار نامه), or the selected book, a series of rubâ'is, divided into fifty bâbs, with a preface in prose (see Rieu ii. pp. 576[b] and 577[b]). It is sometimes simply styled رباعيات, see Bodleian Cat., Nos. 622, 21; 623, 21, etc. Beginning of the preface, on fol. 392[b]: حمد و سپاس خداوندیرا که اشراق الوهیت او در هر در الخ. Beginning of the first rubâ'i in the first chapter (باب اوّل در توحید سبحانه وصفات او), on fol. 393[b]:

ای پاکیٔ تو منزّه از هر پاکی
قدّوسیٔ او (read تو) مقدّس از ادراکی

This copy is dated A.H. 1025 (A.D. 1616), by Ḥasan Muhammad bin Râjî Muḥammad 'abbâsî.

No. 350, ff. 449, 4 coll., each ll. 25; Nasta'lîk; an illuminated frontispiece at the beginning of each part; size, 12 in. by $7\frac{1}{4}$ in.

1033

A defective copy of the same Kulliyyât.

This collection contains:

1. Muṣîbatnâma, on fol. 1[b]. 2. Jawâhir-aldhât, *first* daftar, on fol. 79[b]. 3. Asrârnâma, on fol. 190[b], incomplete at the end; it breaks off on fol. 221[b], the last bait corresponding to fol. 284[a], first line, in No. 559 (1031 in this Cat.); therefore only eighteen maḳâlas are marked here. 4. Miftâḥ-alfutûḥ, on fol. 222[b]. 5. Pandnâma, on fol. 240[b]. 6. Gul u Khusrau, on fol. 250[b]. 7. Bisarnâma, on fol. 335[b]. 8. Bulbulnâma, on fol. 338[b]. 9. Kanz-alasrâr, on fol. 344[b], slightly defective at the end; it breaks off on fol. 363[b], the last bait corresponding to fol. 172[a], l. 19, in No. 559 (1031 in this Cat.). 10. Khiyâṭnâma (خياط نامه), or the book of transition (see A. Sprenger, Catal., p. 356), on fol. 365[b], beginning:

بنام آنکه هستی زو نشان یافت
نفوس ناطقه زو نور جان یافت

This very rare mathnawî, which is not even complete here, is only found once more in a European collection (see Bodleian Cat., No. 624, 16). 11. Lisân-alghaib, on fol. 373[b], incomplete at the end too; it breaks off on fol. 408[b], the last bait corresponding to fol. 461[b], l. 23, in No. 559; the proper order of leaves is: ff. 373–404, 409, 405–408. 12. Ushturnâma, on fol. 410[b]. 13. Manṣûrnâma (منصورنامه), or the book of Manṣûr (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 438[b], beginning:

بود منصور ای عجب شوریده حال
در ره تحقیق اورا صد کمال

The only other copy of this mathnawî extant is in the Bodleian Library (Bodleian Cat., No. 623, 15). 14. Waṣlatnâma, on fol. 442[b]. 15. Haft Wâdi, on fol. 458[b]. 16. Kanz-alḥaḳâ'iḳ, on fol. 465[b].

No date. An index on the fly-leaf. This copy is severely injured and damaged in many places.

No. 1096, ff. 478, 4 coll., each ll. 25; Nasta'lîk; an illuminated frontispiece and other embellishments at the beginning of each part; size, $14\frac{1}{4}$ in. by 8 in.

1034

Six mathnawîs by Farîd-aldîn 'Aṭṭâr.

This splendid old copy, written by Muḥammad Ḥâjî bin Bâbâ Ḥâjî between A.H. 807 and 812 (A.D. 1405–1410), contains:

1. Ushturnâma or Shuturnâma (شترنامه), on fol. 1[b].
2. Asrârnâma, on fol. 116[b]. This part is dated the 20th of Rajab, A.H. 807 (A.D. 1405, January 22).

3[a]. Ilâhînâma, on fol. 196[b], beginning here:

بنام کردگار هفت افلاك
که پیدا کرد آدم از کفی خاك

Dated the 20th of Ramaḍân, A.H. 807 (A.D. 1405, March 22).

4. Bulbulnâma, on fol. 279[b], beginning (without the usual ḥamd):

همه مرگان بدرگاه سلیمان
شدند و داشتند از بلبل افغان

3[b]. Khuṭba-i-Ilâhînâma (خطبهٔ الهی نامه), the usual introduction to the Ilâhînâma, left out in 3[a], on fol. 283[b], beginning (with a slight modification in the second hemistich, see Rieu ii. p. 576[a]):

الهی نامه را آغاز کردم – در گنج سعادت باز کردم

5. Muṣîbatnâma, on fol. 289[b].
6. Waṣlatnâma, on fol. 386[b]. This part is dated the first of Dhû-alḳa'dah, A.H. 812 (A.D. 1410, March 7).

This MS. appears to be the first part or first volume only of a complete collection or كليات of Farîd-aldîn 'Aṭṭâr's works, as the index on ff. 1[a] and 1[b] (margin-column) indicates. A more detailed, although not complete, index of the contents of this MS. is found on one of the fly-leaves. Bibliotheca Leydeniana.

No. 2684, ff. 406, 2 centre-coll., each ll. 29, and a margin-column, ll. 24–26; splendid Naskhî; size, $10\frac{5}{8}$ in. by $6\frac{5}{8}$ in.

1035

Three mathnawîs by Farîd-aldîn 'Aṭṭâr.

This copy contains:

1. Manṭiḳ-alṭair, on fol. 1[b].
2. Jawâhir-aldhât or Jauhar-i-dhât, *first* daftar on fol. 64[b], in a very defective and abridged form, the first page is left blank, and the mathnawî begins on fol. 65[a] with this bait:

کمانرا دور گردان از بر خویش
یقین را دان حقیقت ره بر خویش

corresponding to fol. 9[a], l. 3, in No. 2039 (1046 in this Cat., the fullest copy of the poem); the second chapter on the same page, beginning: الا ای جان و دلرا الخ, corresponds to fol. 16[b], l. 3 ab infra in the same copy; the last but two baits to fol. 160[b], l. 10; the last two baits of the present copy are not found in No. 2039. On fol. 64[a], and in the colophon at the end, the poem is wrongly styled اشترنامه.

3. Gul u Khusrau, on fol. 173[b].

No date. Very good and correct copy.

No. 736, ff. 1–269, 4 coll., each ll. 21; clear and distinct Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî; size, $15\frac{1}{4}$ in. by $9\frac{1}{4}$ in.

1036

Two mathnawis by Farîd-aldîn 'Aṭṭâr.

This copy contains:

1. Manṭiḳ-alṭair, on ff. 3^b–226^b.
2. Bîsarnâma, on ff. 227^a–239^a, beginning:

من خدایم من خدایم من خدا
فارغم از کبر و از کین و هوا

The initial bait of this poem in No. 559 (1031 in this Cat.), fol. 152^b, and in A. Sprenger's first copy, Catal., p. 349, is here the third; whereas the beginning of Sprenger's second copy appears here as second bait.

On ff. 1^a–3^a there is a short account of some Pirs of the Ḳâdirî sect in Multân, headed نقل عنایت نامه, and written by Muḥammad Ghauth ibn Sayyid Isma'il ibn Shaikh 'Abd-alḳâdir ibn Shaikh Mûsâ Ḥasanî alḥusainî algîlânî, who states that his grandfather 'Abd-alḳâdir, who died the 17th of Dhû-alhijjah, A.H. 1087 (A.D. 1677, February 20), invested him (after the premature death of his father), A.H. 1082 (A.D. 1671, 1672), with the خرقه.

This copy is dated by Nûr-allâh in the Ṣûbah of Khandis, the 17th of Sha'bân, A.H. 1105=A.D. 1694, April 13 (here called the 38th year of 'Âlamgîr's reign, whereas it is more correctly the 37th, 'Âlamgîr having declared himself emperor of Dihlî in Dhû-alḳa'dah of A.H. 1068=A.D. 1658, August). Presented by J. H. Peile, Esq., and received the 19th September, 1818; transferred to Civil College, 9 August, 1819 (Haileybury).

No. 3384, olim 19. J. 12, ff. 239, 2 coll., each ll. 10; large and excellent Nasta'lîḳ, written on brown paper, sprinkled with gold; marbled margin throughout, except on the last six leaves; illuminated frontispiece on fol. 3^b; size, 9 in. by 5 in.

1037

Pandnâma.

Another copy of Farîd-aldîn 'Aṭṭâr's Pandnâma, with the usual beginning. It is not dated, but on fol. 1^a a seal of Mîrkhân Riḍâ 'Alî is found, with the date A.H. 1172 (A.D. 1758, 1759). College of Fort William.

No. 2319, ff. 30, 2 coll., each ll. 17; Nasta'lîḳ; size, $8\frac{1}{4}$ in. by $5\frac{3}{4}$ in.

1038

The same.

Dated the 18th of Shawwâl, A.H. 1191 (A.D. 1777, November 19), by Ghulâm 'Alî bin Shaikh 'Abd-alḳâdir bin Shaikh Aḥmad bin Abû Muḥammad bin Muḥammad Husain. On the margin of ff. 1^b–2^b, a short extract from Bahâ-aldîn 'Âmilî's (died A.H. 1030=A.D. 1620, 1621) نان و حلوا (see Bodleian Cat., Nos. 1085–1088; Rieu ii. p. 679; A. Sprenger, Catal., p. 368, etc.). Bibliotheca Leydeniana.

No. 2760, ff. 1-38, 2 coll., each ll. 11; careless Nasta'lîḳ, mixed with Shikasta; size, $8\frac{1}{2}$ in. by $5\frac{3}{4}$ in.

1039

The same.

Dated the 4th of Dhû-alḳa'dah, A.H. 1209 (A.D. 1795, May 23).

No. 1345, ff. 11^b–43^b, 2 coll., each ll. 13; Nasta'lîḳ; size, $7\frac{1}{2}$ in. by $4\frac{3}{4}$ in.

1040

The same.

No date; only the 20th of Ṣafar in the sixth year (of whose reign, is not stated) appears in the colophon.

No. 242, ff. 14^b–49^b, 2 coll., each ll. 13; Nasta'lîḳ; size, 9 in. by 5 in.

1041

The same.

No date. Beginning: حمد بیحد آن خدای پاکرا الخ.

At the top of the first and at the end of the last page this poem is wrongly ascribed to Jalâl-aldîn Rûmî.

No. 3508, olim 7. J. 6, ff. 153^b–189, 2 coll., each ll. 13; Nasta'lîḳ; size, $7\frac{3}{4}$ in. by $4\frac{3}{4}$ in.

1042

The same.

Beginning as in the preceding copy; no date. On the margin a Turkish paraphrase of the initial bait:

حمد بیحد اول خدای عالمه
نور ایمان ویردی خاك آدمه

No. 3510, ff. 1-40, 2 coll., each ll. 11; clear and distinct Nasta'lîḳ; size, $5\frac{3}{4}$ in. by $3\frac{3}{4}$ in.

1043

Manṭiḳ-alṭair.

Another copy of Farîd-aldîn 'Aṭṭâr's Manṭiḳ-alṭair, in which the composition of this mathnawî is fixed in A.H. 583 (A.D. 1187), see the last verse but one, and No. 1031, 5 above in this Cat. Beginning as usual. As date appears only the 8th of Rabî'-althânî, without a year. Copied at Ḥaidarâbâd at the request of Mîr 'Alâ-aldîn.

No. 904, ff. 176, 2 coll., each ll. 15; clear and distinct Nasta'lîḳ; size, $9\frac{1}{8}$ in. by $5\frac{1}{8}$ in.

1044

The same.

No date. Copied by Muḥammad Ṣâliḥ ibn Ḥâjî Sulṭân Ḥusain Gîlânî.

No. 916, ff. 122, 2 coll., each ll. 18–19; Nasta'lîḳ; illuminated frontispiece; the first two pages splendidly adorned; size, 9 in. by $4\frac{3}{4}$ in.

1045

The same.

Excellent copy, not dated.

No. 901, ff. 169, 2 coll., each ll. 15; very clear and distinct Nasta'lîḳ; illuminated frontispiece; size, $9\frac{1}{8}$ in. by 5 in.

1046

Jawâhir-aldhât.

The only *complete* copy, as yet known, of Farîd-aldîn 'Aṭṭâr's Jawâhir-aldhât or Jauhar-i-Dhât (see above, No. 1031, 17), in *three* daftars.

First daftar, on fol. 1^b, beginning: بنام آنکه نور جسم و جانست الخ.

Second daftar, on fol. 162^b, beginning:

تعالی الله ازین دیدار پر نور
که در ذرّات عالم گشت مشهور

Third daftar, on fol. 335^b, beginning:

بنام کردگار فرد بیچون — که مارا از عدم آورد بیرون

This third and last daftar bears also the special title of Hailâjnâma (هیلاج نامه), which is chiefly devoted to the divine mysteries revealed by the famous martyr of Ṣûfic lore, Manṣûr Ḥallâj (or rather Ḥusain bin Manṣûr Hallâj, who was put to death A.H. 309 = A.D. 922, see the Safinat-alauliyâ, No. 211); another complete copy of this extremely rare poem is contained in No. 1048 below; a defective copy of the same is described in Rieu ii. p. 577^a; it is printed in the Lucknow edition of the Kulliyyât, pp. 583–770.

Dated A.H. 1139 (A.D. 1726, 1727), by Ḥâjî Muhammad Ḥayât, of Banâras; it belonged formerly to the College of Fort William (1825).

No. 2039, ff. 455, 4 coll., each ll. 19 (ff. 178–211 contain only 2 coll.); Nasta'lîḳ; size, 10½ in. by 6 in.

1047

Another copy of the *second* daftar of the Jawâhir-aldhât.

This copy begins: تعالی الله زهی دیدار پر نور الخ.

Dated the 10th of Shawwâl, A.H. 1021 (A.D. 1612, December 4).

No. 111, fol. 113, 4 coll., each ll. 25; small, but clear Nasta'lîḳ; illuminated frontispiece; the last pages a little injured; size, 8 in. by 4⅞ in.

1048

Another copy of the Hailâjnâma, or *third* daftar of the Jawâhir-aldhât. Beginning: بنام کردگار فرد بیچون الخ.

On fol. 31^b there appears as another title for this daftar, or rather for the whole of the Jauhar-i-Dhât, just as in Rieu's copy of the first daftar, جواهر نامه, see above, No. 1031, 17 (جواهر نامه هست اسرار منصور).

Dated the 2nd of Ṣafar, A.H. 902 (A.D. 1496, Oct. 10).

No. 776, ff. 342, 2 coll., each ll. 12; large and distinct Nasta'lîḳ; illuminated frontispiece; size, 9⅜ in. by 6 in.

1049

Bisarnâma.

Another copy of Farid-aldin 'Aṭṭâr's Bisarnâma, beginning: من بغیر از تو نبینم درجهان الخ, see above, No. 1031, 7. No date.

No. 695, ff. 12–22, 2 coll., each ll. 13; large and distinct Nasta'lîḳ; size, 6⅝ in. by 4⅛ in.

1050

Haft Wâdi.

Another very defective copy of Farid-aldin 'Aṭṭâr's Haft Wâdi (see above, No. 1031, 6), beginning: حمد پاك از جان پاك آن پاكرا الخ. It is in a hopeless confusion, all the verses being mixed together; it is moreover incomplete at the end, and has two lacunas after ff. 2 and 4. The last bait on fol. 2^b corresponds to fol. 147^a, l. 11, in No. 559 (1031 in this Cat.), the first bait on fol. 3^a to fol. 149^b, l. 8, in the same copy. The last bait on fol. 4^b corresponds to fol. 150^a, l. 11, the first on fol. 5^a to fol. 148^b, l. 7, in No. 559. Fol. 5^b, l. 10, is = fol. 148^b, l. 19; fol. 6^b, l. 3 ab infra = fol. 147^a, l. 18, and the last bait on fol. 10^b = fol. 149^a, l. 17, in the same copy. The last leaf (fol. 11) contains three ghazals with the takhalluṣ 'Ali.

No. 1921, ff. 11, 2 coll., each ll. 19; clear and distinct Nasta'lîḳ; size, 10¼ in. by 6 in.

1051

Tadhkirat-alauliyâ (تذکرة الاولیا).

The fullest copy extant of Farid-aldin 'Aṭṭâr's famous biographies of eminent Ṣûfic Shaikhs, containing both the *first* and the *second* part of the work (جلد اوّل and جلد دوم); comp. Bodleian Cat., No. 622, 1 and 2, No. 624, 1 and 2, and No. 625, 9 and 10; Rieu i. p. 344; W. Pertsch, Berlin Cat., pp. 548–551; Cat. Codd. Or. Lugd. Batav. iii. p. 17 (where a list of the seventy-two Shaikhs of the *first* part is given); Rehatsek, Catalogue raisonné, p. 190, No. 28; Ḥ. Khalfa ii. p. 258, and Mélanges Asiatiques v. p. 251. Abridgments of the same work have been noticed in W. Pertsch, Berlin Cat., p. 551 (by 'Abd-alwâḥid Balgrâmi), and in A. F. Mehren, p. 8; a poetical version by 'Allâf or Ḥâfiẓ-i-'Allâf, composed A.H. 821 (A.D. 1418), has been described in detail in Rosen, Persian MSS., pp. 210–215. The text of the تذکرة الاولیا has been lithographed in Lahore, 1889 and 1891. On some extracts in German translation, comp. W. Pertsch, loc. cit.

The *first* part (on ff. 1–279) comprises, after the introduction and the index (on fol. 5), the following seventy-two Shaikhs, to whose biographies there is sometimes added on the margin by another hand the date of death (which, however, is in many cases wrong, or at least doubtful): 1. Ja'far Ṣâdiḳ, on fol. 5^b. 2. Uwais Karnî, on fol. 9^a (his death is fixed here in A.H. 30 = A.D. 650, 651, see the more correct date or dates in Safinat-alauliyâ, No. 18). 3. Ḥasan Basrî, on fol. 14^a (his death fixed here in A.H. 140 = A.D. 757, 758, see the correct date A.H. 110 = A.D. 728, 729, Safinat-alauliyâ, No. 19). 4. Mâlik-i-Dînâr, on fol. 23^b (his death fixed here in A.H. 150 = A.D. 767; correct date A.H. 137 = A.D. 754, 755, Safinat-alauliyâ, No. 160). 5. Muhammad Wâsi', on fol. 27^b (died A.H. 160 = A.D. 776, 777). 6. Ḥabib-i-'Ajamî, on fol. 28^a (his death fixed here in A.H. 125 = A.D. 743; correct date A.H. 156 = A.D. 773, Safinat-alauliyâ, No. 161). 7. Abû Ḥâzim (here حازم as it seems) Makkî, on fol. 31^b (his death fixed in A.H. 150 = A.D. 767). 8. 'Atabah bin Ghulâm, on fol. 32^a (his death fixed in the same year, correct date A.H. 160 or 167 = A.D. 776, 777 or 783, 784, Safînat-alauliyâ, No. 164). 9. Râbi'a-i-'adawiyyah, on fol. 33^a. 10. Shaikh Fuḍail bin 'Iyâḍ, on fol. 42^a (died A.H. 187 = A.D. 803). 11. Ibrâhîm Adham, on fol. 48^b (his death fixed here in A.H. 200 = A.D. 815, 816; more correct dates are A.H. 162, 161, or 160 = A.D. 778, 779, or 776,

777, Safînat-alauliyâ, No. 97). 12. Bashar Hâfî, on fol. 58^b (died A.H. 227=A.D. 841). 13. Dhû-alnûn Miṣrî, on fol. 63^a (died A.H. 245=A.D. 859, 860). 14. Bâyazîd Bisṭâmî, on fol. 74^a (died A.H. 261=A.D. 875). 15. 'Abdallâh Mubârak, on fol. 99^a (in Safînat-alauliyâ, No. 165, *bin* Mubârak; instead of the more correct date of his death, viz. A.H. 181=A.D. 797, 798, there appears here A.H. 200=A.D. 815, 816). 16. Sufyân Thaurî, on fol. 104^b (his death is fixed here in A.H. 205=A.D. 820, 821; the usual dates are A.H. 161 or 162=A.D. 778, 779, see Safînat-alauliyâ, No. 162). 17. Shakîk Balkhî, on fol. 109^a (his death is fixed here in A.H. 225=A.D. 840; the Safînat-alauliyâ, No. 167, gives A.H. 194=A.D. 809, 810). 18. Imâm Abû Ḥanîfah Kûfî, on fol. 112^b (for whose death the preposterous date A.H. 205 is given, see the correct statement in the Safînat-alauliyâ, No. 21). 19. Imâm Shâfi'î, on fol. 116^b (his death is fixed here in A.H. 209=A.D. 824, 825, instead of the usual date 204, Rajab=A.D. 820, January, see Safînat-alauliyâ, No. 23). 20. Imâm Aḥmad Ḥanbal, on fol. 119^b (died according to the statement here A.H. 250=A.D. 864, according to the Safînat-alauliyâ, No. 24, A.H. 241=A.D. 855). 21. Dâ'ûd Ṭâ'î, on fol. 123^a (the date of his death, as given here, viz. A.H. 200, is wrong; it was A.H. 162 or 165=A.D. 778, 779, or 781, 782, see Safînat-alauliyâ, No. 163). 22. Ḥârith Muḥâsabî, on fol. 126^a (died A.H. 243=A.D. 857, 858). 23. Abû Sulaimân Dârânî, on fol. 128^b. 24. Muḥammad Simâk, on fol. 133^a. 25. Muḥammad bin Aslam al-Ṭûsî, on fol. 133^b. 26. Aḥmad bin Ḥarb, on fol. 135^a. 27. Ḥâtim-i-aṣamm, on fol. 137^a. 28. Suhail bin 'Abdallâh, on fol. 142^a (his death is fixed here in A.H. 273=A.D. 886, 887, whereas the Safînat-alauliyâ, No. 193, where Sahl is read instead of Suhail, just as in Rosen's poetical version, quoted above, gives A.H. 283=A.D. 896). 29. Ma'rûf Karkhî, on fol. 152^a (died A.H. 200=A.D. 815). 30. Shaikh Sarî Saḳaṭî, on fol. 155^a (his death is fixed here in A.H. 257=A.D. 871; the Safînat-alauliyâ, No. 28, gives A.H. 253, and in one copy 250=A.D. 867 or 864). 31. Fatḥ Mauṣilî, on fol. 161^a. 32. Aḥmad alḥawârî (الحواری so to be read instead of جواری in the text; the date of death, A.H. 203, is evidently a mere mistake for 230=A.D. 844, 845, see Safînat-alauliyâ, No. 172, where, however, the Shaikh is distinctly called Aḥmad bin Abî-alḥawârî), on fol. 162^a. 33. Aḥmad Khiḍrawaih, or rather *bin* Khiḍrawaih Balkhî, on fol. 163^a (died A.H. 240=A.D. 854, 855). 34. Abû Turâb Nakhshabî, on fol. 167^a (died A.H. 245=A.D. 859). 35. Yaḥyâ bin Ma'âdh Râzî, on fol. 169^b (died A.H. 258=A.D. 872). 36. Shâh Shujâ' Kirmânî, on fol. 177^b (his death is fixed here in A.H. 295=A.D. 907, 908, comp. the Safînat-alauliyâ, No. 187). 37. Yûsuf bin al-Ḥusain, on fol. 179^b (died A.H. 304=A.D. 916, 917). 38. Abû Ḥafṣ Ḥaddâd, on fol. 183^b. 39. Ḥamdûn Ḳaṣṣâr, on fol. 189^a. 40. Manṣûr 'Ammâr, on fol. 190^b. 41. Aḥmad bin 'Âṣim al-antâkî, on fol. 192^b (his death is fixed here in A.H. 240=A.D. 854, 855). 42. 'Abdallâh bin Ḥakîk, on fol. 194^a. 43. Shaikh Junaid Baghdâdî, on fol. 195^a (died A.H. 297=A.D. 910). 44. 'Amr bin 'Uthmân Makkî, on fol. 214^a (his death is fixed here in A.H. 271=A.D. 884, 885; the usual date is A.H. 296 or 297=A.D. 908–910, see the Safînat-alauliyâ, No. 202). 45. Abû Sa'îd Kharrâz (Rosen: Khazzâz), on fol. 215^b (died according to this copy A.H. 277=A.D. 890, 891; the Safînat-alauliyâ, No. 194, fixes his death in A.H. 286, 285 or 287=A.D. 898–900). 46. Abû-alḥusain Nûrî, on fol. 219^a (died A.H. 297=A.D. 909, 910, as is stated here, or A.H. 295=A.D. 907, 908, according to the Safînat-alauliyâ, No. 201). 47. Abû 'Uthmân Ḥîrî, on fol. 225^a (died A.H. 298=A.D. 910). 48. Abû Muḥammad Ruwaim, on fol. 230^a (died A.H. 303=A.D. 915, 916). 49. Ibn 'Aṭâ, on fol. 231^b (i.e. Abû-al 'abbâs bin 'Aṭâ, who died, according to the Safînat-alauliyâ, No. 212, A.H. 309=A.D. 922; here his death is fixed in A.H. 307=A.D. 919, 920). 50. Abû 'Abdallâh bin al-Jallâ, on fol. 236^b (with the silly date of A.H. 205 or 250 for his death; he died A.H. 306=A.D. 918, 919, see the Safînat-alauliyâ, No. 210). 51. Ibrâhîm bin Dâ'ûd Rakkî, on fol. 237^a (died A.H. 327=A.D. 938, 939; the Safînat-alauliyâ, No. 224, gives A.H. 326). 52. Yûsuf-i-Asbâṭ, on fol. 237^b. 53. Abû Isḥaḳ (correctly, according to the following copy and the Safînat-alauliyâ, No. 228, Abû Ya'ḳûb Isḥaḳ) Nahrajûrî, on fol. 239^a (died A.H. 330=A.D. 941, 942). 54. Samnûn Muḥibb (or *bin* Muḥibb), on fol. 241^a (the correct date of his death is A.H. 298=A.D. 910, 911; see the Safînat-alauliyâ, No. 204; here he is wrongly stated to have died A.H. 270). 55. Abû Muḥammad Murta'ish, on fol. 242^b (died A.H. 328=A.D. 939, 940). 56. Abû 'Abdallâh Muḥammad bin Faḍl, on fol. 244^a (his death is fixed here in A.H. 309=A.D. 921, 922; more correctly in the Safînat-alauliyâ, No. 217, in A.H. 319=A.D. 931). 57. Abû-alḥusain Fûshanjî, on fol. 245^a. 58. Muḥammad bin 'Alî alḥakîm altirmidhî, on fol. 246^a (he died, according to the statement here, A.H. 260=A.D. 873, 874; according to the Safînat-alauliyâ, No. 182, A.H. 255=A.D. 869). 59. Abûbakr Warrâk, on fol. 251^a. 60. 'Abdallâh Manâzil, on fol. 253^b (see the Safînat-alauliyâ, No. 231, where his death is fixed in A.H. 331=A.D. 942, 943; here he is stated to have died A.H. 330). 61. 'Alî bin Sahl Iṣfahânî, on fol. 255^a (his death is fixed here in A.H. 270=A.D. 883, 884). 62. Khair-i-nassâj, on fol. 256^a (his death is fixed here in A.H. 305=A.D. 917, 918; the correct date is that given in the Safînat-alauliyâ, No. 221, viz. A.H. 322=A.D. 934). 63. Abû-alkhair Akta', on fol. 257^a (died, according to the statement here, A.H. 340=A.D. 951, 952; according to the Safînat-alauliyâ, No. 241, A.H. 343=A.D. 954, 955). 64. Abû Ḥamzah Khurâsânî, on fol. 258^a (died A.H. 290=A.D. 903). 65. Shaikh-alshuyûkh Aḥmad Masrûḳ (*bin* Muḥammad *bin* Masrûḳ in the Safînat-alauliyâ, No. 206), on fol. 259^a (died A.H. 300=A.D. 912, 913, or A.H. 299, as the Safînah states). 66. 'Abdallâh Raughadî (روغدی, as in Rosen, Persian MSS., p. 215; in W. Pertsch, Berlin Cat., pp. 548–550, he is always called Rau'adî, روعدی), on fol. 260^a (his death is fixed in A.H. 290=A.D. 903). 67. 'Abdallâh Maghribî (in the Safînat-alauliyâ, No. 191, *Abû* 'Abdallâh Maghribî), on fol. 261^a (his death is fixed here in A.H. 299=A.D. 911, 912; the Safînah gives A.H. 279=A.D. 892, 893). 68. Abû 'Alî Jurjânî, on fol. 262^a. 69. Abûbakr Kattânî (so here کتّانی, comp. the Safînat-alauliyâ, No. 223), on fol. 263^a (died A.H. 322=A.D. 934). 70. Shaikh-i-Kabîr Abû 'Abdallâh (Muḥammad) Khafîf

(or *bin* Khafîf, as the Safînat-alauliyâ, No. 144, reads), on fol. 266[b] (died A.H. 371=A.D. 981, 982). 71. Abû Muḥammad Jurairî, on fol. 271[a] (died A.H. 311=A.D. 923, 924, or, as the Safînat-alauliyâ, No. 215, states, A.H. 312). 72. Ḥusain bin Manṣûr Ḥallâj, on fol. 272[b] (the wrong date of A.H. 280 is given here for his death; the correct one is A.H. 309=A.D. 922, see the Safînat-alauliyâ, No. 211).

This *first* part concludes on fol. 279[b], and is followed, after a short remark: چون کاتب در نوشتن احوال عزیزان خود را معاف داشته و کاهلی ورزیده ذکر چند اسامی را نکرده و از قلم انداخته بنابرآن در آخر کتاب احوال و خوارق چند از عزیزان نوشته شد اگرچه احوال اینها در اوسط کتاب بود, by a *second* part or sort of appendix, containing twenty-five additional biographies, viz.: 73. Abû-alḥasan Kharaḳânî, on fol. 280[a]. 74. Mamshâd or Mimshâd Dînawarî, on fol. 283[b]. 75. Ibrâhîm Khawwâṣ, on fol. 284[b]. 76. Abûbakr Shiblî, on fol. 287[a]. 77. Abû Sa'îd bin Abû-alkhair, on fol. 290[b]. 78. Abû-al'abbâs Ḳaṣṣâb, on fol. 295[a]. 79. Abû 'Alî Daḳḳâḳ, on fol. 296[a]. 80. Abû Naṣr Sarrâj, on fol. 299[b]. 81. Abû-alfaḍl Ḥasan, on fol. 300[a]. 82. Abû-alḳâsim Naṣrâbâdî, on fol. 300[b]. 83. Abû Ḥamzah Baghdâdî, on fol. 302[a]. 84. Abûbakr Tamistânî, on fol. 303[a]. 85. Ibrâhîm Shaibânî, on fol. 303[b]. 86. Abû 'Amr (so here, عمرو; in W. Pertsch, Berlin Cat., p. 550, l. 14, Abû 'Umar) Najîd, on fol. 304[b]. 87. Abû-alḥusain (in the Safînat-alauliyâ, No. 229, and in W. Pertsch, Berlin Cat., p. 549, l. 4 ab infra, Abû-alḥasan) 'Alî alṣâ'igh, on fol. 305[a]. 88. Abûbakr Wâsiṭî, on fol. 305[b]. 89. Abû Ja'far Khuldî, on fol. 308[b]. 90. Abû 'Alî Rûdbârî, on fol. 309[a]. 91. Abû-alḥusain Ḥaṣîrî (حصیری, in the Safînat-alauliyâ, No. 266, Ḥaṣrî حصری; in W. Pertsch, Berlin Cat., p. 549, l. 3 ab infra, and p. 550, l. 16, Khaḍirî خضری), on fol. 310[a]. 92. Abû Isḥaḳ Shahriyârî Kâzarûnî, on fol. 311[a]. 93. Abû-al'abbâs Sayyârî, on fol. 311[b]. 94. Abû-al'abbâs Nahâwandî, on fol. 312[a]. 95. Abû 'Alî Thaḳafî, on fol. 312[b]. 96. Abûbakr Ṣaidalânî, on fol. 313[b]. 97. Imâm Muḥammad Bâḳir, on fol. 313[b].

Beginning of the whole work: الحمد لله الجواد بافضل انواع النعماء المنّان باشرف اصناف العطاء الخ.

Dated the 25th of Jumâdâ-althânî, A.H. 1091 (A.D. 1680, July 23). Fol. 313 badly injured. Many annotations and additions on the margin, by the same hand, as it seems, which copied the appendix.

No. 1299, ff. 314, ll. 17–27; Nasta'lîḳ; ff. 37–46 and 280–314 (the whole of the appendix or *second* part) supplied by other hands, the latter part in a sort of Shikasta; size, 10¼ in. by 5¾ in.

1052

Another copy of the same.

Another very old, but undated copy of the *first* part of the Tadhkirat-alauliyâ, worm-eaten and injured in many places. It contains the biographies of seventy Shaikhs only (agreeing with the preceding copy, except where a discrepancy is clearly indicated in the following list). Nos. 63 and 66 of the preceding copy are missing here. 1. On fol. 8[b]; 2. on fol. 13[a]; 3. on fol. 20[a]; 4. on fol. 32[a]; 5. on fol. 37[b]; 6. on fol. 38[b]; 7. on fol. 42[b]; 8. on fol. 43[b]; 9. on fol. 45[a]; 10. on fol. 52[a]; 11. on fol. 56[a]; 12. on fol. 68[b]; 13. on fol. 75[a]; 14. on fol. 90[a]; 15. on fol. 123[b]; 16. on fol. 130[b]; 17. on fol. 136[a], Khwâjah 'Alî Shakîk (in the index, on fol. 7[a], Abû 'Alî Shaḳîḳ); 18. on fol. 140[b]; 19. on fol. 145[b]; 20. on fol. 150[b]; 21. on fol. 154[a]; 22. on fol. 158[a]; 23. on fol. 161[a]; 24. on fol. 164[a]; 25. on fol. 164[b]; 26. on fol. 166[b]; 27. on fol. 169[a]; 28. Khwâjah Suhail bin 'Abdallâh Tustarî (in the index, Khwâjah Sahl bin 'Abdallâh), on fol. 172[b]; 29. on fol. 179[b]; 30. on fol. 182[b]; 31. on fol. 187[a]; 32. on fol. 188[a]; 33. on fol. 189[b]; 34. on fol. 192[b]; 35. on fol. 195[a]; 36. on fol. 200[a]; 37. on fol. 202[a]; 38. Khwâjah Ḥafṣ حلاس (?), but correctly in the index, Abû Ḥafṣ Ḥaddâd, on fol. 207[a]; 39. Khwâjah Ḥamîd Ḳaṣṣâr (correctly in the index, Ḥamdûn Ḳaṣṣâr), on fol. 209[b]; 40. on fol. 210[b]; 41. on fol. 212[a]; 42. on fol. 213[a]; 43. on fol. 213[b]; 44. Khwâjah 'Umar bin 'Uthmân (both in text and index), on fol. 221[a]; 45. on fol. 223[b]; 46. on fol. 225[b]; 47. Khwâjah 'Uthmân Ḥîrî (both in text and index), on fol. 230[b]; 48.=50 in the preceding copy, Khwâjah 'Abdallâh bin Jallâ, on fol. 235[a]; 49.=48 in the preceding copy, on fol. 236[a]; 50.=49 in the preceding copy, Ibn 'Aṭṭâr (in the index), on fol. 237[b]; 51. on fol. 241[a]; 52. on fol. 242[a]; 53. Ya'ḳûb Isḥaḳ alnahrajûrî (correctly in the index, Abû Ya'ḳûb Isḥaḳ), on fol. 244[a]; 54. on fol. 245[b]; 55. on fol. 248[a]; 56. in the index Fuḍail appears instead of Faḍl, on fol. 249[b]; 57. on fol. 250[b]; 58. on fol. 251[b]; 59. on fol. 255[a]; 60. Khwâjah 'Abdallâh Mubârak (both in text and index), on fol. 256[b]; 61. 'Alî Iṣfahânî (in the index, Abû 'Alî Sahl Iṣfahânî), on fol. 258[b]; 62. on fol. 259[a]; 63.=64 in the preceding copy, on fol. 260[b]. 64.=65 in the preceding copy, Khwâjah Aḥmad Ma'rûf (in the index correctly, Masrûḳ), on fol. 262[a]; 65.=67 in the preceding copy, 'Abdallâh Aḥmad al-Maghribî, on fol. 262[b]; 66.=68 in the preceding copy, on fol. 263[b]; 67.=69 in the preceding copy, on fol. 264[a]; 68.=70 in the preceding copy, 'Abdallâh Khafîf (in the index correctly, Abû 'Abdallâh), on fol. 266[b]; 69.=71 in the preceding copy, Abû Muḥammad Ḥarîrî (حریری), in the index, Muḥammad Ḥarîrî, on fol. 269[b]; 70.=72 in the preceding copy. In the index a 71st bâb (dealing with Abû Muḥammad Ja'far bin Muḥammad) is announced, viz.: باب هفتاد یکم در ذکر ابو محمّد جعفر بن محمّد, but in the text there is no trace whatever of this biography.

Beginning: الحمد لله ربّ الجواد بافضل الخ. Copied by Sayyid Nûr Muḥammad bin Sayyid 'Abd-allaṭîf Ḥusainî. College of Fort William, 1825.

No. 2057, ff. 271, ll. 15; Naskhî; partly collated; size, 8⅜ in. by 5½ in.

1053

The same.

This copy of the *first* part of the Tadhkirat-alauliyâ comprises, according to the index on ff. 5[b]–6[b], seventy-three biographies; but in the text itself the number of biographical accounts amounts to seventy only, and even of these four are entirely missing. There are

consequently wanting here Nos. 18–20, 45, 71, and 72 of No. 1051 above. 1. On fol. 6ᵇ; 2. on fol. 10ᵇ; 3. on fol. 16ᵇ; 4. on fol. 28ᵃ; 5. on fol. 33ᵃ; 6. on fol. 34ᵃ; 7. on fol. 38ᵇ; 8. on fol. 39ᵇ; 9. on fol. 41ᵃ; 10. on fol. 52ᵇ; 11. on fol. 61ᵃ; 12. on fol. 76ᵃ; 13. on fol. 82ᵃ; 14. on fol. 94ᵃ; 15. on fol. 115ᵇ; 16. on fol. 120ᵃ; 17. Abû 'Alî Shakîk (as in the index of the preceding copy), on fol. 124ᵃ; 18–20. missing, although the catch-words are all right; 21. on fol. 129ᵃ; 22. on fol. 132ᵃ; 23. on fol. 134ᵃ; 24. on fol. 137ᵇ; 25. on fol. 138ᵃ; 26. Muḥammad bin Ḥarb (in the index correctly, Aḥmad bin Ḥarb), on fol. 139ᵃ; 27. on fol. 140ᵇ; 28. Isma'îl bin 'Abdallâh Sirrî, on fol. 144ᵃ; 29. on fol. 154ᵃ; 30. on fol. 156ᵇ; 31. on fol. 161ᵇ; 32. on fol. 162ᵇ; 33. on fol. 163ᵇ; 34. on fol. 167ᵃ; 35. on fol. 169ᵇ; 36. on fol. 176ᵃ; 37. on fol. 178ᵃ; 38. on fol. 181ᵇ; 39. on fol. 185ᵇ; 40. on fol. 187ᵃ; 41. on fol. 188ᵇ; 42. on fol. 190ᵃ; 43. on fol. 190ᵇ; 44. on fol. 207ᵃ; 45. missing; 46. Abû-alḥusain Thaurî (in the index correctly, Nûrî), on fol. 210ᵇ; 47. 'Uthman (instead of Abû 'Uthmân) Ḥîrî, on fol. 212ᵃ; 48. on fol. 214ᵃ; 49. Ibn 'Aṭṭâr, both in text and index, on fol. 215ᵇ; 50. on fol. 219ᵃ; 51. on fol. 220ᵃ; 52. on fol. 220ᵇ; 53. Abû Ya'kûb *bin* Isḥak, on fol. 222ᵃ; 54. on fol. 223ᵇ; 55. on fol. 225ᵃ; 56. on fol. 226ᵃ; 57. on fol. 226ᵇ, last line; 58. on fol. 227ᵇ; 59. on fol. 232ᵃ; 60. on fol. 234ᵃ; 61. on fol. 235ᵃ; 62. Abû-alkhair Nassâj, on fol. 235ᵇ; 63. on fol. 236ᵇ; 64. = 66 in No. 1051 above; 65. = 64 in the same copy, on fol. 238ᵃ; 66. = 65 in the same copy, on fol. 239ᵃ; 67. 'Abdallâh Aḥmad Maghribî, as in No. 65 of the preceding copy, on fol. 239ᵇ; 68. on fol. 240ᵇ; 69. on fol. 241ᵃ; 70. on fol. 243ᵇ.

Beginning as in the two preceding copies. No date.

No. 1271, ff. 248, ll. 17; irregular Nasta'lîk, written by different hands; size, 10⅞ in. by 6¾ in.

1054

A fragment of the same.

This incomplete copy breaks off in the biography of Shaikh Junaid Baghdâdî (No. 43 in the preceding copies), which begins on fol. 152ᵃ and forms here the forty-first biography.

Beginning as usual.

No. 992, ff. 1–168ᵇ, ll. 19; large and distinct Nasta'lîk; size, 10⅞ in. by 6⅝ in.

1055

Dîwân-i-Kamâl Isma'îl (ديوان كمال اسمعيل).

The lyrical poems of Kamâl-aldîn Isma'îl bin Jamâl-aldîn Muḥammad bin 'Abd-alrazzâk of Iṣfahân, who was a pupil of Suhrâwardî, panegyrist of the Ṣâ'id family, and is usually called خلّاق المعانی. He was tortured to death by the Moghuls, A.H. 635 (A.D. 1237, 1238); comp. Haft Iklîm, No. 870, col. 441 in this Cat.; Bodleian Cat., Nos. 638–643; Rieu ii. p. 581; W. Pertsch, Berlin Cat., p. 783; A. Sprenger, Catal., p. 454; see also Butkhâna, No. 23 in Bodleian Cat., col. 199, and Âtashkada, No. 416, ib., col. 297. This diwân consists of the following parts:

1. Kaṣîdas and tarkîbbands, on fol. 1ᵇ, with a short mathnawî and two kiṭ'as at the end. Beginning of the first kaṣîdah:

ای جلال تو بیانها را زبان انداخته
عزّت ذاتت یقین را در گمان انداخته

Beginning of the mathnawî, on fol. 209ᵃ:

تا زبانم بکام جنبانست — در ثناء رئیس لنبانست

2. A large series of kiṭ'as, intermixed with a few ghazals, on fol. 213ᵇ. Beginning:

عشّاق که قدر دل شناسند — دل از غم یار بر نگیرند

3. Ghazals, without any order, on fol. 319ᵇ, beginning: ای دل و جان بیاد تو زنده الخ.

4. Rubâ'îs, on fol. 359ᵇ, beginning: ای مدح تو آورده قلم را بسخن الخ.

Dated by Sulṭân 'Alî of Mashhad, A.H. 905 (A.D. 1499, 1500).

No. 1023, ff. 412, 2 coll., each ll. 17; beautiful and clear Nasta'lîk; an illuminated frontispiece at the beginning of each part, a vignette on fol. 1ᵃ, all the headings throughout in gold; size, 10 in. by 6¾ in.

1056

Another copy of the same.

Contents:

Kaṣîdas, tarkîbbands, and a few kiṭ'as, beginning, on fol. 1ᵇ: ای صفات تو بیانها را زبان انداخته الخ.

A short mathnawî, kiṭ'as, and a few ghazals; the mathnawî, on fol. 228ᵇ, is the same as in the preceding copy; the first kiṭ'ah begins (on fol. 232ᵇ): ایا شهی که ضمیرت بچشم گوشهٔ فکر الخ.

Rubâ'îs, on fol. 325ᵃ, beginning as in the preceding copy.

Dated by Ḥabîb-allâh, the son of the Ḳâḍî Barkhwurdâr, the 27th of Dhû-alka'dah, A.H. 1036 (A.D. 1627, Aug. 9). Some various readings and marginal additions.

No. 2455, ff. 393, 2 coll., each ll. 17; Nasta'lîk; ff. 1 and 95–98 later supplied; size, 10 in. by 6¾ in.

1057

A slightly defective copy of the same.

Contents:

Kaṣîdas, tarkîbbands, marâthî, etc., on fol. 1ᵇ, beginning: ای صفات تو بیانها الخ.

Kiṭ'as, intermixed with a few ghazals and kaṣîdas, on fol. 211ᵇ, beginning:

آدمی را چهار خصلت است — در دو گیتی زباقی وفانی

At the end of this part (on fol. 314ᵇ), the same mathnawî as in the two preceding copies.

Ghazals, without any order, on fol. 318ᵇ, beginning: ای دل و جان الخ.

Rubâ'îs, on fol. 368ᵇ, beginning: ای حکم ترا نهاده سرها گردون الخ, corresponding to the third rubâ'î on

fol. 407ª in No. 1023 (1055 in this Cat.); this part is incomplete at the end, it breaks off with the first bait of a rubâ'î, corresponding to fol. 401ª, last line, in No. 1023. The initial rubâ'î of the two preceding copies is found here on fol. 370ᵇ, first line.

No. 510, ff. 406, 2 coll., each ll. 19; an illuminated frontispiece at the beginning of each part; Nasta'lîk; the first pages injured; size, 8 in. by 3⅞ in.

1058

Dîwân-i-Athîr Aumânî (ديوان اثير اوماني).

The lyrical poems of Athîr-aldîn ʻAbdallâh of Aumân (near Hamadân), who flourished under Hûlâgûkhân, and was a younger contemporary of Kamâl-aldîn Isma'îl of Iṣfahân, with whom he contended in poetry and exchanged poetical epistles; comp. Haft Iklîm, No. 1035, col. 454 above in this Cat.; Âtashkada, No. 596 (Bodleian Cat., col. 283); Butkhâna, No. 25 (ib., col. 199); Makhzan-algharâ'ib, No. 14 (ib., col. 317); A. Sprenger, Catal., p. 17, No. 51. According to the Âtashkada he died A.H. 656 (A.D. 1258), according to Taḳî Kâshî A.H. 665 (A.D. 1266, 1267). This dîwân consists chiefly of ḳaṣîdas and ḳiṭ'as, intermixed with some tarkîbbands, ghazals, and rubâ'îs.

Beginning:

دوش آنزمانکه ماه بر افروخت مشعله
در فوج مرکب افق افتاد مشغله

Dated the 24th of Shawwâl, A.H. 1069 (A.D. 1659, July 15), by ʻAbd-alraḳîb.

No. 328, ff. 295–377, 2 coll., each ll. 18; clear Nasta'lîk; size, 10½ in. by 5½ in.

1059

Dîwân-i-Saif-i-Isfarang (ديوان سيف اسفرنگ).

The lyrical poems of Saif-aldîn A'raj of Isfara or Isfarang, nine farsangs south of Marghînân in Transoxania, see Haft Iklîm, No. 1524, col. 494 above in this Cat. But the dates given there about his lifetime fall about a hundred years short of the correct ones; the same remark applies to the short preface in this copy, where his death is fixed in A.H. 558 or even 552 (!), and the Khulâṣat-alafkâr, No. 126 (Bodleian Cat., coll. 306 and 307), where he is stated to have died A.H. 583 (!); according to the most trustworthy sources he was born A.H. 581 (A.D. 1185, 1186) and died A.H. 666 (A.D. 1267, 1268); see Âtashkada, No. 711 (Bodleian Cat., col. 286), and Taḳî Kâshî, No. 37 (A. Sprenger, Catal., p. 17). The Butkhâna, No. 43 (Bodleian Cat., col. 200), also fixes his death at a similar period, viz. in A.H. 652 or 660 (A.D. 1254 or 1262); other copies of this dîwân are described in Bodleian Cat., Nos. 644 and 645; Rieu ii. p. 581; A. Sprenger, Catal., p. 561; W. Pertsch, Berlin Cat., p. 782; Cat. des MSS. et Xylographes, p. 330; J. Aumer, p. 9.

This dîwân contains:

Ḳaṣîdas, in alphabetical order, except the first; beginning of the initial poem, on fol. 1ᵇ: شب چو بر دارد حجاب از هودج اسرار من الخ.

Tarji'bands, on fol. 151ᵇ, beginning:

سدّ فلك چو صبح بیکدم گشاده ایم
وز قوت روح روزهٔ مریم گشاده ایم

Muḳaṭṭa'ât, on fol. 174ª, beginning: رضی الملك ای دیدار شومت الخ.

Ghazals, in alphabetical order, on fol. 212ª, beginning: با تو حکایتی کنم صورت حال خویش را الخ.

Rubâ'îs, on fol. 240ª, beginning:

ای خطّ تو دستور قلمگیران را
رایت رهبر صواب تدبیران را

This copy, which is dated in the preface A.H. 1026 (A.D. 1617), is in a very bad state; many pages are severely injured, especially ff. 1–40 and 210–254. A short preface in prose on fol. 1ª.

No. 573, ff. 254, 2 coll., each ll. 19; clear and distinct Nasta'lîk; illuminated frontispiece on fol. 1ᵇ; size, 11¼ in. by 6⅝ in.

Jalâl-aldîn Rûmî (Nos. 1060–1115).

1060

Mathnawî (مثنوی).

An excellent old copy of the renowned mathnawî or Mathnawî-i-ma'nawî (the spiritual mathnawî) by Maulânâ Jalâl-aldîn Muḥammad bin Muḥammad Bahâ-aldîn bin Ḥusain albalkhî, best known as Jalâl-aldîn Rûmî, who was born in Balkh, A.H. 604 (A.D. 1207), and died in Iconium, A.H. 672 (A.D. 1273); comp. on this work and the biography of the poet, Rieu ii. p. 584 sq.; Bodleian Cat., Nos. 646–675; W. Pertsch, No. 42, 1 a, and Berlin Cat., p. 783 sq.; G. Flügel i. p. 514 sq.; A. Sprenger, Catal., p. 489 sq.; Rosen, Persian MSS., pp. 173 and 174; J. Aumer, pp. 14–16; Ouseley, Biogr. Notices, p. 112 sq., etc.; comp. also the Manâḳib-al'ârifîn (No. 630 in this Cat.); Safînat-alauliyâ, No. 137 (ib., col. 289); Haft Iklîm, No. 558 (ib., col. 418), and Ethé, Die mystische, didactische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 26–31. The mathnawî has been printed (respectively lithographed) in Bombay, A.H. 1262, 1266, 1273, 1280, 1294, and A.D. 1890; in Lucknow, A.H. 1282; in Tabrîz, A.H. 1264; in Bûlâḳ, with the Turkish commentary of Isma'îl Anḳirawî, A.H. 1251 and 1268; in Constantinople, A.H. 1289; in Ṭahrân, A.H. 1299 (the best of all, by Muḥammad Ṭâhir Mustaufî). Portions of this poem have been translated into German in Tholuck's Blüthensammlung morgenländ. Mystik, p. 53 sq.; and by G. Rosen, 'Mesnewi oder Doppelverse etc.,' Leipzig, 1849; into English (the first book only) by J. W. Redhouse, London, 1881 (Trübner's Oriental Series); extracts are also found in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 367–382. An abridged English translation of the whole work, an excellent specimen of sound scholarship, has been published by E. H. Whinfield, 'Masnavi i ma'navi,' London, 1887 (Trübner's Oriental Series).

The present copy is dated the 5th of Dhû-alḥijjah, A.H. 834 (A.D. 1431, Aug. 14), see the colophon: قد تمّ المثنوی المعنوی لمولوی الجلالی البلخی ثمّ الرومی

القونوی بحمد الله ومنّه فی تأریخ خامس ذی الحجّة سنة اربع وثلثین وثمانمائة الهجريّة، and contains:

Preface of Daftar I, on fol. 1^{b}, beginning: بسم الله الرّحمٰن الرّحيم هذا كتاب المثنوی وهو أصول أصول الدين لكشف اسرار الوصول واليقين وهوفقه الله الأكبر وشرع الله الأزهر وبرهان الله الأظهر الخ.

Daftar I, on fol. 2^{b}, beginning:

بشنو از نی چون حکایت میکند
وز جدائيها شکايت میکند

Preface of Daftar II, on fol. 42^{a}, beginning: بيان بعضی از حکمت تأخير اين مجلّد دوم که اگر جملهٔ حکمت الهی بنده را معلوم شود در فوائد آن کار بنده از آن کار فرو ماند وحکمت بی پايان حقّ ادراک آنرا ويران کند الخ.

Daftar II, on fol. 42^{b}, beginning:

مدّتی اين مثنوی تأخير شد
مهلتی بايست تا خون شير شد

Preface of Daftar III, on fol. 77^{a}, beginning: الحكم جنود الله فی الأرض يقوّی بها ارواح المريدين ينزّه علمهم الخ.

Daftar III, on fol. 77^{b}, beginning:

ای ضياء الحق حسام الدين بيار
اين سيوم (read سيم) دفتر که سُنّت شد سه بار

Preface of Daftar IV, on fol. 124^{a}, beginning: الظعن الرابع الی احسن المرابع واجلّ المنافع تُسِرّ قلوب العارفين الخ.

Daftar IV, on fol. 124^{b}, beginning:

ای ضياء الحق حسام الدين توئی
که گذشت از مه بنورت مثنوی

Preface of Daftar V, on fol. 163^{a}, beginning: وعنده مفاتيح الغيب وصلّی الله علی محمّد وآله امّا بعد اين مجلّد پنجم است از دفترهای مثنوی الخ.

Daftar V, on fol. 163^{b}, beginning:

شه حسام الدين که نور انجمست
طالب آغاز سفر پنجمست

Preface of Daftar VI, on fol. 206^{a}, beginning: اين مجلّد ششم است از دفترهای مثنوی وتبيان معنوی که مصباح ظلام و شبهت و خيالات شکّ الخ.

Daftar VI, on fol. 206^{b}, beginning:

ای حيات دل حسام الدين بسی
ميل می جوشد بقسم سادسی

Bibliotheca Leydeniana.

No. 2709, ff. 252, 4 coll., each ll. 29; clear and distinct Nasta'lik; a large vignette on fol. 2^{a}, the whole of fol. 2^{b} luxuriously illuminated; fine illuminated frontispieces besides on ff. 42^{b}, 77^{b}, 124^{b}, 163^{b}, and 206^{b}; size, 10¼ in. by 7 in.

1061

Another copy of the same.

Another beautiful old copy of the mathnawi with the same prose-prefaces, except at the beginning of the *fourth Daftar*, which opens at once with the initial bait: ای ضياء الحق الخ. Daftar I, on fol. 1^{b}; II, on fol. 75^{b}; III, on fol. 142^{b}; IV, on fol. 231^{b}; V, on fol. 302^{b}; VI, on fol. 382^{b}. The right order of ff. 1–20 is: 1, 3–8, 19, 9–18, 20. Copied A. H. 871 (A. D. 1466, 1467).

No. 1695, ff. 470, 2 centre-coll., each ll. 17, and a third on the margin, ll. 28; excellent Nasta'lik; an illuminated frontispiece at the beginning of each daftar; the first two pages splendidly adorned; ornaments throughout; size, 10⅛ in. by 6¾ in.

1062

The same.

A third excellent old copy, dated A. H. 910 (A. D. 1504, 1505).

Contents:

Fihrist of Daftar I (فهرست دفتر اوّل مثنوی), on fol. 1^{b}, beginning: حکايت پادشاه وعاشق شدن بر آن کنيزک، ظاهر شدن عجز حکيمان از خداوند ولی التوفيق، درخواست توفيق ملاقات پادشاه با دلی، بردن پادشاه طبيب را الخ.

Preface of Daftar I, on fol. 3^{b}, beginning: هذا الكتاب المثنوی وهو اصول اصول الدين الخ.

Daftar I, on fol. 7^{b}: بشنو از نی الخ.

Fihrist of Daftar II, on fol. 79^{b}, beginning: هلال پنداشتن آنشخص خيال راه، دزديدن مار از مارگيری، التماس کردن استخوانرا الخ.

Preface of Daftar II, on fol. 81^{b}, beginning: بيان بعضی از حکمت تأخير اين مجلّد دوم الخ.

Daftar II, on fol. 83^{b}: مدّتی اين مثنوی الخ.

Fihrist of Daftar III, on fol. 147^{b}, beginning: قصّهٔ خورندگان پيل بچّگان و ترک نصيحت ناصحان الخ.

Preface of Daftar III, on fol. 150^{b}, beginning: الحكم جنود الله تعالی فی الأرض الخ.

Daftar III, on fol. 151^{b}: ای ضياء الحق حسام الدين الخ.

Fihrist of Daftar IV, on fol. 237^{b}, beginning: تمامیُ حکايت آن عاشق که از عسس در باغ گريخت الخ.

Preface of Daftar IV, on fol. 239^{b}, beginning: الحمد لله حقّ حمده الخ.

Daftar IV, on fol. 241^{b}: ای ضياء الحق الخ.

Fihrist of Daftar V, on fol. 309^{b}, beginning: تفسير آية فخذ اربعةً من الطّير (Sûrah 2, 262) الخ.

Preface of Daftar V, on fol. 311^{b}, beginning: وعنده مفاتيح القلوب الخ.

Daftar V, on fol. 313b: شه حسام الدين الخ.

Fihrist of Daftar VI, on fol. 393b, beginning: سؤال سائل واعظ را نکوهیدن ناموسهاء پوشیده را الخ.

Preface of Daftar VI, on fol. 395a, beginning: این مجلّد ششم از دفترهای الخ.

Daftar VI, on fol. 397b: ای حیات دل حسام الخ.

No. 1803, ff. 482, 4 coll., each ll. 17; distinct Nasta'lik; an illuminated frontispiece at the beginning of each daftar; the first two pages of each richly adorned; size, 10⅝ in. by 7 in.

1063

The same.

This copy contains:

A general prose-introduction, intermixed with mathnawi-baits, on the purport of the mathnawi, beginning, on fol. 1b:

عشق جز نائی وما جز نی نئیم
وی دمی بی ما و ما بی وی نئیم

Daftar I, on fol. 9b (without the prose-preface): بشنواز نی الخ.

Preface of Daftar II, on fol. 84a: در بیان بعضی از حکمت تأخیراین مجلّد دوم الخ.

Daftar II, on fol. 84b: مدّتی این مثنوی الخ.

Preface of Daftar III, on fol. 151a: الحکم جنود الله فی الارض الخ.

Daftar III, on fol. 151b: ای ضیاء الحق الخ.

Preface of Daftar IV, on fol. 238a: الطعن الرابع الخ.

Daftar IV, on fol. 238b: ای ضیاء الحق حسام الدین الخ.

Preface of Daftar VI (which, as a note on the top remarks, is by mistake inserted here), on fol. 309a: مجلّد پنجم (so deliberately changed from the correct ششم) از دفترهای مثنوی مولوی الخ.

Daftar V, on fol. 309b: شه حسام الدین که نور الخ.

Preface of Daftar V (here wrongly inserted instead of the sixth), on fol. 389a: بدانید وآگاه باشید که شریعت الخ.

Daftar VI, on fol. 389b: ای حیوت دل حسام الخ.

The copy ends on fol. 474b, and is dated 16th of Sha'bân, A. H. 1005 (A. D. 1597, April 4). A later note states, that it was bought at Burhânpûr, in Rajab, A. H. 1018 (A. D. 1609, October), and the purchaser appears to have added the prose-prefaces, since at the end of the preface of Daftar VI (before the beginning of Daftar V) the date A. H. 1019, 24th of Dhû-alka'dah (A. D. 1611, February 7), is given, and at the end of the preface of Daftar V (before Daftar VI), A. H. 1021 (A. D. 1612, 1613). On fol. 475 about two pages of the end of Daftar VI, which are greatly injured, are repeated, probably by the same purchaser, with the same two dates 1005 and 1018. Collated and annotated throughout.

Bibliotheca Leydeniana.

No. 2875, ff. 475, 2 centre-coll, each ll. 15, and a third on the margin, ll. 30; small Nasta'lik; size, 7⅝ in. by 4½ in.

1064

The same.

The preface of Daftar V is wanting in this copy; all the other prefaces agree with those in the preceding copies.

Daftar I, on fol. 1b; II, on fol. 42a; III, on fol. 82a; IV, on fol. 133a; V, on fol. 174b; VI, on fol. 220a.

Daftar III is dated the 19th of Dhû-alhijjah, A. H. 1029 (A. D. 1620, Nov. 15); Daftar VI, the 27th of Muharram, A. H. 1030 (A. D. 1620, Dec. 22), by 'Abd-alwâhid ibn Kâdî 'Abd-alwahhâb alsârî, in the city of Burhânpûr. According to the colophon at the end of Daftar III, the first daftar of the mathnawî contains 3995 baits, the second 3895, the third 4755, the fourth 3800, the fifth 4318, the sixth 5193; that makes together 25,956, but the total sum indicated in this colophon is 26,016, or 26,060, and that given in the colophon of Daftar VI, 26,242. The right number we should suppose to be 26,016, produced by reading 3860 instead of 3800 (سه هزار هشتصد وشصت for سه هزار هشتصد) for the fourth daftar.

Many pages are severely damaged; a great number of them is quite brown with damp. Numerous glosses and additions on the margin.

No. 1386, ff. 1–269, 4 coll., each ll. 25–32; careless Nasta'lik; written by different hands on different paper; size, 13 in. by 7⅞ in.

1065

The same.

All the daftars have the usual prose-prefaces, the preface of the first, on fol. 1b, breaks off at the end of the first page.

Daftar I, on fol. 2b; II, on fol. 48b; III, on fol. 90b; IV, on fol. 145b; V, on fol. 195b; VI, on fol. 245b (the preface of the last begins here: ربّ زدنی علما مجلّد ششم الخ).

This copy was transcribed by Muhammad Tâhir ibn Kâdî Muhammad 'Alî in the citadel of کوندامه (belonging to Sultân Muhammad 'Âdilshâh); the first daftar was finished the 12th of Dhû-alka'dah, A. H. 1066 (A. D. 1656, Sept. 1); the second, the 13th of Dhû-alhijjah in the same year (A. D. 1656, Oct. 2); the third, the 12th of Muharram, A. H. 1067 (A. D. 1656, Oct. 31); the fourth, the 7th of Safar in the same year (A. D. 1656, Nov. 25); the fifth, the 8th of Rabî'-alawwal (A. D. 1656, Dec. 25); and the sixth, the 6th of Jumâdâ-alawwal (A. D. 1657, Feb. 20). Occasionally various readings and short glosses on the margin.

No. 3270, olim II. J. 8, ff. 298, 4 coll., each ll. 15; Nasta'lik; a large illuminated frontispiece at the beginning of each daftar; size, 13⅝ in. by 8¼ in.

1066

The same.

All the usual prefaces are found here, as well as numerous marginal glosses and a few various readings.

Preface of Daftar I, on fol. 1^{b}.

Daftar I, on fol. 2^{b}.

Preface of Daftar II, on fol. 46^{a}.

Daftar II, on fol. 46^{b}.

Preface of Daftar III, on fol. 86^{a}.

Daftar III, on fol. 86^{b}.

Preface of Daftar IV, on fol. 138^{a}.

Daftar IV, on fol. 138^{b}.

Preface of Daftar V, on fol. 180^{a}, beginning as in No. 1063: بدانید واگاه باشید که شریعت همچو شمعیست الخ.

Daftar V, on fol. 180^{b}.

Preface of Daftar VI, on fol. 228^{a}.

Daftar VI, on fol. 228^{b}.

A short epilogue in prose, on fol. 282^{a}, beginning: شکر و سپاس آفریدگار را که توانای الخ.

Dated Shawwâl, A. H. 1069 (A. D. 1659, June–July).

No. 3321, olim 17. J. 3, ff. 282, 4 coll., each ll. 25; Nasta'lîḳ; size, $9\frac{1}{4}$ in. by $5\frac{3}{8}$ in.

1067

The same.

This copy consists of two different parts; the *first three* daftars are written by Nuṣratkhân at Shâhjahânâbâd (the first two in the ninth, the third in the twelfth year of جلوس والا, which, if 'Âlamgîr's reign is meant, would be A. H. 1076, 1077 and 1079, 1080 respectively = A. D. 1666 and 1669); the *last three* daftars by Ḍîyâ-allâh ibn Sayyid Khân Muhammad Ḥusainî Balgrâmî, A. H. 1079 (A. D. 1668, 1669); numerous marginal glosses and various readings. The copy concludes, on fol. 432^{a}, with the introduction of 'Abd-allaṭif bin 'Abdallâh al-'Abbâsî (see below, Nos. 1088–1090), to Daftar VI: این دفتر دفتریست از نسخهٔ ناسخهٔ مثنویات الخ, and we may conclude from this, that the second half of the copy was transcribed from one of the well-known editions of the mathnawi, compiled by 'Abd-allaṭif.

The prefaces of the first and the third daftar are wanting; the other four are complete.

Daftar I, on fol. 1^{b}; II, on fol. 76^{b}; III, on fol. 147^{b}; IV, on fol. 222^{b}; V, on fol. 283^{b}; VI, on fol. 355^{b}.

No. 3327, olim 11. J. 14, ff. 432, 2 centre-coll. and 1 margin-col. (ff. 1–221, ll. 17 in the centre, and ll. 30–32 in the margin, written in very careless and irregular Nasta'lîḳ; size, 9 in. by $4\frac{3}{8}$ in.; ff. 222–432, ll. 19 in the centre, ll. 38 in the margin, written in very small, but distinct Nasta'lîḳ; size, $9\frac{1}{2}$ in. by $5\frac{1}{4}$ in.).

1068

The same.

Good copy, with all the prose-prefaces, finished on a Sunday (فی یوم الاحد) in Ṣafar, A. H. 1085 (A. D. 1674, May–June).

Daftar I, on fol. 1^{b}; II, on fol. 75^{b}; III, on fol. 142^{b}; IV, on fol. 227^{b}; V, on fol. 295^{b}; VI, on fol. 373^{b}.

No. 2451, ff. 459, 2 centre-coll., each ll. 17, and a third on the margin, ll. 32; small, but clear Nasta'lîḳ; an illuminated frontispiece at the beginning of each daftar; size, $9\frac{5}{8}$ in. by 5 in.

1069

The same.

All the prefaces are wanting in this copy.

Daftar I, on fol. 1^{b}; II, on fol. 49^{b}; III, on fol. 92^{b}; IV, on fol. 148^{a}; V, on fol. 191^{a}; VI, on fol. 241^{b}.

Dated the 25th of Rajab, A. H. 1098 (A. D. 1687, June 6), by Muẓaffar-aldîn Ḥusain. Purchased at Ḥaidarâbâd, 1774.

No. 160, ff. 299, 4 coll., each ll. 25; small Nasta'lîḳ; an illuminated heading at the beginning of each daftar; size, $10\frac{3}{4}$ in. by $6\frac{1}{4}$ in.

1070

The same.

In this copy, which is dated the 23rd of Dhû-alḥijjah, in the 38th year of 'Âlamgîr's reign (= A. H. 1105, A. D. 1694, Aug. 15), by Muḥammad Ḳâsim, the *first* and *second* daftars have no special heading at all; from the *third* onwards every daftar is preceded by a *fihrist* (see No. 1062 above). Daftar III, on fol. 122^{a}; IV, on fol. 191^{b}; V, on fol. 254^{a}; VI, on fol. 326^{b}. There are no prefaces in this copy.

No. 2052, ff. 407, 4 coll., with very irregular lines (16–18); Nasta'lîḳ; many small damages throughout; size, $9\frac{7}{8}$ in. by $5\frac{1}{4}$ in.

1071

The same.

All the usual prefaces are found here; on ff. 1–7^{a} a detailed essay on Jalâl-aldîn Rûmî's life and works is given, beginning: منقولست که پادشاه ملك خراسان علاء الدین محمّد خوارزمشاه که عمّ جلال الدین محمّد خوارزمشاه بود دختری داشت الخ.

Preface of Daftar I, on fol. 7^{a}.

Daftar I, on fol. 8^{b}.

Preface of Daftar II, on fol. 52^{b}.

Daftar II, on fol. 53^{a}.

Preface of Daftar III, on fol. 93^{a}.

Daftar III, on fol. 93^{b}.

Preface of Daftar IV, on fol. 145^{b}.

Daftar IV, on fol. 146^{a}.

Preface of Daftar V, on fol. 189^{a}.

Daftar V, on fol. 189^{b}.

Preface of Daftar VI, on fol. 239^{b}.

Daftar VI, on fol. 240^{a}.

Some leaves are injured and supplied by the first owner of this copy (dated the 39th year, probably of 'Âlamgîr's reign = A. H. 1107, A. D. 1695, 1696), who added at the end some verses for his son.

No. 2550, ff. 295, 4 coll. (on fol. 8^{b} only 2), each ll. 25; Nasta'lîḳ; size, $10\frac{1}{2}$ in. by $6\frac{1}{2}$ in.

1072

The same.

An excellent copy, dated the 16th of Ṣafar, A. H. 1122 (A. D. 1710, April 16), by Muḥammad Sharîf, at Aurangâbâd.

Daftar I (without preface), on fol. 1^{b}.

Daftar II, on fol. 51^b. Preface, on fol. 51^a: بسم الله الرّحمٰن الرّحيم وما توفيقى الّا بالله العلى العظيم٬ بيان بعضى از حكمت الخ.

Daftar III, on fol. 97^a. Preface, on fol. 96^b: الحكم جنود الله تعالى الخ.

Daftar IV, on fol. 155^b. Preface, on fol. 155^a: الظعن الرابع الى احسن المرابع الخ.

Daftar V, on fol. 203^a. Preface, on fol. 202^b: بسم الله الرّحمٰن الرّحيم وبه نستعين و عليه نتوكّل و عنده مفاتيح القلوب الخ.

Daftar VI, on fol. 256^a. Preface, on the same page: مجلّد ششم از دفترهای مثنوی الخ.

Bibliotheca Leydeniana.

No. 2524, ff. 312, 4 coll., each ll. 23; large and distinct Nasta'lik; an illuminated frontispiece at the beginning of each daftar; size, $16\frac{1}{2}$ in. by $10\frac{1}{2}$ in.

1073

The same.

This copy, which is collated and dated the 23rd of Jumâdâ-alawwal, A. H. 1130 (A. D. 1718, April 24), by 'Abdallâh, contains:

A Persian paraphrase and explanation of the (Arabic) preface of the first daftar, on fol. 1^b, beginning: هذا كتاب اين كتاب المثنوى المعنوى مثنوئ معنويست ونسبت او بسوى معانى آنست كه مقصد اصلى الخ.

Daftar I, on fol. 3^b; II, on fol. 68^b; III, on fol. 119^b; IV, on fol. 190^b; V, on fol. 248^b; VI, on fol. 311^b. The prefaces are complete and agree in wording with those in the preceding copy, except that of Daftar V, which begins (as in Nos. 1063 and 1066 above): بدانيد وآگاه باشيد كه شريعت همچو شمعيست الخ.

No. 3312, olim 17. J. 2, ff. 381, 4 coll., each ll. 19; Nasta'lik; an illuminated frontispiece on fol. 1^b and at the beginning of each daftar; size, $10\frac{1}{8}$ in. by $6\frac{7}{8}$ in.

1074

The same.

The order of the six daftars, which, with the exception of the first, are preceded by the usual prefaces, is here as follows:

Daftar I (without preface), on fol. 1^b; II, on fol. 41^a; V, on fol. 72^b; VI, on fol. 114^b; III, on fol. 152^a; IV, on fol. 194^a.

No date, but an entry from A. H. 1185 (A. D. 1771, 1772), appears on fol. 1^a. College of Fort William, 1825.

No. 2035, ff. 227, 4 coll., each ll. 25; small, but clear Nasta'lik; an illuminated frontispiece at the beginning of each daftar; size, $12\frac{1}{4}$ in. by $8\frac{1}{4}$ in.

1075

The same.

All the prefaces are complete in this copy.

Daftar I, on fol. 1^b; II, on fol. 51^b; III, on fol. 96^b; IV, on fol. 152^b (beginning of the preface: الحمد لله حقّ حمده و الصلوة و السّلام على خلقه الخ, see No. 1062 above); V, on fol. 198^b; VI, on fol. 250^b.

No date. Occasionally various readings and additions on the margin.

No. 9, ff. 308, 4 coll., each ll. 25; Nasta'lik; each daftar and each preface headed by an illuminated frontispiece; the first two pages of each daftar richly ornamented; size, $14\frac{1}{8}$ in. by $8\frac{7}{8}$ in.

1076

The same.

Excellent copy, not dated, partly supplied with vowels; various readings on the margin. All the prefaces complete. Daftar I, on fol. 1^b; II, on fol. 56^b; III, on fol. 106^b; IV, on fol. 173^b; V, on fol. 225^b; VI, on fol. 280^b.

No. 1253, ff. 346, 4 coll., each ll. 21; large and distinct Nasta'lik; size, 19 in. by 13 in.

1077

The same.

All the prefaces complete; no date, since the greater part of the colophon is torn away. Various readings and glosses on the margin. Daftar I, on fol. 1^b; II, on fol. 89^b; III, on fol. 169^b; IV, on fol. 273^b; V, on fol. 357^b; VI, on fol. 452^b.

No. 1427, ff. 537, 2 centre-coll., each ll. 13, and a third on the margin, ll. 28; Nasta'lik; size, $10\frac{1}{4}$ in. by 6 in.

1078

The same.

The preface of the first daftar is wanting; all the others are complete.

Daftar I, on fol. 1^b; II, on fol. 70^a; III, on fol. 132^a; IV, on fol. 213^a; V, on fol. 276^a; VI, on fol. 349^a.

On the first 134 leaves a great number of marginal and interlinear glosses as well as of various readings are found. As date is given the 16th of Ṣafar only, but no year.

No. 3311, olim 17. J. 1, ff. 429, 4 coll., each ll. 17; Nasta'lik; size, $10\frac{5}{8}$ in. by $5\frac{3}{4}$ in.

1079

The same.

The prefaces of the first and the fifth daftar are missing in this copy.

Daftar I, on fol. 1^b; II, on fol. 83^b; III, on fol. 156^b; IV, on fol. 251^b; V, on fol. 325^b; VI, on fol. 406^b.

No date. The transcriber of the last part of this MS. was Muḥammad Ḥusain bin Farid-aldin at Islâmâbâd. No date.

No. 1831, ff. 495, 2 centre-coll., each ll. 15, and a third on the margin, ll. 26–30; written on different paper by different hands, at least four or five, partly in Nasta'lik, partly in Naskhi; size, $9\frac{3}{4}$ in. by $6\frac{5}{8}$ in.

1080

The *last three daftars* of the mathnawî.

This copy contains:

Daftar IV, on fol. 1^b; V, on fol. 136^b; VI, on fol. 264^b.

The preface of the fifth daftar is wanting; the other two are complete.

At the end of the fourth daftar the transcriber's name is given as Muhammad Sa'îdkhân Nakshbandî; at the end of the fifth a date appears, viz. the 10th of Muharram, A.H. 1143 (A.D. 1730, July 26).

Numerous annotations on the margin, especially in the last two daftars; between the fourth and fifth as well as between the fifth and sixth two leaves are left blank.

No. 3260, olim 11. J. 10, ff. 403, 2 coll. each ll. 16–19; irregular Nasta'lîk, partly Shikasta; size, 12 in. by 8 in.

1081

A defective copy of the *last two daftars* of the mathnawî.

Daftar V, on fol. 1^a; VI, on fol. 101^a; the sixth daftar is incomplete at the end; the last bait appearing here corresponds to fol. 439^b, centre-coll., l. 12 in No. 1695 (1061 in this Cat.). The two prefaces are complete. On the first 104 leaves there are occasionally various readings and other additions.

No date.

No. 1993, ff. 158, 2 coll., each ll. 23; an additional third column, containing six baits, is found on the margin of ff. 105–158; Naskhî; the paper dirty and worm-eaten; size, 8⅝ in. by 5⅝ in.

1082

Another copy of the *first daftar* of the mathnawî.

Beautiful copy, finished the 24th of Sha'bân, A.H. 1147 (A.D. 1735, January 19), by Khâkpâi khalk-illâh Mihr 'Alî (خاکپای خلق الله مهر علی). Beginning of the preface, on fol. 1^b: هذا الکتاب المثنوی المعنوی این کتاب الخ.

Beginning of the poetry, on fol. 6^b: بشنو ازنی الخ.

Annotations, written in red ink, on the margin.

No. 3306, olim 11. J. 12, ff. 167, 2 coll., each ll. 15; large and very distinct Nasta'lîk, written on stiff brown paper; illuminated frontispieces on ff. 1^b and 6^b; the first pages of the preface as well as of the poetry beautifully adorned; each column in the whole MS. framed by gold-stripes; size, 10¼ in. by 5⅞ in.

1083

Another copy of the *second daftar* of the mathnawî.

Written by the same Mihr 'Alî (finished 1st of Rabî'-alawwal, A.H. 1148=A.D. 1735, July 22), and adorned in the same manner as the preceding copy.

Beginning of the preface, on fol. 1^b: بسم الله الرّحمٰن الرّحیم و ما توفیقی الّا بالله العلی العظیم، بیان بعضی از حکمتها الخ.

Beginning of the poetry, on fol. 2^b: مدّتی این مثنوی تأخیر شد الخ.

No. 3307, olim 11. J. 13, ff. 143, 2 coll., each ll. 15, large and distinct Nasta'lîk, written on stiff brown paper; illuminated frontispieces on ff. 1^b and 2^b; the first page of the preface and the first two of the poetry beautifully adorned; size, 10¼ in. by 5⅞ in.

1084

Another copy of the *third daftar* of the mathnawî.

Preface, on fol. 1^b, beginning: الحکم جنود الله الخ.

Beginning of the poetry, on fol. 2^b: ای ضیاء الحق حسام الدین بیار الخ.

Copied A.H. 1130 (A.D. 1718). Various readings and glosses on the margin.

No. 1984, ff. 166, 2 coll., each ll. 17; Nasta'lîk; illuminated frontispiece; size, 7⅞ in. by 4½ in.

1085

Another copy of the *fourth daftar* of the mathnawî.

Preface, on fol. 1^b, beginning: الظعن الرابع الی احسن المرابع الخ.

Beginning of the poetry, on fol. 2^b: ای ضیاء الحق حسام الدین توئی الخ.

Numerous various readings and glosses on the margin. One half of fol. 131 is cut off.

No date.

No. 2088, ff. 131, 2 coll., each ll. 17; Nasta'lîk; size, 7¾ in. by 4⅝ in.

1086

Lubb-i-Lubâb (لبّ لباب).

Extracts from the Selections of Jalâl-aldîn Rûmî's mathnawî, arranged by Husain bin 'Alî albaihakî alkâshifî (see this name on fol. 3^a, l. 10), that is Wâ'iz Kâshifî (see Nos. 158–161 and 757–767 in this Cat.), who died A.H. 910 (A.D. 1504); comp. Bodleian Cat., Nos. 661 and 662; W. Pertsch, Berlin Cat., pp. 796 and 797, and A. Sprenger, Catal., p. 491. It has a preface in prose.

Beginning of the preface: عین اوّل در جوامع اطوار شریعت در هفت، نهر نهر اوّل سه رشحه، رشحهٔ اوّل ایمان رشحهٔ دوم شهادت رشحهٔ سیوم عبادت الخ.

The beginning, quoted by Pertsch and Sprenger, is found here on fol. 2^b, l. 7: بعد از تقدیم وظائف ثناء حضرت واجب الوجود الخ.

Beginning of the selections, on fol. 3^b, last line: ای کمینه بخششت ملك جهان الخ.

The full title of the work occurs on fol. 3^a, last line: نام این لبّ لباب معنوی — انتخاب انتخاب مثنوی that is to say: the title of Husain al-Wâ'iz alkâshifî's original selections was لباب معنوی, from which these shorter extracts (لبّ) were made. Two other انتخاب مثنوی are noticed in Rieu ii. p. 592^b; and W. Pertsch, Berlin Cat., pp. 795 and 796.

Collated throughout. This copy was finished by Gîsû Râi for his own use, the 2nd of Dhû-alka'dah, in the 9th year of Muhammadshâh's reign (=1140, A.D. 1728, June 10). Two entries of former owners from A.H. 1181 (A.D. 1767, 1768), and 1195 (A.D. 1781), on fol. 1^a and the fly-leaf.

No. 254, ff. 1–274, ll. 15; careless Nasta'lîk; size, 8⅞ in. by 4¾ in.

1087

Jawâhir-i-maulawî u la'âlî-i-mathnawî (جواهر مولوی و لآلیِ[1] مثنوی).

A shorter selection of extracts from Jalâl-aldin Rûmî's mathnawî, made at the request of some Ṣûfic friends, by Maulânâ Abûbakr alshâshî (مولانا ابوبکر الشاشی), see fol. 1b, l. 4, and divided into 63 bâbs. The title appears on fol. 2a, l. 7 (that given on fol. 1a, viz. لبّ لباب مختصر مثنوی مولوی روم, is incorrect). Most of the headings of the 63 bâbs are left blank; the few which are marked are:

1. باب اوّل در بیان نی و سماع, on fol. 2a, beginning with the initial bait of the mathnawî:

بشنو از نی چون حکایت میکند
وز جدائیها شکایت میکند

2. در بیان صوفی و تصوّف و صفا, on fol. 3b; 5. در بیان زهد, on fol. 6b; 10. در بیان تقوی یقین ورضا, on fol. 12a; 11. در بیان مقام تواضع و مذمّت کردن عجب, on fol. 13a; 12. در بیان مقام وفا بعهد (حزم ?) جزم, on fol. 14b; and 13. در بیان مقام وفا بعهد, on fol. 15a.

Beginning of the short prose-preface: الحمد لله حمد الشاکرین والصلوة علی خیر الذاکرین محمّد و آله الطاهرین الطیّبین اجمعین' میگوید شیخ الشیوخ قطب العارفین رئیس اهل الیقین زین الملّة والدین مولانا ابوبکر الشاشی الخ

Dated the 19th of Dhû-alḥijjah, A.H. 1087 (A.D. 1677, Feb. 22).

No. 3348, olim 19. J. 6, ff. 96, 2 coll., each ll. 11; Nasta'lîḳ; size, 6⅝ in. by 3⅜ in.

1088

Nuskha-i-nâsikha-i-mathnawiyyât-i-saḳîmah (نسخهٔ ناسخهٔ مثنویّات سقیمه).

The revised edition of the mathnawî, with introductions, indices, paraphrases, and annotations, by 'Abd-allaṭîf bin 'Abdallâh al-'Abbâsî (who died A.H. 1048 or 1049=A.D. 1638, 1639), the author of the revised and collated edition of Sanâ'î's Hadîḳah, with commentary and glosses, described in Nos. 923 and 924 of this Cat. He collated the mathnawî with more than eighty copies during the years A.H. 1024–1032 (A.D. 1615–1623), prefixed a special introduction and a detailed index to each of the six daftars, added on the margin a Persian paraphrase of the original Arabic prefaces of the first, the third, and the fourth daftar, and a large number of various readings and glosses, and completed his critical task A.H. 1032 (A.D. 1623); see more detailed remarks both on the editor and his work in Bodleian Cat., Nos. 663–665, and Rieu ii. p. 589.

Contents:

The editor's introduction to Daftar I, on fol. 1b, beginning: این نسخهٔ ناسخهٔ مثنویّات سقیمه و مثبّت و مروّج نسخ صحیحهٔ مستقیمه که بظاهر مصداق حال و مرآة منوّر مقال الخ.

Index to Daftar I, on fol. 7b.

An elaborate heading to the whole work, on fol. 9b, beginning: هذه الاسرار القدسيّة والانوار الروحيّة الخ.

The original Arabic preface of Daftar I (with the Persian paraphrase on the margin), on fol. 10a.

Daftar I, on fol. 10b.

Index to Daftar II, on fol. 63a.

Preface of Daftar II, on fol. 65a.

Daftar II, on fol. 65b.

Index to Daftar III, on fol. 112b.

The original Arabic preface of Daftar III (with the Persian paraphrase on the margin), on fol. 115b.

Daftar III, on fol. 116b.

Index to Daftar IV, on fol. 177a.

The original Arabic preface of Daftar IV (with the Persian paraphrase on the margin), on fol. 179a.

Daftar IV, on fol. 179b.

Index to Daftar V, on fol. 228a.

Preface of Daftar V, on fol. 231a.

Daftar V, on fol. 231b.

Index to Daftar VI, on fol. 287a.

The editor's introduction to Daftar VI, on fol. 288b, beginning: این دفتر دفتریست از نسخهٔ ناسخهٔ مثنویّات سقیمه و مثبّت ومروّج نسخ مستقیمه که کمترین معتقدان این کتاب و صاحب این کتاب عبد اللّطیف ابن عبد الله العبّاسی الخ.

Preface of Daftar VI, on fol. 289b.

Daftar VI, on fol. 289b.

Copied in the twenty-first year of—probably 'Âlamgîr's reign (=A.H. 1089, A.D. 1678).

No. 1954, ff. 1–351, 4 coll., each ll. 23; small, but distinct Nasta'lîḳ; an illuminated frontispiece at the beginning of each daftar; a small illuminated heading at the top of each preface; size, 10⅞ in. by 7 in.

1089

Another copy of the *first three daftars* of the Nuskha-i-nâsikhah.

Contents:

Index to Daftar I, on fol. 1b.

The same elaborate heading as on fol. 9b in the preceding copy, on fol. 4b.

The original Arabic preface of Daftar I (with the Persian paraphrase on the margin), on fol. 5b.

A short account of the reasons why the mathnawî is divided into six daftars (wanting in the preceding copy), taken from 'Abd-allaṭîf's commentary لطائف المعنوی (see below, No. 1101), and beginning, on fol. 7a: شش دفتر این کتاب را علیحده و جدا در شش مجلّد باین جهت جلد کرده شد الخ.

The editor's introduction to Daftar I, on fol. 8a, beginning, as in the preceding copy, fol. 1b: این نسخهٔ ناسخهٔ مثنویّات الخ.

Daftar I, on fol. 27b.

[1] This word is spoiled in the text; there seems to have originally been written لعل, which has later been corrected.

The editor's introduction to Daftar II (wanting in the preceding copy), beginning, on fol. 165^b: این دفتریست از نسخهٔ ناسخهٔ مثنویات الخ.

Index to Daftar II, on ff. 166^b and 168^a.

Preface of Daftar II, on fol. 167^b; beginning quite different from that in the other copies, viz. امّا بعد بدان ای سعید جویای جوهر سعادت الخ.

Daftar II, on fol. 168^a.

Index to Daftar III, on fol. 278^a.

The editor's introduction to Daftar III (taken from the لطائف المعنوی, wanting in the preceding copy), on fol. 281^b, beginning: حکمتها یعنی دانشهای استواره کرده شد الخ.

Daftar III, on fol. 282^b.

The same large number of glosses, explanations, and additions on the margin, as in the preceding copy.

Copied by Shaikh 'Abd-allaṭif of Banâras (not identical with the editor), A. H. 1060=A. D. 1650 (so correctly in spite of a strange مائتان between the words الف وستّين, since there is an entry by Capt. Dow from 1764, Nov. 20, on the fly-leaf).

No. 3326, olim 11. J. 11, ff. 406, 2 coll., each ll. 17; Nasta'lîḳ; size, 9⅝ in. by 6 in.

1090

Another copy of the *last three daftars* of the Nuskha-i-nâsikhah.

Contents:

The editor's introduction to Daftar IV (taken from the لطائف المعنوی, wanting in No. 1088 above), on fol. 1^b, beginning: این دفتر دفتریست از نسخهٔ ناسخهٔ مثنویات الخ.

Index to Daftar IV, on fol. 2^b.

Persian paraphrase of the original Arabic preface of Daftar IV, on fol. 5^a, beginning: همه سپاس وستایش مر جناب مقدّس الخ.

The original Arabic preface of Daftar IV, on fol. 7^b, beginning here: الحمد لله حق حمده والصّلوة والسّلام الخ.

Daftar IV, on fol. 8^a.

The editor's introduction to Daftar V (wanting in No. 1088 above), on fol. 67^b, beginning exactly like the preceding introduction, and in fact like all the other introductions supplied by 'Abd-allaṭif.

Index to Daftar V, on fol. 68^b.

Preface of Daftar V, on fol. 73^b.

Daftar V, on fol. 74^a.

The editor's introduction to Daftar VI, on fol. 144^b (identical with that in No. 1088 above).

Index to Daftar VI, on fol. 145^b.

Preface of Daftar VI, on fol. 148^b.

Daftar VI, on fol. 148^b.

The same large number of glosses, various readings, and additions on the margin as in No. 1088 above. A date of transcription appears at the end of the fourth daftar, viz. the 1st of Ṣafar in the sixth year of the جلوس همایون (probably the sixth year of 'Âlamgîr's reign=A. H. 1074, A. D. 1663, Sept. 4).

No. 3271, olim 11. J. 9, ff. 225, 4 coll., each ll. 19; Nasta'lîḳ; size, 13⅜ in. by 7⅝ in.

1091

Laṭâ'if-allughât (لطائف اللغات).

A special glossary to the mathnawî, compiled by the same 'Abd-allaṭif bin 'Abdallâh al-'Abbâsî, who prepared it for his intended revised edition of the text (as exhibited in the three preceding copies), from the Ḳâmûs (see Bodleian Cat., No. 1674), the Ṣurâḥ (ib., Nos. 1645–1649), the Kanz-allughât (ib., No. 1670), the Farhang-i-Jahângîrî, by Mîr Jamâl-aldîn Ḥusain Injû (ib., Nos. 1734–1746), the Kashf-allughât, by 'Abd-alraḥîm bin Aḥmad Sûr (ib., Nos. 1721–1724), the Madâr-alafâḍil, by Shaikh Ilâhdâd Faiḍî Sirhindî (ib., Nos. 1727 and 1728), the Mu'ayyid-alfuḍalâ, by Shaikh Muḥammad bin Lâd (ib., No. 1720), and a great number of other dictionaries, etc. It is arranged alphabetically in this way, that the *first* letter constitutes the bâb and the *last* the faṣl. In most copies of this work there is stated above every word in red ink, whether it is Arabic, Persian, Turkish, Syriac, etc.; ع signifies Arabic (عربی); ف Persian (فارسی); ت Turkish (ترکی); س Syriac (سریانی); عف common to Arabic and Persian (کلمهٔ که میانهٔ عربی وفارسی مشترك است); تف common to Turkish and Persian (لفظی که میانهٔ ترکی وفارسی مشترك باشد); فه common to Persian and Hindûstânî (لفظی که میانهٔ فارسی وهندی مختلطست); and عه common to Arabic and Hindûstânî (آنچه میانهٔ عربی وهندی ملتبس است). Other copies of this glossary are described in Rieu ii. p. 590^b, and W. Pertsch, Berlin Cat., pp. 230 and 231.

Beginning: این فرهنگیست مشتمل بر حلّ لغات غریبهٔ عربیّه والفاظ عجیبهٔ عجمیّهٔ مثنوی مولوی معنوی الخ.

The first word explained in this glossary is استثنا.

Collated and annotated throughout. Dated by دلپت رای ابن جیتو جودهری in Dhû-alḥijjah, A. H. 1051 (A. D. 1642, March). The Laṭâ'if-allughât (which have been lithographed under the title of فرهنگ مثنوی in Lucknow, 1877) end on fol. 182^b. The remaining seventy leaves of this MS. contain different prose-pieces and larger fragments, viz. extracts from Persian dictionaries, on ff. 184^b–227; letters and notes, on ff. 228^a–233; a lexicographical fragment, on fol. 234^a sq.; a collection of Persian poetry with extracts from Ḥâfiẓ, Amîr Khusrau, Shâpûr (of Rai or Ṭahrân, died about A. H. 1021=A. D. 1612, 1613, see Bodleian Cat., Nos. 1072 and 1073), Jâmî, Shifâ'î, Anwarî, etc., on ff. 240^a–252.

No. 1033, ff. 252, ll. 21; Nasta'lîḳ; size, 9½ in. by 5¼ in.

1092

Another copy of the same glossary.

Beginning as in the preceding copy. Dated the 25th of Ramaḍân, in the 21st year of 'Âlamgîr's reign, A. H. 1089 (A. D. 1678, Nov. 10), by the same hand which wrote No. 1088 above.

No. 1954, ff. 352–449, ll. 23; small, but distinct Nasta'lîḳ; illuminated frontispiece; size, 10¾ in. by 7 in.

1093

The same.

Dated the 2nd of Ṣafar, A. H. 1109 (A. D. 1697, Aug. 20), by Muḥammad 'Alî.

No. 2062, ff. 222, ll. 16; clear Nasta'lîḳ; illuminated frontispiece; size, 9⅛ in. by 4¾ in.

1094

The same.

Dated the 27th of Ramaḍân, A. H. 1135 (A. D. 1723, July 1). Ff. 186ᵇ and 187ᵃ are left blank by mistake. On the fly-leaves a fragment in Arabic: الباب الثاني في بيان الموجودات.

No. 2070, ff. 426, ll. 12; large Nasta'lîḳ, written by different hands; size, 9 in. by 5 in.

1095

The same.

This very good and correct copy is not dated.

No. 1326, ff. 175, ll. 17; written by two different hands in Nasta'lîḳ, the first on ff. 1–77, the second on ff. 78–175; size, 9⅝ in. by 6¼ in.

1096

This copy, likewise not dated, was written by Sayyid Jamâl-aldîn, in the service of Sayyid Kamâl-aldîn Bukhârî. Large water-spots on the last leaves.

College of Fort William, 1825.

No. 2032, ff. 102, ll. 25–29; small Naskhî and Shikasta mixed; size, 9⅝ in. by 7½ in.

1097

The same.

No date. Many pages badly injured.

No. 1693, ff. 267, ll. 17; Nasta'lîḳ; size, 9⅜ in. by 5⅝ in.

1098

Jawâhir-alasrâr wa Zawâhir-alanwâr (جواهر الاسرار وزواهر الانوار).

The first half of one of the oldest commentaries, perhaps *the* oldest of all, on the mathnawî in form of a detailed analysis of the poem, by Maulânâ Kamâl-aldîn Ḥusain bin Ḥasan of Khwârizm, who died A. H. 840 (A. D. 1436, 1437) or 845 (A. D. 1441, 1442); the first date is given in Ḥ. Khalfa v. p. 375, the second ib., vi. p. 90; comp. on this work, Bodleian Cat., Nos. 666 and 667; Rieu ii. p. 588; W. Pertsch, Berlin Cat., pp. 793 and 794, and A. Sprenger, Catal., p. 493. The author had previously compiled a collection of discourses on the mathnawî, entitled كنوز الحقائق في رموز الدقائق. The present copy, which, like all the copies extant, comprises the *first three daftars* only, contains neither author's name nor date; it only gives the title on fol. 6ᵃ, ll. 7 and 8, and the name of the prince, to whom the commentary was dedicated, Nâṣir-aldîn Abû-almanâkib Ibrâhîm Sultân, the ruler of Khwârizm, on fol. 5ᵇ, l. 13. From other copies we learn that the *second* daftar was commenced A. H. 834 (A. D. 1430, 1431); the author's spiritual guide was Khwâjah Abû-alwafâ, who died A. H. 835 (A. D. 1431, 1432), see Rieu, loc. cit. There is also wanting in this copy the preliminary discourse in ten maḳâlas, the headings of which in Persian are given in the Bodleian Cat., loc. cit., and the contents in English by Rieu.

Beginning, on fol. 1ᵇ: حمد بيحدّ وغايت وثناى بيعدّ ونهايت حضرت پادشاهى الخ.

Introduction (فاتحة الابواب في سبب تأليف الكتاب), on fol. 4ᵇ; containing besides a chapter on the division of men according to their more or less advanced Ṣûfic stage.

Daftar I, on fol. 8ᵃ; II, on fol. 180ᵃ; III, on fol. 319ᵇ. No date.

No. 2058, ff. 481, ll. 19; irregular Nasta'lîḳ; size, 8⅝ in. by 4⅞ in.

1099

Ḥâshiya-i-Dâ'î (حاشيهٔ داعى).

Another old commentary on the mathnawî, also styled simply شرح مثنوى or كتاب حاشيهٔ مثنوى (the book of glosses to the mathnawî), at the end of the first three daftars (on ff. 72ᵃ, 92ᵃ and 114ᵃ respectively), compiled by Niẓâm-aldîn Maḥmûd bin al-Ḥasan al-ḥusainî of Shîrâz, with the takhalluṣ Dâ'î, who, according to the statement in A. Sprenger, Catal., p. 387, was born A. H. 815 (A. D. 1412), but according to the more correct wording of the phrase in question in Bodleian Cat., No. 883, A. H. 810 (A. D. 1407, 1408), and collected his dîwân A. H. 865 (A. D. 1460, 1461), when he was 55 years old (پنجاه وپنج, as is distinctly written there). Other copies of this commentary are noticed in A. Sprenger, Catal., p. 494; Hammer, Handschriften, No. 126 (where the contents are given), and W. Pertsch, Berlin Cat., p. 792 (a number of fragments only); lithographed at Lucknow, A. H. 1282.

Beginning: اللّهمّ صلّ على السيّد الفتّاح الخاتم محمّد مصطفى وآله المرتضى وبارك وسلّم' عزيز من اين ناگزيربست معنوى برموارد مثنوى كه از قلم داعى الخ.

Daftar I, on fol. 1ᵇ; II, on fol. 72ᵃ; III, on fol. 92ᵃ; IV, on fol. 114ᵃ; V, on fol. 152ᵃ; VI, on fol. 198ᵃ.

Dated the 12th of Sha'bân, A. H. 1128 = A. D. 1716, Aug. 1 (so correctly سنة ١١٢٨ هجرى; in the additional words يكهزار وبيست وهشت هجرى النبوى there is omitted

by mistake وصد after یکهزار), by Jân Muḥammad, the son of ʿAbd-alfattâḥ Gujarâtî Bijâpûrî (the learned expounder of the mathnawî, who died A. H. 1090=A. D. 1679, see Rieu iii. p. 1090a), who transcribed the first two daftars from a copy made by one of the most intimate pupils of his father, ʿAbd-alfattâḥ, Mîr Muḥammad Shâh.

No. 734, ff. 281, ll. 25; excellent Nastaʿlîḳ; size, 16¼ in. by 9¼ in.

1100

Another, but incomplete copy of the same.

This copy contains the *first five daftars* only; Daftar VI is entirely missing. A complete index of the contents of these five daftars, on ff. 1–22.

Beginning, on fol. 23b: الحمد لله ربّ العالمین والصّلوة والسّلام علی خیرخلقه محمّد وآله وصحبه اجمعین' امّا بعد بدان عزیز من که این نا گزیریست معنوی بر موارد مثنوی که از قلم الخ.

Daftar I, on fol. 24a; II, on fol. 181b; III, on fol. 229a; IV, on fol. 281b; V, on fol. 343b. This copy is collated, but not dated.

No. 663, ff. 424, ll. 15; irregular Nastaʿlîḳ; large water-spots on the first leaves; size, 8¾ in. by 5 in.

1101

Laṭâʾif-almaʿnawî min ḥaḳâʾiḳ-almathnawî (لطائف المعنوی من حقائق المثنوی).

A commentary on the mathnawî, by ʿAbd-allaṭîf bin ʿAbdallâh al-ʿAbbâsî, the compiler of the critical edition of the poem, styled نسخهٔ ناسخه (see Nos. 1088–1090 in this Cat.), and of the special glossary to the same, the لطائف اللغات (Nos. 1091–1097 above). It is dedicated to the emperor Shâhjahân, and explains difficult Persian verses, Arabic phrases, quotations from the Ḳurân, etc.; comp. Rieu ii. p. 590; A. Sprenger, Catal., p. 494; and W. Pertsch, Berlin Cat., pp. 794 and 795. Lithographed at Lucknow, 1866; at Cawnpore, 1876.

Beginning: شرح بعضی ابیات مشکلهٔ فارسی وترجمهٔ اشعار معضله ودیباچهای تازی مثنوی مولوی معنوی و برخی از فوائد الخ.

The original Arabic preface of Daftar I, on fol. 4a.

Daftar I, on fol. 6a; II, on fol. 50b; III, on fol. 88a; IV, on fol. 135b; V, on fol. 164b; VI, on fol. 199b.

Dated the 4th of Jumâdâ-althânî, A. H. 1080 (A. D. 1669, Oct. 30). The first owner of the copy was Shaikh Muḥammad Amjad, a descendant of Shaikh Ḥamîd Zain-aldîn aljaʿfarî alzainabî. Occasionally glosses and additions on the margin.

No. 382, ff. 227, ll. 19; Nastaʿlîḳ; size, 10⅝ in. by 7 in.

1102

Mirât-almathnawî (مرآة المثنوی).

Fragment of another commentary on the mathnawî, by the same ʿAbd-allaṭîf, comprising the *fourth*, *fifth*, and part of the *sixth* daftar of the poem. Title and author's name appear in the preface to Daftar VI, on ff. 55–56. The copy begins with the initial words of the original Arabic preface of Daftar IV, together with a Persian paraphrase: الحمد لله حق حمده والصّلوة والسّلام علی خیرخلقه الخ ترجمهٔ دیباچهٔ عربی همه سپاس وستایش مر جناب مقدّس الخ.

Daftar V, on fol. 31a; VI, on fol. 56b.

The arrangement of this commentary is quite the same as in the preceding work, to which the author often refers and from which he gives many quotations. Here, as there, Arabic sentences, traditions, verses of the Ḳurân, and difficult Persian baits are translated or explained.

No. 1960, ff. 64, ll. 11; Nastaʿlîḳ, written by two different hands (the second from fol. 49 to fol. 64); size, 10–10⅝ in. by 5½–5¾ in.

1103

Miftâḥ-almaʿânî (مفتاح المعانی).

Another complete commentary on the mathnawî, styled مفتاح المعانی (see fol. 2b, l. 6), by Sayyid ʿAbd-alfattâḥ alḥusainî alʿaskarî (see fol. 2a, l. 10). According to A. Sprenger, Catal., p. 492, this commentary was collected by the author's pupil Hidâyat-allâh, A. H. 1049 (A. D. 1639, 1640); another work of the same ʿAbd-alfattâḥ alḥusainî alʿaskarî is the درّ مکنون or selections from the mathnawî in systematical arrangement with explanations, see ib.

Beginning: حمد و ستایش ذاتی را که بمقتضای احببت ان اعرف فخلقت الخلق الخ.

Daftar I, on fol. 2b; II, on fol. 57b; III, on fol. 95a; IV, on fol. 130a; V, on fol. 166a; VI, on fol. 209b. The second and the fourth daftar are dated at Shâhjahânâbâd, the 21st of Muḥarram, A. H. 1065 (or rather 1067, as we think, the ٥ probably being a closed or contracted ٧ in consequence of hasty writing), and the 26th of Ṣafar, A. H. 1067 respectively (=A. D. 1656, Nov. 9 and Dec. 14). The copy is greatly injured throughout; in most pages parts of the inner corner are entirely torn away.

Bibliotheca Leydeniana.

No. 2633, ff. 251, ll. 17; careless Nastaʿlîḳ; size, 8¼ in. by 5¾ in.

1104

Sharḥ-i-mathnawî, by Nûr-allâh (شرح مثنوی تصنیف نور الله).

A commentary on the mathnawî, by Shâh Mîr Muḥammad Nûr-allâh Aḥrârî (see fol. 2a, l. 1), also called Akbarâbâdî (see Rieu ii. p. 592), who, if he is identical with the Mîr Nûr-allâh, mentioned, in Rieu ii. p. 604, as the master of ʿAbd-alrasûl alḳurashî, who submitted to him his commentary on the Bûstân, composed A. H. 1073 (A. D. 1662, 1663), must have been a younger contemporary of ʿAbd-allaṭîf, the editor and commentator of the same mathnawî, whom he often quotes and corrects. Other copies of this work are noticed

in Rieu, loc. cit.; Bodleian Cat., No. 669, and A. Sprenger, Catal., pp. 495 and 496. Beginning: الحمد لله العلى الاعلى الوهّاب الذى انزل على عبده الكتاب هدى للمتّقين الخ.

Daftar I, on fol. 2b.

This daftar is incomplete, it breaks off on fol. 67b in consequence of a lacuna.

Beginning of Daftar II, on fol. 68b: تا نزاید بخت تو فرزند نو الخ لفظ بخت اگرچه بفتح اوّل مشهور است امّا بضمّ اوّل الخ.

Beginning of Daftar III, on fol. 119b: ای ضیاء الحق حسام الدین بیار — این سوم دفتر که سنّت شد سه بار، سنّت خود مطلق بمراعات عدد طاق است الخ.

Beginning of Daftar IV, on fol. 171a: دفتر چهارم باقیٌ حکایت آن عاشق، گر زیان کردم الخ یعنی اگر از وی نمی گریختم مرا میگرفت الخ.

Beginning of Daftar V, on fol. 207b: شه حسام الدین که نور انجم است — طالب آغاز سفر پنجم است، سفر بکسر اوّل کتاب و نامه اینجا بمعنیٔ کتاب مناسب است الخ.

Beginning of Daftar VI, on fol. 240b: شد دهان شان تلخ زان شرم وخجل — که قرین شد نام اعظم با اقل، خجل بفتحتین مصدر است الخ.

The second daftar is dated the 26th of Ramadân, A.H. 1158 (A.D. 1745, Oct. 22); the rest is without a date. All the introductions to the text, written in red on the first 144 leaves, are entirely omitted from fol. 145 down to the end.

No. 723, ff. 282, ll. 15–20; written by many different hands, partly in Nasta'lîk, partly in Shikasta; size, 8 in. by $4\frac{1}{8}$–$4\frac{3}{8}$ in.

1105

Mukâshafât-i-Ridawî (مکاشفات رضوی).

Complete commentary on the mathnawî, compiled by Muhammad Ridâ in A.H. 1084 (A.D. 1673, 1674, see fol. 2a, ll. 5, 9, and 14); comp. A. Sprenger, Catal., p. 495.

Beginning of the preface of Daftar I: نه حمدی سزاوار آفریدگار جهان و جهانیان است بر هر حامدی کاشف اسرار الخ.

The initial bait of the mathnawî appears on fol. 2a, introduced like all the baits of the text by the word متن. This daftar is dated the 2nd of Safar, A.H. 1165 (A.D. 1751, Dec. 21).

Daftar II, on fol. 141b, dated the 21st of the same month (A.D. 1752, Jan. 9).

Daftar III, on fol. 186b, dated the 14th of Rabî'-alawwal in the same year (A.D. 1752, Jan. 31).

Daftar IV, on fol. 224b; V, on fol. 248b; VI, on fol. 272b.

The last daftar is dated the 19th of Rabî'-althânî, A.H. 1165 (A.D. 1752, March 6).

No. 2000, ff. 299, ll. 17; small, but clear Nasta'lîk; size, $8\frac{3}{8}$ in. by $4\frac{7}{8}$ in.

1106

Tashîh-i-mathnawî (تصحیح مثنوی).

A critical and explanatory commentary on the mathnawî, imperfect at the end. The compiler was Muhammad Hâshim, called Faidân (فیضان), the son of Muhammad Kâzim alhasanî alhusainî alnajafî (who may be identical with Muhammad Kâzim, the author of the عالمگیرنامه, see Nos. 347–357 in this Cat.), and the date of composition is A.H. 1122 = A.D. 1710, 1711 (the title being a chronogram).

Beginning: الحمد لله بکمال الذى الخبیر العلیم سبحان والثناء جدیر وبکلّ الموجودات بصیر و على ایجاد الممکنات قدیر الخ.

The explanation of verses and phrases in the mathnawî begins with the preface of Daftar I, on fol. 2b.

No date.

No. 2012, ff. 240, ll. 15; Nasta'lîk, written by three or four different hands; size, $9\frac{1}{4}$ in. by $5\frac{5}{8}$ in.

1107

Makhzan-alasrâr (مخزن الاسرار).

Part of the commentary on the mathnawî by Shâh Walî Muhammad ibn Shaikh Ruhm-allâh of Akbarâbâd, which was compiled, as it seems, between A.H. 1140 and 1151 (A.D. 1727–1738); comp. W. Pertsch, Berlin Cat., pp. 791 and 792, and A. Sprenger, Catal., p. 495. The present copy contains the *fifth* Daftar of the mathnawî only, beginning:

باز میرانم قلم در حمد حق
میکنم ار سرقدم در حمد حق
چه سر وچه پا بحمد آیم بجان
می سرایم حمد اورا بی زبان الخ

There are lacunas after fol. 84 (comprising two leaves), after fol. 85 (comprising four leaves), after fol. 86 (comprising again two leaves), and after fol. 88 (comprising six leaves). The commentary begins on fol. 5b; ff. 1a–4a contain a detailed index of this daftar. A complete copy of this commentary seems not to be extant; the Berlin copy contains the *sixth* daftar only; the various copies noticed in A. Sprenger, loc. cit., the *first*, *second*, and *sixth*.

No date.

No. 1673, ff. 151, ll. 19; Nasta'lîk; size, 10 in. by $5\frac{5}{8}$ in.

1108

Sharh-i-mathnawî, by Na'îm (شرح مثنوی تصنیف نعیم).

A defective copy of the commentary on the mathnawî, by Mîr Muhammad Na'îm, beginning abruptly in the middle of Daftar I: پس این قسم رعایت اسباب که محض برای حفظ دین بود ومدّت قلیل الخ.

The first bait commented upon runs thus:

جهد حق است ودوا حق است و درد
منکر اندر نفي جهدش جهد کرد

Daftar II, on fol. 29ᵃ; III is missing; IV, on fol. 44ᵇ; V, on fol. 65ᵃ; VI, on fol. 91ᵇ.

No date. The colophon states that the author compiled this commentary, which merely explains certain difficult verses and does not at all aim at a full and exhaustive treatment of the subject, for the sake of Ṣûfîs (طالبان راه خدا). A few various readings on the margin.

No. 1202, ff. 113, ll. 21; Nasta'lîḳ; size, 8⅝ in. by 5 in.

1109

Dîwân-i-Shams-i-Tabrîz (ديوان شمس تبريز).

An excellent and very rich collection of the minor or lyrical poems of Jalâl-aldîn Rûmî, usually styled ديوان شمس تبريز, since the poet uses as takhalluṣ in his ghazals the name of his spiritual guide, Shams-aldîn of Tabrîz (whose death is commonly fixed in A.H. 645 = A.D. 1247, 1248), but of course known also as ديوان مولانا رومی or ديوان جلال الدين رومی; other copies of the whole or of extracts of this dîwân are described in Bodleian Cat., Nos. 673–675; Rieu ii. p. 593 sq.; W. Pertsch, p. 69, and Berlin Cat., pp. 798 and 799; A. Sprenger, Catal., p. 497; G. Flügel i. p. 522 sq.; Cat. Codd. Or. Lugd. Bat. ii. p. 113; J. Aumer, p. 16; Cat. des MSS. et Xylographes, p. 214; Krafft, p. 65 etc. The whole dîwân has been lithographed in Lucknow, 1879; one of the Tarji'ât has been printed in Ṭahrân, A.H. 1274. Select poems have been edited, with metrical German translation, by Vincenz von Rosenzweig, in 'Auswahl aus den Diwanen des grössten mystischen Dichters Persiens, Mewlana Dschelaleddin Rumi,' Vienna, 1838; others have been poetically reproduced in German by Rückert etc.

Contents:

Preface in prose, by the anonymous editor of this collection, who compiled it in Rabî'-alawwal, A.H. 817 (A.D. 1414, May, June), comp. Bodleian Cat., No. 673; beginning: حمد موفور و ثنای نامحصور پاك از وصمت فتور و قصور الخ.

Ghazals, in alphabetical order, on fol. 6ᵇ, beginning:

(MS. ای) شاه جسم وجان ما خندان كن دندان ما
سرمه كش چشمان ما ای چشم جانرا توتيا

Tarji'ât, on fol. 482ᵃ, beginning:

شاهد ما زرخ گرفت نقاب ـ گر خورشيد پرتوی برتاب

A few ḳiṭ'as at the end of this part.

Rubâ'is and some fards, on fol. 494ᵃ, beginning:

در مذهب عشاق قراری دگرست
وين بادهٔ ناب را خماری دگرست

No date. This MS. was purchased at Ḥaidarâbâd, the 25th of June, 1784, for forty rupees.

No. 203, ff. 505, 2 centre-coll., each ll. 17, and a third on the margin, ll. 34; Nasta'lîḳ; two illuminated frontispieces on ff. 1ᵇ and 6ᵇ; size, 9⅝ in. by 5 in.

1110

Another copy of the same.

Another excellent, but smaller collection of the same poems (with a few insignificant blanks), containing:

Ghazals, on fol. 1ᵇ, arranged alphabetically, except the first.

Beginning of the initial poem:

الحمد لله الذى قدرانه نعت الازل
الماجد الفرد الذى غفرانه يمحو الزلل

Beginning of the first alphabetical ghazal, on fol. 2ᵃ:

ای دل چه انديشيدهٔ در عذر اين تقصيرها
زان سوی او چندان وفا زين سوی تو چندان جفا

One tarji'band, on fol. 242ᵇ, followed by rubâ'is in alphabetical arrangement, on fol. 245ᵇ. Beginning of the first rubâ'i:

از بادهٔ لعل ناب شد گوهر ما ـ آمد بفغان زدست ما ساغر ما

No date.

No. 3383, olim 19. J. 9, ff. 257, 2 coll., each ll. 21; excellent Nasta'lîḳ; illuminated frontispiece; size, 9 in. by 5¼ in.

1111

The same.

A very old and large, but unfortunately somewhat confused and extremely defective copy of Jalâl-aldîn Rûmî's dîwân, consisting of several sections, each of which is arranged alphabetically.

First section, ghazals intermixed with Tarji'ât, on fol. 5ᵇ, beginning, like the preceding copy, with the unalphabetical poem: الحمد لله الذى الخ.

The second ghazal (the first alphabetical one) begins: داد وگفت ای پادشا چون بی نيازی تو زما الخ.

A few other ghazals in the middle and also the last one are unalphabetical; two lacunas after ff. 26 and 32, the former breaking off with the fifth bait of a ghazal in ب, beginning: باز رسيديم زميخانه مست الخ, corresponding to No. 203 (1109 in this Cat.), fol. 81ᵃ, last line; the latter with the second bait of a ghazal in د, beginning: رفتيم و بقيّه را بقا باد الخ, corresponding to No. 203, fol. 100ᵇ, margin, l. 6 ab infra.

Second section, of similar contents, on fol. 210ᵇ, beginning: عقل در يابد ترا يا عشق يا جان صفا الخ.

Lacunas after ff. 266 (267ᵃ filled with a horoscope), 298, 328, and 366; the first breaking off with the second bait of a ghazal in د, beginning: در تابش خورشيدست الخ, corresponding to No. 203, fol. 124ᵃ margin, l. 19; after the second all ghazals in ر and a number of those in ز are missing; the first complete ghazal, on fol. 299ᵃ, begins: ساقئ روحانيان روح شدم خيز خيز, corresponding to No. 203, fol. 200ᵃ margin, l. 1; the third breaking off with the fourth bait of a ghazal in م, beginning: از اصل چو حور زاد باشيم الخ, corresponding to No. 203, fol. 261ᵇ, l. 5, whilst fol. 329ᵃ

opens with a poem in ن: ای زهجران تو مردم طرب وراحت من الخ; the fourth breaking off in a ghazal in ی, beginning: اگر آب وگل مارا چو جان و دل پری بودی الخ, which cannot be traced in No. 203, nor in any of the other copies.

Third section, of ghazals, on fol. 373^a, beginning with a poem in د: ای که بر روی تو خورشید فلك كرده سجود الخ, after which at once ghazals in ر follow. A large lacuna after fol. 387 (fol. 388 filled with scribbling), which breaks off with the second bait of a ghazal in ر, beginning: ای دلبر مهروی من الخ, which cannot be traced in the other copies; fol. 389^a begins in the middle of a ghazal in ی. On fol. 407^a sq. a series of rubâ'is; at the end some poems without alphabetical order, again with lacunas after ff. 419 and 424.

Ff. 1–5^a contain a story in prose (حکایت) not connected with the dîwân at all. At the end of the first section appears the date A. H. 825 (A. D. 1422), and the name of the transcriber of that part of the MS., Muhammad 'Âdil Kâsimkhân, of Harât. On fol. 1^a among other entries the date A. H. 1022 (A. D. 1613).

College of Fort William, 1825.

No. 2232, ff. 425, 2 coll., sometimes three and four, varying between 11 and 25 lines in a page; written partly in Nasta'lîk, partly in Shikasta, by a great number of different hands; size, 11¾ in. by 7 in.

1112

The same.

This copy, very large and in good condition, but undated, contains only ghazals in alphabetical order, beginning:

حجاب از چشم بگشائی که سبحان الذی اسرا
هزاران عقل بربائی که سبحان الذی اسرا

corresponding to No. 203 (1109 in this Cat.), fol. 44^a, l. 3 (where the second hemistich of this initial bait is found in the second bait); the dîwân concludes on fol. 425, and is followed on fol. 426^a by a kasîdah, headed: منقبت از شمس تبریز, and beginning:

تا صورت پیوند جهان بود علی بود
تا نقش زمین بود زمان بود علی بود

Copied at Barilî at the request of Muhammadkhân Bahâdur, by Acintshâh of Lâhur (اچنت شاه لاهوری).

No. 258, ff. 426, 2 coll., each ll. 11; excellent Nasta'lîk; 8 in. by 5¼ in.

1113

The same.

Another collection of Jalâl-aldîn Rûmî's ghazals in alphabetical order, defective at the end, and forming the *second half* of the complete dîwân of the poet; it begins with poems rhyming in م and breaks off in a poem rhyming in ی. According to the Arabic paging the missing *first half* of this dîwân must have contained 406 leaves (this copy beginning with fol. ۴۰۷).

Beginning of the first ghazal in م:

ای عاشقان ای عاشقان از جان غلام حیدرم
زیرا که اندر راه دین حیدر مرا شد رهبرم

This copy is a little worm-eaten and slightly injured in many places. Occasionally various readings on the margin.

No. 580, ff. 276, 2 coll., each ll. 19; Nasta'lîk; size, 12 in. by 6½ in.

1114

The same.

Another defective copy of ghazals in alphabetical order, beginning:

ای طائران قدس را عشقت فزوده بالها
در خرمن سودای تو روحانیان را حالها

corresponding to No. 203 (1109 in this Cat.), fol. 18^a margin, l. 3, and No. 2232 (1111 in this Cat.), fol. 7^b, l. 4 ab infra (in both these copies there is in the second hemistich در حلقهٔ substituted for در خرمن); the initial poem of No. 203 (1109 in this Cat.) is found here on fol. 4^b. Lacunas after ff. 191 (ff. 192–194 left blank) and 196. On fol. 1^a a seal of Abû Sa'îd Ahmad, with the date A. H. 1096 (A. D. 1685).

No. 2478, ff. 196, 2 centre-coll., each ll. 23, and a third on the margin, ll. 48; Nasta'lîk; illuminated frontispiece; many pages a little worm-eaten; size, 9¼ in. by 6 in.

1115

The same.

A smaller collection of ghazals in alphabetical order, defective at the beginning; it opens in the middle of a ghazal rhyming in ا, on fol. 271^b. The second (i.e. the first complete one) begins in l. 5 of the same page: ساقیا در نوش آور شیرهٔ عنقود را الخ, corresponding to No. 203 (1109 in this Cat.), fol. 23^a margin, l. 17. Some rubâ'is at the end. A few additions on the margin. This copy is written by the same hand as No. 1064 above, i.e. about A. H. 1029 and 1030 (A. D. 1620, 1621).

No. 1386, ff. 271–335, 4 coll., each ll. 27–36; careless Nasta'lîk; size, 13 in. by 7¾ in.

1116

Dîwân-i-'Irâkî (دیوان عراقی).

A collection of lyrical poems by Fakhr-aldîn Ibrâhîm bin Shahriyâr 'Irâkî, of Hamadân, who died A. H. 686 or 688 (A. D. 1287–1289), or, according to Daulatshâh and Takî Kâshî, A. H. 709 (A. D. 1309), without any alphabetical order, comprising:

Kasîdas, tarji'bands, and ghazals, with a few rubâ'is and fards at the end. Beginning of the first kasîdah (the initial bait of which is evidently omitted), on fol. 1^b:

تا کی آخر بر لب دریا نشینم خشك لب
تا کی از دون همتی گردم بگرد آبگیر

comp. Bodleian Cat., No. 680; Rieu ii. p. 593 sq.; A. Sprenger, Catal., p. 440 sq.; and Rosen, Persian MSS., pp. 203–205. A small collection of ghazals is noticed in W. Pertsch, Berlin Cat., p. 700 (No. 32).

The initial poem of the Bodleian, British Museum, and Oudh copies is not found in this collection.

No date. The MS. may be 200 years old.

No. 2788, ff. 88, 2 coll., each ll. 15; clear and distinct Nasta'lîk; size, 8⅜ in. by 5 in.

Sa'dî (Nos. 1117–1185).

1117

Kulliyyât-i-Sa'dî (كلّيات سعدى).

The oldest copy extant (transcribed directly from the author's autograph: منقول من خطّ الشيخ العارف.... السّعدى, see fol. 310[a]) of the complete works of the greatest didactic poet of Persia, Sa'dî, whose original name seems to have been Musharrif-aldîn bin Muslih-aldîn (so it appears in the colophon of the خواتيم of the present copy, fol. 310[a]: مشرّف بن مصلح السّعدى; others call him Sharaf-aldîn Muslih bin 'Abdallâh; see, for instance, Haft Iklîm, No. 191, col. 392, in this Cat.) of Shîrâz, who was probably born about A. H. 580 (A.D. 1184), and died at the age of 110 lunar years, A.H. 690 (A. D. 1291); a slightly later date of his death, viz. A. H. 691 (A. D. 1292), is given by Daulatshâh, Jâmî, the Butkhâna (Bodleian Cat., col. 199, No. 29), the Mirât-alkhayâl (ib., col. 208, No. 27), the Âtashkadah, in one of the Bodleian copies (ib., col. 284, No. 656), the Khulâsat-alkalâm (ib., coll. 297 and 298, No. 34), the Khulâsat-alafkâr (ib., col. 306, No. 121), etc.; comp. on his life and works, Bodleian Cat., Nos. 681–748; Rieu ii. p. 595 sq.; W. Pertsch, p. 88 sq., and Berlin Cat., pp. 800–826; A. Sprenger, Catal., p. 545 sq.; G. Flügel i. p. 527 sq.; Cat. des MSS. et Xylographes, p. 337 sq.; Rosen, Persian MSS., pp. 175–202; J. Aumer, p. 16 sq.; Ouseley, Biogr. Notices, p. 5 sq.; Wiener Jahrbücher, vol. 64, Anzeigeblatt, p. 5 sq.; and especially Cholmogorov, in the 'Gelehrte Denkschriften der Kasaner Universität,' 1865, p. 525 sq., and 1867 (reprinted Kasan, 1867), and Dr. W. Bacher, Sa'dî-Studien, in Zeitschrift der D. M. G., vol. 30, pp. 81–106, and Sa'dî's Aphorismen und Sinngedichte, Strassburg, 1879 (with Fleischer's critical remarks in Zeitschrift der D. M. G., vol. 34, pp. 389–402); comp. also F. Nève, Le poëte Sadi, Louvain, 1881, and Ethé, Die mystische, didaktische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 31–37; editions of the Kulliyyât (printed or lithographed), Calcutta, 1791–1795, by Mr. J. H. Harington, 2 vols.; Bombay, A. H. 1226, 1267, 1280 etc.; Dihlî, A. H. 1269; Cawnpore, A. H. 1280; Lucknow, A. H. 1287; Tabrîz, A. H. 1257 and 1264; Tahrân, A. H. 1263 and 1268, etc. The present copy, which is dated the first of Rajab, A. H. 728 (A. D. 1328, May 12), and is consequently fifty-nine years older than the oldest hitherto known (viz. No. 361 in the Imperial Library of St. Petersburg), is unfortunately defective in several places, and contains only the following items:

1. An Arabic kasîdah, rhyming in م, on fol. 1[b]; the beginning is wanting, as the first leaf is almost entirely torn away; the first complete bait, on fol. 2[a], runs thus:

جلّت مناقبه عزّت مناصبه ــ فاحت مطايبه فى الحلّ و الحرم

2. The *second* risâlah, containing the five homilies, in five majlis, beginning, on fol. 2[a], with the first majlis thus: خبرست از آن مقتداى زمرهٔ حقيقت و آن پيشواى لشكر طريقت و آن نگين خاتم جلال الخ. The second majlis, on fol. 4[a]; the third, on fol. 6[b]; the fourth, on fol. 8[a]; the fifth, on fol. 10[b]; the usual introductory kasîdah of other copies (see, for instance, No. 1121 in this Cat., fol. 5[b] margin-column) is omitted here; it opens at once with the prose-text. The third and the fourth majlis have been edited with translation and commentary by M. Guedemann, Breslau, 1858; the fifth has been translated by J. Ross, Bombay Transactions, i. pp. 146–158.

3. Bûstân (بوستان), on fol. 15[b], beginning: بنام خداوند جان آفرين الخ. Ff. 102[b] and 103[a] are left blank, but the text seems to be uninterrupted. This mathnawî is styled here (as, for instance, in one of the Vienna copies, G. Flügel i. p. 530; in Ouseley Add. 39 of the Bodleian Library, Bodleian Cat., col. 527, and in the next copy here, comp. Rosen, Persian MSS., pp. 183 and 185, and Bacher, Sa'dî-Studien, p. 86, note 5), both in the heading and the colophon, سعدى نامه. Among the numerous text-editions (printed or lithographed) may be mentioned: Calcutta, 1810 and 1828, also 1870 (selections entitled عقد منظوم), etc.; Cawnpore, 1832, 1856 (with commentary, reprinted 1879), 1868, 1887, and 1888 (partly with a farhang or glossary); Lucknow, A. H. 1262, 1263, 1265, 1279, and 1869; Hooghly, A. H. 1264; Lahore, 1863 and 1879; Dihlî, 1882; Tabrîz, A. H. 1285; see also Zenker i. 520 sq.; ii. 467 sq. Best critical edition, with Persian commentary, by K. H. Graf, Vienna, 1850; another, photographed from a MS. prepared under the superintendence of J. T. Platts, annotated and edited by A. Rogers, London, 1891. Translations: into *German*, by K. H. Graf, Jena, 1850; by Schlechta-Wssehrd, Vienna, 1852; and by Fr. Rückert, Leipzig, 1882; into *French*, by Barbier de Meynard, Paris, 1880; into *English*, by H. Wilberforce Clarke, London, 1879, and by G. S. Davie, M.D., styled: 'The Garden of Fragrance,' London, 1882; selections in *English* (styled 'Flowers from the Bústán'), Calcutta, 1877, and in S. Robinson's 'Persian Poetry for English Readers,' 1883. A Turkish translation has been printed in Constantinople in 2 vols., A. H. 1288 (1871). The Bûstân was completed by Sa'dî, A. H. 655 (A. D. 1257).

4. Gulistân (گلستان), on fol. 105[b], beginning: منّت خدايرا عزّ وجلّ كه طاعتش موجب قربتست الخ. Among the innumerable text-editions, which, especially in India, follow each other incessantly, may be pointed out: Calcutta, 1806 (Persian and English, by Fr. Gladwin, 2 vols.; reprinted, London, 1809), 1828, and 1851 (by A. Sprenger, one of the best editions), also 1861

(school-edition); Bombay, A.H. 1249 (with illustrations) and 1844; Lucknow, A.H. 1264, 1284 (several editions, some with Urdû translation), 1297 (with marginal notes), and 1882; Lahore, 1870; Dihlî, 1870; Cawnpore, 1887; Tabrîz, about 1821; Bûlâk, A.H. 1249 and 1281; Cairo, A.H. 1261; Constantinople, 1876; best European editions, by E. B. Eastwick (with vocabulary), Hertford, 1850; by Johnson (also with vocabulary), Hertford, 1863, and by J. T. Platts, London, 1874; comp. also Zenker i. 520 sq. and ii. 467 sq. Translations: into *French*, by A. du Ryer, 1634; by d'Alègre, 1704; by Gaudin, 1789; by Semelet (Le Parterre de Fleurs), Paris, 1828 (lithographed), and by C. Defrémery, Paris, 1858: into *Latin*, by Gentius (Rosarium Politicum etc.), 1651, second ed., 1655: into *German*, by Adam Olearius (Persianischer Rosenthal), Schlesswig, 1654, new edition, 1660 etc.; by B. Dorn (Drei Lustgänge aus Sa'dî's Rosenhain), Hamburg, 1827; by Ph. Wolff, Stuttgart, 1841; and by K. H. Graf, Leipzig, 1846: into *English*, by Fr. Gladwin, Calcutta, 1806 (see above under 'editions'), and London, 1833; by Dumoulin, 1807; by James Ross, London, 1823, new ed., 1890; by E. B. Eastwick, Hertford, 1852, new ed., London, 1880; by J. T. Platts, London, 1873; and an English version, privately printed by the Kama Shastra Society, Benares, 1888; select portions also in S. Robinson's 'Persian Poetry for English Readers,' 1883: into *Russian*, by S. Nasarianz, Moscow, 1857: into *Polish*, by Otwinowski, edited by Janicki, Warsaw, 1879: into *Arabic*, Bûlâk, A.H. 1263: into *Turkish*, Constantinople, 1874 (with Persian text) and 1876 (three different versions), also with Sûdî's translation and commentary, A.H. 1286 and 1293: into *Hindûstânî*, by Mîr Shîr 'Alî Afsûs, made under the direction of Dr. John Gilchrist, and entitled, 'The Rose Garden of Hindoostan,' Calcutta, 1802; and by Nizâm-aldîn, Poona, 1855: into *Hindî*, by Mihr Chand Dás, Dihlî, 1889, etc. etc. The Gulistân was completed by Sa'dî, A.H. 656 (A.D. 1258).

5. Tayyibât (طيّبات), or pleasant ghazals, incomplete at the beginning; they open abruptly, on fol. 157ᵃ, in the middle of a poem rhyming in ى, thus:

ماه رويا مهربانى پيش كن – خوب روئى را ببايد زيورى

(corresponding to No. 1121 in this Cat., fol. 310ᵃ, l. 8). Fourteen of these ghazals have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., vol. 13, pp. 445–467.

6. Badâ'i' (بدائع), or ornate ghazals, on fol. 224ᵇ, beginning: الحمد لله ربّ العالمين على الخ. Ten of these ghazals have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., vol. 15, pp. 541–554.

7. Khawâtim (خواتيم), or signets, i.e. precious ghazals, on fol. 275ᵇ, beginning: يا رب از ما چه فلاح آيد اگر تو نپذيرى الخ (corresponding to the initial bait of the same part in No. 782 of the Berlin Cat., p. 805, and to the beginning of the fifty-seventh or last ghazal of No. 45 in Rosen, Persian MSS., p. 195, note 5; in the Calcutta edition this poem is wanting). Seven of these ghazals have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., vol. 15, pp. 554–564.

8. Kasâ'id-i-fârsiyyah (قصائد فارسيّه), or Persian kasîdas, on fol. 310ᵇ, beginning:

شكر وسپاس ومنّت وعزّت خدايرا
پروردگار خلق وخداوند كبريا

Nineteen of these kasîdas have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., vol. 9, pp. 92–135, and vol. 12, pp. 82–116.

9. Marâthî (مراثى), or elegies, on fol. 332ᵇ, beginning:

آسمانرا حق بود گر خون بگريد (other copies بريزد) برزمين
بر زوال ملك مستعصم امير المؤمنين

(corresponding to the initial bait of the same part in No. 682 in the Bodleian Cat., col. 529, and No. 783 in the Berlin Cat., p. 807; see No. 1121 in this Cat., fol. 194ᵇ, l. 1 sq.). Some select elegies have been edited and published by K. H. Graf in Zeitschrift der D. M. G., vol. 15, pp. 564–576; the first half of this initial poem is found there on p. 572 sq. There is a lacuna after fol. 332, and the continuation of this part is found on ff. 337 and 338ᵃ, so that the whole collection here consists of two defective poems and one complete poem only, viz. the elegy on the death of Amîr 'Izz-aldîn Aḥmad; but on ff. 335ᵇ and 336ᵃ a second complete elegy is found which has by mistake been included in the مثلثات, see further below, viz. the farewell to Ramaḍân (فى وداع شهر رمضان), comp. Graf, loc. cit., p. 574, where it is given in full text and translation.

10. Mulamma'ât (ملمّعات), or poems with alternate Arabic and Persian verses, on ff. 338ᵇ, 333, and 334ᵃ, beginning, on fol. 338ᵇ: إنّ هوى النّفس يقد العقال الخ (corresponding to the Calcutta ed., fol. ٢٥٢, see Bodleian Cat., col. 529, No. 15).

11. Muthallathât (مثلثات), or *one* poem in three languages (Arabic, Persian, and Turkish), which usually forms the last part of the preceding collection, the ملمّعات (see Bacher, Sa'dî-Studien, p. 88), on ff. 334ᵇ–335ᵇ, beginning: (other copies انجى) انجا خليلى الهدى واصلح الخ.

12. Kasâ'id-i-'arabiyyah (قصائد عربيّه), or Arabic kasîdas, on ff. 336ᵇ and 339ᵃ–345ᵇ, beginning, on fol. 336ᵇ: حسبت طفى(!) المدامع لا تعرى (تجرى) الخ (Calcutta edition, fol. ٢٠٥). Between this and the following part there is inserted a Persian ghazal, rhyming in د, on fol. 346ᵃ, headed: فى المناجات و التضرّع الى الله تعالى, and beginning: خداوندى چنين بخشنده داريم الخ. This ghazal is found in the Calcutta edition (fol. ٣٣٨ᵇ) and in that of Cawnpore (p. 72) among the طيّبات, whereas in No. 782 of the Berlin Cat., p. 805, it is the initial poem of the غزليّات قديم or early ghazals (which are entirely wanting in the present copy).

13. Tarji'ât (ترجیعات), or refrain poems, on fol. 346[b], beginning:

ای سرو بلند قامت دوست
وه وه که جمائلت چه نیکوست

(corresponding to the ترجیع بند in No. 683 in the Bodleian Cat., col. 530, No. 14). The usual beginning of this part, ای زلف تو الخ, is found here, on fol. 349[a], l. 9. There is a lacuna after the last page, fol. 351[b].

14. Mukatta'ât (مقطعات), or ghazals, without the initial bait, on fol. 352[b], beginning:

گویند سعدیا بچه بطّال ماندهٔ
سختی مبر که وجه کفافت معیّنست

(corresponding to the initial bait of the same part in Elliott 220, fol. 399[a], Bodleian Cat., col. 534, No. 19; and in No. 782 of the Berlin Cat., p. 805).

15. Majlis-i-Hazl (مجلس هزل), or the jocose meeting, a parody on the homilies in the *second risâlah* (see No. 2 in this copy), and sometimes called the *seventh risâlah* (see, for instance, Bodleian Cat., col. 530, No. 7; comp. Bacher, Sa'dî-Studien, p. 86); in some copies this part is styled هزلیّات (see, for instance, Bodleian Cat., col. 528, No. 18), in others it is added to the following part, No. 16 (so in the Calcutta edition, ff. ۳۷۵–۳۸۰). It is divided into three special sittings (مجلس), the first beginning here, on fol. 356[b] (quite differently from all other copies), thus: الحمد لله الذی جعل للخلائق ذلیلا وللحیة طویلا الخ. The second مجلس begins, on fol. 357[b], with exactly the same words; the third has no special heading.

16. Mutâyabât (مطایبات), or jests, also called خبیثات, or obscene poems (see Bacher, Sa'dî-Studien, p. 93), on fol. 360[b], beginning with a short preface in prose: قال السّعدی الزمنی بعض ابناء الملوك أنْ اصنف له کتابا فی اللغو علی الطریق السوزنیّ الخ. The first poem begins: خوش بود عیش با شکر دهنی الخ.

17. Rubâ'iyyât (رباعیّات), or quatrains, on fol. 366[b], beginning: یرلغ بده ای خسرو خوبان جهان الخ. The usual initial poem هر ساعتم اندرون الخ is not found in this collection at all, which is, moreover, without alphabetical arrangement.

18. Mufradât (مفردات), or detached distichs, on fol. 373[b], beginning: بشکر آنك تو در خانهٔ و اهلت پیش الخ.

A few of the rubâ'iyyât and mufradât have been edited and translated by K. H. Graf in Zeitschrift der D.M.G., vol. 18, pp. 570–572. The Mufradât (or Fardiyyât) have been edited by Latouche (Zenker ii. 484).

There are wanting in this oldest copy of the Kulliyyât of Sa'dî: 1. Risâlas 1 and 3–6; 2. the early ghazals (غزلیّات قدیم), see above, No. 12; 3. the famous epigrammatic poems, dedicated to the Ṣâhib-dîwân (صاحبیّه); and 4. the comic pieces in prose (مضحکات).

The name of the copyist is Abûbakr bin 'Alî bin Muḥammad; the date, as stated above, A. H. 728, first of Rajab; a former owner was Sir Harford Jones, who presented this copy to the Library, and whose seal and signature (as Mr. Harford Jones, مستر هرفرد جنس), with the date, A. H. 1202 (A. D. 1787, 1788), appear on fol. 373[a].

No. 876, ff. 377, ll. 24; excellent old Naskhî; small illuminated headings at the beginning of each part; size, 10¾ in. by 6 in.

1118

Another copy of the same.

This copy of Sa'dî's Kulliyyât, the next in age to the preceding one, contains:

1. The preface of 'Alî bin Aḥmad bin Abûbakr Bisutûn (or even *bin* Bîsutûn, see Rieu ii. p. 596[b], and G. Flügel i. pp. 529 and 530), who collected and arranged Sa'dî's works between A. H. 726 and 734 (A. D. 1326–1334), comp. Bacher, Sa'dî-Studien, pp. 82 and 83, and Rosen's remarks about it, Persian MSS., p. 175 sq. It begins, on fol. 1[b]: شکر وسپاس معبودی را جلّت قدرته الخ, and has been translated into English by J. H. Harington, in his Introduction to the Calcutta edition of the Kulliyyât, pp. 24–26.

2. Eight risâlas, the *first* of which is wrongly styled here در مجلس پنجگانه (a title belonging properly to the second), and is simply identical with the usual first risâlah در تقریر دیباچه (comp. the following copies, and see Bacher, loc. cit., p. 84), beginning, on fol. 3[b]: سپاس بی غایت و ستایش بی نهایت الخ; the *second* (in five مجلس, on ff. 6[b], 8[b], 11[b], 13[a], and 15[b]) contains, as in the preceding copy, the five homilies, and begins with the introductory kaṣîdah (which is left out there): الحمد لله الذی خلق الوجود من العدم الخ; the *third* is the usual one, رسالهٔ صاحب دیوان or در سؤال صاحب دیوان, beginning, on fol. 21[b]: خواجهٔ زمان نیکو سیرت الخ; it has been translated into English by Harington, Introduction, pp. 14–17, and into German by Graf, Lustgarten, ii. pp. 136–142; the *fourth* (also the usual one), در عقل وعشق, begins, on fol. 23[b]: سالك راه خدا الخ; the *fifth* (likewise the usual one), در نصیحة پادشاه ملك الخ, begins, on fol. 25[b]: الحمد لله الکافی حسب الخلائق الملوك وحده الخ; the text has been edited by Latouche (Zenker ii. 484), and by Barb (Vienna, 1856); the *sixth*, on fol. 32[b], is styled here رسالهٔ ملاقات اباقا, is identical with the *first story* of the usual sixth risâlah, Sa'dî's interview with Sulṭân Abâkâ, and begins: شیخ سعدی رحمة الله علیه فرمود الخ; it has been translated into English by Harington, Introduction, pp. 17–19, and into German by Graf, Lustgarten, ii. pp. 142–146; the *seventh*, on fol. 33[b], is styled رساله در نصیحت ورغبت پروری (in the colophon simply نصائح), is identical with the *second story* (in some copies the *third story*) of the usual sixth risâlah, the نصیحت انکیانو or رسالهٔ انکیانو, Sa'dî's advice to Ankiyânû, the Moghul governor of

Fârs, A.H. 667–670 (A.D. 1268–1272), and begins: معلوم شد که خسرو عادل دام دولته الخ; the *eighth*, on fol. 35[b], is styled رساله در فوائد سفر, is identical with the حکایت ملك شمس الدین تازیکو, or Sa'di's anecdote relating to Malik Shams-aldîn, the chief revenue-collector or lord-lieutenant of Fârs since A.H. 676 (A.D. 1277), and begins: در زمان حکومت ملك عادل مرحوم شمس الدین الخ; it has been translated into English by Harington, Introduction, pp. 19–21, and into German by Graf, Lustgarten, ii. pp. 146–148.

3. Gulistân, on fol. 36[b].

4. Bûstân (here styled again سعدی نامه), on fol. 107[b].

5. Arabic ḳaṣîdas, on fol. 207[b].

6. Persian ḳaṣîdas, on fol. 214[b], preceded by a فهرست, on fol. 213[b]; beginning as in the preceding copy.

7. Marâthî, on fol. 242[b], preceded by a فهرست, on fol. 242[a]; they begin here: دل شکسته که مرهم نهد دگر بارش الخ (Calcutta ed., fol. ۲۴۵).

8. Mulamma'ât, on fol. 247[b], preceded by a فهرست, on fol. 247[a]; they begin: تو خون خلق بریزی و روی در تابی الخ.

9. Tarji'ât, on fol. 249[b], beginning: ای زلف تو الخ (see the preceding copy, fol. 349[a]).

10. Ṭayyibât, on fol. 262[b], preceded by a فهرست, on fol. 256[b]; they begin: اوّل دفتر بنام ایزد دانا الخ (Calcutta ed., fol. ۲۱۴).

11. Badâ'i', on fol. 366[b], preceded by a فهرست, on fol. 363[b]; beginning as in the preceding copy.

12. Khawâtîm, on fol. 412[b], preceded by a فهرست, on fol. 410[b]; they begin: سپاس و حمد بی پایان خدارا الخ (Calcutta ed., fol. ۳۱۵).

13. Ghazaliyyât-i-ḳadîm (غزلیّات قدیم), or early ghazals (wanting in the preceding copy), on fol. 430[b], preceded by a فهرست, on fol. 429[b]; they begin: ای یار ناگزیرکه دل در هوای تست الخ (Calcutta ed., fol. ۴۳۰).

14. Ṣâḥibiyyah (صاحبیّه), or epigrammatic poems (wanting in the preceding copy), on fol. 437[b], beginning with the prose-introduction: الحمد لله علی نعمه الخ (Calcutta ed., fol. ۴۳۸). Initial bait of the first poem:

نگین ختم رسالت محمّد عربی
شفیع روز قیامت محمّد مختار

In other copies this poem is found among the Muḳaṭṭa'ât, see, for instance, No. 1121 in this Cat., fol. 345[a], first line. These poems have been edited and translated into German by Bacher in 'Sa'di's Aphorismen und Sinngedichte,' Strassburg, 1879.

15. Khabîthât (خبیثات), or obscene poems, identical with the Muṭâyabât of the preceding copy (as they are styled here too at the end of the part), and beginning with the same lines in prose, on fol. 462[b]. Initial bait of the first poem: عارفی چشم دل بروی داشت الخ (corresponding to the seventh poem in the preceding copy, fol. 363[b], and the initial poem in Nos. 681 and 747 of the Bodleian Cat.).

16. Hazliyyât (هزلیّات), i.e. the mock homilies, called in the preceding copy مجلس هزل, in three مجلس, on ff. 472[b], 476[b], and 478[b]. Beginning of the first: اللّعین الشیطان الخ (Calcutta ed., ff. ۴۷۵–۴۸۰).

17. Mudḥikât (مضحکات), or comic pieces in prose, on fol. 480[b], beginning: شخصی از فقیهی سؤال کرد الخ (Calcutta ed., fol. ۴۸۱).

18. Rubâ'iyyât, on fol. 482[b], beginning: هر ساعتم اندرون بجوشد خون را الخ.

19. Fardiyyât (فردیّات), or Mufradât, on fol. 494[b], beginning: وربّ غلام صائم بطنه خلا الخ (corresponding to fol. 374[a], l. 7, in the preceding copy).

This copy, in which the Muḳaṭṭa'ât are wanting, is dated end of Muḥarram, A.H. 819 (A.D. 1416, March 30), by Firûzbakht bin Iṣfahânshâh.

No. 287, ff. 499, 2 coll., each ll. 21; small Nasta'liḳ; a small illuminated heading at the beginning of each part; larger illuminations on ff. 23[a], 214[a], 242[a], 247[a], and 499[b]; size, 7¾ in. by 4½ in.

1119

The same.

Contents:

1. The collector's preface, slightly defective at the beginning, on fol. 1[b].

2. Six risâlas; the *first*, on fol. 3[a] (در تقریر دیباچه); the *second*, in five مجلس, on ff. 7[a], 9[a], 12[b], 14[b], and 17[b]; the *third*, on fol. 23[a] (رسالهٔ صاحب دیوان), beginning here: خواجهٔ صاحب فرمان نیکو سیرت الخ; the *fourth*, on fol. 24[b] (در عقل وعشق); the *fifth*, on fol. 26[b] (در نصیحهٔ الملوك); the *sixth*, on fol. 34[b], is styled here رسائل ثلاثه, and comprises the three stories, referring to Abâḳâkhân, Ankiyânû, and Malik Shams-aldîn, which form risâlas 6–8 in the preceding copy. The second story, on fol. 35[b], is headed here نصیحه وپند; the third begins on fol. 37[b].

3. Gulistân, on fol. 38[b].

4. Bûstân, on fol. 110[b].

5. Persian ḳaṣîdas, on fol. 205[a], beginning as in the two preceding copies.

6. Marâthî, on fol. 232[b], beginning as in the preceding copy.

7. Mulamma'ât, on fol. 237[a], also beginning as in the preceding copy.

8. Ṭayyibât, on fol. 247[b], beginning: اوّل دفتر الخ.

9. Badâ'i', on fol. 340[a], beginning as usual.

10. Khawâtîm, on fol. 381[a], beginning as in the preceding copy.

11. Early ghazals, on fol. 396[b], beginning: ای یار الخ.

12. Ṣâḥibiyyah, on fol. 403[b]; prose-introduction and initial bait the same as in the preceding copy.

13. Muḳaṭṭa'ât, on fol. 424[a], beginning: تو آن نکردهٔ

از فعل خیر با من و غیر الخ (corresponding to fol. 355ª, l. 4, in No. 1117 in this Cat.).

14. Rubâ'iyyât, on fol. 429ᵇ, beginning: هر ساعتم الخ.

15. Fardiyyât, on fol. 439ᵇ, beginning: ورب غلام صائب الخ.

The Arabic ḳaṣîdas, the Tarjî'ât, the Hazliyyât or mock homilies, and the Muḍhikât are entirely wanting in this copy, which is besides slightly injured and effaced in many places. It is dated the 26th of Jumâdâ-althânî, A.H. 951 (A.D. 1544, September 14).

No. 877, ff. 444, 2 centre-coll., each ll. 17, and a third on the margin, ll. 12; small, but distinct Nasta'lîk; an illuminated heading at the beginning of each part; size, 9½ in. by 6¾ in.

1120

The same.

Contents:

1. The collector's preface, on fol. 2ᵇ.

2. The usual six risâlas; the *first*, on fol. 4ª; the *second*, in five مجلس, on ff. 7ª, last line, 9ᵇ, 12ª, 13ᵇ margin, and 16ª, last line; the *third* (here wrongly styled مجلس خامس), on fol. 21ª, beginning: صاحب قران خواجهٔ زمان الخ; the *fourth* (here wrongly styled المجلس الرابع), on fol. 22ᵇ; it is headed فی صفت العقل, and a few lines further down در تعریف عقل وعشق, and begins in the usual way: سالك راه الخ; the *fifth*, on fol. 24ª; the *sixth*, containing the three stories, on fol. 31ª (the second story در مدح انکیانو is here designated as رسالهٔ دوم; and the third رسالهٔ ملك شمس الدین as المجلس الثالث).

3. Gulistân, on ff. 34ᵇ–37ᵇ and 71ª–115ª.

4. Bûstân, on ff. 115ᵇ–171ᵇ, 48ª–70ᵇ, and 172ª–175ª (the leaves from 47–172 being misplaced).

5. Arabic ḳaṣîdas, on fol. 175ᵇ.

6. Persian ḳaṣîdas, on fol. 183ᵇ.

7. Tarjî'ât, on fol. 208ª margin, beginning: غریبان را دل از مهر تو خونست الخ. This initial bait is found in the immediately following copy, at the beginning of the Marâthî, and in No. 683 of the Bodleian Cat., col. 530, No. 13, at that of the ترجیعات ومراثی, a combination of refrain-poems and elegies which seems to be implied here too.

8. Ghazaliyyât (غزلیّات), comprising the four branches, separated in all the preceding copies, viz. the Ṭayyibât, the early ghazals, the Badâ'i', and the Khawâtîm, on fol. 223ᵇ, beginning: اوّل دفتر بنام ایزد الخ. Exactly the same combination of the minor lyrical poems of Sa'dî is found in the following copy, No. 1121. These collected ghazals have been specially edited (together with the بهار دانش), Calcutta, about 1784, and 1811.

9. Ṣâhibiyyah, on fol. 372ᵇ, beginning with the usual prose-introduction, thus: الحمد لله علی فضائل نعمه الخ.

10. Mulamma'ât and Mathnawiyyât (مثنویات), on fol. 384ᵇ, beginning:

همه را ده چو میدهی مرسوم
نه یکی را ده و دگر محروم

Short pieces in mathnawî-form at the end of the Ṣâhibiyyah are also noticed in Rieu's first copy, on fol. 322 sq., and in Nos. 682 and 692 of the Bodleian Cat., coll. 529 and 539.

11. Muḳaṭṭa'ât, on fol. 389ᵇ, beginning, as in the preceding copy: تو آن نکردهٔ از فعل الخ.

12. Khabîthât, or obscene poems, on fol. 391ª, beginning: قال السّعد الومنی (read السّعدی الزمنی) بعض الخ.

13. Hazliyyât (here wrongly styled Muḍhikât and Hazliyyât, since the Muḍhikât appear immediately after as a special item), i.e. the three mock homilies, on ff. 399ª, 401ᵇ, and 403ª, beginning: (read اللّعین) العن الشیطان الخ.

14. Muḍhikât, on fol. 404ᵇ, beginning: شخصی از فقیهی الخ.

15. Rubâ'iyyât, on fol. 405ᵇ, beginning: ای چشم تو مست الخ, corresponding to the last but three in No. 1117 in this Cat., fol. 373ª, and to the initial rubâ'î in No. 688 in the Bodleian Cat., col. 536, No. 11.

16. Fardiyyât, on fol. 411ª, beginning: ورب غلام الخ.

Copied A.H. 1034 (A.D. 1624, 1625), by Maḥmûd the scribe of Shîrâz.

No. 843, ff. 414, 2 centre-coll., each ll. 19, and a third on the margin, ll. 12; clear and distinct Nasta'lîk; luxurious illuminations throughout, the most splendid ones on ff. 2ᵇ, 3ª, 34ᵇ, 35ª, 115ᵇ, 116ª, 175ᵇ, 176ª, 183ᵇ, 184ª, 223ᵇ, 224ᵇ, 372ᵇ, 373ª, 405ᵇ, and 406ª; pictures on ff. 1ᵇ, 2ª, 20ᵇ, 42ᵇ, 48ᵇ, 57ª, 68ᵇ, 86ª, 117ª, 140ᵇ, 151ᵇ, 160ª, 232ª, 246ª, 291ª, 322ª, 339ª, 392ª, 413ᵇ, and 414ª; size, 13 in. by 7¾ in.

1121

The same.

Contents:

1. The collector's preface, on fol. 1ᵇ, beginning as usual. There is an index, on fol. 2ᵇ, according to which this collection is to be divided into seven risâlas and sixteen kitâbs, the latter consisting of (1) سعدی نامه; (2) گلستان; (3) قصائد عربی; (4) ملمّعات ومثلّثات; (5) قصائد فارسی; (6) مراثی وترجیع مراثی; (7) ترجیعبند; (8) طیّبات; (9) بدائع; (10) خواتیم; (11) غزلیّات قدیم; (12) صاحبیّه; (13) مقطّعات; (14) خبیثات ومطایبات; (15) رباعیّات; (16) مفردات. The preliminary words of this index (comp. on the various modifications of the text, Rosen, Persian MSS., pp. 176–180) run here in a very short and inconsistent way, thus, on fol. 2ª margin: بدان که این دیوان مشتمل است برهفت (؟هشت) رساله وشانزده کتاب چنانچه درافواه عوامّ منتشرست وازین است که گویند دیوان شیخ بیست وچهار کتاب است پس بدین ترتیب بنیاد کرده بولا نهاده شد. In the copy itself no trace

of this division is found, beyond the seven risâlas, the Gulistân, and Bûstân.

2. Seven risâlas, i. e. the usual *six* and the مجلس هزل, or the first of the three mock homilies counted as seventh; *first* risâlah, on fol. 2b margin; *second* (here must be read رسالهٔ دوم instead of رسالهٔ اوّل), in five majlis, on ff. 5b, 7a margin, 10a, 11a, and 13a; *third*, on fol. 17a margin; *fourth*, on fol. 18b (در عقل وعشق, or as it is styled in the index: در عقل وعشق ورجحان عشق بر عقل); *fifth*, on fol. 20a; *sixth*, containing in this copy the *second story* only, در نصیحت انکیانو, on fol. 26a; *seventh*, on fol. 27a margin, beginning (as in No. 683 in the Bodleian Cat., col. 530, No. 7): چنین فرماید صاحب السیف والفرس الخ.

3. Gulistân, on fol. 30b.

4. Bûstân, or Sa'dînâma, on fol. 86b, beginning: بنام جهاندار جان آفرین الخ.

5. Dîwân (دیوان), consisting of:

a. Kasîdas, the first of which is an Arabic one, beginning, on fol. 167b: الحمد لله ربّ العالمین علی الخ. The second, or first Persian one, begins in the usual way: شکر وسپاس ومنّت الخ.

b. Marâthî, on fol. 191b, beginning like the Tarji'ât in the preceding copy: غریبانرا دل از مهر تو خونست الخ.

c. Tarji'ât, on fol. 200a, beginning: ای زلف تو الخ.

d. Ghazals, in alphabetical order, comprising the Tayyibât, Badâ'i', Khawâtîm, and early ghazals, exactly as No. 8 in the preceding copy, on fol. 206b margin. Beginning: سپاس وحمد بی پایان خدارا الخ (which is usually the initial bait of the Khawâtîm, see No. 1118 in this Cat., fol. 412b).

e. Mukatta'ât, in alphabetical order, on fol. 338b, beginning:

سخن بذکر تو آراستن مراد آنست
که پیش اهل ادب منتهی بود مارا

This poem is included in some copies in the Sâhibiyyah, see, for instance, No. 694 in the Bodleian Cat., col. 540, and W. Pertsch, p. 97, No. 70. The initial kit'ah of No. 1117 in this Cat., is found here on fol. 340a, l. 3 sq.

f. Rubâ'îs (not separated by a special heading from the Mukatta'ât), beginning apparently, on fol. 348b margin, with a quatrain in the metre of هزج (مفاعیلن مفاعیلن فعولن): تدبیر (خداوندیست) خداوندی است جهانرا الخ (see the same initial rubâ'î further down in No. 1127 in this Cat.); the first rubâ'î, in the orthodox metre, begins, on fol. 349a, as in No. 687 of the Bodleian Cat., col. 535, No. 23: عشّاق بدرگهٔ تو اسیرند بیا الخ (read according to metre بدرگهت).

g. Mutâyabât or Khabîthât (here incorrectly styled فی الهزل والمزاح), on fol. 356a margin; beginning of the prose-preface: قال السّعدی الزمنی بعض الخ. The first poem is identical with that in No. 1117 in this Cat.: خوش بود عیش الخ.

h. Short mathnawîs (see No. 1120 in this Cat., in the part of the Mulamma'ât and the remark thereupon), here styled Nasâ'ih (نصائح), or admonitions, and beginning, on fol. 360a margin:

پیری اندر قبیلهٔ ما بود — که جهان دیده‌تر زعنقا بود

There are wanting in this copy the Arabic kasîdas, except the one at the beginning of No. 5, the Mulamma'ât, the Sâhibiyyah, the Hazliyyât, the Mufradât, and the Mudhikât. It is dated the 20th of Ramadân, A.H. 1039 (A.D. 1630, May 3), by Hasan Muhammad ibn Shîr Muhammad ibn Muhammad Jîw ibn Yûsuf. The copy was formerly in the possession of Sayyid Kutbikhân, who bought it for twenty-five rupees.

No. 178, ff. 364, 2 centre-coll., each ll. 14, and a third on the margin, ll. 13; Nasta'lîk; illuminated frontispieces on ff. 1b, 30b, 86b, and 167b; size, 11 in. by 6¼ in.

1122

The same.

Another splendid copy of Sa'di's Kulliyyât, very carefully written, and tolerably old, but not dated.

Contents:

1. The collector's preface, on fol. 2b.

2. Six risâlas of the usual contents; *first*, on fol. 4b; *second*, in five مجلس, on ff. 8a, 10b, 14a, 15b, and 19a; *third*, on fol. 25a; *fourth*, on fol. 26b; *fifth*, on fol. 29a; *sixth*, containing the three stories (حکایات), viz. the رسالهٔ ملاقات اباقا, on fol. 38a; the نصیحت انکیانو, on fol. 39a; and the حکایت ملك شمس الدین, on fol. 41a.

3. Gulistân, on fol. 42a.

4. Bûstân, on fol. 128b.

5. Arabic kasîdas, on fol. 260b, preceded by a فهرست, on fol. 259b; beginning: ملك الهوی قلبی وجاش مغیّر الخ (corresponding to fol. 342b, last line, in No. 1117 in this Cat.).

6. Persian kasîdas, on fol. 272b, preceded by a فهرست; beginning: شکر وسپاس الخ.

7. Marâthî, on fol. 311b, beginning: دل شکسته الخ.

8. Mulamma'ât, on fol. 317b, beginning: تو خون خلق الخ.

9. Tarji'ât, on fol. 324a, beginning: ای زلف تو الخ.

10. Tayyibât, on fol. 339b, preceded by a فهرست, on fol. 333a; beginning: اوّل دفتر بنام الخ.

11. Badâ'i', on fol. 464b, preceded by a فهرست, on fol. 461a; beginning: الحمد لله ربّ العالمین الخ.

12. Khawâtîm, or as they are called here more fully, Ghazaliyyât-i-Khawâtîm (غزلیّات خواتیم), on fol. 523b, preceded by a فهرست, on fol. 522a; beginning: سپاس وحمد بی پایان الخ.

13. Early ghazals, on fol. 544a, preceded by a فهرست, on fol. 543a; beginning: ای یار ناگزیر الخ.

14. Ṣâḥibiyyah, beginning, on fol. 554ª, with the usual short prose-introduction; the first poem begins here thus:

ثنا وحمد بی پایان خدارا
که صنعش در وجود آورد مارا

(see the same initial bait in Nos. 681 and 683 of the Bodleian Cat., coll. 528 and 530).

15. Muḳaṭṭa'ât, on fol. 586ª, beginning: تو آن نکردهٔ الخ.

16. Khabîthât, on fol. 589ᵇ, beginning with the usual prose-preface; the first initial poem begins thus: عارفی چشم دل بروی داشت الخ (identical with the beginning in No. 1118 in this Cat., fol. 462ᵇ).

On fol. 600ª there are added (as part of the Khabîthât) the Hazliyyât, beginning: (read اللعين) اللعن الشيطان الخ.

17. Rubâ'iyyât, on fol. 606ª, beginning: هر ساعتم اندرون الخ.

18. Mufradât, on fol. 617ᵇ, beginning: وکلّ بالغ السّعی فی دمی الخ (read وکلّ عدوّ بالغ) (corresponding to fol. 374ª, last line, in No. 1117 in this Cat.).

The Mudḥikât are wanting in this copy. An index on the fly-leaves.

No. 407, ff. 623, 2 centre-coll., each ll. 17; clear and distinct Nasta'lîk; the first four pages luxuriously ornamented; splendidly illuminated frontispieces or smaller headings at the beginning of each part; size, 9½ in. by 5⅞ in.

1123

The same.

Another excellent copy, splendidly illustrated, without a date; unfortunately this copy is injured and spoilt in many places.

Contents:

A. *Centre-column:*

1. The collector's preface, on fol. 3ᵇ.

2. The usual six risâlas (کتاب رسائل); *first*, on fol. 8ᵇ; *second*, in five مجلس (در مجلس پنجگانه), on fol. 18ᵇ; *third*, on fol. 64ᵇ; *fourth*, on fol. 68ª; *fifth*, on fol. 73ª; *sixth* (without a heading), in three risâlât or stories, in the same order as in the preceding copy, on ff. 95ª, 97ᵇ, last line, and 102ᵇ.

3. Gulistân, on fol. 104ᵇ.

4. Hazliyyât (here wrongly styled Mudḥikât, see No. 1120 in this Cat., fol. 399ª sq.), beginning, on fol. 296ᵇ: اللعن (اللعين) الشيطان الخ.

B. *Margin-columns:*

5. Bûstân, on fol. 4ᵇ, beginning: بنام خداوند جان آفرین الخ.

6. Arabic ḳaṣidas, on fol. 96ᵇ, beginning, as usual: حسبت الخ.

7. Persian ḳaṣidas, on fol. 104ᵇ, beginning: شکر وسپاس الخ.

8. Marâthî, on fol. 131ᵇ, beginning: دل شکسته الخ.

9. Mulamma'ât, on fol. 135ᵇ, beginning: تو خون خلق الخ.

10. Tarji'ât, on fol. 139ᵇ, beginning: ای زلف تو الخ.

11. Ṭayyibât, on fol. 145ᵇ, beginning: اوّل دفتر الخ.

12. Badâ'i', on fol. 221ᵇ, beginning: الحمد لله ربّ الخ.

13. Khawâtîm, on fol. 256ᵇ, beginning: سپاس وحمد الخ.

14. Early ghazals, on fol. 268ᵇ, beginning: ای یار ناگزیر الخ.

15. Ṣâḥibiyyah, on fol. 273ᵇ, beginning: الحمد لله علی نعمه الخ.

16. Muḳaṭṭa'ât, on fol. 292ᵇ, beginning: تو آن نکردهٔ الخ.

17. Muṭâyabât (or Khabîthât), on fol. 294ᵇ, beginning: قال السّعدی الخ.

18. Rubâ'iyyât, on fol. 303ᵇ, beginning: هر ساعتم اندرون الخ.

19. Fardiyyât, on fol. 313ᵇ, beginning: وربّ علام الخ.

The real Mudḥikât are wanting in this copy, which was transcribed by Muḥammad bin Ḳiwâm of Shîrâz.

No. 1391, ff. 316, 1 centre-col., ll. 10, 2 margin-coll., each ll. 24; Nasta'lîk; four large pictures, surrounded by gilt frames, on ff. 1ᵇ, 2ª, 315ᵇ, and 316ª, smaller pictures on ff. 21ᵇ, 22ª, 27ᵇ, 47ª, 53ᵇ, 61ᵇ, 62ª, 72ᵇ, 95ª, 148ᵇ, 149ª, 168ª, 175ᵇ, 183ᵇ, 184ª, 215ᵇ, 219ᵇ, 237ᵇ, 251ª, 306ᵇ, and 307ª; ff. 2ᵇ, 3ª, 3ᵇ, and 4ª illuminated in the most luxurious manner, and the finest Eastern workmanship; other almost equally splendid illuminations throughout; particularly grand frontispieces, on ff. 96ᵇ, 104ᵇ, 131ᵇ, 135ᵇ, 139ᵇ, 145ᵇ, 221ᵇ, 256ᵇ, 268ᵇ, 273ᵇ, 292ᵇ, 294ᵇ, 296ᵇ, 303ᵇ, and 313ᵇ; size, 13¼ in. by 8½ in.

1124

The same.

Another exquisitely written and most splendidly ornamented copy, likewise without a date.

Contents:

1. Six risâlas, in the following curious arrangement: the *first* corresponds to the second of the usual copies, i. e. the مجالس خمسه or five homilies, on ff. 4ᵇ, 6ª, 9ª, 10ᵇ, last line, and 13ᵇ, beginning: الحمد لله الذی خلق الخ; the *second* is identical with the usual third, styled here در بیان صاحب دیوان وجواب, on fol. 18ᵇ margin; the *third* is the usual fourth (therefore correctly called here رسالهٔ چهارم), styled در علم وعشق, on fol. 20ª; the *fourth* (called correctly رسالهٔ پنجم) corresponds to the usual fifth, styled در نصیحت ملوک, on fol. 21ᵇ margin; the *fifth* to the *second story* of the usual sixth (therefore called here رسالهٔ دوم در نصیحت ملك انكیانو), beginning: معلوم شد که خسرو عادل الخ; the *sixth* to the *third story* of the same (called here رسالهٔ سیوم در مدح در زمان حکومت ملك شمس الدین تازیگو), beginning: ملك عادل الخ. There are consequently missing the

collector's preface, the usual *first* risâlah در تقرير ديباچه, and the *first story*, رسالهٔ ملاقات اباقا, of the usual *sixth* risâlah.
2. Gulistân, on fol. 34^b.
3. Bûstân, on fol. 96^b.
4. Arabic kasidas, on fol. 166^b.
5. Persian kasidas, on fol. 173^b.
6. Marâthî, on fol. 197^b.
7. Mulamma'ât, on fol. 201^b.
8. Tarji'ât, on fol. 205^b.
9. Tayyibât, on fol. 211^b. All these parts begin as in the preceding copy.
10. Badâ'i', on fol. 288^b, beginning: ای که انکارکنی عالم درویشانرا الخ (corresponding to No. 1117 in this Cat., fol. 254^a, first line).
11. Khawâtîm, on fol. 322^b.
12. Early ghazals, on fol. 335^b. Beginning of both parts as usual.
13. Sâhibiyyah, on fol. 342^b, with the usual prose-preface. The initial poem is the same as in Nos. 1118 and 1119 in this Cat., viz. نگين ختم رسالت الخ.
14. Mukatta'ât, on fol. 357^b, beginning: تو آن نکردهٔ الخ.
15. Mutâyabât (or Khabîthât), on fol. 359^a margin, beginning: قال السّعدی الخ.
The Rubâ'iyyât, Mufradât, and Mudhikât are wanting here.

No. 332, ff. 366, 2 centre-coll., each ll. 19, and a third on the margin, ll. 14; small, but clear Nasta'lîk; the whole copy beautifully embellished throughout; illuminated frontispieces, with luxurious ornaments on the same and the following page, on ff. 4^b, 34^b, 96^b, 166^b, 173^b, 211^b, 288^b, 322^b, 335^b, and 342^b; very carefully drawn pictures on ff. 1^b (Sa'dî's likeness), 2^b, 3^a, 4^a, 18^a, 66^b, 100^b, 130^b, 181^b, 209^a, 228^b, 233^b, 250^a, 285^a, 310^b, 359^b, 363^b, 364^b, 365^a, and 366^a; size, 10¾ in. by 6⅝ in.

1125

The same.
Contents:
1. The collector's preface, on fol. 1^b.
2. Five risâlas, i.e. risâlas 2–6 of the usual copies (the *first*, در تقرير ديباچه, is wanting here, just as in the preceding copy); the first (*second* risâlah), in five مجلس, on ff. 5^a, 7^a, 10^a, 11^b, and 14^a; the second (*third* risâlah), on fol. 18^b; the third (*fourth* risâlah), on fol. 19^b (here entitled: از سؤال مولانا شمس الدين, and beginning: سؤال مولانا شمس الدين نطنزی از شيخ سعدی منظومه (رسالك راه خدا الخ); the fourth (*fifth* risâlah), on fol. 21^a; the fifth (*sixth* risâlah), containing the three stories, on fol. 27^b.
A fihrist of the following sixteen parts (or books) of this copy, on fol. 30^b.
3. Gulistân, on fol. 31^a.
4. Bûstân, on fol. 89^b.
5. Arabic kasidas, on fol. 154^a.
6. Persian kasidas, on fol. 160^a.
7. Marâthî, on fol. 184^b.
8. Mulamma'ât, on fol. 189^b, beginning here: وقتها يکدم نياسودی تنم الخ (corresponding to the initial bait in No. 782 of the Berlin Cat., Pertsch, p. 805, and No. 683 of the Bodleian Cat., col. 530).
9. Tarji'ât, on fol. 194^a, beginning here: ای سرو بلند قامت دوست الخ (corresponding to the initial bait in No. 1117 in this Cat.).
10. Tayyibât, on fol. 200^b.
11. Badâ'i', on fol. 279^b.
12. Khawâtîm, on fol. 332^a, beginning here: گر ماه من برافگند نقابرا الخ.
13. Early ghazals, on fol. 351^b, beginning here: روز گر من باز بينم روی يار خويش را الخ (corresponding to No. 1121 in this Cat., fol. 208^a margin).
14. Sâhibiyyah, on fol. 367^b, with the usual prose-preface; the first poem begins here: يا رب تو هرچه بهتر و نيکوترش بده الخ (see the same initial bait in No. 692 of the Bodleian Cat., col. 539).
15. Mukatta'ât, on fol. 378^b, beginning: گويند سعديا الخ.
16. Khabîthât (or Mutâyabât), on fol. 386^a, beginning with the usual prose-lines; the initial bait of the first poem corresponds to that in Nos. 1118 and 1122 in this Cat. On the margin of ff. 386^b–389^b there are added the Hazliyyât, styled: المجالس الثلثة فی الهزل.
17. Rubâ'iyyât, on fol. 395^b.
18. Mufradât, on fol. 406^a.
The Mudhikât are wanting in this copy. One leaf at the end seems to be missing. No date. The right order of ff. 400–410 is: 400, 409, 402, 403, 407, 404–406, 401, 408, and 410.

No. 775, ff. 410, 2 coll., each ll. 21 (on ff. 89^b–153^b, 3 coll.); Naskhî, many pages injured; an illuminated heading at the beginning of nearly every part; size, 9¾ in. by 5⅝ in.

1126

The same.
A great number of leaves in this copy, especially in the beginning and towards the end, are so firmly glued together, that it is impossible to separate them without tearing them to pieces. The contents, so far as they can be ascertained, are as follows:
A. *Centre-columns:*
1. The collector's preface, on fol. 2^a.
2. Seven risâlas, as it seems; the first, the beginning of which can be quoted, is the *third* of the usual copies, on fol. 48^b (رسالهٔ سيوم در جواب صاحب ديوان); the *fourth*, در عقل وعشق, begins (without a heading) on fol. 52^a; the *fifth* (رسالهٔ پنجم در نصيحة الملوك), on fol. 56^b; the *sixth*, containing the *second story* only of the three, viz. the نصيحت انکيانو (just as No. 1121 in this Cat.), begins on fol. 77^a with the simple heading شيخ ميفرمايد; the *seventh* is the *third* story (رسالهٔ ملك شمس الدين) of the usual sixth risâlah, beginning, on fol. 81^a: در زمان حکومت ملك الخ.

3. Gulistân, on fol. 83ᵇ.
4. Tayyibât, on fol. 230ᵇ.
5. Hazliyyât, on fol. 428ᵇ (first heading: المجلس الاوّل بالهزل).
6. Rubâʿiyyât and Fardiyyât, on fol. 445ᵇ, beginning: هرساعتم اندرون الخ.

B. *Margin-column:*
7. Persian kasidas, on fol. 2ᵇ.
8. Marâthî, on fol. 45ᵇ.
9. Mulamma'ât, on fol. 55ᵇ.
10. Tarjiʿât, on fol. 65ᵃ. All four parts begin in the usual way.
11. Bûstân, on fol. 78ᵇ, beginning: بنام خداوند جان آفرین الخ.
12. Badâʾiʿ, on fol. 281ᵇ, beginning as in No. 1124 in this Cat.: ای که انکار کنی الخ.
13. Khawâtim, on fol. 370ᵇ.
14. Early ghazals, on fol. 401ᵇ.
15. Ṣâhibiyyah, on fol. 412ᵇ, beginning with the initial poem of Nos. 1118 and 1119 in this Cat.: نگین ختم رسالت محمّد عربی الخ.

An index on the fly-leaf. There are wanting in this copy the *first* story of the *sixth* risâlah, the Arabic kasidas, the Khabithât, Mukaṭṭaʿât, and Mudhikât. No date.

No. 1260, ff. 472, 2 centre-coll., each ll. 10, and a third on the margin, ll. 20; Nastaʿlîk; splendid ornaments throughout the copy; beautifully illuminated frontispieces on ff. 83ᵇ, 230ᵇ, 370ᵇ, 401ᵇ, 412ᵇ, and 428ᵇ; size, 11½ in. by 6½ in.

1127

The same.

This collection is different from all the preceding ones, since a considerable number of the usual items are entirely missing, and some altogether new parts have been introduced.

The copy contains:
1. Bûstân, on fol. 1ᵇ, beginning: بنام جهاندار جان آفرین الخ.
2. Gulistân, on fol. 74ᵇ.
3. Diwân, consisting of:
a. Persian kasidas, on fol. 131ᵇ, beginning: اوّل دفتر الخ.
b. Tarjiʿât, on fol. 153ᵃ margin, beginning:

درعهد تو ای نگار دلبند — بس عهد که بشکند وسوگند

(corresponding to the second poem in No. 1117 in this Cat., fol. 346ᵇ).

c. Ghazals, in alphabetical order, on fol. 158ᵇ, comprising, as the same part in Nos. 1120 and 1121 in this Cat. does, the Ṭayyibât, Badâʾiʿ, Khawâtim, and early ghazals; the initial ghazal is the second in No. 1121, fol. 207ᵃ:

ای نفس خرّم باد صبا — از بر یار آمدهٔ مرحبا

d. Mukaṭṭaʿât, on fol. 278ᵃ, beginning likewise as in No. 1121: سخن بذکر تو الخ.
e. Rubâʿîs, on fol. 285ᵇ, beginning, as in No. 1121: خداوندیست تدبیر دهانرا (in No. 1121 جهانرا).

4. The *second risâlah*, in five مجلس, on fol. 293ᵇ, beginning: الحمد لله الذی خلق الوجود الخ.

5. Another risâlah, on fol. 304ᵇ, which contains, like the usual *third risâlah*, a story not by Saʿdî himself, but referring to the poet's intercourse with renowned personages (see Bacher's remark in his 'Saʿdî-Studien,' p. 85), but different in wording from the *third* in the preceding copies; it begins: ای دل مجرّد طریقت طریقت وسالك كوی حقیقت شهباز جانباز همای ره شیراز مصلح الدین سعدی شیرازی علیه الرّحمة والغفران میگوید بگوش هوش بشنو الخ.

6. The *fifth risâlah*, در نصیحة الملوك, on fol. 307ᵇ, beginning here: الحمد لله وهوا لی من حمد ثمّ الصّلوة علی رسول الله افضل الخ.

7. Pandnâma (پندنامه), or book of counsels, also called, from the word with which it begins, Karîmâ (کریما) or Kitâb-i-Karîmâ; beginning, on fol. 313ᵇ:

کریما ببخشای بر حال ما — که هستم اسیر کمند هوا

The authorship of Saʿdî with regard to this didactic mathnawî, which is apparently composed after the model of Farîd-aldîn ʿAṭṭâr's Pandnâma, has been much disputed; it is not included in Bîsutûn's (or *Ibn* Bisutûn's) edition; on the other hand, as Rieu ii. p. 865ᵇ has shown, it has been ascribed to Saʿdî as early as A. H. 842 (A. D. 1438, 1439), and it is found in the Calcutta edition (fol. ۲۰ sq.); other text-editions (printed or lithographed): in Gladwin's Persian Moonshee (with English translation), 1801; revised edition, by W. C. Smyth, 1840; see also Rousseau, Flowers of Persian Literature, London, 1801, and the Persian Reader, vol. i, Calcutta, 1835, pp. 78–97; Persian and Hindûstânî, ib., 1829; Persian, with Latin translation, by Geitlin, Helsingfors, 1835; Calcutta, A.H. 1242 and 1270 (with Rekhta translation); in the 'Persian Primer,' Lucknow, A. H. 1263, 1264, etc.; Lahore, 1887; Bombay, 1887; Agra, 1887; Cawnpore, 1888, etc. An older English translation, Calcutta, 1788. French translation, by Garcin de Tassy, in his 'Exposition de la foi musulmane,' Paris, 1822, and in the same author's 'Allégories, récits poétiques et chants populaires,' 2nd ed., Paris, 1876, pp. 197–200. A metrical German translation of select passages of the Pandnâma is found in the notes to K. H. Graf, Rosengarten, Leipzig, 1846, pp. 239, 244, 253, 260, 281, 293, and 297–298; comp. besides Zenker i. 418 sq. and 1468, ii. 480 sq.; Bodleian Cat., Nos. 688. 12 and 748; Rieu ii. p. 865ᵇ; W. Pertsch, Berlin Cat., pp. 803 and 825; A. Sprenger, Catal., p. 549.

8. Short mathnawis, on fol. 317ᵇ, beginning:

نامه آغازم بنام ذو الجلال
آنکه بیرون ذاتش از وهم و خیال

9. Khabithât (or Muṭâyabât), here wrongly styled Hazliyyât, on fol. 324ᵇ, beginning with the usual prose-preface: قال السّعدی الزمنی الخ.

No date. There are wanting in this copy the usual risâlas, except the second and the fifth; the Marâthî,

Mufradât, Hazliyyât, Ṣâḥibiyyah, Mulamma'ât, Mudhî-kât, and the Arabic kaṣidas.

No. 143, ff. 330, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; Nasta'lîk; illuminated frontispieces and small headings on ff. 1^b, 74^b, 131^b, 293^b, 304^b, 313^b, and 317^b; size, 11¼ in. by 7 in.

1128

A defective copy of the same.

This excellent but defective copy contains:

1. Arabic kaṣidas (كتاب القصائد العربى), on fol. 1^b, beginning as usual; they break off on fol. 8^b in consequence of a lacuna after that page, in a poem rhyming in ا, which corresponds to the kaṣidah, on fol. 345^a, in No. 1117 in this Cat., beginning: يا ملوك الجمال الخ. The last bait here is the last on fol. 345^a in that copy.

2. Some ghazals, on ff. 9 and 10, defective both at the beginning and end; the first bait:

گر ما مقصّریم تو بسیار رحمتی
عمری که میرود بامید وفای تست

corresponds to No. 1121 in this Cat., fol. 230^a, l. 4, and belongs in fact to the usual initial poem of the 'early ghazals' (which begins: ای یار ناگزیر الخ); it would seem, therefore, as if these two leaves were part of a fuller collection of the غزلیات قدیم, but, strange to say, these very 'early ghazals' follow further down, on fol. 145^b sq., in an absolutely complete form with no visible lacuna, into which these stray leaves might fit.

3. Mulamma'ât and Muthallathât, on ff. 143^a–144^b and 11^a–13^a, beginning as in No. 1125 in this Cat., fol. 189^b: وقتها يكدم الخ.

4. Tarjî'ât (or Murabba'ât, as they are called at the end), on fol. 13^b, beginning: ای زلف تو الخ.

5. Ṭayyibât, in alphabetical order, on fol. 19^b, beginning: اوّل دفتر الخ. There is a lacuna after fol. 27; the last bait on fol. 27^b corresponds to No. 1121 in this Cat., fol. 221^a, l. 3 ab infra, the first complete poem, on fol. 28^a to fol. 220^b, last line, in the same copy. Ff. 50 and 51 are turned upside down, and must be read from 51^b backward to 50^a.

6. Badâ'i', likewise in alphabetical order, on fol. 83^b, beginning: الحمد لله ربّ العالمين الخ (see No. 1117 in this Cat.). There is a lacuna after fol. 84; the last bait on fol. 84^b corresponds to No. 1117, fol. 247^a, l. 5 ab infra, and the first complete poem, on fol. 85^a to fol. 263^a, l. 17 in the same copy. There is a second lacuna after fol. 92; the last bait on fol. 92^a corresponds to No. 1121 in this Cat., fol. 286^b, last line but one (in No. 1117 it cannot be traced); the first complete poem, on fol. 93^a to No. 1117, fol. 253^a, l. 14 (this again cannot be traced in No. 1121).

7. Khawâtîm, on fol. 96^b, beginning: سپاس وحمد الخ.

8. Ṣâḥibiyyah, on fol. 108^b, with the usual prose-preface, beginning here thus: الله الكافي حسب الخلائق وحده والحمد لله نعمه الخ. The first poem begins here (as in Rosen, Persian MSS., p. 196): ما هذه الدنيا بدار مخلّد الخ.

9. Mukaṭṭa'ât, on fol. 123^b, beginning: گر اهل معرفتی هرچه بنگری خوبست الخ. The initial poem of No. 1117, گرفتند سعديا الخ, is found here, on fol. 130^a.

10. Khabîthât, on fol. 131^b, beginning with the usual prose-preface. The initial poem begins:

آن شنیدی که در بلاد شمال الخ

(corresponding to No. 1117 in this Cat., fol. 362^a). They break off on fol. 134^b in consequence of a lacuna.

11. Kiṭ'as, short mathnawis, rubâ'is, and fards, all mixed together, on ff. 135^a–142^b; the kiṭ'as probably belong either to the Ṣâḥibiyyah or the Mukaṭṭa'ât (Nos. 8 and 9).

12. Early ghazals, on fol. 145^b, beginning: با جوانی سر خوشست این پیرئ تدبیر را الخ (corresponding to No. 1121 in this Cat., fol. 209^a margin, l. 6 ab infra, where, however, با جوانان is read instead of با جوانی); the second poem here begins like the Khawâtîm in No. 1125 in this Cat., fol. 332^a, but in a metrically more correct form: گر ماه من برافکند از رخ نقابرا الخ.

13. The end of the Bûstân, on fol. 179^a, beginning: نکو نام را کس نگیرد اسیر الخ. It comprises the last twenty-nine or thirty verses of the *ninth* and the whole tenth bâb, corresponding to Graf's ed., p. 429, l. 5 to p. 444, l. 5.

No date. Bibliotheca Leydeniana.

No. 2762, ff. 182, ll. 23; excellent Nasta'lîk; small illuminated headings on ff. 1^b, 13^b, 19^b, 83^b, 96^b, 108^b, 123^b, 131^b, 143^a, and 145^b; all the columns framed with gilt edges; size, 9⅝ in. by 6⅝ in.

1129

Another still more defective copy of the same.

This very old copy is unfortunately very incomplete, and only contains:

1. Gulistân, on fol. 1^b.

2. Ṭayyibât, on fol. 47^b, beginning as usual: اوّل دفتر الخ.

3. Khabîthât, on fol. 153^b, beginning with the usual prose-preface. The initial poem is the same as in the preceding copy.

4. Ṣâḥibiyyah, on fol. 162^a, beginning with the *fifth* risâlah of the usual copies, which, exactly as in the Gotha copy (W. Pertsch, No. 70, see Bacher's remark on it in his 'Sa'dî-Studien,' p. 95), has been prefixed here to the Ṣâḥibiyyah; the first words of this risâlah are identical with those of the same treatise in No. 1127 in this Cat., viz. الحمد لله تعالى وهوا لى من حمد الخ. The first initial poem of the proper Ṣâḥibiyyah, viz. ما هذه الدنيا بدار مخلّد الخ, appears on fol. 169^a, and is the

same as in the immediately preceding copy, on fol. 108^{b}. The proper order of leaves in this part is: ff. 162–174, 183–190, 175–182, 191–193, 195–197; fol. 194, which clearly belongs to the same part, cannot be properly located; there are clearly mixed up here with the Ṣâḥibiyyah, as in many other copies, including some of the preceding ones, portions of the Mukaṭṭa'ât, Fardiyyât, short mathnawîs, and at the end also fragments of the Tarji'ât. A lacuna after fol. 197.

5. The latter half of the Bûstân, beginning abruptly on fol. 198^{a}. The first bait here corresponds to p. 297, l. 6, in Graf's edition, that is about the middle of the *fifth* bâb; the *sixth* begins here on fol. 200^{a}; the *seventh*, on fol. 204^{b}; the *eighth*, on fol. 213^{a}; the *ninth*, on fol. 219^{a}; the *tenth*, on fol. 225^{a}; this last bâb breaks off, on fol. 227^{b}, with the bait: گنه عفو کرد آل يعقوب را الخ, corresponding to p. 443, last line in Graf's edition, so that the last six verses of the latter are wanting here; on fol. 228^{a}, one fragmentary and one complete ghazal by Sa'di are added; fol. 228^{b} contains in a very bad handwriting two ghazals by فرطوسی (sic! perhaps فردوسی?); but they are partly injured, and partly quite illegible.

The really very old character of the copy is evident from the use of ذ instead of د almost always at the end of words, as آيذ, افتاذ, نشايذ, باذ آمذ, گمارذ, سپارذ, ندارذ, نريزذ, نبارذ, بگشاذ, بغداذ, داذ (together with نريزد in the same poem, on fol. 104^{b} etc.).

No date.

No. 465, ff. 228, 2 coll., each ll. 23; good old Naskhi; vignettes on ff. 1^{a}, 47^{a}, 153^{a}, and 162^{b}; small illuminated, but rather effaced headings, on ff. 1^{b}, 47^{b}, 153^{b}, and 162^{b}; size, 9¼ in. by 6⅛ in.

1130

A small fragment of the same.

This fragment comprises only a part of the collector's preface and a defective set of the usual risâlas, viz. Bîsutûn's (or *Ibn* Bîsutûn's) preface, beginning as usual, on fol. 1^{b}; but already on the margin of the next page, fol. 2^{a}, the copyist has suddenly jumped from this preface into the middle of the *first risâlah*, در تقرير ديباچه; ll. 8 and 9 belong likewise to the preface; but the words in l. 14, که دل شخص انسان بود الخ, are part of the first risâlah, corresponding to No. 1121 in this Cat., fol. 3^{a} margin, l. 13. A second jump from the middle of the *first risâlah* into that of the *second* (the five مجلس) is made on fol. 5^{a} margin; l. 2 also belongs to the *first risâlah*, corresponding to No. 1121, fol. 5^{a} margin, lin. penult.; l. 3 already forms part of the first majlis of the *second risâlah*, corresponding to No. 1121, fol. 6^{b}, l. 9. The second majlis begins on fol. 6^{a}, the third on fol. 8^{b} margin, the fourth on fol. 10^{a} margin, the fifth on fol. 13^{a}; the *third risâlah*, on fol. 18^{b} margin; the *fourth*, on fol. 20^{a}; the *fifth*, on fol. 21^{b}; the *sixth*, comprising the *first story* only (نصيحت حضرت شيخ سلطان اباقا), on fol. 31^{a}; the *seventh*, comprising the *third story* of the usual sixth risâlah, حکايت ملك شمس الدين, on fol. 32^{a}; towards the end of this story the copy breaks off, the last words corresponding to No. 1126 in this Cat., fol. 82^{b}, l. 6.

No. 1725, ff. 32, centre-col., ll. 12; margin-col., ll. 26; small Nasta'lik; illuminated frontispiece; the first two pages splendidly adorned; small illuminations throughout; a picture on fol. 18^{a} size, 9½ in. by 5½ in.

1131

Dîwân-i-Sa'dî (ديوان سعدى).

Sa'di's minor poems, arranged in a way which differs from all the other collections of the same title, both in the preceding copies (see Nos. 1121 and 1127) and in those of other libraries (see, for instance, Bodleian Cat., Nos. 692–697, and Rieu ii. p. 601^{b}). It contains merely the usual parts of a common dîwân, i. e. ḳaṣîdas (on ff. 1^{b}–44^{a}), tarji'bands (on ff. 44^{a}–48^{a}), and ghazals in alphabetical order, with a few mathnawî-baits at the end (on ff. 48^{a}–232).

The so-called ḳaṣîdas practically agree with the Ṭayyibât of other copies, beginning in the usual way: اوّل دفتر بنام ايزد دانا الخ.

The tarji'bands begin: درعهد تو ای نگار دلبند الخ (corresponding to the initial bait in No. 1127 in this Cat.).

The ghazals open with the rhyme-letter ب, and begin:

زمن مپرس که از دست او دلم چونست
ازو مپرس که انگشتهاش پر خونست

No date.

No. 59, ff. 232, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece, the margin sprinkled with various colours; size, 9⅝ in. by 5¼ in.

1132

Intikhâb-i-dîwân-i-Sa'dî (انتخاب ديوان سعدى).

Short extracts from Sa'di's minor poems, consisting of ḳaṣîdas and ghazals, with a few ḳiṭ'as and rubâ'îs at the end.

Beginning: شکر و سپاس و نعمت و منّت خدايرا (the usual beginning of the قصائد فارسيّه, see the preceding copies).

No date.

No. 609, ff. 215^{b}–244, 2 centre-coll., each ll. 15, and a third on the margin, ll. 24–28; Nasta'lik; illuminated frontispiece; the first two pages richly ornamented; a drawing on fol. 244^{b}; size, 9¾ in. by 5½ in.

1133

Three works of Sa'dî.

This splendid copy, illuminated throughout in the most gorgeous style, contains:—

a. In the centre-column of ff. 1^{b}–144^{b}, Sa'di's *Gulistân*, slightly imperfect at the end (a few lines of the conclusion being missing in consequence of a lacuna after fol. 144). Bâb I, on fol. 12^{a}; II, on fol. 44^{b}; III, on fol. 69^{a}; IV, on fol. 97^{a}; V, on fol. 101^{a}; VI, on fol. 117^{a}; VII, on fol. 122^{a}; VIII, on fol. 129^{b}.

b. In the margin-column of ff. 1^b–144^b, Sa'dî's *Bûstân* (at the end fifteen verses missing according to Graf's edition, in consequence of the same lacuna). Bâb I, on fol. 8^a; II, on fol. 41^a; III, on fol. 58^b; IV, on fol. 71^b; V, on fol. 89^b, last line; VI, on fol. 97^a; VII, on fol. 103^b; VIII, on fol. 119^b; IX, on fol. 129^b; X, on fol. 141^a.

c. In the centre-column of ff. 145^a–155^a, Sa'dî's *Pandnâma*, defective at the beginning (owing to the before-mentioned lacuna). There are five baits wanting; the first that appears here corresponds to the last on fol. 1^b in the following copy.

On the margin of ff. 145^a–155^a there is found the well-known religious mathnawî on the duties of a Muslim, styled نام حق or رسالهٔ نام حق (as it is called here), likewise defective at the beginning; the first bait, which is the eighth in the usual copies (for instance, No. 1345 of the India Office Collection, fol. 56^b), runs thus:

روز و شب طالب قبول ویم – پیروی امّت رسول ویم

comp. on this poem, which is usually styled مقدّمة الصّلوة, Bodleian Cat., Nos. 1767 and 1768. The date of composition, viz. 693 of the Rihlat, or A.H. 703 (A.D. 1303), is contained in the last verse.

The whole MS., written throughout by the same hand, was transcribed at the request of Nawwâb 'Abd-almuhsinkhân, son of Nawwâb 'Abd-alnabîkhân, by Mihr 'Alî, son of Muhammad Ibrâhîm, and finished the 12th of Rabî'-alawwal, A.H. 1165 (A.D. 1752, Jan. 29). On fol. 1^a is a seal of John Henry Peile, جان هنری پیل, with the date A.H. 1220 (A.D. 1805), and a statement in English, 'that this MS. was the gift of Mr. Sanders, 1811, that it was presented by J. H. Peile, Esq. (of the Madras Civil Service), and received 19th September, 1818, transferred to Civil College (i.e. Haileybury), 9 Aug., 1819.'

No. 3299, ff. 155, ll. 11, and an additional margin-col., ll. 30; large and distinct Nasta'lîk; splendid frontispiece on fol. 1^b, every page, from first to last, adorned with gold borders round each line of the centre-column, and three corner-vignettes in various colours and designs; size, 10⅝ in. by 6½ in.

1134

Pandnâma.

Another copy of Sa'dî's Pandnâma, beginning:

کریما ببخشای بر حال ما – که هستم اسیر کمند هوا

comp. Nos. 1127 and 1133 in this Cat.

Dated the 14th of Shawwâl, A.H. 1209 (A.D. 1795, May 4).

No. 1345, ff. 1–10^b, 2 coll., each ll. 13; Nasta'lîk; size, 7½ in. by 4⅝ in.

1135

The same.

Beginning:

کریما به بخشای بر حال ما
که هستم اسیری (!) کمند هوا

Quite modern copy, dated the 16th of Rajab (without any year), by a scribe with the name of Muhammad.

No. 3083, ff. 1–9, ll. 14; Nasta'lîk; size, 7¾ in. by 5⅜ in.

1136

Bûstân.

Another copy of Sa'dî's Bûstân, not dated, but old, probably belonging to the end of the tenth century of the Hijrah.

Beginning: بنام خداوند جان آفرین الخ.

Bâb I, on fol. 5^b; II, on fol. 40^a; III, on fol. 58^a; IV, on fol. 70^b; V, on fol. 88^a; VI, on fol. 95^a; VII, on fol. 101^a; VIII, on fol. 115^b; IX, on fol. 124^b; X, on fol. 131^b.

No. 3485, olim 20. J. 10, ff. 135, 2 coll., each ll. 15; very neat and distinct Nasta'lîk; illuminated frontispiece; size, 8⅝ in. by 5⅛ in.

1137

The same.

Dated A.H. 1019 (A.D. 1610, 1611).

No. 286, margin-col., ff. 1–116, ll. 36–38; Nasta'lîk; illuminated frontispiece.

1138

The same.

This copy was written by Kamâl; one half of the date is torn away, but what is left, viz. ۴۳, seems to indicate A.H. 1043 (A.D. 1633, 1634).

No. 472, ff. 150, 2 coll., each ll. 14; excellent Nasta'lîk; illuminations on the first two pages; size, 8¾ in. by 5½ in.

1139

The same.

Beginning, the usual one: بنام خداوند جان آفرین الخ, but the various reading of جهاندار for خداوند (as in fact many copies read) has been suggested on the margin. The last bait of Graf's edition is here the last but two; the additional two baits are:

هزاران درود وهزاران سلام – زمان بر محمّد علیه السّلام
ترا فتح ودولت همیشه مدام – بحقّ محمّد علیه السّلام،

Copied A.H. 1081 (A.D. 1670, 1671) by 'Abd-alrasûl ibn Maulânâ 'Alî. Collated. Bibliotheca Leydeniana. On the fly-leaf at the back the following note: 'The Bostan of Sadi; Palgatacherri, Aug., 1805; J. Leyden.'

No. 2713, ff. 150, 2 coll., each ll. 15; Nasta'lîk; size, 9⅝ in. by 5⅞ in.

1140

The same.

Another excellent copy, written A.H. 1082 (A.D. 1671, 1672) by Muzaffar Husain alhusainî; the poem begins on fol. 2^b. Instead of the usual *ten* bâbs this copy contains *eleven*, the ninth bâb having been split into two, the second headed on fol. 169^b: در موعظه وتنبیه.

No. 154, ff. 179, 2 coll., each ll. 12; very large and distinct Nasta'lîk; the margin sprinkled with various colours; two large pictures on ff. 1^b and 2^a; illuminated frontispiece on fol. 2^b; size, 12⅝ in. by 7½ in.

1141

The same.

This copy is dated the 21st of Dhû-alhijjah, A. H. 1156 (A. D. 1744, Feb. 5), the 26th year of Muhammadshâh's reign, by Rûh-allâh ibn Shaikh Zind ibn Shaikh Muhibb 'Ali Mâlik. A few various readings and annotations on the margin.

No. 1561, ff. 134, 2 coll., each ll. 15–17; Nasta'lîk; size, $9\frac{3}{8}$ in. by $5\frac{5}{8}$ in.

1142

The same.

A most splendid copy, written at the request of Nawwâb Ahmadkhân Bahâdur bin Ghadanfar-aldaulah Bahâdur by Râm Pirshâd, and finished at Shâhjahânâbâd the 14th of Rabî'-althânî, A. H. 1171 (A. D. 1757, Dec. 26).

No. 1779, ff. 58, 4 coll., each ll. 21; clear and distinct Nasta'lîk; large illuminated frontispiece; very fine and carefully executed illustrations on ff. 2^b, 3^a, 3^b, 5^a, 8^a, 21^a, 27^b, 47^b, 50^a, 54^a, 57^b, and 58^a; size, $12\frac{5}{8}$ in. by $8\frac{1}{8}$ in.

1143

The same.

Beginning: بنام جهاندار جان آفرین الخ.

Dated the 19th of Dhû-alka'dah, A. H. 1197 (A. D. 1783, Oct. 16) = 3rd of the month آسن, of the year 1190 of the Bangâlî era, by the محرّر مكرّم of Bahîla (بهيله), in the Parganah of Amîrpûr Balanda (اميرپور بلنده). Bibliotheca Leydeniana. Occasional notes in English on the margin.

No. 2743, ff. 130, 2 coll., each ll. 17; clear Nasta'lîk; size, $8\frac{5}{8}$ in. by $6\frac{1}{8}$ in.

1144

The same.

A modern copy, dated the 7th of January, 1804. Beginning: بنام جهاندار الخ.

College of Fort William, 1825.

No. 2317, ff. 168, 2 coll., each ll. 13; Nasta'lîk; size, $7\frac{5}{8}$ in. by $5\frac{1}{8}$ in.

1145

The same.

Splendid copy, without a date. On the first and the last page of this MS. there is an index of—as it seems—Farid-aldîn 'Attâr's Pandnâma and Husainî's Kanz-alrumûz.

No. 1288, ff. 50, 4 coll., each ll. 23; Nasta'lîk; illuminated frontispiece; size, $10\frac{5}{8}$ in. by 6 in.

1146

The same.

Another copy without a date. Many marginal and interlinear glosses, for the greater part written in red ink. The Bûstân concludes on fol. 137^a; a few lines in prose are added by the transcriber on fol. 138^a. Fol. 12 must be read after fol. 13.

No. 390, ff. 138, 2 coll., each ll. 15–16; Nasta'lîk; size, 10 in. by $6\frac{1}{4}$ in.

1147

The same.

Good copy, not dated.

No. 209, margin-col. on ff. 1^b–148^b, ll. 26, and an additional centre-col. on ff. 136^a–149^a, ll. 11; clear Nasta'lîk; illuminations on ff. 1^b and 2^a; size, $9\frac{3}{8}$ in. by $5\frac{5}{8}$ in.

1148

Extracts from the Bûstân.

Select verses from Sa'dî's Bûstân, beginning with the usual initial bait: بنام خداوند جان آفرين الخ.

Similar extracts were made by Shâh Kâsim-i-Anwâr (died A. H. 837 = A. D. 1433, 1434), see Bodleian Cat., Nos. 743 and 744. As title to these extracts is given, on fol. 1^a: جزوى از بوستان سعدى.

Copied in Shawwâl, A. H. 959 (A. D. 1552, Sept.–October).

No. 268, ff. 24, 2 coll., each ll. 11; excellent Nasta'lîk; beautiful illuminations on the first two pages; size, $9\frac{1}{2}$ in. by $5\frac{3}{4}$ in.

1149

A fragment of the Bûstân.

Beginning: بنام جهاندار الخ; it breaks off, on fol. 38^b, in the second half of Bâb I, with the bait:

بخاك اندرش عقد بگسيخته – گهرهاى دندان فرو ريخته

corresponding to p. 118, last bait, in Graf's edition.

This MS. belonged formerly to Sir Barry Close, Bart.

No. 1340, ff. 1–38^b, 2 coll., each ll. 11–15; large, unequal Nasta'lîk; size, $9\frac{1}{2}$ in. by $5\frac{1}{4}$ in.

1150

Sharh-i-Bustân (شرح بستان).

'Abd-alwâsi' Hânsawi's commentary on the Bûstân, beginning, on fol. 41^b: ربّنا لا تواخذنا إن نسينا او اخطانا وصلّ على نبيّك ورسولك محمّد سيّدنا و مولانا وعلى آله واصحابه الخ ميگويد معترف بعجز ونادانى در فهم الفاظ ودرك معانى عبد الواسع هانسوى كه الخ; comp. A. Sprenger, Catal., p. 552. 'Abd-alwâsi' of Hânsî (see above, col. 403) is also the author of the غرائب اللغات, an alphabetical glossary of Hindî words with Persian explanation, improved and re-edited by Sirâj-aldîn 'Alî Ârzû, and of a Persian Grammar, printed 1851 in Cawnpore, comp. Rieu iii. pp. 1030^a and 1096^b.

The text of the Bûstân (introduction) begins, on fol. 42^b: بنام جهاندار جان آفرين; Book I, on fol. 61^a; II, on fol. 106^b; III, on fol. 130^a; IV, on fol. 149^a; V, on fol. 171^a; VI, on fol. 182^a; VII, on fol. 188^b; VIII, on fol. 206^b; IX, on fol. 216^a; X, on fol. 218^a. Fol. 50^b is left blank, but there is no lacuna.

Not all verses, but only the difficult ones, are explained by the commentator.

This copy was finished after a careful collation by Muhammad Nasir, the son of Sayyid Lutf-allâh, who was also an inhabitant of Hânsî, the 8th of Safar, A. H.

1140 (A.D. 1727, Sept. 25). On fol. 220 a fragment in Hindûstânî: خیال بزبان هندی.

No. 530, ff. 41–220, ll. 11; large and distinct Nasta'lîk; the first two pages sprinkled with gold; size, 8½ in. by 4½ in.

1151

Kalîd-i-Bustân (کلید بستان).

A short glossary to Sa'dî's Bûstân, arranged alphabetically, except the five first words; beginning: حلب نام مقام ماخولیا خلل دماغ غور مقام . . . . . افواه دهنها استعانت یاری خواستن آگنده پر شده الخ.

The whole letter ا from افواه to the beginning of the letter ب quite agrees with the short glossary to Hâfiz' dîwân, contained on ff. 38–48 of this same MS., see the second کلید خواجهٔ حافظ further down in this Cat. under 'Hâfiz;' but all the rest from ب down to the end of ی is different from that. It concludes on fol. 97[b], and is dated the 12th of Dhû-alka'dah, in the first year of Jahândârshâh's reign (=A.H. 1124, A.D. 1712, Dec. 11). As this little glossary follows in the same MS. immediately upon the مفتاح گلستان, by Uwais bin 'Alâ-aldîn Âdam (see Nos. 1176–1179 in this Cat.), it may be due to the same author, who flourished about A.H. 900 (A.D. 1494, 1495).

This کلید is followed, on ff. 98–106[b], by another short glossary, likewise to the Bûstân, arranged, without alphabetical order, according to the single chapters of Sa'dî's poem; but there are quoted only eight chapters; the last two seem to be missing. Beginning: پوزش عذر (MS. عزیز) ومعذرت الخ. At the end a fragment of a تعبیر نامه.

Copied A.H. 1148 (A.D. 1735, 1736).

No. 1840, ff. 91–107, ll. 13; clear Nasta'lîk; size, 8⅝ in. by 6 in.

1152

Sharh-i-Bûstân (شرح بوستان).

A very short commentary on Sa'dî's Bûstân, in which only the difficult verses and phrases are explained, by an anonymous author, who, however, judging from the immediately following commentary on the Gulistân in this same MS. (see No. 1180 in this Cat.), seems identical with Muhammad 'Abd-alrasûl bin Shihâb-aldîn, who wrote both his small explanatory works on Bûstân and Gulistân in the same year, viz. A.H. 1073 (A.D. 1662, 1663), see Rieu ii. p. 604; A. Sprenger, Catal., p. 552, etc.

The present copy begins, without any introduction, at once with the initial bait of the poem: بنام جهاندار جان آفرین . . . . جهان بمعنی روزگار مصحح است از خدمت امیر شهاب الدین حکیم الخ.

Bâb I begins on fol. 231[a].

No date.

No. 212, ff. 225–254, ll. 20; Nasta'lîk; size, 9½ in. by 6 in.

1153

Gulistân.

Another copy of Sa'dî's Gulistân, not dated, but old and especially valuable, as, according to the statement in the colophon, it has been copied from and collated with the poet's autograph.

No. 1598, ff. 92, ll. 14–15; ff. 1, 2, 32, and 56 supplied by a modern hand; Nasta'lîk; size, 9 in. by 5 in.

1154

The same.

This copy, rich in marginal and interlinear glosses, was transcribed from a good old copy of A.H. 805 (A.D. 1402, 1403) at Lakhnau, A.H. 1183, and finished the 24th of Rabî'-althânî in that year (A.D. 1769, Aug. 27). It ends on fol. 90[a], and is followed on the same and the following page by the transcriber's report about the source of his copy.

No. 820, ff. 1–90, ll. 16; Nasta'lîk; size, 8⅝ in. by 4¾ in.

1155

The same.

This copy was transcribed from one of Miyân Muhammad Sâlih, which through several intermediate transcripts traced its origin back to an autograph of the poet himself, by Muhammad Murîd bin Muhammad Rashîd, for his son Rashîd Muhammad, in the first or tenth year of Shâh 'Âlam's reign (A.H. 1173 or 1182=A.D. 1760 or 1768, 1769). On ff. 1[b]–2[b] a full index of the Gulistân, supplied by another hand; the work itself begins on fol. 3[b].

No. 235, ff. 135, ll. 11; clear Nasta'lîk; illuminated frontispiece on fol. 3[b]; size, 9 in. by 5¼ in.

1156

The same.

Dated the 15th of Jumâdâ-alawwal, A.H. 1019 (A.D. 1610, Aug. 5).

No. 286, centre-col., ff. 119, ll. 15; distinct Nasta'lîk; illuminated frontispiece; size, 8⅝ in. by 4¾ in.

1157

The same.

This copy, rather uncouth and dirty, but provided with numerous interlinear paraphrases in Hindûstânî, is dated the 10th of Ramadân, A.H. 1138 (A.D. 1726, May 12). Bibliotheca Leydeniana.

No. 2735, ff. 112, ll. 14; written in a very peculiar style of Nasta'lîk, mixed with Shikasta, by several hands, as it seems; size, 9¼ in. by 5⅝ in.

1158

The same.

Dated the 5th of Rabî'-alawwal, in the thirteenth year of Muhammadshâh's reign (=A.H. 1144, A.D. 1731, Sept. 7).

No. 1481, ff. 1–147[b], ll. 13; large Nasta'lîk; size, 6¾ in. by 3½ in.

1159

The same.

Dated the 4th of Sha'bân, A. H. ۱۴۷ (that is ۱۱۴۷ = 1147, A. D. 1734, Dec. 30).

No. 1553, ff. 97, ll. 14; Nasta'lîk; size, 9⅜ in. by 6 in.

1160

The same.

This copy, with numerous marginal and interlinear glosses and explanations, was written by Muḥammad Wâṣilî Ghâzî in the reign of the emperor Aḥmadshâh (A. H. 1161–1167 = A. D. 1748–1754).

The proper order of ff. 72–77 is: 72, 74, 73, 76, 75, 77.

No. 1689, ff. 105, ll. 13; Nasta'lîk; illuminated frontispiece; size, 8⅞ in. by 4⅝ in.

1161

The same.

Copied A. H. 1185 (A. D. 1771, 1772). Occasionally some interlinear glosses. Bibliotheca Leydeniana.

No. 2808, ff. 1–71, ll. 14; Nasta'lîk; size, 8⅝ in. by 6⅝ in.

1162

The same.

A beautifully written copy, interleaved throughout; dated by Sayyid 'Azîz-allâh alḥusainî Zanjânî Kâdirî the 21st of Jumâdâ-alawwal, A. H. 1196 (A. D. 1782, May 4). Fol. 37 must be read before fol. 36.

No. 1541, ff. 136, ll. 11; large and distinct Nasta'lîk; illuminated frontispiece; pictures on ff. 13ᵇ, 34ᵃ, 56ᵇ, 71ᵇ, 78ᵃ, 94ᵇ, 98ᵃ, and 101ᵃ; size, 10¼ in. by 6⅝ in.

1163

The same.

This copy, which is not dated, was written by Muḥammad Yaḥyâ bin Muḥammad 'Umar, and formerly belonged to the Marquess of Hastings, to whom it was given by his most esteemed and learned friend, Antonio Viegra, 1786 (A. H. 1200, 1201), according to a note on the fly-leaf.

The right order of ff. 68–73 is: 68, 72, 70, 71, 69, 73.

No. 3159, ff. 227, ll. 11; large, but unequal Nasta'lîk; the first two leaves supplied later, ll. 13; splendid binding in red and gold; size, 8 in. by 4½ in.

1164

The same.

This copy is dated by Bimćand, who calls himself a ملازم عدالت دیوانی, a servant or official of the civil court, the 14th of Ṣafar, A. H. 1208 = 8th of the month Âsin, in the year 1200 of the Bangâlî era = A. D. 1793, Sept. 21. It was presented by W. B. Smith, Esq., March 30, 1816.

No. 3431, ff. 143, ll. 7; very clear and distinct Nasta'lîk; size, 7½ in. by 5⅜ in.

1165

The same.

This copy is dated by Aḥsan-allâh, in the month Dhû-alḥijjah, A. H. 1213 (A. D. 1799, May), in the time of Nawwâb Mu'in-aldaulah Dilirjang Bahâdur, the son of Nawwâb Mubârak-aldaulah Bahâdur (the latter probably identical with Mîr Ja'far 'Alîkhân, the Nawwâb or Nâẓim of Bangâlah's youngest son, who succeeded his brother Saif-aldaulah, March, 1770, and died at Murshidâbâd, September, 1793). College of Fort William, 1825.

No. 2210, ff. 114, ll. 15; Nasta'lîk; size, 8¼ in. by 5½ in.

1166

The same.

Another copy of the Gulistân, not dated, but stated to have been purchased by J. H. Peile, Esq., at Mysore, 1800, and presented by him the 19th Sept., 1818; transferred to Civil College, Aug. 9, 1819. This copy is difficult to read in many parts; there are some various readings on the margin, and occasional remarks, written in pencil (by Mr. Peile), as well as corrections of the text.

No. 3338, olim 20. J. 6, ff. 1–146, ll. 9; Shikasta; size, 8⅝ in. by 6 in.

1167

This copy is dated the 7th of Muḥarram, A. H. 1219 (A. D. 1804, April 18).

No. 1340, ff. 39ᵇ–148, ll. 15; Nasta'lîk; size, 9½ in. by 5¼ in.

1168

The same.

Another excellent copy, not dated.

No. 209, centre-col., ff. 1ᵇ–135ᵇ, ll. 11; clear Nasta'lîk; illuminated frontispiece; size, 9⅝ in. by 5⅛ in.

1169

The same.

Good copy, not dated.

No. 3110, ff. 92, ll. 13; clear and distinct Nasta'lîk; size, 8¼ in. by 6 in.

1170

The same.

Another copy with a few interlinear glosses, not dated. Bibliotheca Leydeniana.

No. 2488, ff. 108, ll. 15; Nasta'lîk; size, 8¾ in. by 6 in.

1171

The same.

Good modern copy, not dated.

No. 1554, ff. 151, ll. 11; large and clear Nasta'lîk; illuminated frontispiece; size, 8⅞ in. by 5½ in.

1172

The same.

No date.

No. 1373, ff. 110, ll. 15–17; Nasta'lîk, written by at least three different hands; size, 8¼ in. by 4⅝ in.

1173

The same.

Another copy with occasional interlinear and marginal Persian paraphrases of Arabic words and quotations.

No date. Modern transcript. Bibliotheca Leydeniana.

No. 2731, ff. 1–99, ll. 18; Naskhi; size, 10 in. by 5⅝ in.

1174

The same.

The first thirty-two leaves with marginal and interlinear English paraphrases. The copy was written by Khwâjah Ghafûr; but as date, only the 2nd of Rajab is given, without a year.

Bibliotheca Leydeniana.

No. 2797, ff. 96, ll. 13–14; Nasta'lîk; size, 8⅝ in. by 5⅞ in.

1175

A defective copy of the same.

This copy lacks the introduction, and begins at once with Bâb I, on fol. 1ᵇ: پادشاهی را شنیدم که بکشتن اسیری اشارت فرمود الخ. Bâb II, on fol. 24ᵃ; III, on fol. 35ᵇ; IV, on fol. 47ᵇ; V, on fol. 50ᵃ; VI, on fol. 55ᵃ; VII (not marked by a heading), on fol. 58ᵇ, first line; VIII, on fol. 62ᵃ.

No date.

No. 2720, ff. 1–68, ll. 9–10; Shikasta; size, 9⅝ in. by 5⅞ in.

1176

Miftâḥ-i-Gulistân (مفتاح گلستان).

Short commentary on and glossary to Sa'dî's Gulistân, composed by Uwais bin 'Alâ-aldîn, known as Âdam, a pupil of Khwâjah Abû-alfaid Abû-alfadl Amîr-aldîn Shâh Ni'mat-allâh Muḥammad bin Muḥammad al-Ḥasanî, and dedicated to the Bahmanî Sultân of the Dakhan, Maḥmûdshâh bin Muḥammadshâh (who reigned A. H. 887–924 = A. D. 1482–1518, see above, No. 449). According to the last words in No. 3338 (1179 in this Cat.), the work was completed by the author on the day عاشور, i.e. the 10th of Muḥarram, A. H. 900 (A. D. 1494, Oct. 11). It is divided into two kisms, the *first kism* being a glossary, *arranged* alphabetically, of the difficult words (قسم اول مبوّب از حروف مقطعات در بیان لغات), the last letter constituting the bâb, the first the faṣl or subdivision; the *second kism* containing an explanation of the difficult phrases, verses of the Kurân, traditions and sayings of Shaikhs, Arabic baits and invocations of God, etc., which occur in the Gulistân (قسم دوم در تفسیر و معانیٔ آیات و کلام قدسی و احادیث و اقوال و ادعیّات واشعار تازی که در کتاب گلستان مذکور است).

Beginning: فاتحه مرفتّاحی را که افتتاح کلام خود بفاتحة الکتاب مخصوص گردانید الخ.

First kism, on fol. 6ᵇ; *second kism*, on fol. 57ᵇ.

The copy ends on fol. 69ᵇ, and is dated the 6th of Sha'bân, A. H. 1052 (A. D. 1642, Oct. 30). On ff. 71ᵇ–75ᵃ there are written by another hand some fragments of theological tracts in Arabic, on Muḥammad, the Kurân, etc.

No. 104, ff. 75, ll. 13; Naskhi; size, 7½ in. by 4¼ in.

1177

Another copy of the same.

Beginning as in the preceding copy; *first kism*, on fol. 5ᵇ; *second kism*, on fol. 49ᵇ. Copied A. H. 1070 (A. D. 1659, 1660).

No. 103, ff. 56, ll. 12–13; carelessly written in a mixture of Nasta'lîk and Shikasta; size, 7⅝ in. by 4½ in.

1178

The same.

This copy begins: کتاب مفتاح گلستان حضرت سعدی شیرازی، فاتحه مرمفتاح (sic!) را که افتتاح کلام خود الخ.

First kism, on fol. 55ᵇ; *second kism*, on fol. 83ᵇ.

On fol. 51ᵃ another title is given to this work, viz. کلید گلستان. Dated the 24th of Jumâdâ-alawwal, A. H. 1148 (A. D. 1735, Oct. 12).

No. 1840, ff. 51–90, ll. 13; large and distinct Nasta'lîk; size, 8⅝ in. by 6 in.

1179

The same.

This copy, written rather incorrectly and not dated, begins: فاتحه مرفتّاحی که افتتاح کلام خود الخ.

First kism, on fol. 151ᵇ; *second kism*, on fol. 192ᵃ, last line. The date A. H. 900, 10th of Muḥarram, appears on fol. 203ᵃ, ll. 5 and 6.

Purchased by J. H. Peile, Esq., at Mysore, 1800; received at the Library Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3338, olim 20. J. 6, ff. 147–203, ll. 13; Nasta'lîk; size, 8⅝ in. by 6 in.

1180

Sharḥ-i-Gulistân (شرح گلستان).

Another short commentary on the Gulistân, by Muḥammad 'Abd-alrasûl (or, as he is called here, by a confusion with his brother 'Abdallâh, 'Abdallâh alrasûl) bin Shihâb-almillat (Shihâb-aldîn) bin Shaikh 'Abd-allâh bin Shaikh Ṭâhir bin Shaikh Ḥasan alkuraishî (or alkurashî) alhâshimî, who began this work after having completed his commentary on the Bûstân (see No. 1152 in this Cat.) in A. H. 1073 (A. D. 1662, 1663); comp. Bodleian Cat., No. 724; Rieu ii. p. 604 and A. Sprenger, Catal., p. 550. It was printed in Lucknow, A. H. 1264.

Beginning: سپاس بی قیاس علیمی را که علم علّم الاسماء کلّها (Sûrah 2, v. 29) حرفی است از تختهٔ تعلیم او الخ.

Every bâb of the Gulistân comprises in this commentary five explanatory parts, viz. 1. verses of the

Kurân (آیات الهی); 2. traditions of the Prophet, sayings of the Shaikhs, and Arabic proverbs (احادیث نبوی واقوال مشایخ وامثال عرب); 3. Arabic verses (اشعار عربیّه); 4. Persian verses (ابیات فارسیّه); 5. difficult Arabic and Persian words and phrases, in alphabetical order (لغات عربیّه وفارسیّه برعایت ترتیب حروف). Occasional notes and additions on the margin.

Dated the 2nd of Ramaḍân, in the seventeenth year of ʿÂlamgîr's reign (= A.H. 1085, A.D. 1674, Nov. 30).

No. 212, ff. 255–284, ll. 20; Nastaʿlîḳ; size, 9½ in. by 6 in.

1181

Sharḥ-i-Gulistân (شرح گلستان).

Another commentary on the Gulistân, by Muḥammad Nûr-allâh Aḥrârî, see A. Sprenger, Catal., p. 550, beginning, on fol. 24^{b}: منّت مر خدایرا عزّ وجلّ که زبان گویا را پیشکار دل دانا ساخت الخ.

The author's name appears on fol. 25^{a}, l. 8. It is the same Nûr-allâh Aḥrârî who wrote a commentary on the mathnawî (see No. 1104 in this Cat.).

This copy is incomplete, one leaf seems to be missing at the end; it breaks off in the eighth chapter (which begins on fol. 96^{a}); the last words of the text are: ... پادشاه از بهر ستمکار است (or rather: پادشاه از برای دفع ستمکاران, see No. 2797 (1174 in this Cat.), fol. 95^{b}, l. 7).

Bibliotheca Leydeniana.

No. 2787, ff. 24–103, ll. 15; Shikasta; size, 8¾ in. by 6 in.

1182

Farhang-i-Gulistân (فرهنگ گلستان).

A short Persian paraphrase of the difficult Arabic and Persian verses, the sentences of the Ḳurân, traditions of the Prophet, sayings of other great Shaikhs, and a great many single words, especially of Arabic origin, which occur in Saʿdî's Gulistân, composed by Junaid bin ʿAbdallâh, and beginning: الحمد لله علی نعمائه و الصّلوة علی رسوله و السّلام علی اصحابه قال الخ.

It is divided into three ḳisms:

قسم اوّل اشعار عربی و بعضی فارسیٔ مشکل،

قسم دویم در مرکّبات معانیٔ بعضی اقوال اکابر و حدیث نبوی و کلام ربّانی،

قسم سیوم در لغات مفردات و حروف تهجّی،

The third ḳism begins on fol. 158^{a}.

The Persian paraphrase is an interlinear one, and written in much smaller characters than the original words and phrases. Finished the 15th of Rajab, in the fourteenth year of Muḥammadshâh's reign (= A.H. 1145, A.D. 1733, Jan. 1).

No. 1481, ff. 149^{b}–171, ll. 18; Nastaʿlîḳ; size, 6¾ in. by 3½ in.

1183

Farhang-i-Gulistân (فرهنگ گلستان).

Another small glossary of the Gulistân, with the same title, chiefly explaining Arabic words by an interlinear Persian paraphrase; it is divided into two portions, the first of which is arranged alphabetically according to the *last* letter, viz. لغات مفردات بترتیب حروف, on fol. 1^{a}, beginning with رضا (= خشنودی); the second is headed لغات متفرّقه, on fol. 18^{b}, beginning with انابت (= توبه).

No compiler's name appears. Dated, as it seems, the 9th of Ṣafar (? the word is entirely misspelt here), in the first year of Aḥmadshâh's reign (= A.H. 1162, A.D. 1749, Jan. 29). A seal, however, of the first owner, Ghulâm Muḥyi-aldîn Rafîʿ, bears the earlier date A.H. 1155 (A.D. 1742, 1743), on fol. 18^{b}, another of the same is found at the end of the copy.

No. 1605, ff. 21; careless Nastaʿlîḳ; size, 7¼ in. by 4¾ in.

1184

Tarjuma-i-Ashʿâr-i-Gulistân (ترجمهٔ اشعار گلستان).

A Persian translation of all the Arabic verses and sentences which occur in Saʿdî's Gulistân, by an anonymous author, beginning: الحمد لله المعبود که مناشیر تناشیر الخ.

This paraphrase is divided into five faṣls, the first of which comprises the verses of the Ḳurân (در کتاب وآیات مجید); the second, the traditions (در احادیث عظیم); the third, the sayings of the Shaikhs (در قول مشایخ); the fourth, all the rest of the Arabic verses (در اشعار عربیّه); and the fifth, whole Arabic phrases and sentences (در لغات وکلمات تامّات). The third and fifth of these faṣls are entirely missing in this copy. The first begins on fol. 250^{b}, the second on fol. 252^{a}, and the fourth on fol. 253^{b}.

No. 2650, ff. 250–257, ll. 17; Nastaʿlîḳ; size, 12½ in. by 7 in.

1185

Risâla-i-duwum dar majlis-i-panjgâna (رسالهٔ دوم در مجلس پنجگانه).

Another copy of the *second risâlah* or prose-treatise of Saʿdî, containing the five homilies, see above, No. 1117, 2 sq.

It is divided into five majlis, and begins, on fol. 93^{a}: خبرست از آن مقتدای زمرهٔ حقیقت وآن پیشوای لشکر طریقت آن نگین خاتم جلال الخ.

Dated at Lakhnau the 24th of Rabîʿ-althânî, A.H. 1183 (A.D. 1769, Aug. 27), see No. 1154 in this Cat.

No. 820, ff. 93^{a}–114, ll. 16; Nastaʿlîḳ; size, 8⅝ in. by 4¾ in.

Poets who died between A.H. 700 *and* 800.

Amîr Khusrau (Nos. 1186–1222).

1186

Kulliyyât-i-Amîr Khusrau (کلّیات امیر خسرو).

The oldest collection of poetical works, by the greatest Persian poet of India, Yamîn-aldîn Abû-alḥasan Amîr

Khusrau, son of Lâjîn (who afterwards assumed the title of Amîr Saif-aldîn Maḥmûd Shamsî), born A.H. 651 (A.D. 1253) in Patyâlî or Patiyâlî, died in Dihlî A.H. 725, either the 18th of Shawwâl, as the Maṭlûb-altâlibîn states (see No. 3 in the list of Niẓâm-aldîn Auliyâ's pupils, col. 324 in this Cat.)=A.D. 1325, Sept. 27, or the 29th of Dhû-alka'dah=A.D. 1325, Nov. 6, as Rieu and Sprenger assert; comp. on his life and works Rieu i. pp. 240–242, and ii. p. 609 sq.; Bodleian Cat., Nos. 753–799; W. Pertsch, p. 74 (No. 43, 6), and Berlin Cat., p. 831 sq.; A. Sprenger, Catal., p. 465 sq.; Ouseley, Biogr. Notices, pp. 148–163; Elliot, History of India, iii. pp. 524–566; Cat. des MSS. et Xylographes, pp. 350–352; G. Flügel i. p. 542; J. Aumer, pp. 21 and 22; comp. also Haft Iklîm, No. 391 (coll. 404 and 405 in this Cat.); Butkhâna, No. 30 (Bodleian Cat., coll. 199 and 200); Âtashkada, No. 754 (ib., col. 288); and Khulâṣat-alkalâm, No. 23 (ib., col. 297).

This collection, which was written A.H. 866 and 867 (A.D. 1462), contains the following parts:

A. *Centre-columns.*

1. Dîbâća (ديباچه), or prose-preface to the *third* dîwân, containing notices on the earlier Persian literature, and a detailed account of the poet's life and works, beginning, on fol. 1b: اطلع اهلّة (other copies الله) انّ العزيز (other copies الغرر) من مطالع غرّة الكمال الخ غرّة كمال انسان از ديباچهٔ حمد مخترعيست كه مطلع ديوان الخ.

2. Ghurrat-alkamâl (غرّة الكمال), or the poems of maturity, the *third* of Amîr Khusrau's diwâns (and the only one which is found complete in this copy); according to Rieu (ii. p. 610a) it contains the poems written between A.H. 685 and 693 (A.D. 1286–1294), but according to No. 754 in the Bodleian Cat. it was not completed before A.H. 702 (A.D. 1302, 1303), and the latter date seems more correct, as this dîwân contains, among others, kaṣîdas in honour of 'Alâ-aldîn Muḥammadshâh Khiljî, who reigned from A.H. 695 to 715 or 716 (A.D. 1296–1316).

Beginning, on fol. 45b:

چون آفتاب روشن توحيد ذو الجلال
بنمود رخ زمطلع اين غرّهٔ كمال

The various distichs of this initial poem, which is not found in other copies (except No. 2073, 1192 in this Cat.) in its complete form, serve as introduction to each of the following poems, and represent the various links of the chain or 'silsilah' which binds the separate kaṣîdas, etc., together (see Rieu ii. p. 609, and Bodleian Cat., col. 554). The first two baits appear as heading of the second kaṣîdah, on fol. 48a, which, in most other copies, is the first, beginning:

چو زهره خاك مسكين را كه توحيد خدا گويد
بدين آلودگى ذات مقدّس را ثنا گويد

The third bait introduces the third kaṣîdah, on fol. 54a; the fourth bait the fourth kaṣîdah, on fol. 60a; and so forth. This dîwân consists of kaṣîdas (ff. 45b–135b), tarjî'bands (ff. 136a–145b), beginning as in No. 754 of the Bodleian Cat.: اى دل جا مانده خيز الخ, and mukaṭṭa'ât (ff. 146a–164b), beginning likewise as in the Bodleian copy: هر كه گويد كه من از عقل الخ. Other copies in Rieu ii. pp. 610b, 613b, and 614a; Bodleian Cat., Nos. 754 and 755, and A. Sprenger, Catal., p. 468.

3. Ghazaliyyât (غزليّات), a collection of minor lyrical poems, gathered, as is usual in copies of Amîr Khusrau's works, from all the four older dîwâns of the poet (see similar collections in Rieu, W. Pertsch, Bodleian Cat., G. Flügel, etc., loc. cit.), introduced by a kaṣîdah, beginning, on fol. 164b: حمد رانم برزبان لله ربّ العالمين الخ. This is the initial poem of the *second* dîwân (وسط الحيوة); see the following copy and A. Sprenger, p. 468; and of the general ديوان امير خسرو in No. 1193 below, in Rieu ii. p. 614b, and Bodleian Cat., Nos. 758 and 759. From fol. 175b onwards they are arranged in alphabetical order; beginning of the first alphabetical ghazal: بشكافت غم اين ريش جگر خوارهٔ مارا الخ.

4. Rubâ'iyyât (رباعيّات), on fol. 477b, beginning:

صانع احدى كه ساخت نه چرخ كهن
نى عقل رسد بكنه وصفش نه سخن

This is the initial bait of the rubâ'îs of the *fourth* dîwân (بقيّهٔ نقيّه) in No. 756 of the Bodleian Cat. and of the general selection from Khusrau's dîwâns in No. 759 of the same.

5. Kirân-i-Sa'dain (قران سعدين), usually called Kirân-alsa'dain (قران السعدين), the conjunction of the two lucky planets, i. e. the meeting of Sulṭân Mu'izz-aldîn Kaiḳubâd of Dihlî (who reigned from A.H. 686 to 689=A.D. 1287–1290, see col. 320 in this Cat.), with his father, Sulṭân Nâṣir-aldîn Bughrâkhân of Bangâlah, in A.H. 688 (A.D. 1289), at Dihlî; it was completed in the month of Ramaḍân, in the same year (A.D. 1289, Sept., October); comp. Rieu ii. pp. 611b and 612a; Bodleian Cat., Nos. 773–775; A. Sprenger, Catal., p. 470; W. Pertsch, Berlin Cat., pp. 838 and 839; Elliot, History of India, iii. pp. 524–534 (where extracts in English translation are given), and Cowell's account of the poem in the Journal of the Asiatic Society of Bengal, 1860, vol. 29, pp. 225–239. The mathnawî has been lithographed in Lucknow, A.H. 1259 and 1261 (the latter edition compiled by Maulawî Kudrat Aḥmad and accompanied with glosses). Three commentaries of the same are described in A. Sprenger, Catal., p. 471, one by Nûr-alhaḳḳ, styled نور العين (see another copy in Rieu ii. p. 617b), and composed A.H. 1014 (A.D. 1605, 1606); another by 'Abd-alrasûl Kâsim, and a third by an anonymous writer.

Beginning of the mathnawî, on fol. 506a:

حمد خداوند سرايم نخست
تا شود اين نامه زنامش درست

This is the third bait in most copies where two initial verses in a different metre are prefixed to the poem (beginning: شکر گویم که بتوفیق خداوند جهان الخ). From fol. 506 to fol. 514^a this poem is only written in the centre-columns, like the preceding parts, but from fol. 514^b to the end (on fol. 520) also on the margin.

B. *Margin-column.*

6. Maṭla'-alanwâr (مطلع الانوار), or the rising of the lights, a mystical mathnawî in imitation of Niżâmî's Makhzan-alasrâr, being the *first* part of Amîr Khusrau's Khamsah, and beginning, on fol. 1^b:

بسم الله الرّحمٰن الرّحيم ــ خطبهٔ قدسست بملك قديم

This poem was composed A.H. 698 (A.D. 1298, 1299), and dedicated, like the *second*, *third*, and *fifth* part of the Khamsah, to 'Alâ-aldîn Muḥammadshâh (see above under No. 2).

7. Shîrîn u Khusrau (شيرين و خسرو), or the loves of Khusrau and Shîrîn, completed in the beginning of Rajab of the same year, A.H. 698 (A.D. 1299, 4th of April); it was written in imitation of Niżâmî's Khusrau u Shîrîn and forms the *second* part of Amîr Khusrau's Khamsah.

Beginning, on fol. 91^b:

خداوندا دلم را چشم بگشای ــ بمعراج يقينم راه بنمای

8. Majnûn u Lailâ (مجنون و ليلى), or the loves of Lailâ and Majnûn, an imitation of Niżâmî's Lailâ u Majnûn, forming the *third* part of Amîr Khusrau's Khamsah. It was composed, like the two preceding poems, in A.H. 698, and begins, on fol. 203^b:

ای داده بدل خزينهٔ راز ــ عقل از تو شده خزينه پرواز

This poem has been printed in Calcutta 1811, 1818, and A.H. 1244 (A.D. 1828, 1829), in Lucknow A.H. 1286 (A.D. 1869); it is also published in Lumsden's Persian Selections (Calcutta, 1828); Zenker (ii. 550) cites besides an edition of 1848, without any specification of place.

9. Hasht Bihisht (هشت بهشت), or the eight paradises, containing the love-adventures of Bahrâmgûr in imitation of Niżâmî's Haft Paikar. It forms in some copies the *fourth* part of Amîr Khusrau's Khamsah, in others the *fifth*, and was composed A.H. 701 (A.D. 1301, 1302).

Beginning, on fol. 274^b:

ای گشايندهٔ خزائن جود ــ نقش پيوند کارگاه وجود

10. Â'îna-i-Iskandarî (آئينهٔ اسکندری), or the mirror of Alexander, composed A.H. 699 (A.D. 1299, 1300) in imitation of Niżâmî's Iskandarnâma, and forming the *fifth* (or more commonly the *fourth*) part of Amîr Khusrau's Khamsah.

Beginning, on fol. 359^b:

جهان پادشاها خدائی تراست
ازل تا ابد پادشاهی تراست

Other copies of this Khamsah (besides the five described below in Nos. 1196–1200) are noticed in Bodleian Cat., Nos. 766–771; Rieu ii. pp. 611 (Nos. VII–XI) and 615 sq.; W. Pertsch, Berlin Cat., pp. 834–838; A. Sprenger, Catal., pp. 468–470, etc.

11. Miftâḥ-alfutûḥ (مفتاح الفتوح), or the key of victories, a mathnawî in praise of the first campaigns of Sulṭân Jalâl-aldîn Fîrûzshâh, from his accession in A.H. 689 to his return to Dihlî in Jumâdâ II, A.H. 690 (A.D. 1290 to June 1291), completed immediately after the latter event; this poem was originally included in the *third* dîwân (غرّة الكمال), see Rieu ii. pp. 611^a and 614^a; Bodleian Cat., No. 754 (where it is styled فتح نامه), and No. 1190 below in this Cat.

Beginning, on fol. 478^b:

سخن بر نام شاهی کردم آغاز
که بر شاهان در دولت کنم باز

An account of this poem is given in Elliot, History of India, iii. pp. 536–544. The margins are left blank on ff. 285^b, 378^b, 379^a, and 463^b–472^a. There are two dates, viz. 1st of Dhû-alhijjah, A.H. 866 (A.D. 1462, Aug. 27), on fol. 91^a margin, at the end of the مطلع الانوار, and 8th of Ṣafar, A.H. 867 (A.D. 1462, Nov. 2), on fol. 359^a margin, at the end of the هشت بهشت.

No. 51, ff. 520, 2 centre-coll., each ll. 21, and a third on the margin, ll. 38; excellent Nasta'lîk; illuminated headings at the beginning of each part; size, 9½ in. by 6 in.

1187

Another copy of the same.

This copy of Amîr Khusrau's Kulliyyât is much younger than the preceding one, but considerably richer in contents. It consists of the following parts:

A. *Centre-columns.*

1. Tuḥfat-alṣighar (تحفة الصغر), or the poems of youth, the *first* of Amîr Khusrau's dîwâns, which was completed about A.H. 670 or 671 (A.D. 1272), with a preface in prose.

Beginning of the preface, on fol. 1^b: حمدی که از اوّل زادن زاد وجود بود وثنای که از شير خوارگی الخ.

Beginning of the poetry, on fol. 4^b:

خدای عزّ و جل ذو الجلال کن فيکون
بری زحيرت و مستغنی از چرا وچون

It consists of ḳaṣidas, ḳiṭ'as (beginning on fol. 48^b), and a short mathnawî, which begins on fol. 50^b: هی هی ای تيره رای الخ; other copies are described in Rieu ii. pp. 609^b and 613^a, and A. Sprenger, p. 467.

2. Wasaṭ-alḥayât (وسط الحيات), or poems of middle life, the *second* of Amîr Khusrau's dîwâns, which was completed about A.H. 685 (A.D. 1286), with a preface in prose.

Beginning of the preface, on fol. 55^b: بفضل الله قد سطرت هذه الصفحات وجعلتها واسطة لبقاء الذات بعد الممات الخ.

Beginning of the poetry, on fol. 63^b: حمد رانم بر زبان لله ربّ العالمين الخ; see the preceding copy, No. 3.

This dîwân consists of kaṣîdas, tarkîbbands (beginning on fol. 123ᵇ), and ḳiṭʿas (on fol. 139ᵇ). Blanks on fol. 83. Other copies are described in Rieu ii. pp. 610ᵃ and 613ᵃ; Bodleian Cat., No. 753, and A. Sprenger, Catal., pp. 467 and 468.

3. Ghurrat-alkamâl (غرّة الکمال), or the poems of maturity, the *third* of Amîr Khusrau's dîwâns, see Nos. 1 and 2 in the preceding copy; the preface begins here thus, on fol. 145ᵇ: (read حمد) غرّهٔ کمال انسانی از دیباجهٔ احمد مخترع است الخ.

Beginning of the poetry, on fol. 194ᵇ: چه (؟ چو) زهره خاك مسکین را الخ, agreeing with the second kaṣîdah of this dîwân in the preceding copy. It contains kaṣîdas, tarkîbbands (on fol. 292ᵃ sq.), and ḳiṭʿas (on fol. 302ᵃ sq.). A blank on fol. 149ᵃ.

4. Baḳiyya-i-naḳiyyah (بقیّهٔ نقیّه), or the poems of old age, the *fourth* of Amîr Khusrau's dîwâns, completed A. H. 718 (A. D. 1318), with a preface in prose.

Beginning of the preface, on fol. 317ᵇ: حمدی که بقیّهٔ نقیّهٔ حیوة در تحریر آن بر جرائد وجود بشمار آید وثنای حلیه الخ.

Beginning of the poetry, on fol. 328ᵃ:

زبان که بر در معنی کلید گفتار است
زبهر شکر و سپاس یکی جهاندار است

This dîwân (which is called in A. Sprenger, Catal., کتاب نقیّهٔ بقیّه, and in Cat. des MSS. et Xylographes بقیّه و نقیّه) contains kaṣîdas, tarkîbbands (on fol. 377ᵃ sq.), short mathnawis (on fol. 385ᵇ sq.), ḳiṭʿas (on fol. 390ᵃ sq.), and a very extensive collection of ghazals, followed by a series of rubâʿis. The ghazals (which have here the special heading of بقیّهٔ نقیّه) are arranged alphabetically, except the first twelve poems, and begin, on fol. 407ᵇ:

ای زخیال ما برون در تو خیال کی رسد
با صفت تو عقل را لاف کمال کی رسد

This initial poem is the first ghazal of the غرّة الکمال or *third* dîwân in Nos. 754 and 755 of the Bodleian Cat., and of the various selections from Khusrau's dîwâns and ghazals in Nos. 760 and 763–765 of the same; it appears likewise as beginning in the general collections, described in W. Pertsch, Berlin Cat., pp. 714, 831, and 832, and in J. Aumer, p. 21. The rubâʿis begin, on fol. 824ᵇ: پاکست خداوند کریم اکبر الخ, likewise agreeing with the initial quatrain in the *third* dîwân in Nos. 754 and 755 of the Bodleian Cat., and in the general collection, No. 758, of the same. Blanks on ff. 323, 341, 489ᵇ, 611, and 629; a lacuna besides after fol. 781. Other copies of this dîwân are described in Rieu ii. pp. 610ᵇ and 613ᵃ; Bodleian Cat., No. 756; A. Sprenger, Catal., p. 468; W. Pertsch, Berlin Cat., p. 833, and Cat. des MSS. et Xylographes, p. 351. These four dîwâns have been printed, Lucknow, 1874. The *fifth* dîwân, styled نهایة الکمال, and containing poems of the last years of Amîr Khusrau's life (see Rieu ii. p. 613ᵇ, and Bodleian Cat., No. 757), is not found in the India Office Collections.

B. *Margin-column.*

5. Maṭlaʿ-alanwâr (مطلع الانوار), on fol. 1ᵇ, beginning:

خطبهٔ قدسست بملك قدیم – بسم الله الرّحمن الرّحیم

see No. 6 in the preceding copy. Fol. 83 is left blank.

6. Khusrau u Shîrîn (خسرو و شیرین), on fol. 97ᵇ, beginning as in No. 7 of the preceding copy. Fol. 149 left blank.

7. Lailâ u Majnûn (لیلی و مجنون), on fol. 217ᵃ, beginning as in No. 8 of the preceding copy.

8. Hasht Bihisht (هشت بهشت), on fol. 292ᵇ, beginning as in No. 9 of the preceding copy.

9. Âʾîna-i-Iskandarî (آئینهٔ اسکندری), on fol. 391ᵃ, beginning as in No. 10 of the preceding copy. The greater part of fol. 489ᵇ is left blank, but there seems to be no interruption in the text.

10. Ḳirân-alsaʿdain (قران السعدین), on fol. 520ᵇ, beginning as in No. 5 of the preceding copy.

11. Nuskha-i-Khiḍrkhânî (نسخهٔ خضرخانی), i. e. Ḳiṣṣa-i-Khiḍrkhân u Duwalrânî (قصّهٔ خضرخان و دولرانی), or as the author himself styles it: Duwalrânî Khiḍrkhân (دولرانی خضرخان), see Rieu ii. p. 612ᵇ, the love-story of Khiḍrkhân, son of Sulṭân ʿAlâ-aldîn Muḥammadshâh Khiljî (reigned A. H. 695–715 or 716 = A. D. 1296–1316, see No. 2 in the preceding copy), with Duwalrânî, the daughter of the Râjah of Gujarât, completed A. H. 715, 6th of Dhû-alḳaʿdah (A. D. 1316, Feb. 1). It is often merely called کتاب قصّهٔ خضرخانی خضرخانی, or even خضرخانی, and also bears the title of ʿIshḳiyyah (عشقیّه), see below, No. 1216. Beginning, on fol. 623ᵃ:

سر نامه بنام آن خداوند
که دلها را بخوبان داد پیوند

Ff. 629 (partly), 646ᵃ–653ᵇ, and 678ᵃ–701ᵃ are left blank. Comp. on this poem Rieu ii. pp. 612, 617, and 618; Bodleian Cat., Nos. 777–779; A. Sprenger, Catal., p. 470; J. Aumer, p. 22; Cat. des MSS. et Xylographes, p. 351; Elliot, History of India, iii. pp. 544–557, where extracts are given in English translation; Elphinstone, History of India, 5th ed., p. 395, and E. Thomas, Pathan Kings, p. 176.

12. Nuh Sipihr (نُه سپهر), or the nine spheres, another mathnawi which gives a poetical description of the court of Ḳuṭb-aldîn Mubârakshâh Khiljî (who was killed A. H. 720 or 721 = A. D. 1320 or 1321, see col. 320 in this Cat.), and of certain events of his reign. It was completed end of Jumâdâ II, A. H. 718 (A. D. 1318, Aug. 28), comp. Rieu ii. p. 612ᵇ; Bodleian Cat., No. 776, and Elliot's History of India, iii. p. 557, where an analysis of the poem is given. Beginning, on fol. 701ᵇ:

خدارا کنم بر سر نامه یاد
که بر بنده درهای معنی گشاد

It breaks off on fol. 781ᵇ in consequence of a lacuna.

13. Miftâḥ-alfutûḥ, incomplete at the beginning, in

consequence of the same lacuna; the first bait which appears here, on fol. 782^{a}:

همی زد تیره سر بر آسمانها
ستاره چشم میزد بر سنانها

corresponds to the first distich on fol. 483^{a} margin in the preceding copy.

14. A series of short mathnawis, containing poetical descriptions of various kinds; the *first*, on fol. 798^{a}, is headed: این نامه بر کسیست که جانرا زدوستیش حل کرده ام بآتش و بنوشته این مقال (supplied from No. 2073, 1192 in this Cat.), and begins:

این نامه که جان درو سرشتم
هر حرف بخون دل نبشتم

corresponding to the first mathnawî in the *third* dîwân of the Bodleian Cat., No. 754, fol. 216^{a}; the *second*, on fol. 805^{b}, is headed: این بیتهای قصر که مهر خانه کرد رغبت درو در آید و بیرون رود چنان. Other headings on ff. 806^{b}, 811^{b}, 812^{a}, 813^{a} (bis), 813^{b}, 814^{b}, 815^{a}, 815^{b}, and 817^{b}; the last of these mathnawîs concludes on fol. 825^{a}; the remaining leaves are left blank.

This copy is dated the 2nd of Rabî'-alawwal, A.H. 1008 (A.D. 1599, Sept. 22). A fihrist on the fly-leaf.

No. 412, ff. 845, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1–825, ll. 38; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 9¾ in. by 5¾ in.

1188

The same.

This copy of Amîr Khusrau's Kulliyyât is much older than the preceding one, but defective both at the beginning and end.

Contents:

A. *Centre-columns.*

1. Tuḥfat-alṣighar, the *first* dîwân, defective at the beginning; it opens abruptly in the middle of a ḳaṣîdah: گفتم درین گریوه بیابم امید عفو الخ, corresponding to No. 356 (1190 in this Cat.), fol. 5^{a} margin, last bait, and consists of ḳaṣîdas, tarkîbbands, muḳaṭṭa'ât (on fol. 44^{b} sq.), and the same mathnawî as in the preceding copy, beginning, on fol. 46^{b}: هی هی ای تیره رای الخ.

2. Wasaṭ-alḥayât, the *second* dîwân, with the prose-preface. Beginning of the preface, on fol. 51^{b} (different from that in the preceding copy): حمدی که از میان جان بر آید و ثنائی که از وسط دل گره گشاید حکیم حاکم را الخ.

Beginning of the poetry, on fol. 60^{a}: حمد رانم بر زبان الخ. This dîwân consists of ḳaṣîdas, tarkîbbands, tarjî's, and ḳiṭ'as (on fol. 136^{b} sq.).

3. Kitâb-alkamâl (کتاب الکمال), that is the *third* dîwân, usually styled Ghurrat-alkamâl, with the prose preface. Beginning of the preface, on fol. 142^{b}: غرّهٔ کمال انسانی از دیباچهٔ حمد الخ.

Beginning of the poetry, as in the preceding copy on fol. 193^{b}: چه زهره خاک مسکین را الخ. It consists of ḳaṣîdas, tarkîbbands, and ḳiṭ'as (on fol. 282^{b}).

4. Baḳiyya-i-Naḳiyyah, the *fourth* dîwân, with the prose-preface. Beginning of the preface, on fol. 296^{b}: حمدی که بقیّهٔ نقیّهٔ الخ.

Beginning of the poetry, on fol. 306^{b}: زبان که بر در معنی الخ. It consists of ḳaṣîdas, tarkîbbands, and ḳiṭ'as (on fol. 385^{a}).

5. Ghazaliyyât and rubâ'iyyât, a very large collection, gathered from all four dîwâns, but incomplete at the end. The ghazals are arranged alphabetically, except the first twelve. Beginning of the initial ghazal, on fol. 402^{b}: ای زخیال ما الخ, corresponding to the first ghazal of the *fourth* dîwân in the preceding copy and that of the *third* dîwân in No. 356 below (1190 in this Cat.), in Nos. 754 and 755 of the Bodleian Cat., etc., see the full references in No. 4 of the preceding copy.

Beginning of the first alphabetical ghazal, on fol. 405^{b}:

چه اقبالست این یا رب که دولت داد رو مارا
که در کوی فراموشان گذر شد یار زیبارا

agreeing with the first in a smaller selection from Amîr Khusrau's ghazals in No. 763 of the Bodleian Cat.

Beginning of the rubâ'îs, on fol. 874^{b}: پاکست خداوند الخ, see No. 4 in the preceding copy; they break off on fol. 877^{b} with a quatrain, beginning:

قدرت ملکا زآسمان بیشتر است
هر لحظه دل دشمن تو ریشتر است

corresponding to No. 356 (1190 in this Cat.), fol. 405^{b}, l. 3.

B. *Margin-column.*

6. Maṭla'-alanwâr, defective at the beginning; the first verse on fol. 1^{a} is not found in No. 51 (1186 in this Cat.), but the second, مردمك چشم قمر شد زنور الخ, corresponds to fol. 6^{b} margin, first line, in that copy.
7. Khusrau u Shîrîn, on fol. 94^{b}.
8. Majnûn u Lailâ, on fol. 214^{b}.
9. Hasht Bihisht, on fol. 274^{b}.
10. Iskandarnâma (اسکندرنامه), i.e. Â'îna-i-Iskandarî, on fol. 388^{b}.
11. Ḳirân-alsa'dain, on fol. 516^{b}.
12. Kitâb-i-Khiḍrkhânî (کتاب خضرخانی), i.e. Khiḍrkhân u Duwalrânî, on fol. 623^{b}.
13. Nuh Sipihr, on fol. 702^{b}.
14. Fatḥ-alfutûḥ (فتح الفتوح), i.e. Miftâḥ-alfutûḥ, on fol. 827^{b}.
15. The same series of short mathnawîs as in No. 14

of the preceding copy, the *first* of which, on fol. 848^a, has the same heading and beginning as there.

This copy is dated A.H. 933 (A.D. 1526, 1527); the right order of ff. 82–88 is: 82, 87, 83–86, 88; that of ff. 224–370: 224, 361–369, 352–360, 256–263, 248–255, 241–247, 233–240, 225–232, 264–351, 370; and that of ff. 413–418: 413, 416, 417, 414, 415, 418.

Nos. 1950 and 1951, *first* vol. ff. 1–401, *second* vol. ff. 402–877, 2 centre-coll., each ll. 19, and a third on the margin of ff. $1–875^a$, ll. 36; good Nasta'lik; an illuminated heading at the beginning of each part, except the first, the sixth, and the last; size, 9¾ in. by 6⅝ in.

1189

Amîr Khusrau's four dîwâns.

Another copy of the four dîwâns of Amîr Khusrau, viz.:

1. Tuḥfat-alṣighar, the *first* dîwân; beginning of the prose-preface, on fol. 1^b, as in No. 412 (1187 in this Cat.): حمدی که از اوّل الخ. Beginning of the poetry, on fol. 8^a margin: خدای عزّ وجل الخ.

It consists here of ḳaṣîdas, ghazals, and ḳiṭ'as; the same mathnawî as in the two preceding copies, beginning, on fol. 48^b margin: هی هی ای تیره رای الخ; and a series of rubâ'îs (on fol. 51^b sq.). The right order of ff. 1–9 is: 1–3, 8, 4–7, 9.

2. Wasaṭ-alḥayât, the *second* dîwân; beginning of the prose-preface, on fol. 63^b: بفضل الله قد سطرت الخ. Beginning of the poetry, on fol. 68^b margin: شاید از هنگام نقش این ثنای کبریا الخ.

It consists here of ḳaṣîdas, ḳiṭ'as, ghazals (on fol. 125^a sq.), and two series of rubâ'îs (on ff. $158^b–164^b$ margin, and $182^a–188^a$ margin).

3. Ghurrat-alkamâl, the *third* dîwân, without the prose-preface. Beginning of the poetry, on fol. 189^b: چه زهره خاك الخ.

It consists here of ḳaṣîdas, short mathnawîs, ḳiṭ'as, ghazals, and rubâ'îs (on fol. 292^a margin).

4. Baḳiyya-i-Naḳiyyah, the *fourth* dîwân; the prose-preface here is the usual one of the *third* dîwân, beginning, on fol. 305^b: الله اطلع الغرر من مطلع الخ. Beginning of the poetry, on fol. 337^b:

بقیّه ایست نقیّه زفیض طبع من این
که چون طبائع افلاك محکم است متین

As a comparison with No. 756 of the Bodleian Cat. and Rieu ii. p. 613^a shows, this is the introductory distich or verse of the 'Silsilah,' see above, No. 1186, 2.

This dîwân consists of ḳaṣîdas, ghazals, a series of short mathnawîs, ḳiṭ'as, and rubâ'îs (on fol. 476^a).

Both the margin and the inner side of the pages are injured in many places. Two dates appear, viz. 16th of Shawwâl, A.H. 1011 (A.D. 1603, March 29), at the end of the first dîwân, and 24th of Rabî'-alâkhar, A.H. 1012 (A.D. 1603, October 1), at that of the third; the transcriber's name was Madârî, son of Ḥâjî Shâhin of Dihlî (العبد الکاتب مداری ولد حاجی الحرمین الشریفین حاجی شاهن دهلوی).

No. 338, ff. 481, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; clear Nasta'liḳ; illuminated frontispieces on ff. 1^b, 63^b, 305^b, and 337^b; size, 10⅞ in. by 6½ in.

1190

Another copy of the same four dîwâns.

Contents:

1. Tuḥfat-alṣighar, the *first* dîwân, preceded by the usual prose-preface of the *second*, beginning, on fol. 1^b: بفضل الله قد سطرت هذه الصفحات الخ. Beginning of the poetry, on fol. 4^b: خدای عزّ و جل الخ.

The first poem has the following introductory quatrain (or first instalment of the 'Silsilah'):

لوحی که بر صحیفهٔ گردون مصوّرست
توقیع آن بنام خداوند اکبرست
شد تحفة الصغر چو خطاب این سواد را
از ذکر ذو الجلال سوادی منوّرست

The dîwân consists here of ḳaṣîdas, ḳiṭ'as, the usual short mathnawî (beginning, on fol. 33^a: هی هی ای تیره رای الخ), ghazals (which begin, on fol. 35^b margin: ای آفتاب تافته از روی انورت الخ), and rubâ'îs (on fol. 52^b margin).

2. Baḳiyya-i-naḳiyyah, the *fourth* dîwân, without a preface. It consists of ḳaṣîdas and ghazals, begins, on fol. 65^b, زبان که بر در معنی الخ, and is incomplete at the end, in consequence of a lacuna after fol. 91.

3. Wasaṭ-alḥayât, the *second* dîwân, defective at the beginning, in consequence of the same lacuna; it opens on fol. 92^a in the middle of the same prose-preface, which in No. 1950 (1188 in this Cat.) is prefixed to the *second* dîwân, and which differs entirely from the usual one; the first words, میان چندین غوّاصان گوهر سخنم بروی آب الخ, correspond to No. 1950, fol. 53^b, l. 4 ab infra. Fol. 95 must be placed before fol. 94. Beginning of the poetry, on fol. 94^b: حمد رانم بر زبان الخ.

This dîwân consists here of ḳaṣîdas, ghazals, ḳiṭ'as, short mathnawîs (the first of which begins, on fol. 142^b: چون همای رایتش پرواز کرد الخ), a second large collection of ghazals (beginning, on fol. 151^b margin: ای بدرماندگی پناه همه الخ, see Bodleian Cat., top of col. 554), and rubâ'îs (beginning, on fol. 223^b: صانع ملکی که ملك هستی پرداخت الخ, see Bodleian Cat., loc. cit.).

4. Ghurrat-alkamâl, the *third* dîwân; beginning of the preface, on fol. 232^b: الله اطلع الغرر من مطلع الخ.

Beginning of the poetry, on fol. 264^{a}: چه زهره خاك مسكين را الخ.

This kasidah is preceded by the same two initial baits of the 'Silsilah' as in No. 1186, 2: چون آفتاب روشن الخ. This diwân consists here of kaṣîdas, tarkîbbands, kiṭ'as, mathnawîs (the first of which, on fol. 343^{a}, is the مفتاح الفتوح, see Nos. 1186, 11; 1187, 13; and 1188, 14; the second, on fol. 355^{b}, agrees with the first short mathnawi in No. 1187, 14), ghazals (the first of which, on fol. 369^{b} margin, begins: اى زخيال ما برون الخ, see the remarks in Nos. 1187, 4, and 1188, 5), and rubâ'is (beginning, on fol. 403^{a}: پاكست خداوند الخ, see ibidem).

No date; but a seal from A.H. 1167 and an entry from A.H. 1168 (A.D. 1753–1755) are found on fol. 1^{a}. The title given to this copy, كلّيات امير خسرو, is incorrect, as it only contains the four dîwâns.

No. 356, ff. 418, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; Nasta'lîḳ; an illuminated frontispiece at the beginning of the first, second, and third dîwân; size, 10⅞ in. by 6⅝ in.

1191

Wasaṭ-alḥayât (وسط الحيات).

Another copy of Amîr Khusrau's *second* dîwân, containing:

Kaṣîdas, on fol. 1^{b}, beginning: حمد رانم برزبان الخ.

Tarji'ât, on fol. 62^{a}; kiṭ'as, on fol. 80^{b}. A lacuna after fol. 85.

Short mathnawîs, on fol. 86^{a}; the first begins: چون همای رایتش پرواز کرد الخ. See No. 3 in the preceding copy.

Ghazals, without alphabetical order, beginning: اى بدرماندگى پناه همه الخ, agreeing with the initial poem of the second collection of ghazals in No. 3 of the preceding copy.

Rubâ'is, on fol. 228^{b}, beginning: صانع ملكى الخ, see ibidem.

No date. Worm-eaten. The last page injured.

No. 1457, ff. 242, 2 coll., each ll. 17; Nasta'lîḳ; size, 8¾ in. by 5⅜ in.

1192

Ghurrat-alkamâl (غرّة الكمال).

Another copy of Amîr Khusrau's *third* dîwân, with the usual prose-preface, on fol. 1^{b}, beginning: غرّة كمال انسانى الخ.

There is a large lacuna between ff. 31 and 32, which comprises, according to the Arabic paging, eight leaves, and corresponds to ff. 28^{a}, first line, to 34^{a}, l. 5 ab infra, middle, in No. 51 (1186 in this Cat.).

Beginning of the poetry, on fol. 44^{b}, with the same chain-kaṣidah as No. 51: چون آفتاب روشن توحيد ذو الجلال الخ, written throughout in red ink. All the following kaṣidas have, as in No. 51, as headings the various distichs of this poem; the second kaṣidah is identical with the second in that copy, and so forth. The dîwân consists of kaṣîdas, tarkîbbands (on fol. 153^{b}), kiṭ'as (on fol. 166^{b}, with a large lacuna after fol. 168, comprising six leaves and corresponding to ff. 147^{b}, lin. penult., to 154^{a}, l. 5 in No. 51), and short mathnawîs, the first of which, on fol. 181^{b}, is the مفتاح الفتوح, see Nos. 1186, 11; 1187, 13; 1188, 14; and 1190, 4; the second and third, on ff. 203^{b} and 211^{b} respectively, are identical with the first two mathnawîs in No. 1187, 14.

No date.

No. 2073, ff. 225, 2 coll., each ll. 17; distinct Nasta'lîḳ; size, 8⅝ in. by 5⅝ in.

1193

Dîwân-i-Amîr Khusrau (ديوان امير خسرو).

A large selection of ghazals, with some kiṭ'as and fards at the end, made from all the four dîwâns, as in Rieu ii. pp. 610^{b}, 614^{b}, and 615^{a}; Bodleian Cat., Nos. 758–765; W. Pertsch, Berlin Cat., pp. 831 and 832; G. Flügel i. p. 542; J. Aumer, p. 21 (Nos. 63 and 64), etc. It begins, on fol. 1^{b}, with the same kaṣîdah as the Ghazaliyyât in No. 1186, 3: حمد رانم برزبان الخ; then follow a few ghazals without alphabetical order, and on fol. 80^{a} the alphabetical order begins.

First alphabetical ghazal:

اى باد برقع بر فگن آن روى آشنان را الخ

corresponding to the first alphabetical poem in No. 759 of the Bodleian Cat.

No date. The proper order of the leaves is: 1, 2, 75–82, 3–74, 83–164, 166, 165, 168, 167, 169–526, 529, 528, 527, 530–619; a few pages injured.

No. 512, 2 centre-coll., ff. 619, ll. 12; Nasta'lîḳ; the first two pages richly illuminated; size, 7⅞ in. by 5⅛ in.

1194

The same.

A similar, but much smaller collection of ghazals, kiṭ'as, and rubâ'is, from the four dîwâns of Amîr Khusrau, beginning, as in Nos. 1187, 4; 1188, 5; and 1190, 4: اى زخيال ما برون در تو خيال كى رسد الخ.

From fol. 2^{b} onwards the ghazals are arranged alphabetically. Beginning of the first alphabetical poem:

ابرى بارد و من مى شوم از يار جدا

چون كنم دل بچنين وقت زدلدار جدا

corresponding to the first alphabetical ghazal in No. 762 of the Bodleian Cat. This copy was transcribed near Akbarâbâd by Munshî عبوديت مقترن كنكابش for Mr. Robert Watherston, and finished the 10th of Shawwâl, A. H. 1204 (A. D. 1790, 23rd of June). It came into Mr. Watherston's possession the 30th of July, 1790.

Bibliotheca Leydeniana.

No. 2470, ff. 91, 2 coll., each ll. 15–19; the last bait of each ghazal usually written in red ink; large and distinct Nasta'lîḳ; size, 9¾ in. by 6⅛ in.

1195

Kaṣîda-i-Amîr Khusrau (قصيدهٔ امير خسرو).

Amîr Khusrau's great kaṣîdah on the subject of

Firdausi's Shâhnâma (قصیدهٔ امیر خسرو دهلوی متضمّن حقیقت شاهنامهٔ فردوسی), introduced and concluded by a rubâ'î.

Heading: بنام ایزد بخشایندهٔ بخشایشگر مهربان دادگر.

Beginning of the kasîdah:

آمد نگار من بسر از ناز افترا
با قامتی چو از چمن خلد عرعرا

No date.

No. 183, ff. 21, 2 coll., each ll. 15; large and distinct Nasta'lîk; size, 11½ in. by 6½ in.

1196

Khamsa-i-Amîr Khusrau (خمسهٔ امیر خسرو).

Another copy of the five mathnawîs which Amîr Khusrau wrote in imitation of Nizâmî's Khamsah:

1. Matla'-alanwâr, on fol. 1^b.
2. Shîrîn u Khusrau, on fol. 42^b.
3. Lailâ u Majnûn, on fol. 94^b.
4. Â'îna-i-Iskandarî (or as it is here styled at the beginning, in analogy to Nizâmî's poem: خردنامهٔ اسکندری), on fol. 126^b.
5. Hasht Bihisht, on fol. 181^b.

Dated the last of Dhû-alka'dah, A. H. 980 (A. D. 1573, April 3), by كتاب الله بن كيومشاه.

No. 345, ff. 223, 4 coll., each ll. 21; Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî; the first two pages luxuriously adorned; size, 11¼ in. by 7½ in.

1197

Another copy of the same.

Contents:

1. Matla'-alanwâr, on fol. 1^b; the conclusion of this mathnawî is found on ff. 383–387, the leaves being misplaced.
2. Shîrîn u Khusrau, on fol. 61^b.
3. Lailâ u Majnûn, on fol. 140^b.
4. Hasht Bihisht, on fol. 212^b.
5. Â'îna-i-Iskandarî, on fol. 304^b; this poem concludes on fol. 382^b margin.

A short account of Amîr Khusrau's life in English on the fly-leaf. This copy is dated by 'Abd-alda'if Sayyid Kâsim ibn Sayyid Jalâl, the 1st of Muharram, A. H. 1004 (A. D. 1595, Sept. 6). Many headings are omitted.

No. 2381, ff. 387, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1–138 and 304–387, ll. 16; Nasta'lîk; size, 7⅝ in. by 4¼ in.

1198

The same.

Contents:

1. Matla'-alanwâr, on fol. 1^b.
2. Shîrîn u Khusrau, on fol. 67^b.
3. Lailâ u Majnûn, on fol. 146^b.
4. Â'îna-i-Iskandarî, on fol. 198^b.
5. Hasht Bihisht, on fol. 284^b.

Copied A. H. 1081 (A. D. 1670, 1671) by Takî bin Mahmûd Kâdirî (the name of the scribe appears only at the end of the fourth mathnawî). Large waterspots throughout.

No. 3336, olim 7. J. 1, ff. 347, 2 centre-coll., each ll. 13, and a third on the margin, ll. 28; small Nasta'lîk; size, 10¼ in. by 6 in.

1199

The same.

Contents:

1. Matla'-alanwâr, on fol. 1^b.
2. Lailâ u Majnûn, on fol. 48^b.
3. Shîrîn u Khusrau, on fol. 84^b.
4. Â'îna-i-Iskandarî, on fol. 142^b.
5. Hasht Bihisht, on fol. 202^b.

A few pages a little injured, especially the last one. No date.

No. 3436, olim 7. J. 2, ff. 248, 4 coll., each ll. 19; clear and distinct Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî; size, 11⅝ by 6⅝ in.

1200

The same.

Contents:

1. Matla'-alanwâr, on fol. 2^b.
2. Shîrîn u Khusrau, on fol. 90^a.
3. Lailâ u Majnûn, on fol. 206^a.
4. Hasht Bihisht, on fol. 281^a.
5. Â'îna-i-Iskandarî, on fol. 380^b.

The last mathnawî concludes on fol. 454^b, and on ff. 455–468 some parts of the same are repeated; but these parts are not coherent (comp. No. 976 in this Cat.). No date.

No. 387, margin-col., ff. 468, ll. 34; beautiful Nasta'lîk; a small illuminated heading at the beginning of each mathnawî.

1201

Matla'-alanwâr.

Another copy of the *first* part of Amîr Khusrau's Khamsah, dated the 12th of Shawwâl, A. H. 989 (A. D. 1581, Nov. 9), by Mahmûd bin Ahmad Zâhidî. A few various readings on the margin.

No. 418, ff. 98–243, 2 coll., each ll. 12; Nasta'lîk; illuminated frontispiece; size, 9½ in. by 5¾ in.

1202

Another copy of the same.

This copy is dated the 14th of Dhû-alka'dah, A. H. 1169 (A. D. 1756, Aug. 10); it was written for Amîr Sirâj-aldîn.

No. 279, ff. 99, 2 coll., each ll. 17; Nasta'lîk; size, 7⅝ in. by 4 in.

1203

Shîrîn u Khusrau.

Another copy of the *second* (in No. 1199 above the *third*) part of Amîr Khusrau's Khamsah, not dated. An entry on fol. 1^b margin (and also at the end) gives A. H. 1124 (A. D. 1712) as the year in which this copy was bought at 'Abbâsâbâd by 'Abdallâh ibn Hâjî Maksûd. More recent owners of the same were Edward Galley and Sir Barry Close, the latter of whom presented it to the Library.

No. 1946, ff. 149, 2 coll., each ll. 14; very clear and distinct Nasta'lîk; several blanks left for pictures; size, 9⅝ in. by 5⅝ in.

1204

Lailâ u Majnûn.

Another excellent copy of the *third* (in No. 1199 above the *second*) part of Amîr Khusrau's Khamsah, dated by Sulṭân 'Alî almashhadî the first of Ṣafar, A. H. 912 (A. D. 1506, June 23). The right order of ff. 89–94 is: 89, 91, 90, 93, 92, 94.

No. 383, ff. 111, 2 coll., each ll. 12; very large and distinct Nasta'lîḳ; the first two pages splendidly illuminated; the margin throughout speckled with gold; size, $10\frac{3}{4}$ in. by 7 in.

1205

Hasht Bihisht and Â'îna-i-Iskandarî.

Another copy of the *fourth* and *fifth* parts of Amîr Khusrau's Khamsah, without a date.

1. Hasht Bihisht, on fol. 270b.
2. Â'îna-i-Iskandarî (here simply styled اسکندر نامه), on fol. 306b.

All the chapter-headings are left blank.

No. 736, ff. 270–353, 4 coll., each ll. 25; distinct Nasta'lîḳ; an illuminated frontispiece at the beginning of either mathnawî; size, $15\frac{1}{8}$ in. by $9\frac{7}{8}$ in.

1206

Another copy of the Hasht Bihisht.

This copy is dated the 9th of Muḥarram, A. H. 1030 (A. D. 1620, Dec. 4).

No. 64, ff. 1–39, 2 centre-coll., each ll. 17, and a third on the margin, ll. 34; small Nasta'lîḳ; illuminated frontispiece; size, $8\frac{3}{4}$ in. by $4\frac{7}{8}$ in.

1207

The same.

This copy, many leaves of which are worm-eaten or otherwise damaged, was finished the 8th of Rabî'-alawwal, A. H. 1102 (A. D. 1690, Dec. 10). The first three pages have been supplied by another hand.

No. 96, ff. 141, 2 coll., each ll. 12–13; Nasta'lîḳ; size, $6\frac{3}{4}$ in. by $4\frac{1}{2}$ in.

1208

Ḳirân-alsa'dain.

Another copy of Amîr Khusrau's mathnawî, 'the conjunction of the two lucky planets,' dated, as it seems (the colophon is a little injured), Sha'bân, A. H. 907 (A. D. 1502, February).

It begins with the introductory rubâ'î (see the remark in No. 1186, 5):

شکر گویم که بتوفیق خداوند جهان
بر سر نامهٔ توحید نوشتم عنوان
نام این نامهٔ والاست قران السعدین
کز بلندیش بسعدین سپهرست قران

after which the initial bait of all the preceding copies, viz. حمد خداوند الخ, follows. College of Fort William, 1825.

No. 2252, ff. 138, 2 coll., each ll. 14; distinct Nasta'lîḳ; size, $8\frac{3}{4}$ in. by $5\frac{1}{2}$ in.

1209

Another copy of the same.

Good copy, dated the 17th of Rajab, A. H. 1072 (A. D. 1662, March 8), and beginning with the same introductory rubâ'î as the preceding copy.

No. 1633, ff. 155, 2 coll., each ll. 13; Nasta'lîḳ; illuminated frontispiece; size, $7\frac{3}{8}$ in. by $4\frac{5}{8}$ in.

1210

The same.

Beginning as in the two preceding copies. It is dated at Shâhjahânâbâd the 27th of Ṣafar, in the 28th year of 'Âlamgîr's reign (which is called by mistake A. H. 1099, instead of 1096=A. D. 1685, Febr. 2).

Bibliotheca Leydeniana.

No. 2840, ff. 117, 2 coll., each ll. 17; Nasta'lîḳ; size, $6\frac{3}{4}$ in. by $3\frac{3}{8}$ in.

1211

The same.

Dated the 10th of Dhû-alḳa'dah, A. H. 1135 (fourth year of Muḥammadshâh's reign)=A. D. 1723, Aug. 12, at Aurangâbâd. Beginning the same as in the three preceding copies. This copy belonged formerly to Sir Barry Close (with the date 14th March, 1813). Collated.

No. 3380, olim 19. J. 5, ff. 118, 2 coll., each ll. 17; Nasta'lîḳ; size, $8\frac{1}{2}$ in. by $4\frac{3}{4}$ in.

1212

The same.

This copy, although not dated, is extremely valuable on account of the endless number of elaborate glosses and annotations, both marginal and interlinear, that it contains. Beginning as in the four preceding copies.

No. 1334, ff. 147, 2 coll., each ll. 13 (on ff. 1–106), ll. 15 (on ff. 107–147); Shikasta; size, $9\frac{5}{8}$ in. by $5\frac{3}{4}$ in.

1213

The same.

No date. Collated and annotated; but unfortunately there is a lacuna of two leaves after fol. 7. The mathnawî ends on fol. 116b; the last two leaves are filled with a detailed pedigree of all the Shî'ite Imâms, descendants of 'Alî. Beginning as in all the preceding copies.

A seal from A. H. 1183 (A. D. 1769, 1770), on fol. 1a. Bibliotheca Leydeniana.

No. 2396, ff. 118, 2 coll., each ll. 17; Nasta'lîḳ; size, $9\frac{1}{8}$ in. by $5\frac{1}{4}$ in.

1214

The same.

A very bad copy, without a date. Beginning as in all the preceding copies. Many various readings, both marginal and interlinear. College of Fort William, 1825.

No. 2262, ff. 1–133, 2 coll., each ll. 15; Shikasta; size, $8\frac{5}{8}$ in. by 5 in.

1215

Khiḍrkhân u Duwalrânî.

Another copy of Amîr Khusrau's love-story of Khiḍrkhân and Duwalrânî, beginning as in No. 1187, 11. No date. Eleventh century of the Hijrah. The proper

order of the leaves is: ff. 1–52, 56–95 (lacuna of *one* leaf), 96–102, 53–55, 103–162.

Bibliotheca Leydeniana.

No. 2796, ff. 162, 2 coll., each ll. 14; some of the first leaves slightly injured; ff. 158–162 added by a later hand; Nasta'lîk; size, 8⅝ in. by 4⅝ in.

1216

Another copy of the same.

This copy, which is dated the 8th of Dhû-alhijjah, A. H. ۲۲۰ (i. e. 1220 = A. D. 1806, Feb. 27), bears the title of عشقيّهٔ امير خسرو (see No. 1187, 11).

No. 188, ff. 128, 2 coll., each ll. 18; Nasta'lîk; size, 9 in. by 5 in.

1217

A fragment of the same.

This fragment of Amîr Khusrau's Kiṣṣa-i-Khiḍr-khânî (as it is styled here) comprises less than *one* third of the whole poem; it begins with the following heading (corresponding to No. 2796, 1215 in this Cat., fol. 25[a]): قلم زدن نخست در شرح تيغ زدن جمهور سلاطين ماضيه علي الخصوص در آثار ذو الفقار محمّد علاء الدنيا و الدين.

First bait (not found in No. 2796):

كنون از باغ اصلى نو كنم بر – زشاخ خشك ريزم ميوهٔ تر

Last two headings (on ff. 72[a] and 76[b]): گرم شدن چشم دولرانى در روى شمس الحق و الدين خضرخان واز ناب مهر آب در چشمش گشتن و مهربان گشتن آن چشمهٔ مهربان نيلوفر هندى و چون شعاع خورشيد بصفراء زمين افتادن, and حكايت (= No. 2796, ff. 48[a] and 57[a]).

The initial bait of the latter is:

بمهمانى بزى شد كهنه ميشى

بپهلو خارشى بر پشت ريشى.

The final bait of the fragment (not found in No. 2796) is:

بفردوس حرم با غيب دلكش

كه فردوس ارم نبود چنان خوش

No date. Eleventh and twelfth centuries. Bibliotheca Leydeniana.

No. 2511*, ff. 32[b]–78[a], 2 coll., each ll. 15; small, but distinct Nasta'lîk; size, 8⅝ in. by 5¼ in.

1218

Nuh Sipihr.

Another copy of Amîr Khusrau's mathnawî, 'the nine spheres,' introduced by a so-called chain-distich:

اوّل نگر نگارش توحيد كردگار

كين نه سپهر گشت بفرمانش آشكار

Beginning of the mathnawî itself as usual: خدارا كنم بر سر نامه ياد الخ.

The date of composition, viz. A. H. 718 (see No. 1187, 12 above), appears here on the last page:

در گشاده كنم اين نقش و نگار

سال بر هفصد و هژده بشمار

No date. Two seals of former owners from A. H. 1179 and 1180 (A. D. 1765–1767), on fol. 1[a].

No. 386, ff. 132, 2 coll., each ll. 17; clear Nasta'lîk; size, 10¼ in. by 5⅝ in.

1219

Rasâ'il-ali'jâz (رسائل الاعجاز).

Amîr Khusrau's famous work on epistolography and elegant prose-writing, with numerous specimens both of official documents and of the author's own letters, entitled رسائل الاعجاز or اعجاز خسروى, and completed according to the statement in Rieu ii. p. 527, A. H. 719 (A. D. 1319); an earlier date, at least for the completion of the second risâlah, is given in W. Pertsch, Berlin Cat., p. 1006, viz. A. H. 716, 7th of Shawwâl (A. D. 1316, Dec. 23); see besides these two references, No. 1337 of the Bodleian Cat., and Elliot, History of India, iii. p. 566. It consists of a preface, an introduction (ديباچه), and five risâlas, each of which is subdivided into several khaṭṭs (خطّ), ḥarfs (حرف), etc.

Contents:

Preface, on fol. 1[b], beginning: هذا الكتاب بفضل الله ذى الكرم انشأت سحرًا لصيد الخ.

Introduction, on fol. 10[a], last line (ديباچهٔ كتاب رسائل الاعجاز).

First risâlah, in ten khaṭṭs (الرسالة الاولى فى المفردات و المركّبات تشتمل على عشرة خطوط), on fol. 15[a].

Second risâlah, in nine khaṭṭs (الرسالة الثانية فى المركّبات من المكتوبات يشتمل على تسعة خطوط), on fol. 53[b]. In the Berlin copy (W. Pertsch, loc. cit.) this risâlah has ten khaṭṭs, like the first.

Third risâlah, in two khaṭṭs (الرسالة الثالثة من الاعجاز فى اللطائف من المصنوعات يشتمل على خطّين), on fol. 149[b].

Fourth risâlah, in five khaṭṭs (الرسالة الرابعة فى البدائع من المعنويّات تشتمل على خمسة خطوط), on fol. 182[b].

Fifth risâlah, in six khaṭṭs (الرسالة الخامسة فى السوابق من المنشآت تشتمل على ستّة خطوط), on fol. 277[b]. Numerous marginal glosses and additions, written by the same hand as the text. The headings, given here, are taken from the following copy. Dated Shawwâl, A. H. 1084 (A. D. 1674, January–February), by Sayyid Ja'far ibn Sayyid Ṭâhir Ḳâdirî. The *first* risâlah of the رسائل الاعجاز has been lithographed in Lucknow, 1865; the whole work, under the title of اعجاز خسرو, in the same place, 1876.

No. 570, ff. 324, ll. 21; careless Nasta'lîk; illuminated frontispieces at the beginning and at the top of the last four risâlas; size, 12⅛ in. by 6¼ in.

1220

Another copy of the same.

Preface, on fol. 1^b, beginning as in the preceding copy.

Introduction, on fol. 16^a.

First risâlah, on fol. 23^b; *second*, on fol. 88^b; *third*, on fol. 255^b; *fourth*, on fol. 309^b; *fifth*, on fol. 449^b.

Many valuable glosses, various readings, and other additions on the margin. No date. The proper order of ff. 337–341 is: 337, 339, 340, 338, 341.

No. 1024, ff. 531, ll. 15–17; irregular Nasta'lîk, written by different hands; illuminated frontispieces at the beginning and at the top of the last four risâlas; size, 9⅜ in. by 5⅝ in.

1221

Inshâ-i-Amîr Khusrau (انشاء امیر خسرو).

Letters on Ṣûfic topics, mystic love, Persian and Indian music, and similar subjects, written in a very flowery prose style, intermixed with numerous verses, by Amîr Khusrau, forming a sequel to the preceding work on epistolography, the رسائل الاعجاز.

The first letter is headed (on fol. 2^a): عجیب و غریب نامه که خود قاصد شده و اظهار حال عاشق بمعشوق نموده و پاسخ از زبان معشوق شنوده الخ.

Occasional short interlinear glosses. The copy appears to be incomplete at the end. The first owner was Muhammad Darwîsh.

No. 1766, ff. 83, ll. 15; Nasta'lîk; size, 8⅞ in. by 5⅝ in.

1222

A biography of Amîr Khusrau, with specimens from his diwâns (احوال امیر خسرو و معه اشعارها), beginning: خواجه امیر خسرو دهلوی امیر شعرا و خسرو بلغاست شرح کمالاتش زیاده از آنست که درین اوراق الخ.

No date.

No. 3337, olim 14. J. 13, ff. 33–43, ll. 17; clear and distinct Nasta'lîk; size, 9⅝ in. by 5⅝ in.

1223

Dîwân-i-Ḥasan Dihlawî (دیوان حسن دهلوی).

Lyrical poems by Amîr Najm-aldîn Ḥasan Sanjarî of Dihlî, the friend of Amîr Khusrau, and, like him, a pupil of Nizâm-aldîn Auliyâ; he was called the Sa'dî of India (see Haft Iklîm, No. 392, col. 405 in this Cat.), and probably died A.H. 727 (A.D. 1327); later dates of his death are A.H. 738 (A.D. 1337, 1338), see Khulâsat-alafkâr, No. 73 (Bodleian Cat., col. 305), and A.H. 745 (A.D. 1344, 1345) according to Taķî Kâshî; the date given in the Mirât-alkhayâl, No. 31 (Bodleian Cat., col. 208), viz. A.H. 707 (A.D. 1307, 1308), is due to a mistake, as the poet began in this year the memoirs of Nizâm-aldîn Auliyâ, styled فوائد الفواد, which he completed A.H. 720 (A.D. 1320); comp. Bodleian Cat., Nos. 780–783; Rieu ii. p. 618; W. Pertsch, p. 73, and Berlin Cat., p. 841; A. Sprenger, Catal., p. 18, No. 70, and p. 418; Cat. des MSS. et Xylographes, p. 356; J. Aumer, p. 22, etc. According to the preface in prose, on fol. 1^b sq., in this copy, the author collected the poems of this dîwân in his sixty-third year, A.H. 715, and completed it the 20th of Dhû-alka'dah of that year (A.D. 1316, Feb. 15), see fol. 2^b, l. 3. He tells us moreover, that he began composing poetry already in his thirteenth year, and continued it for fifty years, writing works both in prose and verse. He was consequently born A.H. 652 (A.D. 1254).

Contents:

Preface in prose, on fol. 1^b (the heading prefixed to it, کتاب قصائد سعدی, seems to refer to the poet's epithet of the Indian Sa'dî).

Ķaṣîdas, on fol. 2^b, beginning:

ای حاکم جهان و جهان‌داور حکیم
محدث همه بدائع و تو مبدع قدیم

From the sixth ķasîdah onwards (on fol. 8^a, last line) the arrangement is alphabetical.

Ghazals, on fol. 57^b, beginning:

ای سر هر نامه نقش نام تو — نام ما در دفتر انعام تو

The alphabetical order begins, on fol. 60^b, with the thirteenth ghazal, the same which is quoted in Bodleian Cat., No. 783; A. Sprenger, and W. Pertsch, Berlin Cat.: ای بر فراز سرو بر آورده ماه را الخ.

At the end a few ķiṭ'as. Some of these ghazals have been edited by Bland in his 'Century of Persian Ghazals,' pp. ٥–٨.

Rubâ'îs, on fol. 228^a.

Copied A.H. 943 (A.D. 1536, 1537), according to the colophon on fol. 230^a. Another date appears on fol. 227^a, viz. 903 (سنهٔ ثلاث و تسعمائه), no doubt a mistake for 943 (ثلاث و اربعین و تسعمائه). College of Fort William, 1825.

No. 2174, ff. 230, 2 coll., each ll. 15; very clear and distinct Nasta'lîk; illuminated frontispiece on fol. 1^b; a smaller illuminated heading on fol. 57^b; pictures on ff. 22^b, 34^b, 62^a, 133^a, 149^b, and 190^a; size, 9 in. by 6½ in.

1224

Another copy of the same.

This copy, which is injured and greatly effaced in many places, contains no ķasîdas, but has instead a series of short mathnawîs which are not found in the preceding copy.

Contents:

Ghazals, in alphabetical order, except the first, which begins, on fol. 1^b:

مطلع دیوان بنور غیب‌بین آراسته
یکبیک ابوابش از فتح مبین آراسته

The second (or first alphabetical) ghazal is identical with the initial ghazal in No. 782 of the Bodleian Cat., viz.: یا ربّ بکش خط کرم الخ.

Rubâ'îs, on fol. 65^b; the third rubâ'î agrees with the initial one in No. 780 of the Bodleian Cat.: ای فضل تو تخته شوی نادانیها الخ.

Mathnawiyyât, on fol. 71^b; the first, in honour of Sultân 'Alâ-aldîn Khiljî, begins: بیا ای گهرجوی دریای

الخ غیب (see Rieu, loc. cit., and No. 783 of the Bodleian Cat.); another mathnawî, in honour of Shaikh Nizâm-aldîn Auliyâ, noticed in No. 780 of the Bodleian Cat., is found here on fol. 85^a, and begins: بنام پادشاه بنده پرور الخ.

No date. Tenth century of the Hijrah. This copy was bought at Lucknow and formerly belonged to Mr. Richard Johnson.

No. 3314, olim 19. J. 8, ff. 86, 4 coll., two in the centre, each ll. 25, and two on each side in diagonal lines, ll. 18; Nasta'lîk; a small illuminated frontispiece, slightly injured; size, $10\frac{1}{2}$ in. by $6\frac{3}{8}$ in.

1225

The same.

This copy, a few pages of which are injured, contains only:

Ghazals, in alphabetical order, except the first two, with some kiṭ'as, rubâ'is, and a short mathnawî at the end. Beginning of the initial ghazal, on fol. 2^b, corresponding to No. 2174, 1223 in this Cat., fol. 57^b:

ای رقم رانده بر سپید و سیاه — وز درون و برون ما آگاه

The right order of ff. 1–83 is: 1, 2, 75–82, 3–74, 83; and of ff. 164–169: 164, 166, 165, 168, 167, 169.

No date.

No. 512, margin-col., ff. $1–226^a$, ll. 24–26; small Nasta'lîk; illuminated heading on fol. 2^b.

1226

The same.

Another undated copy, containing:

Ghazals in alphabetical order, except the first three. Beginning of the initial ghazal, on fol. 1^b:

بنامت می گشایم نامه را بند
که جانم را بیاد تست پیوند

The second ghazal corresponds to the initial one in the preceding copy.

Beginning of the first alphabetical ghazal, on fol. 2^b:

ای خطّ خوش از مشك تر انگیخته مه را
در دفتر طاعت رقم رانده گنه را

The first alphabetical ghazal of No. 2174 (1223 in this Cat.) is found here on fol. 5^a, but with some modifications in the first hemistich, viz.: ای بر فراز مهر روان برده ماه را الخ.

Rubâ'is, on fol. 157^b.

Colophon: هذا دیوان من تصنیف حضرت حسن دهلوی همعصر حضرت امیر خسرو که از خلفای رشید حضرت سلطان الاولیا نظام الدین محبوب الهی است.

No. 1639, ff. 161, 2 coll., each ll. 12–13; Nasta'lîk; illuminated frontispiece; large waterspots throughout; size, $7\frac{3}{4}$ in. by 5 in.

1227

The same.

No date. Contents:

Ghazals, in alphabetical order, except the first two; the initial ghazal, on fol. 1^b, agrees with that in No. 512 (1225 in this Cat.): ای رقم رانده بر سپید وسیاه الخ.

The first alphabetical ghazal, on fol. 2^b, begins:

ای روی تو ماه محفل را
جز عشق تو نیست در دل ما

Rubâ'is, on fol. 270^a.

No. 1637, ff. 275, 2 coll., each ll. 9–10; Nasta'lîk; size, $7\frac{3}{4}$ in. by $5\frac{1}{2}$ in.

1228

Jâm-i-Jam (جام جم).

The cup of Jamshîd, a mathnawî in imitation of Sanâ'î's Ḥadîkah (see Nos. 914–925 in this Cat.), by Rukn-aldîn Auḥadî Marâghî Iṣfahânî (so according to the majority of authorities, i.e. a native of Marâgha near Tabrîz and resident of Iṣfahân; comp. Butkhâna, No. 31, Bodleian Cat., col. 201; Âtashkada, No. 136, ib., col. 266; Khulâṣat-alkalâm, No. 4, ib., col. 295; Khulâṣat-alafkâr, No. 29, ib., col. 303; Makhzan-algharâ'ib, No. 32, ib., col. 317; only in the Haft Iklîm, No. 874, coll. 441 and 442 in this Cat., it is distinctly stated that he ought to be designated Iṣfahânî, and *not* Marâghî, and that view is followed in the Safînat-alauliyâ, No. 349, col. 309 in this Cat.), who died in Marâgha, A.H. 738 (A.D. 1337, 1338); comp. Bodleian Cat., Nos. 785–789; Rieu ii. p. 619; W. Pertsch, Berlin Cat., pp. 713 and 839–841; A. Sprenger, Catal., pp. 362, 363; G. Flügel i. p. 543; Hammer in Wiener Jahrbücher, vol. 65, Anzeigeblatt, p. 67; Ḥ. Khalfa ii. p. 498, No. 3856, etc. Auḥadî was a pupil of Shaikh Auḥad-aldîn Kirmânî (who died A.H. 697 = A.D. 1298), with whom he is often confounded. Besides the present mathnawî, he composed a dîwân (copies of which are described in Rieu ii. p. 619^a; W. Pertsch, p. 72, etc.; see also Ḥ. Khalfa iii. p. 264) and a ده نامه (see Rieu, loc. cit., and Ḥ. Khalfa iii. p. 239). The Jâm-i-Jam was composed A.H. 733 (A.D. 1332, 1333), see here, fol. 137^b, l. 3 (in *one* copy of the British Mus. Or. 333 there appears as date A.H. 732), and divided into three daurs, viz. دور اوّل در مبداء آفرینش, on fol. 21^a; دور دوم در کیفیّت معاش جمهور; in two bâbs, (*a*) در معاش اهل دنیا, on fol. 34^b; (*b*) در معاش اهل آخرت, on fol. 79^b; دور سیوم در شرح معاد خلائق و احوال آخرت, on fol. 121^b.

Beginning:

قال (read قُل) هو الله لامره (read لأمرهِ) قد قال
من له الحمد دائما متوال

On fol. 8^b the praise of Sulṭân Abû Sa'îd Bahâdur-khân, the reigning sovereign (A.H. 716–736 = A.D. 1316–1335), begins, and on fol. 14^a the dedication of the poem to the wazîr Khwâjah Ghiyâth-aldîn Muḥammad bin Rashîd.

Dated by Mîr Najm-aldîn alḥusainî, who transcribed this excellent copy for his friend Mîr Sirâj-aldîn, the 23rd of Rabî'-althânî, A.H. 1169 (A.D. 1756, Jan. 26).

College of Fort William, 1825.

No. 2223, ff. 138, 2 coll., each ll. 17; small, but very distinct Nasta'lik; size, $7\frac{3}{4}$ in. by 4 in.

1229

Another copy of the same.

Beginning: قل هو الله لامرء قد قال الخ.

Daur I, on fol. 29^{a}; II, on fol. 47^{b}; III (در شرح خلائق و احوال اهل آخرت), on fol. 171^{b}.

No date.

No. 1222, ff. 195, 2 coll., each ll. 12; large Nasta'lik; size, 7 in. by $4\frac{3}{4}$ in.

1230

Dîwân-i-Ibn Yamîn (ديوان ابن يمين).

An incomplete copy of the poetical works of Amîr Fakhr-aldîn Maḥmûd bin Amîr Yamîn-aldîn Muḥammad Mustaufî of Faryûmad (three days' journey from Sabzwâr), commonly known as Ibn Yamîn, who died in Faryûmad, A.H. 745 (A.D. 1344, 1345); see Haft Iklîm, No. 770 (col. 434 in this Cat.); Bodleian Cat., Nos. 790–792; A. Sprenger, Catal., pp. 433, 434; G. Flügel i. p. 545; Rieu ii. p. 825^{b}; W. Pertsch, Berlin Cat., p. 86, etc.; and Cat. des MSS. et Xylographes, p. 358. The statement made in the last-named Catalogue, that the poet (according to the preface of his dîwân) wrote or collected his poems in A.H. 756 (A.D. 1355) is probably due to some kind of error, as according to one of Sprenger's copies already in A.H. 753 (A.D. 1352) one of the poet's friends compiled a preface to the collected dîwân.

The present collection contains:

Ghazals, in alphabetical order, on fol. 1^{b}, beginning, ابتدا میکنم بنام خدا (the second hemistich is torn away), agreeing with the beginning of No. 791 in the Bodleian Cat.; the second bait of this initial ghazal, viz.

ای خداوند قادر یکتا — مبدء کون خالق اشیا

corresponds to the beginning of No. 790 in the Bodleian Cat., and of the second copy in Sprenger's Catal., p. 434, l. 12.

One tarji'band, on fol. 91^{a}, beginning (as in No. 790 of the Bodleian Cat.):

چو نور ذات در تابد زذرّات
دو عالم محو گردد در یکی ذات

A few rubâ'is, one mukhammas, and some fards, on fol. 94^{b}; beginning of the first poem:

طلب کن تا خبر از گنج یابی
تو کی این گنج را بی رنج یابی

Three mystical mathnawis, the *first* of which begins, on fol. 99^{b}:

پیش از آندم که نبود (read نَبُد) کون ومکان
بود آن گنج گرانمایه نهان

corresponding to the first mathnawî in No. 791 of the Bodleian Cat., and seems to contain six majlis; the *second*, on fol. 111^{a}, is headed:

نسخهٔ دلفریب جان سوز است
نام این نسخه مجلس افروز است

from which it is evident that its title is مجلس افروز (which also appears in the last bait on fol. 124^{a}); the *third*, on fol. 124^{a} (like the first without any heading), begins with the initial bait of the preceding section (on fol. 94^{b}), viz. طلب کن تا خبر از گنج یابی الخ; this mathnawî breaks off on fol. 125^{b}; there are besides two lacunas, one after fol. 2 and the other after fol. 51, and some leaves are severely injured.

No. 466, ff. 125, partly 3 coll., the first and third ll. 10, the middle in diagonal lines, ll. 6; and partly 2 coll., each ll. 13; irregular Nasta'lik; size, $8\frac{3}{4}$ in. by $5\frac{1}{2}$ in.

1231

Another copy of the same.

This collection of Ibn Yamîn's poems, styled اشعار ابن يمين, and considerably smaller than the preceding one, contains principally the famous Kiṭ'as of the poet (which have been translated into German by Schlechta-Wssehrd, 'Ibn Jemin's Bruchstücke,' Vienna, 1852; new ed., Stuttgart, 1879), preceded by a few short mathnawîs.

Beginning of the first mathnawî, on fol. 1^{b}:

بنام خدای که هستی ازوست
زبردستی و زیردستی ازوست

Beginning of the first kiṭ'ah, on fol. 7^{b}:

الهی مرا چون سرای سپنج — سر انجام باید بغیری سپرد

No date.

No. 277, ff. 49, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece; size, $8\frac{3}{4}$ in. by $5\frac{3}{4}$ in.

1232

Dîwân-i-Badr-i-Ćâć (ديوان بدر چاچ).

The lyrical poems of Badr-aldîn (or according to Khwashgû, Fakhr-aldîn) Muḥammad of Ćâć or Shâsh (the modern Tâshkand, also called Banâkit), usually called Badr-i-Ćâć, the full moon of Ćâć, who was the panegyrist of Sulṭân Muḥammad bin Tughluk (A.H. 725–752 = A.D. 1325–1351), and died after A.H. 746 (A.D. 1345, 1346); see Haft Iklîm, No. 1532 (col. 495 in this Cat.); Bodleian Cat., No. 793; Rieu iii. pp. 1031^{b}, 1032^{a}, 1046^{a}; A. Sprenger, Catal., p. 367; Elliot, History of India, iii. pp. 567–573 (where some of his poems are translated). Besides his lyrical poems, he composed a شاهنامه in honour of the exploits of his patron, completed A.H. 745 (A.D. 1344, 1345), see Rieu iii. p. 1032^{a}; the same date occurs in his dîwân, see A. Sprenger, loc. cit.; the last date that can be traced in his kaṣidas is A.H. 746, see Rieu iii. p. 1046^{a}.

The dîwân contains chiefly kaṣidas, with a few ghazals, kiṭ'as, and rubâ'is at the end; beginning:

حمد آن سلطان عالم را که عالم‌پرور است
انس او در راه وحدت انس و جانرا رهبر است

According to A. Sprenger, Catal., p. 368, the whole diwân has appeared in a lithographed edition, with glosses and a vocabulary, Lucknow, A.H. 1261; the kasîdas have besides been lithographed in Cawnpore, A.H. 1261, and (with a commentary) in Râmpûr, A.H. 1289.

No date. Some marginal glosses on the first pages.

No. 90, ff. 96, 2 coll., each ll. 15; Nasta'lîk; size, 8⅝ in. by 5 in.

1233

Another copy of the same.

A smaller collection of the kasîdas of Badr-i-Câc, without any rubâ'îs; the special value of this copy lies in the numerous marginal and interlinear glosses which elucidate the text. Beginning as in the preceding copy.

Dated the 26th of Muharram, A.H. 1077 (ninth year of 'Âlamgîr's reign) = A.D. 1666, July 29, at Patna, by Muhammad Sharîf, who made this copy for the Nawwâb Lashkarkhân.

No. 2697, ff. 57, 2 coll., each ll. 17; Nasta'lîk; size, 11 in. by 6⅝ in.

1234

Humâi u Humâyûn (همای و همایون).

One of the famous mathnawîs of Kamâl-aldîn Abû-al'atâ Mahmûd bin 'Alî Murshidî, usually called Khwâjû Kirmânî (or Bammî, see Haft Iklîm, No. 286, col. 398 in this Cat., where his name is given as Muhammad instead of Mahmûd), who was born A.H. 679, the 5th of Shawwâl (A.D. 1281, Jan. 28), and died probably A.H. 753 (A.D. 1352); the usual date of his death, viz. 745, is impossible, see Rieu ii. pp. 621[b] and 623[a]. On the poet's life and works, comp. Erdmann in Zeitschrift der D. M. G. ii. pp. 205–217; Bodleian Cat., Nos. 794–796; Rieu ii. p. 620 sq.; A. Sprenger, Catal., pp. 471–473; W. Pertsch, pp. 6 and 70; G. Flügel i. pp. 544, 545; Cat. des MSS. et Xylographes, p. 357; Schefer, Chrestomathie Persane, vol. ii, Paris, 1885, pp. 251, 252. This mathnawî was composed in Baghdâd, and completed A.H. 732 (A.D. 1331, 1332). Beginning:

بنام خداوند بالا وپست
که از هستیش هست شد هر چه هست

No date.

No. 77, ff. 149, 2 coll., each ll. 15–16; unequal Nasta'lîk, occasionally mixed with Shikasta; size, 9 in. by 5⅜ in.

1235

Sâmnâma (سامنامه).

This strange mathnawî, which is styled on fol. 1[a] شاهنامه (afterwards changed into سام نامه), and in the colophon سامنامه, a full account of which has been given by Spiegel in Zeitschrift der D. M. G. iii. pp. 245–261, is like the poem of the same title and contents, described in Rieu ii. pp. 543, 544 (where, however, the beginning differs, comp. also ib. iii. p. 1089[b]), merely a close imitation or rather reproduction of Khwâjû Kirmânî's همای و همایون in the preceding copy, in which, simply for the purpose of deceiving the reader, the names of Humâi, Humâyûn, etc., have been changed into Sâm, son of Narîmân, Parîdukht, etc.; comp. also Khulâsat-alkalâm, No. 24 in Bodleian Cat. (col. 297). With the real Sâmnâma this work has nothing whatever to do. Beginning the same as in the preceding copy:

بنام خداوند بالا و پست
که از هستیش هست شد هر چه هست

Dated the first of Rabî'-alawwal, A.H. 1085 (A.D. 1674, June 5).

No. 190, ff. 148, 2 coll., each ll. 17; inelegant and careless Nasta'lîk; size, 9 in. by 5⅜ in.

1236

Sindbâdnâma (سندبادنامه).

The extremely rare poetical version of the book of Sindbâd, which closely agrees with the Greek Sintipas (see 'Essai sur les fables indiennes,' by Loiseleur de Longchamps, pp. 93–137) and the prose-version of Bahâ-aldîn Muhammad (see Rieu ii. p. 748 sq.), and has been fully described by F. Falconer in the Asiatic Journal, vols. 35, p. 169 sq., and 36, pp. 4 sq. and 99 sq. The present copy is undoubtedly the same which Falconer describes so minutely, and has on the second fly-leaf the following entry:

'Purchased at an old bookstall for £1, June 1857, by me.' Edwin Greenwood.

'It is called Sindibad Namah. It is a collection of exceedingly interesting tales. An analysis, accompanied with extracts, appeared in the Asiatic Journal, vols. 35 and 36, 1841. Neither the *East India House* nor the British Museum possess a copy. I am told this is the only copy in Europe, therefore it is very valuable.'

To rectify Mr. Greenwood's statement, H. H. Wilson has added, March 1859, to the above remarks the following of his own, proving that this copy originally belonged to the India House, and must have been stolen from there and sold:

'A curious fiction—the MS. belongs to the Library of the East India House, as is evident from Mr. Falconer's description.'

Mr. W. A. Clouston, who has based his 'Book of Sindibâd from the Persian and Arabic, with introduction, notes, and appendix' (privately printed, 1884), to a great extent on this copy, and given a description of it in the Introduction, p. xi sq., has added on the first fly-leaf, April 1884, a list of the lacunas and the misplaced leaves in this MS., according to the original Arabic paging. This Persian version was composed A.H. 776 (A.D. 1374, 1375), see fol. 8[b], l. 5 (چو بر هفصد افزود هفتاد وشش), and begins, on fol. 2[b]:

بنام خداوند لوح وقلم – که زو نام اوّل بنامش رقم

No date.

Lacunas after ff. 16, 26, 41, 44, 56, 61, 85, and 155.

No. 3124, ff. 166, 2 coll., each ll. 16; clear and distinct Nasta'lîk; illuminated frontispiece on fol. 2[b]; ff. 2[b] and 3[a]

luxuriously adorned; excellent pictures (some of full size) on ff. 1^b, 2^a, 11^b, 13^b, 14^b, 18^b, 20^b, 21^b, 22^a, 23^b, 28^a, 29^b, 31^a, 32^b, 34^b, 35^a, 36^b, 40^b, 43^a, 45^a, 47^b, 48^a, 48^b, 50^b, 54^b, 57^b, 60^b, 64^b, 68^a, 69^a, 73^a, 74^b, 75^a, 76^a, 78^a, 80^a, 82^a, 85^b, 87^b, 91^b, 94^b, 97^a, 99^a, 102^a, 106^a, 108^a, 109^b, 114^b, 116^b, 119^b, 120^a, 121^b, 123^b, 125^a, 126^a, 128^b, 129^b, 132^a, 134^b, 135^b, 137^a, 138^a, 138^b, 142^a, 143^b, 149^b, 151^b, 154^a, 158^a, 163^b, and 165^b; size, $9\frac{5}{8}$ in. by $6\frac{1}{8}$ in.

1237

Dîwân-i-Salmân (دیوان سلمان).

The fullest copy in the India Office Collection of the lyrical poems of Khwâjah Jamâl-aldîn Muḥammad Salmân of Sâwa, the son of Khwâjah 'Alâ-aldîn Muḥammad, see Haft Iḳlîm, No. 1008 (col. 452 in this Cat.). He was born about A.H. 690 (A.D. 1291), enjoyed the favour of the Îlkânî rulers, Amîr Shaikh Hasan Buzurg (A.H. 736–757=A.D. 1335–1356) and his son, Shaikh Uwais (A.H. 757–776 = A.D. 1356–1374), and died A.H. 778 or 779 (A.D. 1376 or 1377); see Erdmann in Zeitschrift der D. M. G. xv. pp. 758–772; Bodleian Cat., Nos. 807–810; Rieu ii. p. 624 sq.; Ouseley, Biogr. Notices, p. 117; A. Sprenger, Catal., p. 555; W. Pertsch, Berlin Cat., pp. 842, 843; Schefer, Chrestomathie Persane, vol. i, Paris, 1883, pp. 114, 115. Some select poems are published in Bland's 'Century of Persian Ghazals,' No. 4, and in Erdmann's article in the Zeitschrift, loc. cit.; the ḳaṣîdah, edited there on pp. 760–762, has been metrically translated into German by K. H. Graf, in 'Festgruss an die Mitglieder der Philologen und Orientalisten-Versammlung in Meissen,' 1863.

Contents:

Ḳaṣîdas, tarjî'bands, and ḳiṭ'as, mixed together without any alphabetical arrangement, on fol. 1^b, beginning:

هر دل که در هوای هویّت مجال یافت
عنقای همّتش دو جهان زیر بال یافت

Ghazals, in alphabetical order, on fol. 201^b, beginning: اگر حسن تو بگشاید نقاب از چهره دعوی را الخ.

Muḳaṭṭa'ât (including some ḳaṣîdas and ghazals), on fol. 302^b, beginning: حلقهٔ عنبر وبازار گل آشفته کنی الخ.

Rubâ'îs, on fol. 330^b, beginning: ای دوست کجائی و کجائی که نهٔ الخ.

No date. A great number of leaves severely damaged, and consequently some poems destroyed. Ff. 304 and 305 left blank.

No. 2778, ff. 335, 2 coll., each ll. 17; Nasta'lîḳ; small illuminated frontispiece; size, 8 in. by $4\frac{1}{4}$ in.

1238

A somewhat smaller copy of the same.

Contents:

Ḳaṣîdas, tarjî'bands, ḳiṭ'as, and ghazals, all mixed together, on fol. 1^b, beginning: هر دل که در هوای الخ.

Rubâ'îs, on fol. 220^b, beginning: ای کارگذاران درت شمس وزحل الخ, corresponding to the beginning of this part, in No. 807 of the Bodleian Cat.

On ff. 230^b–244^b a complete index of the poems contained in this copy, styled (somewhat insufficiently) فهرست قصائدات سلمان.

Fol. 180 and a part of fol. 182^b left blank. Various readings and additions are occasionally found on the margin.

No date.

No. 1041, ff. 244, 2 coll., each ll. 19; Nasta'lîḳ, written by three different hands (as it seems), viz. ff. 1–56 by the first, ff. 57–229 by the second, and ff. 230–244 by the third; size, $9\frac{1}{2}$ in. by 5 in.

1239

The same.

This copy is again smaller than the preceding one, but is the only one which has an exact date, viz. 4th of Rajab, A.H. 1023 (A.D. 1614, August 10); the transcriber's name is Hârûn 'Abd-alsalâm.

Contents:

Ḳaṣîdas, tarjî'bands, tarkîbbands, and ḳiṭ'as, for the greater part (ff. 10^a–114^b) in alphabetical order, on fol. 1^b; beginning as in the preceding copies.

Ghazals, in alphabetical order, on fol. 146^b, beginning: اگر حسن تو بگشاید الخ.

A few rubâ'îs and fards at the end, on ff. 222–225.

College of Fort William, 1825.

No. 2236, ff. 225, 2 coll., each ll. 15–16; Nasta'lîḳ; size, 11 in. by 6 in.

1240

The same.

This splendid copy contains:

Ḳaṣîdas and tarkîbbands, on fol. 2^b, beginning: هر دل که در هوای الخ.

Ghazals, in alphabetical order, on fol. 127^b, beginning: اگر حسن تو الخ.

Tarjî'ât, on fol. 203^b, beginning:

با مریدان کوی خمّاریم – سر بمسجد فرو نمی آریم

Marâthî, on fol. 207^b, beginning: پس از عزم آهو گرفتن الخ.

Muḳaṭṭa'ât, on fol. 217^a, beginning:

حبّذا صدر صفّهٔ که بهست – بهمه پای از بهشت برین

Rubâ'îs, on fol. 241^b, beginning: ای کارگذاران درت شمس و زحل الخ.

Fards, on fol. 254^b, beginning: خدایا بطلب هر کجا که می باشی الخ.

No date.

No. 407, margin-column, ff. 1–261^b, ll. 44; small, but clear and distinct Nasta'lîḳ; illuminated headings at the beginning of each poem, and other ornaments throughout.

1241

The same.

This copy, which appears to have been made from one of the earliest collections of Salmân's poems, but has unfortunately a lacuna after fol. 11, begins with

a long artificial ḳaṣîdah (قصيدهٔ مصنوع), on fol. 1^{b}, of the same manner of taushiḥ as those poems of Ahlî Shîrâzî, described at length in the Catalogue of the Bodleian Library, coll. 652, 653. The chief subtlety is, that all the words of two and two, or three and three baits, written in red ink, form together a new distich, usually a mathnawî-bait, and every bait of this kind represents a different metre and a different tropical figure; for instance, from the first two baits of the ḳaṣîdah:

صوای صفوت رویت بریخت آب بهار
هوای جنّت کویت ببیخت مشك تتار
اگر خبر زصفای تو گلستان دارد
گل از حیای رخت جاودان ندارد بار

there springs this mathnawî-bait in the metre of هزج مثمّن سالم, and representing الترصیع و الاشتقاق:

صوای صفوت رویت صفات گلستان دارد
هوای جنّت کویت حیات جاودان دارد'

Besides, (1) all the initial letters of the baits give a ḳiṭ'ah of three distichs, containing a dedication to the Wazîr Ghiyâth-aldîn Muḥammad; (2) from the حشو, i.e. specially-selected letters, of the words in all the first hemistichs springs a ḳiṭ'ah of eight distichs, in which no *alif* appears; (3) from the حشو of the words in all the second hemistichs springs another ḳiṭ'ah of seven distichs, in which no diacritical point appears; and (4) by another arrangement of select letters, a ghazal of five distichs is formed. Comparing this ḳaṣîdah of Salmân's with the above-mentioned three ḳaṣîdas of Ahlî Shîrâzî, it is evident that the latter based his poems on that of his predecessor to such an extent that it may almost be called a plagiarism.

The other contents of the dîwân are:

Ḳaṣîdas, tarjî'bands, and ḳiṭ'as, without any order, beginning abruptly, on fol. 12^{a}, in the middle of a poem (one leaf being left blank); the initial poem of the following copy (No. 2458), viz. در درج در عقیق الخ, is found here on fol. 30^{a}. Ghazals, likewise without any order, on fol. 202^{b}, beginning:

تا تو دل در بند جان داری و جان در بند تن
چون مرا در خویش گیری در کنار خویشتن

Rubâ'îs, on fol. 266^{b}, beginning: ای کارگذاران الخ.

Some words and whole lines are occasionally left blank, on ff. 19^{a}, 19^{b}, 84^{a}, and 268^{b}–274^{a}.

No date. A seal from A. D. 1799 on the last page.

No. 3213, ff. 274, 2 coll., each ll. 19; Nasta'lîḳ; illuminated frontispiece on fol. 1^{b}; size, $9\frac{1}{2}$ in. by 6 in.

1242

The same.

All the parts of this copy, which is likewise defective, begin with poems, different from the initial ones in the preceding copies, viz.:

Ḳaṣîdas, tarjî's, and tarkîbbands, without any order, on fol. 1^{b}, beginning:

در درج در عقیق لبت نقد جان نهاد
جنس عزیز یافت بجای نهان نهاد

see Erdmann in Zeitschrift, xv. p. 763. A lacuna after fol. 109.

Ḳiṭ'as, on fol. 170^{b}, beginning: ای زآثار گرد موکب تو الخ.

Rubâ'îs, on fol. 194^{b}, beginning: شاها زتو کار ملك و دین با نسق است الخ.

No date. Slight injuries here and there.

No. 2458, ff. 198, 2 coll., each ll. 15; Nasta'lîḳ; size, $9\frac{1}{2}$ in. by $5\frac{3}{4}$ in.

1243

Two mathnawîs by Salmân of Sâwa.

1. Khwurshîd u Jamshîd (خورشید و جمشید) or Jamshîd u Khwurshîd (جمشید و خورشید), the love-story of the prince of China and the princess of Rûm, completed in Jumâdâ II, A. H. 763 (A. D. 1362, April), at the request of Sulṭân Uwais. Beginning, on fol. 261^{b}:

الهی پردهٔ پندار بگشای – در گنجینهٔ اسرار بگشای

Extracts from this mathnawî are given in the Khulâṣat-alkalâm, No. 35 (Bodleian Cat., col. 298).

2. Firâḳnâma (فراقنامه), the book of separation, completed A. H. 761 (A. D. 1360); beginning, on fol. 369^{b}:

بنام خدای که از تیره خاك
برآمیخت این جوهر جان پاك

No date.

No. 407, margin-column, ff. 261^{b}–396^{a}, ll. 44; clear Nasta'lîḳ; ornaments throughout.

1244

Mihr u Mushtarî (مهر و مشتری).

A good and tolerably old copy of the romantic mathnawî 'Sun and Jupiter,' by Maulânâ Shams-aldîn Muḥammad 'Aṣṣâr of Tabrîz, who died A. H. 784 (A. D. 1382, 1383); the poem was completed the 10th of Shawwâl, A. H. 778 (A. D. 1377, Febr. 20); comp. expressly Fleischer's excellent treatise on the lifetime of the poet, and the date of the composition of this work, in Zeitschrift der D. M. G. xv. pp. 389–396; Rieu ii. pp. 626 sq. and 817; W. Pertsch, Berlin Cat., pp. 843–845 and 1066; Bodleian Cat., Nos. 811–814; A. Sprenger, Catal., p. 311; G. Flügel i. p. 547; Cat. des MSS. et Xylographes, p. 359; J. C. Tornberg, p. 111; Peiper, Comment. de Mihri et Musht. amoribus, Berlin, 1839, and Stimmen aus dem Morgenlande, Hirschberg, 1850, pp. 266, 449; Ouseley, Biogr. Notices, pp. 201–226; H. Khalfa vi. p. 277, No. 13471; Haft Iḳlîm, No. 1321 (col. 476 in this Cat.); Khulâṣat-alkalâm, No. 45 (Bodleian Cat., col. 298), etc. A Turkish translation of this poem is noticed in the Paris Cat., No. 313, 1, and in J. Aumer, Türkische Handschriften, No. 178.

Beginning:

بنام پادشاه عالم عشق
که نامش هست نقش خاتم عشق

Dated the 27th of Dhû-alka'dah, A. H. 969 (A. D. 1562, July 29), by Âkâjân ibn Hâjî Amîr Husain, known as Arash Oghlû Arashî, of Arash, a town in Shirwân.

No. 107, ff. 213, 2 coll., each ll. 12; distinct Nasta'lîk; illuminated frontispiece, the first two pages ornamented; size, 7¼ in. by 4¾ in.

1245

Another extremely defective copy of the same.

The leaves of this copy, which is dated the last of Rajab, A. H. 1021 (A. D. 1612, Sept. 26), are in a most bewildering confusion, and there are nine lacunas of considerable contents. A careful comparison with the preceding copy shows that the proper order of the leaves is as follows:

1, lacuna (=fol. 1ᵇ, l. 3 ab infra, to fol. 9ᵇ, lin. penult. in No. 1244), 38, 30–36, lacuna (= fol. 21ᵃ, first line, to fol. 21ᵇ, l. 4 in No. 1244), 87–90, lacuna (=fol. 26ᵇ, l. 4, to fol. 27ᵇ, lin. penult. in No. 1244), 42–58, lacuna (=fol. 47ᵃ, l. 3 ab infra, to fol. 49ᵃ, l. 7 in No. 1244), 59–61, lacuna (=fol. 52ᵇ, last line, to fol. 54ᵇ, l. 3 ab infra in No. 1244), 62, 63, 70–86, 91–147, lacuna (=fol. 146ᵃ, l. 5, to fol. 146ᵇ, l. 3 ab infra in No. 1244), 39–41, 11–16, lacuna of four baits (=fol. 157ᵇ, lin. penult., to fol. 158ᵃ, l. 2 in No. 1244), 17–29, lacuna (=fol. 175ᵇ, l. 3 ab infra, to fol. 184ᵃ, l. 5 in No. 1244), 2–10, 67–69, 64–66, 37, lacuna (= fol. 206ᵃ, l. 7, to fol. 207ᵇ, l. 6 in No. 1244), 148–152. On the other hand, this defective copy contains in several chapters a series of baits not found in the preceding copy; for instance, between ll. 6 and 7, on fol. 46ᵇ in No. 1244, there are wanting forty-five verses (=fol. 57ᵃ, l. 1, to fol. 58ᵃ, last line in the present copy), and between ll. 1 and 2 of fol. 141ᵃ in No. 1244 there are wanting twenty-three baits (=fol. 142ᵃ, l. 4 ab infra, to fol. 143ᵇ, l. 7 in the present copy).

Several pages of this copy are besides a little effaced or otherwise injured.

No. 1238, ff. 152, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece; the first page richly adorned; three miniature paintings on ff. 3ᵃ, 19ᵃ, and 111ᵃ; size, 8 in. by 4¾ in.

Hâfiż (Nos. 1246–1274).

1246

Dîwân-i-Hâfiż (دیوان حافظ).

The collected works of the greatest lyrical poet of Persia, Shams-aldîn Muhammad Hâfiż of Shîrâz, who died, according to the best authorities, and the date engraved on the poet's tombstone, A. H. 791 (A. D. 1389); see Haft Iklîm, No. 200, col. 393 above; a less trustworthy date is A. H. 792, an absolutely wrong one A. H. 794, found in Daulatshâh. On the life and works of Hâfiż, comp. De Sacy, in Notices et Extraits, iv. p. 238 sq. (a translation of Daulatshâh's article on the poet's life, which has also been edited, respectively translated by Wilken, in his Chrestomathia Persica, Leipzig, 1805, and in Vullers, Vitae Poetarum Persicorum); Ouseley, Biogr. Notices, pp. 23–42; Defrémery, in Journal Asiat. xi. 1858, pp. 406–425; Rieu ii. p. 627 sq.; S. Robinson, Persian Poetry, 1883, p. 385 sq.; Wilberforce Clarke in the preface to his translation of Hâfiż (see further below), vol. i. preface, p. xxiii. sq.; Quarterly Review, 1892, Jan., pp. 33–62 sq.; other copies are described in Rieu, loc. cit.; Bodleian Cat., Nos. 815–853; W. Pertsch, p. 75, and Berlin Cat., p. 845 sq.; G. Flügel i. p. 551 sq.; A. Sprenger, Catal., p. 415; Cat. des MSS. et Xylographes, p. 362; Cat. Codd. Or. Lugd. Bat. ii. p. 118; Rosen, Persian MSS., pp. 205–209; A. F. Mehren, p. 38; J. Aumer, p. 23, etc. Principal text-editions: Calcutta, Fort William, 1791 (by Abû Tâlibkhân), reprinted 1826; by H. Brockhaus (with the Turkish Commentary of Sûdî to the first eighty odes), Leipzig, 1854–1856; by Rosenzweig (text and German metrical translation), 3 vols., Vienna, 1856–1864; Calcutta, 1858 (with commentary by Fath 'Alî); by Major H. S. Jarrett, Calcutta, 1881; Odes of Hâfiż, with explanatory notes by Pistanji Kuvarji Taskar, Bombay (Education Society's Press), 1887; Persian text, with two Turkish commentaries (the second by Sûdî), Constantinople, 1870; Persian commentary, by Maulânâ Sayyid Muhammad Sâdik 'Alî, Lucknow, 1876 and 1886. Lithographed editions: Calcutta, 1826; Bombay, 1828, 1841, and 1883, besides A. H. 1267 and 1277; Cawnpore, 1831; Bûlâk, A. H. 1250, 1256, and 1281; Constantinople, A. H. 1257 (1841); Tabrîz, A. H. 1257 and 1274; Tahrân, A. H. 1258; Mashhad, A. H. 1262; Dihlî, A. H. 1269, A. D. 1884 and 1888; Lucknow, A. H. 1283, 1285, A. D. 1876, 1879, and 1883; Lahore, 1888. Complete translations of the whole dîwân by Hammer, Tübingen, 1812 (in German prose); Rosenzweig (in German verse), see above; and H. Wilberforce Clarke (in English prose, with copious notes and an exhaustive commentary), 2 vols., London, 1891.

Select poems have been translated: into *Latin*, by Meninski, Vienna, 1680 (the first ode); T. Hyde, Oxford, 1767 (the first ode); Revisky in 'Specimina Poeseos Persicae,' Vienna, 1771 (the first sixteen odes); into *German*, by Wahl, in 'Neue Arabische Anthologie,' Leipzig, 1791, pp. 46–74; Daumer, Hamburg, 1846, Nürnberg, 1852 (free adaptations of Hâfiż' ghazals); Nesselmann, Berlin, 1865; Bodenstedt, Berlin, 1877; into *French*, by W. Jones, Works, vol. 5, London, 1799; into *English*, by J. Richardson (sixteen odes after Revisky), London, 1774, revised by S. Rousseau, 1802; J. Nott, 1787; W. Jones in Asiatic Researches, vol. 3, 1792, and in his 'Works,' vols. 2 and 4, London, 1797 and 1799; W. Ouseley, in 'Persian Miscellanies,' London, 1795, and 'Oriental Collections,' vols. 1–3, London, 1797–1800; J. Hindley, 1800; S. Robinson, A Century of Ghazals in Prose, London, 1873; Persian Poetry, 1883 (see above); H. Bicknell, Selections, London, 1875; E. H. Palmer, Song of the Reed etc., London, 1876; W. H. Lowe, Cambridge, 1878; E. P. Evans, in 'Atlantic Monthly,' 1884. An unknown ode by Hâfiż has been published by H. Blochmann, in Journal Asiat. Society of Bengal, vol. 46, p. 237, Calcutta, 1877; the ساقی نامه has appeared in English translation, in 'New Asiatic Miscellany,' vol. i. p. 327, Calcutta, 1789, and (together with a few odes) by Gulchin in Asiatic Journal, vol. 4, pp. 113, 215, and

550; a poem of Hâfiẓ in German translation by Rückert has been published by E. Bayer in Magazin für die Litt. des Inn- und Auslandes, Berlin, 1890, pp. 293–295; comp. also Zenker i. 559 sq. and ii. 517 sq.; and the preface to Wilberforce Clarke's translation, pp. xviii–xx.

The present copy contains:

The preface of Muḥammad Gulandâm, who was a friend of Hâfiẓ, and collected after the poet's death his scattered works, on fol. 1b, beginning: حمد بیحد و ثنای بی عدّ و سپاس بیقیاس خداوندی را الخ.

Kaṣidas, on fol. 6b, beginning:

جوزا سحر نهاد حمائل برابرم
یعنی غلام شاهم و سوگند میخورم

(= p. 395 in the Lucknow edition of A. H. 1285; see also No. 840 in the Berlin Cat.).

The second kaṣidah corresponds to Brockhaus, No. 692: ز دلبری نتوان الخ.

One tarjî'band (entitled ساقی نامه), on fol. 14b, beginning: ساقی اگرت هوای ماهی الخ, see Bodleian Cat., No. 818.

One mukhammas, corresponding to Brockhaus, No. 693, and Rosenzweig iii. p. 534, on fol. 18b, beginning: در عشق تو ای صنم الخ.

A short mathnawî of ten baits, on fol. 19b, beginning: هرکه آمد در جهان پرزشور الخ.

Ghazals, in alphabetical order, on fol. 20b, beginning with the usual bait: الا یا ایّها السّاقی الخ.

Mukatta'ât, on fol. 175b, beginning: دل منه بر دنیی و اسباب وی الخ (Brockhaus, No. 574).

Mathnawis, the first of which, on fol. 180b, styled ساقی نامه, begins: بیا ساقی آن می الخ, comp. Bodleian Cat., No. 816. The second, on fol. 183a, begins: سر فتنه الخ, see ibidem (printed in Wahl's Arabische Anthologie ii. 38; in the Lucknow edition of 1285, p. 347 sq., it is styled, like the previous one, ساقی نامه; in Rosenzweig's edition iii. p. 500, it forms part of the مغنّی نامه; comp. W. Pertsch, Berlin Cat., p. 850, note 5). The third, on fol. 184a, corresponds to Brockhaus, No. 685, beginning: الا ای آهوی الخ.

Rubâ'is, on fol. 185b, beginning: گر همچو من افتادهٔ این دام شوی الخ.

Dated the 20th of Jumâdâ-alawwal, A. H. 1004 (A. D. 1596, Jan. 21). The copy belonged formerly to Sir Barry Close.

No. 1836, ff. 192, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispieces on ff. 1b and 20b; ff. 1b, 2a, 20b, and 21a splendidly adorned; size, 9¾ in. by 5¾ in.

1247

Another copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning: الا یا ایّها الخ.

One tarkîbband and one mukhammas (the latter = Brockhaus, No. 693), on fol. 186a.

Mathnawis, on fol. 189a; the first beginning: الا ای آهوی الخ (Brockhaus, No. 685).

Mukaṭṭa'ât, on fol. 194b, beginning:

فساد چرخ نه بینیم و نشنویم همی
که چشمها همه کورست و گوشها همه کر

A short mathnawî of ten baits, on fol. 202b, beginning:

هرکه آمد در جهان پرزشور
عاقبت می بایدش رفتن بگور

see fol. 19b in the preceding copy.

Rubâ'is, on fol. 203a, beginning: نه قصّهٔ آن شمع چگل (چوگل) نتوان گفت الخ (Brockhaus, No. 633).

Dated by Muhammad Husain in the month Ramaḍân, of the 23rd year (of whose reign is not stated; it must be either Shâhjahân's, A. H. 1059 = A. D. 1649, Sept.–Oct., or 'Âlamgîr's, A. H. 1091 = A. D. 1680, Sept.–Oct.).

No. 2387, ff. 210, 2 coll., each ll. 15; Nasta'lîk, by three different hands, the oldest on ff. 7–27, 68–79, 84, 85, and 90–210, the middle one on ff. 60–67, 80–83, and 86–89, the youngest on ff. 1–6 and 28–59; size, 8½ in. by 5 in.

1248

The same.

This copy contains only:

Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

A few kiṭ'as, on fol. 160a.

One mathnawî (الا ای آهوی = Brockhaus, No. 685), on fol. 162b.

A few rubâ'is, on fol. 163a.

Dated the 2nd of Muharram, A. H. 1084 (A. D. 1673, April 19), by 'Abd-alnabî Kâdirî ibn Shaikh Husain, a friend of the Imâm Miyânjân Muḥammad ibn Shaikh Mîrânjî. Bibliotheca Leydeniana.

No. 2764, ff. 164, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece; size, 9¼ in. by 5½ in.

1249

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

The same short mathnawî of ten baits, as in Nos. 1246 and 1247 above, beginning, on fol. 186a: هرکه آمد در جهان الخ.

Mukaṭṭa'ât, on fol. 186b, beginning: فساد چرخ الخ.

Rubâ'is, on fol. 194a, beginning:

جز نقش تو در نظر نیاید مارا
جز کوی تو رهگذر نیاید مارا

see W. Pertsch, Berlin Cat., No. 849, p. 488.

This copy was presented to Major Robert MacKenzie by William Shep. Greene, 1709.

No. 80, ff. 198, 2 coll., each ll. 12; excellent Nasta'lîk; illuminated frontispiece; ornaments throughout; size, 8¾ in. by 5¼ in.

1250

The same.
Contents:
Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

A few mathnawi-baits and a series of kiṭ'as, the latter beginning, on fol. 233b: آصف عهد زمان الخ.

Rubâ'is, on fol. 239b, beginning: امشب زغمت میان خون الخ (Brockhaus, No. 626).

Dated by Hidâyat-allâh at Multân the 5th of Sha'bân, A.H. 1147 (A.D. 1734, Dec. 31). College of Fort William, 1825.

No. 2305, ff. 245, 2 coll., each ll. 9; large Nasta'lîk, written on paper sprinkled with gold; illuminated frontispiece; the first two pages adorned with gold arabesques; size, 9½ in. by 5½ in.

1251

The same.
Contents:
Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

A few kasîdas, mathnawis, and tarkibbands, on fol. 141b, beginning as in No. 1246: جوزای سحر نهاده الخ.

A mukhammas, on fol. 153a, beginning as in Nos. 1246 and 1247: در عشق تو ای صنم الخ.

Mukatta'ât and rubâ'is, on fol. 154a, beginning: ای دل مجوی منصب دنیا که هیچ نیست الخ

Dated the 17th of Sha'bân, A.H. 1184 (A.D. 1770, Dec. 6), by 'Azim-aldin.

No. 3356, olim 7. J. 10, ff. 162, 2 coll., each ll. 19; Nasta'lîk, the first page supplied later by another hand; size, 8¾ in. by 5 in.

1252

The same.
Contents:
Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

Three kiṭ'as, the first of which, on fol. 154a, begins: دل منه بر دنیی الخ (see No. 1246).

One tarji'band, on fol. 155a, beginning: ای داده بباد دوستداری الخ (see Bodleian Cat., No. 816).

A mukhammas, on fol. 157a, last line, beginning as in Nos. 1246, 1247, and 1251.

Mathnawis, on fol. 158b, the first beginning: الا ای آهوی الخ.

Rubâ'is and fards, on fol. 168a, beginning: کاش حافظ الخ; the second (which in many copies heads this part) corresponds to Brockhaus, No. 617, مردی زکنندهٔ الخ.

Colophon on fol. 175a, giving the date of the copy as the first of Dhû-alhijjah, A.H. 1198 (A.D. 1784, Oct. 16), and the name of the transcriber as Ghulâm 'Ali bin Muhammad اروشی. On fol. 175b (the last page) the beginning of a kasîdah: در بدخشان لعل اگر الخ.

No. 3509, ff. 175, 2 coll., each ll. 16; small Nasta'lîk; illuminated frontispiece; size, 4½ in. by 3 in.

1253

The same.
Contents:
Muhammad Gulandâm's preface, on fol. 1b, beginning: حمد بیحدّ و ثنای بیعدّ الخ.

One kasîdah, on fol. 6b, beginning: ثنا گویم خداوندی الخ.

One mathnawi, on fol. 8a (Brockhaus, No. 685, الا ای آهوی الخ); one mukhammas, on fol. 10a (Brockhaus, No. 693, در عشق الخ); and a second mathnawi, on fol. 11a, سر فتنه الخ (see No. 1246 above).

Ghazals, in alphabetical order, on fol. 16b.
Some kiṭ'as, on ff. 170b–179b.
A second kasîdah, on fol. 179b (Brockhaus, No. 692).
A tarji'band, on fol. 180b, beginning as in No. 1246: ساقی اگرت الخ.

Rubâ'is, on fol. 182b, beginning: مردی زکنندهٔ الخ (see No. 1252).

Two small lacunas, on ff. 90b and 139a. Copied A.H. 1212 (A.D. 1797, 1798), in Isfahân, by 'Ali Ridâ, known as Mirzâ Bâbâ of Shirâz, at the request of Ja'far 'Alikhân Bahâdur.

No. 172, ff. 188, 2 coll., each ll. 15; large and distinct Nasta'lîk; illuminated frontispieces on ff. 1b and 16b; ff. 1b, 2a, 16b, and 17a richly adorned; size, 11⅞ in. by 6⅞ in.

1254

The same.
Contents:
Muhammad Gulandâm's preface, on fol. 1b.

Two kasîdas, on fol. 6b (with some lines left partly or wholly blank); beginning of the first, ثنا گویم الخ (see the preceding copy); the second, on fol. 8a, begins: مقدّری که از آثار صنع کرد اظهار الخ (corresponding to the beginning of the Calcutta edition of 1791).

Ghazals, in alphabetical order, on fol. 9b.

Kiṭ'as, on fol. 195a, beginning: دل منه الخ.

The same tarji'band as in No. 1252, but beginning here, on fol. 205a: ای باد بگو بدوستداری الخ.

The usual mukhammas, on fol. 207b.

Five short mathnawis, on fol. 209a; the first begins: بنشینم و با غم تو بازم – پنهان زتو با تو عشق سازم

the second, on fol. 210b, is the usual one: الا ای آهوی الخ.

Rubâ'is, on fol. 219a, beginning: مردی زکنندهٔ الخ.

A few verses from the ساقی نامه, on fol. 227b.

No date. Presented by Lieut.-Col. W. Kirkpatrick, May, 1804.

No. 2863, ff. 228, 2 coll., each ll. 14; very large and distinct Nasta'lîk; a gorgeously illuminated frontispiece on fol. 9^b; ff. 9^b and 10^a richly adorned; splendid Eastern binding, outside with flowers, inside with two large pictures, unfortunately severely injured on both sides; size, 13⅝ in. by 8⅝ in.

1255

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Mathnawîs, kiṭ'as, and rubâ'îs, on fol. 248^b, beginning: الا ای آهوی الخ.

The usual mukhammas, on fol. 259^a.

No date. Presented by J. H. Peile, Esq., Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3467, olim 7. J. 13, ff. 271, 2 coll., each ll. 11; large Nasta'lîk, by a modern hand; size, 8½ in. by 6 in.

1256

The same.

Contents:

Muhammad Gulandâm's preface, on fol. 1^b.

Kaṣîdas and tarkîbbands, on fol. 5^b, beginning: زدلبری نتوان الخ (corresponding to the second kaṣîdah in No. 1246 = Brockhaus, No. 692).

Ghazals, in alphabetical order, on fol. 14^b.

The usual mukhammas, on fol. 203^a.

Kiṭ'as, mathnawîs, and rubâ'îs, on fol. 204^b, beginning: دل منه الخ; the first mathnawî, on fol. 216^a, سر فتنه الخ; the first rubâ'î, on fol. 223^a, مردی زکنندهٔ الخ.

No date. Some pages slightly injured, almost all soiled by water and partly effaced.

No. 3464, olim 7. J. 8, ff. 228, 2 coll., each ll. 14; Nasta'lîk; illuminated frontispieces on ff. 1^b, 5^b, and 14^b; rather effaced pictures on ff. 53^a, 95^b, 147^a, and 197^b; small ornaments throughout; size, 8¼ in. by 4½ in.

1257

The same.

Contents:

Muhammad Gulandâm's preface, on fol. 1^b.

Kaṣîdas, on fol. 5^a, beginning: زدلبری نتوان الخ.

Three mathnawîs, on fol. 10^b; the first beginning: الا ای آهوی الخ.

Some tarkîbbands and the usual mukhammas, on fol. 17^a.

Ghazals, in alphabetical order, on fol. 20^b.

Kiṭ'as, on fol. 194^b, beginning as in No. 1250: آصف عهد زمان الخ.

Rubâ'îs, on fol. 204^b, beginning as in No. 1250: امشب زغمت الخ.

No date. Some pages injured; various readings and additions on the margin.

No. 678, ff. 1–210, 2 coll., each ll. 15; Nasta'lîk, the first two pages illuminated; size, 8⅞ in. by 5⅝ in.

1258

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Tarkîbbands, a few mathnawîs (the first beginning: الا ای آهوی الخ), and the usual mukhammas, on fol. 183^a.

Kiṭ'as, on fol. 193^a, beginning: دل منه الخ.

Rubâ'îs, on fol. 201^b, beginning as in No. 1249: جز نقش تو الخ.

No date.

No. 1704, ff. 209, 2 coll., each ll. 14; clear and distinct Nasta'lîk; illuminated frontispiece; size, 8¼ in. by 4⅞ in.

1259

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

A few mathnawîs, on fol. 204^b, the first begins: الا ای آهوی الخ; the second, a ساقی نامه, begins, on fol. 206^a, as the first mathnawî in No. 1246: بیا ساقی آن می الخ.

Parts of ff. 207^b and 208 are left blank.

Kiṭ'as, on fol. 209^a, beginning: زمانه گر گهر پاك الخ (= Brockhaus, No. 580).

A few rubâ'îs, on fol. 212^a, followed on fol. 214^a by a short account of Ḥâfiẓ. On ff. 215^a–217^b a tract on the various metres of epic poems, illustrated by those of Sanâ'î, Niẓâmî, Khusrau, etc. (see a similar tract at the beginning of the autograph of Jâmî's Kulliyyât in Rosen, Persian MSS., pp. 216–218).

On fol. 218^a some scattered poetry. Bibliotheca Leydeniana.

No. 2826, ff. 218, 2 coll., each ll. 13; Nasta'lîk; size, 6⅝ in. by 4½ in.

1260

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Kiṭ'as, rubâ'îs, and fards, on fol. 186^b, beginning: ای که از روزگار می طلبی الخ (corresponding to the first kiṭ'ah in No. 66 of Rosen's Cat.).

No date. Occasionally various readings on the margin; some pages slightly injured at the corners.

No. 3466, olim 7. J. 12, ff. 201, 2 coll., each ll. 15; Nasta'lîk; size, 8⅝ in. by 4⅞ in.

1261

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

A few mathnawîs, on fol. 164b; the first beginning: الا ای آهوی الخ.

Kiṭ'as and rubâ'îs, on fol. 163a, beginning: دل هنه الخ.

Ff. 158–165 are misplaced, their proper order is: 158, 164, 160–163, 159, 165.

No date.

No. 3344, olim 7. J. 14, ff. 168, 2 coll., each ll. 14; small, but clear Nasta'lîk; illuminated frontispiece, the first two pages neatly adorned; size, 6½ in. by 3⅜ in.

1262

The same.

Contents:

Ghazals, in alphabetical order, on ff. 172–178 of No. 3358, and ff. 1–181a of No. 3357. At the end, on fol. 181b sq., a few mathnawîs, beginning: سر فتنه الخ.

No date.

The first seven leaves have by mistake been bound at the end of No. 3358, instead of being put at the top of No. 3357.

No. 3358, olim 7. J. 15, ff. 172–178, and No. 3357, olim 7. J. 11, ff. 185, 2 coll., each ll. 12; clear Nasta'lîk; illuminated frontispiece; size, 8⅝ in. by 4⅝ in.

1263

A defective copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1b.

Kiṭ'as and ta'rîkhs, on fol. 205a, beginning: مسند نشین دولت جان شکوه شوکت الخ.

Three mathnawîs, on fol. 211a; the first begins: الا ای آهوی الخ; the second, on fol. 212b: سر فتنه الخ; the third, on fol. 213b: مغنی ملولم دو تاری بزن الخ; it breaks off on fol. 214b.

On the last fly-leaf the following remark: From Exhibition of 1851.

No. 3511, ff. 214, 2 coll., each ll. 12; clear and distinct Nasta'lîk; illuminated frontispiece on fol. 1b; neat arabesques with flowers at the end, and sometimes even in the middle, of each ghazal, etc.; additional illuminations in gold, green, and other colours on ff. 23b, 25a, 44b, 47b, 52b, and 65a; some pages injured; pictures on ff. 3b, 4b, 6a, 8b, 11a, 13a, 14a, 17b, 24a, 25b, 29a, 30a, 33b, 40b, 45a, 48a, 49b, 51a, 53a, 61b, 65b, 68b, 76b, 85b, 87b, 89a, 101a, 103a, 110a, 112b, 114a, 119a, 121a, 124a, 127b, 129b, 136b, 139a, 141a, 144a, 154a, 161a, 163b, 168b, 171a, 176a, 180a, 184a, 188b, 191b, 193b, 194b, and 202b; size, 7¼ in. by 4¼ in.

1264

Another defective copy of the same.

Contents:

Muhammad Gulandâm's preface, on fol. 1b.

Kaṣîdas, on fol. 4a, beginning: سپیده دم که صبا بوی زلف جان گیرد (corresponding to the initial kasîdah in Bodleian Cat., No. 826, and Rosen, No. 66).

Ghazals, in alphabetical order, on fol. 9b.

Kiṭ'as, mathnawîs, and a few rubâ'îs, on fol. 151b, beginning: سرور اهل عمایم الخ; this part is incomplete and breaks off on fol. 162b. Some pages slightly injured.

No. 3465, olim 7. J. 9, ff. 162, 2 coll., each ll. 16; Nasta'lîk; size, 7½ in. by 4 in.

1265

A third defective copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1b. There is a lacuna of three leaves after fol. 2.

Four unalphabetical ghazals, on ff. 151b–153a.

The usual mukhammas, on fol. 153a.

Mathnawîs, kiṭ'as, and rubâ'îs, on fol. 154a, beginning: الا ای آهوی الخ.

Ff. 24 and 25 are misplaced and must be inserted after fol. 117.

No date. A few various readings and additions on the margin.

No. 3358, olim 7. J. 15, ff. 1–171, 2 coll., each ll. 16; Nasta'lîk; illuminated frontispiece; size, 8¾ in. by 4⅝ in.

1266

Extracts from the same dîwân.

Contents:

Muhammad Gulandâm's preface, on fol. 400b.

Ghazals, in alphabetical order, on fol. 402b.

Kiṭ'as, on fol. 492a, beginning: بر تو خوانم زدفتر اخلاق الخ (=Brockhaus, No. 583).

Rubâ'îs, on fol. 494a, with a few fards at the end, beginning: مردی زکشندهٔ الخ.

No. 407, margin-column, ff. 400b–496a, ll. 44; clear Nasta'lîk; ornaments throughout.

1267

The ghazals of Ḥâfiẓ.

Ghazals, in alphabetical order, beginning as usual.

Dated by Shaikh Abû Turâb, living in Diwpûr in the Pargana of بندق, the 1st of Dhû-alhijjah, A. H. 1213 (1206 of the Bangâlî era = A. D. 1799, May 6).

No. 2398, ff. 205, 2 coll., each ll. 13; Nasta'lîk; size 8¼ in. by 6⅛ in.

1268

Another copy of the same ghazals.

Ghazals, in alphabetical order.

No date. This copy is extremely worm-eaten.

No. 3512, ff. 189, 2 coll., each ll. 14; Nasta'lîk; illuminated frontispiece; size, 7⅝ in. by 3¾ in.

1269

Sharḥ-i-Dîwân-i-Ḥâfiẓ (شرح دیوان حافظ).

A Persian commentary on the ghazals of Ḥâfiẓ, by an anonymous writer, compiled A. H. 1026 (see fol. 248b, l. 7) = A. D. 1617. It is the same commentary which is noticed by A. Sprenger, Catal., p. 416, l. 20, beginning: الا یا ایها الساقی . . . دانا و آگاه باش ای

رعنا که الا حرف تنبیه است و یا حرف ندا ایها کلمه ایست که معرّف بلام الخ.

The explanations given are very elaborate and of a decided Ṣûfic character.

No date. Bibliotheca Leydeniana.

No. 2490, ff. 249, ll. 17; Nasta'lîk; worm-eaten in several places; size, 8⅝ in. by 5½ in.

1270

Kashf-alastâr 'an wujûhi mushkilâti alash'âr (كشف الاستار عن وجوه مشكلات الاشعار).

Another commentary on Ḥâfiẓ' diwân, by Muhammad Afḍal of Ilâhâbâd, who flourished under Shâhjahân, forming the seventh risâlah out of eighteen (not sixteen as Sprenger asserts), dealing with the interpretation of Persian poetry, except the mathnawî and the ḥadîkah. The immediately preceding sixth risâlah was a commentary on Nizâmî's Sharafnâma or Iskandarnâma, as we learn from the very heading of this copy, on fol. 1ᵇ: خاتمهٔ شرح شرفنامه مشهور بسکندر نامه و فاتحهٔ شرح دیوان خواجه حافظ قدس سرّه.

Beginning:

زبان میگشایم بشکر خدا
که از کشف استار آن بیتها

The title appears on fol. 2ᵇ, and in the same page begins the introduction (مقدّمه) to the commentary. The commentary itself opens, on fol. 21ᵇ (شروع در شرح ابیات), with the verse: در همه دیر مغان نیست چو من شیدائی الخ.

The work is especially interesting, on account of its long extracts from older and contemporary writers, particularly on mystical matters; comp. A. Sprenger, Catal., p. 415. Bibliotheca Leydeniana.

No. 2482, ff. 153, ll. 15; Nasta'lîk; size, 8⁷ in. by 6 in.

1271

Khulâṣat-albaḥr fî iltiḳâṭ-aldurar (خلاصة البحر فی التقاط الدرر).

Part of a third detailed commentary on Ḥâfiẓ' diwân, composed by 'Abdallâh, known as 'Ubaid-allâh, with the epithet Khalîfah Ḥayy bin 'Abd-alḥaḳḳ (known as 'Abd-alḳâdir alkhwîshî alćishtî). The author states in the preface, that he had already compiled, before this work, another commentary on the difficult passages of Ḥâfiẓ' diwân, styled بحر الفراسة, that he was for a time attached to the Shaikh Maulânâ 'Abd-alrashîd (known as Muḥammad Rashîd) Yuwânjî, and afterwards in the service of Shaikh Pîr Muḥammad of Lakhnau, and that he then resolved upon writing a larger and fuller exegetical work on Ḥâfiẓ. But this copy contains only a small portion of the poet's diwân; it comprises only the ghazals as far as the rhyme-letter ث, all the rest is missing, perhaps never completed by the author.

Beginning: سپاس و ستایش خداوندیرا که اولیاء خود را بکلامی مخصوص ساخت الخ.

The ghazals of Ḥâfiẓ are not only, as is usual in diwâns, arranged according to the last rhyme-letter, but there are also subdivisions according to the *first* letter of the first bait of each ghazal, which are called *bâbs*. The larger divisions according to the rhyme-letter are styled *kitâb*.

The right order of ff. 79–113 is: 79, 87, 88, 81–86, 80, 89–104, 112, 106–111, 105, 113.

No. 1029, ff. 256, ll. 19; careless Nasta'lîk; size, 9⅝ in. by 5¾ in.

1272

Kalîd-i-dîwân-i-Ḥâfiẓ (کلید دیوان حافظ).

Explanation of the difficult words and phrases in Ḥâfiẓ' diwân, arranged alphabetically, and preceded by an introduction (مقدّمه) on the mystical terms which frequently occur in the poems of Ḥâfiẓ, for instance, عشق, عاشق, معشوق, etc. The author's name does not occur; as title appears, on fol. 1ᵃ: کلید خواجه حافظ and فرهنگ حافظ.

Beginning of the preface, on fol. 1ᵇ: حمد بیعدّ و ثنای بیعدّ و سپاس بی قیاس حضرت خداوندیرا که جمیع دیوان حافظان الخ.

Beginning of the alphabetical key (کلید) or glossary, on fol. 10ᵃ: آغاز لغات دیوان خواجه حافظ شیرازی باب الف الخ.

No date. Copied by Fakhr-aldîn.

No. 1840, ff. 1–21, ll. 13; very careless Nasta'lîk; size, 8⅝ in. by 6 in.

1273

Another key to Ḥâfiẓ' diwân.

This little work is, like the preceding one, entitled at the beginning کلید خواجه حافظ, and in the colophon, on fol. 38ᵃ, فرهنگ حضرت دیوان حافظ. It also consists of two parts, for although the colophon appears already at the end of the first part, there cannot be any doubt that the following alphabetical glossary belongs, as second part, to the same work. The author's name seems to be Nûr Muḥammad (see fol. 21ᵇ: فقیر حقیر نور محمّد), who may be identical with Mîr Muḥammad Nûr-allâh Aḥrârî, the commentator of the mathnawî (see No. 1104 above). The first part contains, like the mukaddimah of the preceding کلید, an explanation of mystical terms and phrases in twenty short bâbs, beginning, on fol. 21ᵇ: حمد و ثنای مر حضرت الهی خالقی را که الخ.

The second part, an alphabetical glossary for the difficult and rare words, especially the Arabic ones, which are found in Ḥâfiẓ' poems, begins, on fol. 38ᵇ: افواه دهنها استعانت یاری خواستن الخ.

No date. Copied by the same Fakhr-aldîn.

No. 1840, ff. 21–48, ll. 13; very careless Nasta'lîk; size, 8⅝ in. by 6 in.

1274

A third key to Ḥâfiẓ' dîwân.

This glossary to Ḥâfiẓ' dîwân is arranged alphabetically according to the first letter, and begins, without any introduction, immediately with the explanation of the word آشوب=شور وغوغا, after which follows افسانه =حکایتهاء گذشته, and so on. No title occurs anywhere.

No date. Some pages badly injured.

No. 678, ff. 211–235, ll. 15; Nasta'lîḳ; size, 8¾ in. by 5¾ in.

1275

Dîwân-i-Jalâl (دیوان جلال).

Lyrical poems by Sayyid Jalâl-aldîn of Yazd, the son of Sayyid 'Aḍud-aldîn, who was a wazîr of Muḥammad Muẓaffar; according to Taḳî Kâshî (see A. Sprenger, Catal., p. 18, No. 71) he died A.H. 793 (A.D. 1391); comp. Bodleian Cat., No. 854; Butkhâna, No. 32, ib., col. 200; Âtashkada, No. 623, ib., col. 283; Makhzan-algharâ'ib, No. 490, ib., col. 326; Rieu ii. p. 869ᵇ.

Contents:

A preface in prose, on fol. 496ᵃ, beginning: بسم الله الرحمن الرحیم و به نستعین جواهر زواهر حمد و سپاس بی حدّ و قیاس الخ.

Kaṣîdas, on fol. 499ᵃ, beginning:

بصحن گلشن گیتی زاعتدال بهار
صبا بساط زمرّد فکنده دیگربار

Ghazals, on fol. 509ᵃ, beginning:

عاشقان اوّل قدم بر هر دو عالم میزنند
بعد از آن در کوی عشق از عاشقی دم میزنند

Ḳiṭ'as, on fol. 566ᵃ, beginning: خداوندا توئی کاوراد مدحت الخ.

Rubâ'îs, on fol. 568ᵃ, beginning: ای بارگهت ز چرخ گردون برتر الخ.

Good copy, not dated.

No. 407, margin-column, ff. 496ᵃ–571ᵇ, ll. 44; illuminated throughout; clear and distinct Nasta'lîḳ.

1276

Tuḥfa-i-Naṣâ'iḥ (تحفهٔ نصائح).

A didactic poem, in form of a kaṣîdah, on all the various topics of ethics and practical philosophy, somewhat on the lines of Nâṣir bin Khusrau's Rûshanâ'inâma (see No. 904 in this Cat.), by Yûsuf Gadâ (Yûsuf the dervish) or according to the colophon of the following copy, Muḥammad Yûsuf, who intended these admonitions for his son Abû-alfatḥ. The poet's spiritual teacher was Shaikh Maḥmûd (or, with his fuller designation according to the following copy, Shaikh Naṣîr-aldîn Maḥmûd), whom he celebrates, on fol. 2ᵃ: شیخ معظّم پیرمان محمود الصاحب قران. The poem is divided into forty-five bâbs, and comprises in this copy 786 baits (هفصد هفتاد وشش), in the following one 781 (هفصد هفتاد ویك). As date of composition, there appears both here and in the following copy, A.H. 795 (هفصد نود وپنج), the 10th of Rabî' II = A.D. 1393, February 23, whereas the St. Petersburg MS. (see Cat. des MSS. et Xylographes, p. 440, compare also Rehatsek, Catalogue raisonné, p. 129, No. 11) contains as date, A.H. 752 (A.D. 1351); it is hard to say which of the two is the correct one; if the Shaikh Naṣîr-aldîn Maḥmûd is really identical with the great Shaikh of the Ćishtî order, Naṣîr-aldîn Maḥmûd Ćirâgh of Dihlî (who died A.H. 757 = A.D. 1356, see Safînat-alauliyâ, No. 116, col. 287 in this Cat., and Sawâṭi'-alanwâr, No. 22, col. 331 above), A.H. 752 has decidedly the better chance. An incomplete copy of this poem is also noticed in W. Pertsch, Berlin Cat., pp. 124, 125; it is mentioned besides in Ḥ. Khalfa ii. p. 242, No. 2684. A lithographed edition of it has appeared in Bombay, A.H. 1283. Beginning:

حمدی بگویم بیعدد مر خالق جنّ و بشر
کرده معلّق آسمان هم اختران شمس و قمر

On the margin a great number of Ḳurân verses and traditions are quoted as references for the text.

Dated Jumâdâ-alawwal, A.H. 1173 (A.D. 1759, Dec., to 1760, Jan.), by Nûr-aldîn 'Alî alḥusainî.

College of Fort William, 1825.

No. 2194, ff. 29, 2 coll., each ll. 15; careless Nasta'lîḳ; size, 8¾ in. by 4¾ in.

1277

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 2ᵇ, l. 3, and in the colophon; the title, on fol. 2ᵇ, l. 8.

No date. The proper order of ff. 31–39 is: 31, 38, 32–37, 39. College of Fort William, 1825.

No. 2342, ff. 39, 2 coll., each ll. 11; Nasta'lîḳ; size, 8¼ in. by 4¾ in.

Poets who died between A.H. 800 *and* 900.

1278

Dîwân-i-Kamâl Khujandî (دیوان کمال خجندی).

The lyrical poems of Shaikh Kamâl-aldîn Mas'ûd of Khujand in Transoxania, who died in Tabrîz, according to the best authorities, A.H. 803 (A.D. 1400, 1401), see Haft Iḳlîm, No. 1525 (col. 494 in this Cat.). Other, less trustworthy, dates of his death are A.H. 792 (A.D. 1390), according to Daulatshâh, the Safînah, the Âtashkada (see Bodleian Cat., col. 209, No. 41), etc., A.H. 793 (A.D. 1391), see Rosen, Persian MSS., p. 119 and note 2 ib., and A.H. 808 (A.D. 1405, 1406), see Bodleian Cat., Nos. 857, 858; Rieu ii. p. 632; W. Pertsch, Berlin Cat., p. 855; G. Flügel i. p. 557; J. Aumer, p. 27; A. Sprenger, Catal., p. 454; Fleischer, Dresden Cat., p. 7; J. C. Tornberg, p. 103; Ouseley, Biogr. Notices, p. 192; Bland, Century of Ghazals, No. 3, etc.

Contents:

One kasidah, on fol. 1^b, beginning:

افتتاح سخن آن به که کنند اهل کمال
به ثنای ملك الملك خدای متعال

Ghazals, in alphabetical order, on fol. 2^b, beginning:

جهانی پر ز مقصودست ورای روشن و پیدا
دریغا تشنه لب خواهیم مردن بر لب دریا

The initial ghazal of Sprenger's copy in Cat. Oudh is found here, on fol. 11^b.

Kit'as, rubâ'is, and a few fards, on fol. 231^a.

Beginning of the kit'as:

چو دیوان کمال افتد بدستت
نویس از شعر او چندانکه خواهی

Beginning of the rubâ'is, on fol. 235^b:

تا فکرت من نهاد بنیاد سخن
آباد شد از من طرب آباد سخن

Dated A.H. 971 (A.D. 1563, 1564), at Marw, by Muhammad Husain bin Ghiyâth-aldîn 'Alî Jâmî. On several pages one or two hemistichs are omitted.

No. 906, ff. 237, 2 coll., each ll. 14; Nasta'lîk, the first two pages richly illuminated; size, 9¼ in. by 6 in.

1279

Another copy of the same.

This copy of Kamâl's dîwân contains:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

ایها العطشان فی وادی الهوا
جوی جویان جانب دریا بیا

This initial ghazal is found in the preceding copy, on fol. 12^a, but there is written ایها العشّاق instead of ایها العطشان.

Kit'as, on fol. 206^b, and

Rubâ'is, on fol. 212^a, both beginning as in the preceding copy.

Dated the 16th of Rabî'-alawwal, A.H. 1085 (A.D. 1674, June 20), by Shaikh Kâlî.

No. 925, ff. 214, 2 coll., each ll. 15; clear Nasta'lîk; size, 9 in. by 5½ in.

1280

An extract from the same dîwân.

Contents:

Ghazals, in alphabetical order, on fol. 572^a, beginning:

از تو یك ساعت جدائی خوش نمی آید مرا
با دگر کس آشنائی خوش نمی آید مرا

Rubâ'is, on fol. 622^a, beginning: ای سرو ترا اگرچه طوبی خوانیم الخ.

The initial rubâ'i of No. 1278 is here the fourth.

No. 407, margin-column, ff. 572–623, ll. 44; clear Nasta'lîk; ornamented throughout.

1281

Dîwân-i-Maghribî (دیوان مغربی).

The lyrical poems of Mullâ Muhammad Shîrîn Maghribî of Nâ'in, in the province of Isfahân, who was a friend of Kamâl Khujandî, and died at Tabrîz, A.H. 809 (A.D. 1406, 1407); comp. Bodleian Cat., No. 859; Rieu ii. p. 633; W. Pertsch, Berlin Cat., pp. 719, 720, and 856; A. Sprenger, Catal., p. 476; Ouseley, Biogr. Notices, p. 106. His dîwân has been printed in Persia, A.H. 1280.

Contents:

A preface in prose, on fol. 1^b, beginning: الحمد لله الذی انشاء عروض الکون بسیّ لجسم الثقیل و الروح الخفیف الخ.

Ghazals, in alphabetical order, except the first, preceded by a short mathnawî (dedicated to Shâhrukh).

Beginning of the mathnawî, on fol. 2^b:

بس ار بینی درین دیوان اشعار
خرابات و خراباتی و خمّار

Beginning of the first (unalphabetical) poem, the first three baits of which are written in Arabic, on fol. 3: نظرت فی رقمی نظرت فمار فداك الخ.

Beginning of the first alphabetical poem, on fol. 3^b:

خورشید رخت چو گشت پیدا
ذرات دو کون شد هویدا

Tarji'ât and rubâ'is, on fol. 74^a, beginning:

آفتاب وجود کرد اشراق – نور او سر بسر گرفت آفاق

At the end of the dîwân, on fol. 92^b, there are some prose-lines, beginning: زیرا که علوم و معارف ایشان ذوقی الخ.

Dated the 10th of Shawwâl, A.H. 1151 (A.D. 1739, Jan. 21), by Ghulâm Muhyî-aldînkhân of Gîlân. Some mathnawî-baits on the fly-leaves.

No. 230, ff. 1–92, 2 coll., each ll. 15; Shikasta; size, 8¾ in. by 5 in.

1282

Another copy of the same.

This copy, which is somewhat older than the preceding one, contains only ghazals in alphabetical order, except the first, with a few mathnawî-baits and rubâ'is at the end. Beginning both of the initial (unalphabetical) and the first alphabetical ghazal the same as in the preceding copy. Occasionally various readings on the margin. Dated by Gîsurâi, the 7th of Rabî'-alawwal, A.H. 1139 (eighth year of Muhammadshâh's reign) = A.D. 1726, Nov. 2.

No. 254, ff. 277–382, 2 coll., each ll. 12–15; careless Nasta'lîk; size, 8⅞ in. by 4⅞ in.

1283

An incomplete copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

هیچ دانی که ما کئیم وشما – سایهٔ آفتاب ونور خدا

The first alphabetical poem of the preceding copy is here the *second* (on fol. 2ᵃ).

Rubâ'îs, incomplete at the end, on fol. 61ᵇ, beginning:

ای گشته عیان رویتو از جام جهان
پیدا شده از نام خوشت نام جهان

The last rubâ'î corresponds to fol. 91ᵇ, last two lines, in No. 1281.

No. 1086, ff. 63, 2 coll., each ll. 16; distinct Nasta'lîk; size, 7¼ in. by 4⅛ in.

1284

Khamsa-i-Jamâliyyah (خمسهٔ جمالیّه).

Five mathnawîs, in imitation of the five famous poems of Niżâmî, composed by a poet with the takhallus *Jamâlî*, who is not mentioned anywhere (his fuller title given in the frontispiece of the first poem is حضرة الجمالیّه الاحمدیّه). He flourished at the end of Tîmûr's reign, and under his first successors. The *five* poems of this khamsah are:

1. تحفة الابرار, in twenty maķâlas, an imitation of the Makhzan-alasrâr, on fol. 1ᵇ, beginning:

بسم الله الرّحمٰن الرّحیم – هست سر آغاز کتاب کریم

2. مهر ونگار, an imitation of Khusrau and Shîrîn, on fol. 29ᵇ, beginning:

بفضل بی کران یا ذی المعالی
در توحید بگشا بر جمالی

Composed A.H. 805 (A.D. 1402, 1403), see fol. 85ᵇ, l. 14.

3. محزون ومحبوب, an imitation of Lailâ and Majnûn, on fol. 86ᵇ, beginning:

ای ذات ترا بدایتی نی – اوصاف ترا نهایتی نی

Composed A.H. 814 (A.D. 1411, 1412), see fol. 132ᵃ, l. 20.

4. هفت اورنگ, an imitation of the Haft Paikar, on fol. 132ᵇ, beginning:

ای جهان جمله آفریدهٔ تو – سقف افلاك بر کشیدهٔ تو

Composed A.H. 820 (A.D. 1417), see fol. 178ᵇ, last line but one.

5. Another mathnawî, incomplete at the end; the title of this last poem cannot be made out, as no headings are found, and the only place in which the author himself enumerates his mathnawîs, viz. fol. 134ᵃ, ll. 10, 11, occurs already in the beginning of the هفت اورنگ, that is in the fourth poem. Beginning of this mathnawî, on fol. 179ᵇ:

الهی زمه تا بماهی تراست
همه بندگانیم و شاهی تراست

No doubt it is an imitation of the Iskandarnâma. Many leaves are a little injured; the last page is very severely damaged. The second mathnawî is dated the 8th of Ramaḍân, A.H. 869 (A.D. 1465, May 4), the third in the month Muḥarram, A.H. 870 (A.D. 1465, Aug.–Sept.). We learn from the colophons of both, that this copy was made in Baghdâd.

No. 138, ff. 210, 4 coll., each ll. 25; Nasta'lîk; illuminated frontispiece at the beginning of each poem; pictures on ff. 14ᵃ, 24ᵃ, 75ᵃ, 101ᵇ, 125ᵇ, and 205ᵃ; size, 12⅜ in. by 7⅛ in.

1285

Dîwân-i-Ķâsim-i-Anwâr (دیوان قاسم انوار).

The lyrical poems of Sayyid Mu'în-aldîn 'Alî Ķâsim-i-Anwâr, with the two takhalluses Ķâsim and Ķâsimî, born in Sarâb, near Tabrîz, A.H. 757 (A.D. 1356), died at Kharjird, near Jâm, A.H. 837 (A.D. 1433, 1434); see Haft Iķlîm, No. 1314, col. 476 above, and comp. Bodleian Cat., Nos. 862–866; Rieu ii. p. 635 sq.; W. Pertsch, p. 101, and Berlin Cat., p. 860 sq.; A. Sprenger, Catal., p. 532; G. Flügel i. pp. 558, 559; J. Aumer, p. 28; Bland, Century of Persian Ghazals, No. 6; etc.

Contents:

Daulatshâh's account of Ķâsim's life and works (ذکر سیّد قاسم انوار), on fol. 1ᵇ, beginning: درّ دریای حقیقت الخ. Daulatshâh is the only biographer who, with his usual inaccuracy, fixes the poet's death in A.H. 835 (A.D. 1431, 1432).

Ghazals, in alphabetical order, except the first two, on fol. 9ᵇ. Beginning of the initial ghazal:

من بیچارهٔ سودازده سرگردانم
که باوصاف خداوند سخن چون رانم

Beginning of the first alphabetical ghazal, on fol. 10ᵇ:

ای صبح سعادت ز جبین تو هویدا
این حسن چه حسنست تبارك وتعالی

Tarji'bands, kiṭ'as, short mathnawîs, and rubâ'îs, on fol. 209ᵃ, beginning:

بیا ای عشق عالمسوز بی غم
قدم برچشم من نه خیر مقدم

(see No. 863 in the Bodleian Cat.).

This copy is dated the 4th of Jumâdâ-althânî, A.H. 1028 (A.D. 1619, May 19), by 'Abd-allaṭîf al-'Abbâsî (the learned editor and commentator of Sanâ'î's Hadîkah and Jalâl-aldîn Rûmî's mathnawî, see above, Nos. 923, 924, 1088–1091, 1101, 1102), who wrote it for Mirzâ Muḥammad Ashraf.

No. 495, ff. 227, 2 coll., each ll. 11; Nasta'lîk; two small pictures, the first rather effaced, on ff. 18ᵇ and 39ᵃ; blanks on ff. 140ᵇ and 200ᵃ; size, 6⅝ in. by 3½ in.

1286

Another copy of the same.

This copy seems to be older than the preceding one, but is not dated; it is injured in many places, and has the

first sixty-two leaves in this most bewildering order: ff. 1–20, 29, 22, 23, 30, 21, 24, 25, 47–53, 54, 32–38, 27, 28, 26, 55–60, 39–46, 31, 61, 62.

Contents:

Ghazals, in alphabetical order, except the first two, on fol. 1ª. Beginning, both of the initial and of the first alphabetical ghazal, the same as in the preceding copy. At the end of the ghazals, on fol. 163ᵇ, four rubâ'îs.

One tarji'band, ghazals, ḳiṭ'as, short mathnawîs and rubâ'îs, all mixed together, beginning, on fol. 164ª: الا ای عشق الخ (see the preceding copy, fol. 209ª).

The last mathnawî, on fol. 178ª, begins:

الا ای شاهباز قدس لاهوت ــ مقیّد مانده در دام ناسوت

(identical with the بیان واقعهٔ امیر تیمور گورگان, in No. 862 of the Bodleian Cat.).

No. 2831, ff. 179, 2 coll., each ll. 21; small Nasta'lîḳ; size, 6½ in. by 4 in.

1287

The same.

This copy is not dated; but a seal, bearing the date A. H. 1174 (A. D. 1760, 1761), appears on fol. 1ª.

Contents:

Ghazals, in alphabetical order, except the first two, on fol. 1ᵇ; beginning the same as in the preceding copies.

One tarji'band, ḳiṭ'as, short mathnawîs and rubâ'îs, on fol. 189ᵇ, beginning: بیا ای عشق الخ.

No. 489, ff. 199, 2 coll., each ll. 15; Nasta'lîḳ; size, 8¼ in. by 5½ in.

1288

The same.

This copy, which has some lacunas after ff. 37, 38, and 39, contains:

Ghazals, in alphabetical order, except the first two, on fol. 1ᵇ, with a few rubâ'îs at the end.

No date. This MS. came into the library of Khân-ṣâḥib Ḥabîb-allâh Khânṣâḥib Bahâdur, A.H. 1213 (A.D. 1798, 1799).

No. 2577, ff. 160, 2 coll., each ll. 17; Nasta'lîḳ; the first page supplied later; size, 8¾ in. by 5½ in.

1289

The same.

This very defective copy contains:

Ghazals, in alphabetical order, except the first (which begins in the usual way), on fol. 1ᵇ. Between ff. 1 and 2 a lacuna; the abrupt beginning of fol. 2ª: زاهد از چشم یقین باز گشاید الخ, corresponds to No. 2831 (1286 in this Cat.), fol. 8ᵇ, l. 3. The next complete ghazal on the same page corresponds to fol. 4ª, l. 1, in the same copy. This part breaks off, on fol. 169ᵇ, with the fourth bait of a ghazal rhyming in ی; the last verse corresponds to fol. 146ª, l. 7, in No. 2831.

Ḳiṭ'as, one tarji'band, and short mathnawîs, on fol. 170ª, defective both at the beginning and end; the first bait occurring belongs to a ḳiṭ'ah, corresponding to fol. 169ᵇ, l. 9, in No. 2831; the first complete ḳiṭ'ah on the same page to fol. 172ᵇ, l. 4 ab infra, in the same copy.

This part breaks off in a short mathnawî, on fol. 179ᵇ.

The right order of ff. 33–42 is: 33, 41, 35–40, 34, 42; and of ff. 73–82: 73, 80, 81, 76–79, 74, 75, 82.

A little worm-eaten here and there.

No. 3459, olim 13. J. 15, ff. 179, 2 coll., each ll. 15; careless Nasta'lîḳ; size, 8½ in. by 4⅝ in.

1290

Kulliyyât-i-Kâtibî (كلّيّات كاتبی).

Complete poetical works of Shams-aldîn Muḥammad bin 'Abdallâh Kâtibî, who was born in Tarshîz, studied in Nîshâpûr, and died at Astarâbâd A. H. 838 or 839 (A. D. 1434–1436), see Haft Iḳlîm, No. 753, col. 433 in this Cat.; and comp. Bodleian Cat., Nos. 867–870; Rieu ii. pp. 637–639; W. Pertsch, p. 76, and Berlin Cat., p. 862; A. Sprenger, Catal., p. 457; G. Flügel i. p. 561; Cat. Codd. Or. Lugd. Bat. ii. p. 119; Cat. des MSS. et Xylographes, p. 366; J. C. Tornberg, p. 104; H. Khalfa iii. p. 302, No. 5625; Ouseley, Biogr. Notices, p. 188 sq.; Bland, Century of Persian Ghazals, No. 5; etc.

Contents:

Ghazals, arranged alphabetically, on fol. 1ᵇ, beginning:

آفاق پر صداست زکوه گناه ما
کوه گناه چند بود سنگ راه ما

Ḳiṭ'as, on fol. 83ᵇ, beginning:

شبی بمجلس میر اردشیر در رفتم
به بنده بود یکی قطعه بهتر از طبقی

Rubâ'îs, and some fards, on fol. 90ª, beginning:

ای خندهٔ حسن گلعذاران از تو
وی گریهٔ ابر نوبهاران از تو

This part is dated by the copyist Ni'mat-allâh bin 'Inâyat-allâh the 14th of Rabî'-alawwal, A. H. 1007 (A. D. 1598, Oct. 15).

First mathnawî, the Gulshan-i-Abrâr (گلشن ابرار), or 'Rose-garden of the Pure,' an imitation of Nizâmî's Makhzan-alasrâr, incomplete at the beginning, on fol. 100ª. The first bait found here runs thus:

جذبهٔ لطفت چو کمند افگند
هر دو جهانرا ز سمند افکند

This is the 214th bait of the poem, corresponding to fol. 193ª, l. 15, in No. 223 (1292 in this Cat.).

Second mathnawî, entitled Sî Nâma (سی نامه), or the 'Thirty Epistles,' on fol. 116ᵇ, beginning:

زهی سی نامه ام نامی ز نامت
حدیثم حرفی از جزو کلامت

Copied the 19th of Muḥarram, A. H. 1007 (A. D. 1598, Aug. 22).

Third mathnawî (or risâlah, as it is styled in the colophon), on fol. 152ᵇ, entitled Dilrubâî (دلربای), or 'the Charmer,' an allegorical poem, beginning:

زهی روح را رحمتت رائحه ــ کلام مرا حمد تو فاتحه

Fourth mathnawi, entitled Majma'-albaḥrain (مجمع البحرين), or 'Combination of the two seas or metres,' also styled Nâẓir u Manẓûr (ناظر و منظور), on fol. 166^{b}, beginning:

ای شده از قدرت تو ما و طین
لوحهٔ دیباچهٔ دنیا و دین

Fifth mathnawi, entitled Dah bâb (ده باب), or the 'Ten Chapters,' on fol. 198^{b}, beginning:

ای برحمت عالمی را کارساز
جمله عالم را برحمت کار ساز

This mathnawi is identical with the Tajnîsât (تجنیسات) of W. Pertsch, pp. 76, 77 (comp. A. Sprenger, Catal., p. 458).

Kaṣidas, interspersed with tarjî'bands, musaddasât, etc., on fol. 231^{b}, beginning:

سپاس و حمد ترا زیبد ای محقّق برحق
که حامدند ترا مطلقا مقیّد و مطلق

The initial kaṣidah of No. 867 of the Bodleian Cat., of the British Museum copies, Sprenger's copy, etc., is here the second, on fol. 232^{b}. Ff. 22–38 are misplaced, the right order is: 21, 24–30, 22, 23, 32–37, 31, 38.

No. 52, ff. 312, 2 coll., each ll. 19; clear and distinct Nasta'lîk; illuminated frontispieces on ff. 1^{b}, 116^{b}, 152^{b}, 166^{b}, 198^{b}, and 231^{b}; ff. 1^{b}, 2^{a}, 116^{b}, 117^{a}, 152^{b}, 153^{a}, 166^{b}, 167^{a}, 198^{b}, 199^{a}, 231^{b}, and 232^{a} richly adorned; size, $8\frac{1}{8}$ in. by $4\frac{1}{2}$ in.

1291

Another copy of the same.

Contents:

Kaṣidas, intermixed with tarjî'bands, on fol. 1^{b}, beginning as in all the usual copies: ای گل آدم تخمر الخ (the second poem in the preceding copy, on fol. 232^{b}).

Ghazals, arranged alphabetically, on fol. 78^{b}, beginning as in the preceding copy.

Ḳiṭ'as, on fol. 179^{a}, beginning: ای دل ار خواهی الخ (see Nos. 867 and 868 of the Bodleian Cat.).

Rubâ'îs and riddles, on fol. 186^{b}, beginning: ای وعدهٔ دیدار تو میعاد بهشت الخ.

The five mathnawîs in the following order:

1. Gulshan-i-Abrâr (= 1 in the preceding copy), on fol. 190^{b}, beginning:

بسم الله الرحمن الرحیم — تاج کلامست و کلام قدیم

2. Dah bâb (= 5 in the preceding copy), on fol. 211^{b}.
3. Majma'-albaḥrain (= 4 in the preceding copy), with a preface in prose, on fol. 249^{b}, beginning: مدام از حضرت مبلغ الهام الخ; the poem itself begins on fol. 251^{a}.
4. Sî Nâma (= 2 in the preceding copy), on fol. 285^{b}.
5. Dilrubâi (= 3 in the preceding copy), on fol. 330^{b}.

This copy is dated the 15th of Dhû-alḥijjah, A.H. 1087 (A.D. 1677, Feb. 18).

No. 272, ff. 345, 2 coll., each ll. 17; excellent Nasta'lîk; illuminated frontispieces on ff. 1^{b}, 78^{b}, 190^{b}, 211^{b}, 249^{b}, 285^{b}, and 330^{b}; illuminated headings besides throughout; the first two pages richly adorned; a vignette on fol. 1^{a}; size, $8\frac{3}{8}$ in. by $4\frac{5}{8}$ in.

1292

The same.

Contents:

Kaṣidas, intermixed with tarjî'bands, on fol. 1^{b}, beginning as in the preceding copy.

Ghazals, arranged alphabetically, on fol. 84^{b}, beginning as in the two preceding copies.

Rubâ'îs, on fol. 180^{a}, beginning: داماد نبی شیر خدا صدر امین الخ.

Four mathnawis (the Dilrubâi is wanting in this copy) in the following order:

1. Gulshan-i-Abrâr, on fol. 187^{b}.
2. Majma'-albaḥrain, with the prose-preface, on fol. 210^{b}; beginning of the poem on fol. 212^{a}.
3. Dah bâb, on fol. 243^{b}.
4. Sî Nâma, on fol. 278^{b}.

No date.

No. 223, ff. 316, 2 coll., each ll. 20; beautiful Nasta'lîk; illuminated headings, with Kûfic inscriptions, on ff. 1^{b}, 84^{b}, 187^{b}, 210^{b}, 243^{b}, and 278^{b}; size, $8\frac{3}{8}$ in. by $4\frac{3}{4}$ in.

1293

Dîwân-i-Shâhî (دیوان شاهی).

Lyrical poems of Âḳâ Malik bin Jamâl-aldîn Amîr Shâhî of Sabzwâr in Khurâsân, belonging to the princely family of the Sarbadârs, who died in Astarâbâd, A.H. 857 (A.D. 1453), see Haft Iḳlîm, No. 771, col. 434 in this Cat., and comp. Bodleian Cat., Nos. 875–881; Rieu ii. p. 640; W. Pertsch, Berlin Cat., p. 864; A. Sprenger, Catal., p. 563; G. Flügel i. p. 562 sq.; Cat. Codd. Or. Lugd. Bat. ii. p. 119; Cat. des MSS. et Xylographes, p. 366; Rosen, Persian MSS., pp. 205, 209, and 210; J. C. Tornberg, p. 105; Ouseley, Biogr. Notices, pp. 139–143; H. Khalfa iii. p. 286, No. 5480.

This copy contains:

A murabba', on fol. 2^{b}, beginning: شکر خداوند که در ابتدا الخ.

Ghazals, in alphabetical order, except the first (which rhymes in ز and begins: یا رب بسوز سینهٔ رندان پاکباز الخ, corresponding to fol. 27^{b} in the following copy); the second, i.e. the first alphabetical ghazal, on fol. 3^{b}, is the usual one: ای نقش بسته نام خطت با سرشت ما الخ.

At the end a few rubâ'îs.

Ff. 27–42 are misplaced; their right order is: 27, 39, 40, 28–38, 41, 42.

Dated A.H. 929 (A.D. 1522, 1523).

No. 3386, olim 13. J. 18, ff. 43, 2 coll., each ll. 14; Nasta'lîk; two pictures on ff. 1^{b} and 2^{a}; illuminated frontispiece on fol. 2^{b}; small gilt headings throughout; size, 8 in. by $4\frac{3}{4}$ in.

1294

Another copy of the same.

Ghazals, in alphabetical order, beginning like the second poem in the preceding copy; a few rubâ'is at the end.

Dated A.H. 970 (A.D. 1562, 1563).

No. 3479, olim 13. J. 19, ff. 50, 2 coll., each ll. 12; clear and distinct Nasta'lîk; illuminated frontispiece; size, 8⅝ in. by 4⅞ in.

1295

The same.

This copy contains only ghazals, in alphabetical order (beginning, on fol. 2ª, as in the preceding copy), with a short prose-introduction, on fol. 1ᵇ: بزرگان گفته اند بهترین جلیسی و خوشترین انیسی الخ.

Dated in Dhû-alhijjah, A.H. 1017 (A.D. 1609, March–April).

No. 3514, olim 2049, ff. 30, 2 coll., each ll. 13; Nasta'lîk; size, 9⅛ in. by 5¼ in.

1296

The same.

Ghazals, in alphabetical order, beginning as usual. A few kit'as and rubâ'is at the end.

No date.

No. 2707, ff. 53, 2 coll., each ll. 9–10; distinct Nasta'lîk; illuminated frontispiece; all the margins sprinkled with gold; size, 10 in. by 6⅝ in.

1297

A defective copy of the same.

Ghazals, in alphabetical order, beginning as usual; there are two lacunas, one of two leaves after fol. 37 (in the rhyme-letter ذ), and the other of one leaf at the end after fol. 43 (in the rhyme-letter ی). The last bait appearing is:

تو خوش باش ای ملامت گو که چون من
دل اندر دست بدخوئی نداری

A great number of leaves are besides more or less injured.

Copied by Cand Muhammad bin Maulânâ Jamâl Muhammad Nausârî, A.H. 1030(?)=A.D. 1621. College of Fort William, 1825.

No. 2108, ff. 1–43, 2 coll., each ll. 13; Nasta'lîk; size, 7¼ in. by 4¾ in.

1298

Sitta-i-Dâ'î (ستّهٔ داعی).

Six mathnawis, by Nizâm-aldîn Mahmûd bin al-Hasan al-Husainî of Shîrâz, with the takhallus Dâ'î, who was born A.H. 810 (A.D. 1407, 1408), and collected his complete poetical works for the first time in A.H. 865 (A.D. 1460, 1461), see above, No. 1099, where his commentary on the mathnawî is described and the different dates of his birth are duly weighed; comp. also No. 883 in the Bodleian Cat., where the contents of his Kulliyyât are given in full; Rieu ii. p. 791ᵇ, and A. Sprenger, Catal., p. 387. This copy contains only his mathnawis, viz.:

1. Kitâb-i-Mashâhid (کتاب مشاهد), or 'Book of Assemblies,' on fol. 2ᵇ, beginning:

بلبل اگر ناله بر آرد رواست
خامه که از طرف گلستان جداست

Composed A.H. 836 (A.D. 1432, 1433).

2. Kitâb-i-Ganj-i-rawân (کتاب گنج روان), or 'Book of the Soul's Treasure,' in ten makâlas, on fol. 29ᵇ, beginning:

نخستین که آید قلم در زبان
بحمد خدا به که گردد روان

Composed A.H. 841 (A.D. 1437, 1438).

3. Kitâb-i-Cihil Sabâh (کتاب چهل صباح), or 'Book of the Forty Mornings,' on fol. 63ᵇ, beginning:

بنیاد سخن بنام حق نه – کز هرچه بهست نام حق به

Composed A.H. 843 (A.D. 1439, 1440).

4. Kitâb-i-Câr Caman (کتاب چار چمن), or 'Book of the Four Meadows,' on fol. 97ᵇ, beginning:

میوهٔ باغ جان ما سخن است
چه سخن هرچه از خدا سخن است

Composed A.H. 842 (A.D. 1438, 1439).

5. Kitâb-i-Cashma-i-Zindagânî (کتاب چشمهٔ زندگانی), or 'Book of the Fountain of Life,' on fol. 139ᵇ, beginning:

ستایش را سزاواری خدایا – که بخشیدی مرا یاری خدایا

Composed A.H. 856 (A.D. 1452).

6. Kitâb-i-'Ishknâma (کتاب عشقنامه), or 'Book of Love,' on fol. 174ᵇ, beginning:

از ازل گر گوش داری تا ابد – بشنوی از هر زبان حمد احد

Composed A.H. 856 (A.D. 1452).

To these six mathnawis there is added, on ff. 247ᵇ sq., a seventh mathnawi without any title, a kind of Sâkînâma, dealing with the various topics of Sûfism, beginning, on fol. 247ᵇ:

الحمد لواهب الانابه – والشّکر لمن له الاجابه

It ends on fol. 284ᵇ, and is followed by a series of *Tarjî'ât*, beginning:

عشقم از خویشتن ندامت داد – سرم اندر ره ملامت داد

A short preface in prose, on fol. 1ᵇ, opens the *Sittah*.

No date. An entry, dated A.H. 1059 (A.D. 1649), on the fly-leaf.

No. 1887, ff. 299, 2 coll., each ll. 12; Nasta'lîk; illuminated frontispiece at the beginning of each mathnawî; size, 8¼ in. by 4½ in.

1299

Dîwân-i-Riyâdî (دیوان ریاضی).

The lyrical poems of Maulânâ Riyâdî of Samarkand, who was drowned A.H. 884 (A.D. 1479, 1480), comp. Bodleian Cat., Nos. 890 and 891; Rieu iii. p. 1074; W. Pertsch, Berlin Cat., p. 894; A. Sprenger, Catal., p. 20, No. 140; Cat. des MSS. et Xylographes, p. 311.

The diwân contains only ghazals, in alphabetical order, beginning:

ای پری از رخ برافکن طرّهٔ طرّار را
تا بکی بر روی مصحف می نهی زنّار را

No. 895, ff. 23, 2 coll., each ll. 14; Nasta'lîk; an illuminated frontispiece; size, 9⅛ in. by 5⅞ in.

Jâmî (Nos. 1300–1389).

1300

Kulliyyât-i-Jâmî (کلّیّات جامی).

A very old, but somewhat defective, copy of the complete *poetical* works of Nûr-aldîn 'Abd-alrahmân Jâmî, usually styled the last great classical poet of Persia, who was born in Kharjird near Jâm the 23rd of Sha'bân, A.H. 817 (A.D. 1414, Nov. 7), and died at Harât the 18th of Muharram, A.H. 898 (A.D. 1492, Nov. 9); see on his life and works, Rosenzweig, Biographische Notizen über Mewlana Abdurrahman Dschami, etc., 1840; Jourdain, Biogr. Universelle, vol. xi. p. 431; De Sacy in Notices et Extraits, vol. xii. p. 287; Journal Asiatique, vi. p. 257, and 5me série, xvii. p. 301; Ouseley, Biogr. Notices, pp. 131–138; W. Nassau Lees, A Biographical Sketch of the mystic philosopher and poet Jâmî (being the preface to his 'Lives of the Mystics'), Calcutta, 1859; E. Fitzgerald, Notice of Jâmî's life, in his English translation of 'Salâmân and Absâl,' London, 1879; S. Robinson, Persian Poetry for English Readers, 1883, p. 511 sq.; Rosen, Persian MSS., pp. 215–261 (where a most elaborate account of the precious autograph of the poet's Kulliyyât is given, and many old errors have for ever been removed); Bodleian Cat., Nos. 894–976; Rieu i. p. 17, and ii. pp. 643–650; W. Pertsch, p. 102, and Berlin Cat., pp. 867–883; A. Sprenger, Catal., pp. 447–451; Cat. des MSS. et Xylographes, p. 369 sq.; G. Flügel i. pp. 564–575; J. Aumer, pp. 30–33, etc. Nearly all collections of Persian MSS. contain a certain number of Jâmî's works (see besides on the printed literature, Zenker ii. pp. 38 and 39).

The present copy, which was written only twenty-five years after the poet's death, contains:

A. *First portion.*

I. Two centre-columns on ff. 1–463.

1. The *first dîwân* (otherwise styled فاتحة الشباب, 'The Beginning of Youth;' the title کتاب دیوان اوّل is here wrongly prefixed to the second part, on fol. 65b), in two parts, viz.:

a. Kasîdas, tarjî'ât, marâthî, and short mathnawîs, preceded by the usual preface, which is defective at the beginning, the first leaf being missing; the first words on fol. 1a: ....، کہ سبحان بحر شعرند جمع ساخته الخ, correspond to Rosen, Persian MSS., p. 228, l. 4, and No. 2628 (1301 in this Cat.), fol. 1b, last line; the date of composition, A.H. 884 = A.D. 1479, 1480 (بر روی صدف نهاد بك دانه گهر), appears here on fol. 3b, l. 6. Immediately after that the kasîdas and tarjî'bands begin on fol. 3b, l. 8, the first being headed: تحمید خداوند تعالی وتقدّس; the first bait: زان پیش کز مداد دهم خامه را مدد الخ; the mathnawîs begin, on fol. 61a:

بنام خدای که پست و بلند
ز خورشید فضلش بود بهره‌مند

b. Ghazals, kit'as, and rubâ'is, beginning, on fol. 65b, with the same six unalphabetical poems as in Rosen, loc. cit., p. 234; first bait:

بسم الله الرحمن الرحیم — اعظم اسماء علیم حکیم

The first alphabetical ghazal begins, on fol. 67b:

یا من بدا جمالك فی کلّ ما بدا
بادا هزار جان مقدّس ترا فدا

The proper order of ff. 1–141 is: 1–38, 61–140, 39–60, 141. After ff. 206 and 239 there are lacunas; the first comprises some poems in ن, all in و, and a considerable number in ه (the last bait, on fol. 206b, corresponds to fol. 254b, l. 10, in the following copy; and the first, on fol. 207a, to fol. 273a, first line, in the same copy); the second comprises all the baits of the last ghazal in ی, except the first two, and six kit'as (corresponding to fol. 307a, l. 13–fol. 308a, lin. penult., in the following copy); the first kit'ah that appears here begins: برای نعمت دنیی که خاك بر سر آن الخ (=fol. 308a, last line, in the same copy); the rubâ'is, on fol. 243a, begin as in Rosen, p. 238: سبحانك لا علم لنا الّا ما الخ. This first dîwân is dated by the transcriber (whose name, Sultân Muhammad of Harât, appears on fol. 463b) the 3rd of Ramadân, A.H. 923 (A.D. 1517, Sept. 19). Printed Constantinople, A.H. 1284. Other copies of this dîwân are noticed in Bodleian Cat., No. 894, 22; No. 895, 24; No. 896, 9 and 10; and Nos. 947–954; Rieu ii. p. 643; W. Pertsch, pp. 102 and 103, and Berlin Cat., Nos. 867–870; A. Sprenger, Catal., p. 448, No. 1; Cat. des MSS. et Xylographes, No. 422, ff. 407b–570b, centre; A. F. Mehren, p. 41; J. C. Tornberg, p. 106; Cat. Codd. Or. Lugd. Bat. ii. p. 120; Krafft, p. 68; G. Flügel i. pp. 570 and 571, Nos. 595 and 596; J. Aumer, p. 30, etc.

2. The *second dîwân* (کتاب دیوان ثانی, otherwise styled واسطة العقد, 'The Middle of the Chain'), containing:

A preface in prose, on fol. 252b, beginning: بسم الله الرحمن الرحیم — املی حمد المنّان الکریم الخ, see Rosen, p. 239. The date of composition, A.H. 894 = A.D. 1489 (contained in the ta'rîkh چو تمّت), appears here on fol. 253a, lin. penult., whereas the wrong date, A.H. 884, which has caused so many mistakes, appears in the same page, l. 6; see on the question of this date, Rosen, p. 256.

Kasîdas, on fol. 253b (with *one* tarkîbband, on fol. 260a), beginning as in Rosen, p. 240, with a kasîdah, فی توحید باری عزّ اسمه; initial bait: درین صحیفه چو آغاز کردم املی را الخ.

Three unalphabetical ghazals, on fol. 269a, beginning: انّما الله الٰه واحد الخ.

Ghazals, in alphabetical order, on fol. 269b: دی گذشتیم بدان دلبر و کردیم دعا الخ, see Rosen, p. 241. At the end the same musammaṭ as in Rosen, p. 244: سقاك الله الخ, on fol. 375a, last line.

Mukaṭṭaʿât, on fol. 375b, beginning: جامی سخن بر آئنهٔ دل بود چو زنگ الخ.

Rubâʿîs, on fol. 379b: تا ما ره تسبیح و ثنا می پوییم الخ.

Other copies of this diwân are described in Bodleian Cat., No. 894, 36; No. 896, 11; and No. 955; A. Sprenger, Catal., p. 448, No. 2; Cat. des MSS. et Xylographes, No. 422, ff. 407b–537b, margin, etc.; wrong dates of composition are given in Bodleian Cat. and Sprenger, viz. A. H. 884; in Dorn, p. 372, viz. 885; in Krafft, viz. 889, etc.

3. The *third dîwân* (کتاب دیوان ثالث, otherwise styled خاتمة الحیوة, 'The Conclusion of Life'), containing:

A short preface, on fol. 383a, beginning:

بسم الله الرّحمٰن الرّحیم – طرفه خطابیست زسفر قدیم

The date of composition, A. H. 896 = A. D. 1490, 1491 (در شهور سنهٔ ستّ و تسعین و ثمانمائه), appears here in l. 9 of the same page.

The three introductory poems, noted in Rosen, p. 246, viz. مناجات, فی التوحید, and فی نعت النبی (the last without a title here), followed by kaṣîdas, on fol. 383a, last line; first bait: آنکه تسبیح حما برصدق او آمد گوا الخ.

One tarkîbband (on the death of Khwâjah ʿUbaid-allâh) on fol. 392b, and two taʾrîkhât, see Rosen, p. 247.

Ghazals, in alphabetical order, on fol. 395a, preceded by the same two short pieces described in Rosen, viz. فی التوحید (on fol. 394b), and the praise of the prophet.

Beginning of the initial ghazal:

برآمد شاه عشق از طور سینا
وز آنجا زد علم بر دیر مینا

Mukaṭṭaʿât, on fol. 458a, beginning: درین نشیمن ادبار جامیا کاری الخ, see Rosen, p. 251.

Rubâʿîs, on fol. 460b, beginning: معشوق ازل که هر که دل بست بدو الخ.

The two mathnawi-baits (نیست در راه الخ), and the last two baits of the معمّیات (بر حاشیهٔ لوح الخ), described in Rosen, pp. 251 and 252, followed by one bait more, viz. هرکس که ازین جهان دلگیر بجست الخ, are found here on fol. 463a.

This part is dated by the same Sulṭân Muḥammad of Harât (see fol. 252a in this MS.), the last of Muḥarram, A. H. 924 (A. D. 1518, Feb. 11).

Other copies of the third diwân are described in Bodleian Cat., No. 894, 37, and No. 896, 12; Cat. des MSS. et Xylographes, No. 422, ff. 327b–406b, margin; Mélanges Asiatiques, vi. p. 104; A. Sprenger, Catal., p. 448, 3; W. Pertsch, Berlin Cat., p. 870, No. 873, etc. Selections from the various diwâns have been translated into German by Rosenzweig, Biogr. Notizen, etc., nebst Proben aus seinen Diwanen (persisch und deutsch), Vienna, 1840; Rückert, in Zeitschrift für die Kunde des Morgenlandes, v. p. 281 sq., and vi. p. 189 sq.; and in Zeitschrift der D. M. G. ii. p. 26 sq., iv. p. 44 sq., v. p. 308 sq., vi. p. 491 sq., xxiv. p. 563 sq., xxv. p. 95 sq., xxvi. p. 461 sq., and xxix. p. 191 sq.; Wickerhauser, Leipzig, 1855, and Vienna, 1858; Schlechta-Wssehrd (see Zenker ii. 496).

II. Margin-column, on ff. 1b–438b.

4. Tuḥfat-alaḥrâr (تحفة الاحرار), 'The Gift to the Free,' a religious mathnawî, completed A. H. 886 (A. D. 1481); it begins abruptly in the prose-preface, on fol. 1a (the first page missing); the mathnawî itself opens, on fol. 1b:

بسم الله الرّحمٰن الرّحیم – هست صلای سر خوان کریم

It comprises ff. 1b–38b and 61a–68b (see above on the order of ff. 1–141). Edited by F. Falconer, London, 1848; printed, Lucknow, 1869; extracts in German translation are found in Tholuck's 'Blüthensammlung,' p. 297 sq.; see Bodleian Cat., No. 894, 6; No. 895, 19; No. 896, 3; No. 897, 3; No. 898, 3; No. 899, 3; No. 900, 1; No. 901, 3; and Nos. 933–939; Rieu ii. pp. 645, No. 7, and 646–648; A. Sprenger, Catal., p. 449, No. 3; Rosen, Persian MSS., pp. 221, 259, and 260; W. Pertsch, p. 74, No. 44, and Berlin Cat., No. 876, 5; No. 877, 1; and Nos. 883–884a; G. Flügel i. pp. 563, No. 3, and 566, No. 1; Cat. des MSS. et Xylographes, pp. 374 and 375; J. Aumer, p. 31, etc.

5. Subḥat-alabrâr (سبحة الابرار), 'The Rosary of the Righteous,' another religious mathnawî, with a prose-preface, on fol. 69b: المنّة لله که بخون گر خفتم بکچند چو غنچه عاقبت شگفتم الخ; the mathnawî itself opens, on fol. 70a:

ابتداء بسم الله الرّحمٰن
الرّحیم المتوال (المتوالی) الاحسان

It comprises ff. 69b–140b and 39a–60a. Printed, Calcutta, 1811 and 1848, lithographed, ib. 1818; it is also included in vol. 6 of the 'Persian Selections,' and vol. 2 of the 'Classic Selections;' see Bodleian Cat., No. 894, 7; No. 895, 20; No. 896, 4; No. 897, 4; No. 898, 4; No. 899, 4; No. 900, 2; No. 901, 2; and Nos. 940–946; Rieu ii. pp. 644, No. 2, and 646–648; A. Sprenger, Catal., p. 450, No. 4; W. Pertsch, p. 104, No. 79, and Berlin Cat., No. 876, 3; No. 877, 2; and Nos. 885–887; Rosen, p. 222; G. Flügel i. pp. 564, 4, 565, 2, and 568; J. Aumer, p. 31, etc.

6. Yûsuf u Zalîkhâ (یوسف و زلیخا), a romantic mathnawî, completed A. H. 888 (A. D. 1483), and beginning, on fol. 60b:

الهی غنچهٔ امّید بگشای – گلی از روضهٔ جاوید بنمای

It comprises ff. 60b and 141a–248a. Two lacunas after

ff. 206 and 239 (see above in the *first* diwân); the first comprises p. 101, l. 13, to p. 124, l. 5 ab infra in Rosenzweig's edition; the second, p. 170, l. 4 ab infra, to p. 172, l. 8 in the same. Edited with German translation by Rosenzweig, Vienna, 1824; English translations by Ralph T. H. Griffith, London, 1881, and by A. Rogers, London, 1892; the introductory part of the poem translated into German by H. Barb, 'Die Schönheit,' Vienna, without date. Printed, Calcutta, 1809, A.H. 1244 and 1265; lithographed, ib. 1818; Bombay, 1829 and 1860; Lucknow (with notes), A.H. 1262 and 1879; in Persia, A.H. 1279; in Tabrîz, A.H. 1284, etc.; it is also included in vol. i of the 'Persian Selections,' and vol. i of the 'Classic Selections;' see Bodleian Cat., No. 894, 8; No. 895, 21; No. 896, 5; No. 897, 5; No. 898, 5; No. 899, 7; No. 900, 5; No. 901, 1; No. 902, 2; and Nos. 903–923; Rieu ii. pp. 645, No. 3, 646, 648, and 649; A. Sprenger, Catal., p. 450, No. 5; W. Pertsch, Berlin Cat., No. 876, 4, and Nos. 888–893; G. Flügel i. pp. 565, 5; 566, 3; and 568; J. Aumer, pp. 31 and 32, etc.

7. Lailâ u Majnûn (ليلى و مجنون), another romantic mathnawî, composed A.H. 889 (A.D. 1484), and beginning, on fol. 248ᵇ:

ای خاك تو تاج سر بلندان – مجنون تو عقل هوشمندان

Translated into French by Chézy, Paris, 1805; into German by Hartmann, Leipzig, 1807; see Bodleian Cat., No. 894, 10; No. 895, 22; No. 896, 6; No. 897, 6; No. 898, 6; No. 899, 5; No. 900, 4; and No. 924; Rieu ii. pp. 645, No. 4, and 646; A. Sprenger, Catal., p. 450, No. 6; Rosen, p. 223; G. Flügel i. pp. 565, 6, and 567, 4; J. Aumer, p. 31, etc.

8. Sikandarnâma (سکندرنامه), more correctly styled: خردنامهٔ سکندری, 'The Wisdom-book of Alexander,' an ethical mathnawî, beginning, on fol. 366ᵇ:

الهی کمال الهی تراست – جمال جهان پادشاهی تراست

see Bodleian Cat., No. 894, 13; No. 895, 23; No. 896, 7; No. 897, 7; No. 898, 7; No. 899, 7; No. 900, 3; and No. 925; Rieu ii. pp. 645, No. 5, and 646; A. Sprenger, Catal., p. 451, No. 7; W. Pertsch, Berlin Cat., No. 894; Rosen, p. 224; G. Flügel i. pp. 565, 7, and 567, 5; J. Aumer, p. 31, etc.

B. *Second portion*, containing three centre-columns and one margin-column together, on ff. 464–555:

9. Silsilat-aldhahab (سلسلة الذهب), 'The Golden Chain,' a religious mathnawî, composed A.H. 890 (A.D. 1485), and beginning, on fol. 464ᵇ:

لله الحمد قبل كل كلام – بصفات الجلال والاكرام

It is divided into three books or daftars; the *first*, on fol. 464ᵇ; the *second*, on fol. 509ᵇ; the *third*, on fol. 528ᵃ. The contents of this poem are given in Wiener Jahrbücher, tom. 66, Anzeigeblatt, p. 20 sq.; see Bodleian Cat., No. 894, 1; No. 895, 17; No. 896, 1; No. 897, 1; No. 898, 1; No. 899, 1; No. 902, 1; and Nos. 926–932; Rieu, pp. 644, No. 1, 646, and 647; A. Sprenger, Catal., p. 449, No. 1; W. Pertsch, Berlin Cat., No. 876, 1, and Nos. 878–882; Rosen, pp. 218–220; G. Flügel i. pp. 565, No. 1, and 569; J. Aumer, p. 30. This part is dated end of Sha'bân, A.H. 925 (A.D. 1519, Aug. 26).

10. Salâmân u Absâl (سلامان و ابسال), an allegorical mathnawî, beginning, on fol. 541ᵇ:

ای بیادت زنده جان عاشقان
زاب لطفت تر زبان عاشقان

Edited by F. Falconer, London, 1850; translated by the same, London, 1856; another English translation by E. Fitzgerald, London, 1879; comp. also Garcin de Tassy, in Journal Asiat., 1850, ii. p. 539 sq.; see Bodleian Cat., No. 894, 5; No. 895, 18; No. 896, 2; No. 897, 2; No. 898, 2; No. 899, 2; No. 901, 4; and No. 902, 3; Rieu ii. pp. 645, No. 6, 646, and 647; A. Sprenger, Catal., p. 449, No. 2; W. Pertsch, Berlin Cat., No. 876, 6; Rosen, p. 220; G. Flügel i. p. 565, 2, etc.

No. 800, ff. 555, 2 centre-coll. on ff. 1–463, 3 centre-coll. on ff. 464ᵇ–555, each ll. 19; an additional margin-column on ff. 1–438ᵇ and 464ᵇ–554ᵇ, ll. 34; Nasta'lîk; illuminated headings at the beginning of each part; size, 9⅝ in. by 6 in.

1301

Jâmî's *first diwân*.

Another copy of Jâmî's *first* diwân, arranged exactly as in the preceding Kulliyyât, and containing:

Preface in prose, on fol. 1ᵇ, beginning:

بسم الله الرحمن الرحيم – هست صلای سر خوان کريم

Kaṣîdas, tarjî'ât, marâthî, and short mathnawîs, on fol. 5ᵇ, beginning: زان پیش کز الخ; the mathnawîs begin, on fol. 54ᵃ: بنام خدای که الخ.

Ghazals, the first six unalphabetical, on fol. 59ᵇ; beginning both of the initial and the first alphabetical ghazal as in the preceding copy. At the end the same musammaṭ: الا ای ماه الخ, as noticed in Rosen, p. 238.

Muḳaṭṭa'ât, on fol. 307ᵇ, beginning:

دلا منشین درین ویرانه چون جغد
سوی مرغان قدسی آشیان پر

see Rosen, p. 238.

Rubâ'îs, on fol. 312ᵃ, beginning: سبحانك لا علم الخ.

This very fine and old copy is not dated; it belonged formerly to Mr. Edw. Galley (ادورد گلی). Bibliotheca Leydeniana.

No. 2628, ff. 323, 2 coll., each ll. 17; illuminated frontispieces on ff. 1ᵇ, 5ᵇ, and 59ᵇ; the first two pages with gold stripes; all the headings in gilt letters; neat and clear Nasta'lîk; good eastern binding; size, 9⅝ in. by 5¼ in.

1302

A defective copy of the same.

This copy of Jâmî's *first* diwân, in two parts, like the one in No. 1300, but with this peculiar arrangement, that the second part (the ghazals, muḳaṭṭa'ât, and rubâ'îs) precedes the first.

Contents:

Ghazals, in alphabetical order, defective at the

beginning; the copy opens abruptly with this final bait: آن سرو سهی قدرا شد خاك قدم جامی الخ, corresponding to fol. 64^b, lin. penult., in the preceding copy. Between ff. 221 and 222 seven blank leaves are inserted, but as a comparison with the preceding copy shows, there is *no* lacuna. At the end the musammaṭ: الا ای ماه الخ.

Muḳaṭṭaʿât, on fol. 232^b, beginning: دلا منشین الخ.

Rubâʿîs, on fol. 237^a, beginning: سبحانك لا علم الخ.

The usual prose-preface of the first diwân, on fol. 249^b, beginning:

بسم الله الرحمن الرحيم – هست صلای الخ

Ḳasidas, tarjiʿât, marâthî, short mathnawîs, etc., on fol. 253^a, beginning: زان پیش الخ.

No date. Presented by J. H. Peile, Esq., and received Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3359, olim 7. J. 19, ff. 299, 2 coll., each ll. 17; Nastaʿlîḳ; illuminated frontispiece on fol. 249^b; size, 9¼ in. by 5⅝ in.

1303

The *first* part of Jâmî's *first dîwân*.

Contents:

Prose-preface, on fol. 1^b, beginning as usual.

Ḳaṣidas, etc., on fol. 5^b, beginning: زان پیش الخ.

No date.

No. 3360, olim 7. J. 21, ff. 56, 2 coll., each ll. 15; large and clear Nastaʿlîḳ; illuminated frontispiece; size, 9¼ in. by 5⅝ in.

1304

A defective copy of the same *first part*.

The proper order of leaves in this copy is: ff. 16–39, 2–15, 40–50.

Fol. 16^a opens at the end of a ḳaṣidah, corresponding to No. 2628 (1301 in this Cat.), fol. 7^b, l. 10; the first complete ḳaṣidah on the same page begins: بانگ رحیل از قافله الخ = No. 2628, fol. 7^b, lin. penult.; the mathnawîs begin, on fol. 46^b: بنام خدای الخ (= No. 2628, fol. 54^a), and go down to the end. The copy comprises therefore fol. 7^b, l. 10 to fol. 58^b of No. 2628. The first leaf (fol. 1^b), written by a more modern hand, contains a repetition of the first nine baits of a ḳaṣidah, beginning: ای سر از قدر الخ, corresponding to fol. 39^b, l. 8 sq. in this copy and to No. 2628, fol. 31^b, l. 10 sq.

No date.

No. 884, ff. 50, 2 coll., each ll. 17; distinct Nastaʿlîḳ; illuminated frontispiece; size, 10 in. by 6⅜ in.

1305

The *second* part of Jâmî's *first dîwân*.

Contents:

Unalphabetical ghazals, on fol. 1^b, beginning: بسم الله الرحمن الخ.

Alphabetical ghazals, on fol. 3^b, beginning: یا من بدا الخ; at the end the usual musammaṭ.

Muḳaṭṭaʿât, on fol. 236^b, beginning: دلا منشین الخ.

Rubâʿîs, on fol. 238^b, beginning: سبحانك لا الخ.

Dated 1st of Dhû-alḥijjah, A. H. 932 (A. D. 1526, Sept. 8), by Luṭf-allâh bin Hasan Maʿâd alḥusainî. College of Fort William, 1825.

No. 2153, ff. 247, 2 coll., each ll. 17; distinct Nastaʿlîḳ; illuminated frontispiece; size, 9⅜ in. by 5⅞ in.

1306

The same *second part*.

Contents:

Unalphabetical ghazals, on fol. 1^b.

Alphabetical ghazals, on fol. 3^b; at the end the usual musammaṭ.

Muḳaṭṭaʿât, on fol. 271^b.

Rubâʿîs, on fol. 276^b. All the beginnings as usual.

The last six leaves seriously injured.

Dated the 15th of Rajab, A. H. 988 (A. D. 1580, Aug. 26).

No. 3281, olim 7. J. 18, ff. 289, 2 coll., each ll. 15; Nastaʿlîḳ; small illuminated frontispiece; size, 10 in. by 5¾ in.

1307

An *earlier collection* of Jâmî's minor poems, afterwards embodied in the *first dîwân*.

This copy, which is unfortunately defective, is of quite an exceptional value, as it was written ten years before the final redaction of the *first dîwân*, dated, on fol. 219^b, the 10th of Shaʿbân, A. H. 874 (A. D. 1470, Feb. 12), by Darwîsh ʿAlî, known as Waisî (درویش علی المعروف بویسی), and must contain therefore that earlier collection of lyrical poems which Jâmî, when about fifty years old, dedicated to Sulṭân Abû Saʿîd, and which he afterwards included in *both parts* of his first dîwân; the usual preface: موزون‌ترین کلامی الخ, is wanting here (see the following two copies), but the contents quite agree with those in the best copies of this earlier collection in Rieu ii. pp. 644 and 646; Bodleian Cat., No. 947 (there incorrectly represented as *first dîwân*); G. Flügel i. pp. 570–572; Cat. des MSS. et Xylographes, p. 379 (No. 439), etc.; see about this collection, Rosen, p. 257.

Contents:

The usual initial ghazal of the *second part* of the first dîwân, on fol. 1^b:

بسم الله الرحمن الرحيم – اعظم اسماء عليم حكيم

the second poem corresponds to the usual second one; the third is headed: فی نعت نبی الخ, and begins: ای ذات تو الخ, agreeing with fol. 192^a, l. 10, in No. 2628 (1301 in this Cat.); with the sixth bait of this poem the copy breaks off, on fol. 2^b, in consequence of a lacuna between ff. 2 and 3; on fol. 3^a, l. 2, appears the tarjiʿband: ماه معین چیست الخ, corresponding to fol. 36^a, l. 7 ab infra, in No. 2628; the next following

poem, on fol. 6^{a}, is a ḳaṣidah, چو پیوند با دوست الخ, agreeing with fol. 23^{a}, l. 11, in the same copy; these poems therefore were afterwards included in the *first part* of the first diwân.

The usual alphabetical ghazals of the *second part* begin here, on fol. 7^{b}: یا من بدا جمالك الخ.

Another set of tarji'ât and marâthi (later included in the first part), on fol. 202^{a}, beginning: صبحدم بادهٔ شبانه زدیم الخ; corresponding to fol. 41^{a}, l. 3 ab infra, in No. 2628; on fol. 209^{a} the usual musammaṭ of the *second part*: الا ای ماه الخ.

Muḳaṭṭa'ât, on fol. 213^{b}; the first is not a proper ḳiṭ'ah, but a short ghazal; the second is the initial ḳiṭ'ah of the first diwân: دلا منشین الخ.

Rubâ'is, on fol. 216^{a}, beginning: یا من ملکوت کل شیٔ بیده الخ, corresponding to fol. 321^{b}, l. 4, in No. 2628.

On ff. 1^{a}, 220^{a}, and 220^{b} there are written by the same hand some abrupt pieces in prose and verse, probably belonging to Jâmi also.

No. 1624, ff. 220, 2 coll., each ll. 17; Nasta'lîḳ; size, 8 in. by 4½ in.

1308

Another copy of the *earlier collection*.

This copy contains about the same miscellaneous poems as the preceding one (ghazals, tarji'ât, ḳiṭ'as, rubâ'is, etc.), and—in addition to them—the earlier preface with the dedication to Abû Sa'îd, on fol. 226^{b}: موزونترین کلامی که غزال (غزل) سرایان انجمن انس و محبت وقافیه سنجان الخ.

The usual initial ghazal (as in the preceding copy), on fol. 229^{a}; the first alphabetical ghazal, on fol. 238^{a}, begins here: هردم افزونی چوگل رخسار آتشناك را الخ, corresponding to fol. 71^{a}, l. 1, in No. 2628.

The right order of ff. 526–530 is: 526, 529, 528, 527, 530.

No date.

No. 512, margin-column, ff. 226^{b}–619, ll. 26; Nasta'lîḳ; illuminated heading on fol. 226^{b}.

1309

The same.

The second or larger half of this copy represents the same *earlier* collection, but in a shorter form; it begins, on fol. 55^{a}, with the same prose-preface as the preceding copy: موزونترین کلامی که غزل سرایان الخ, and contains ghazals, tarji'ât, ḳiṭ'as, rubâ'is, etc.

The usual initial ghazal, on fol. 57^{b}, l. 10; the alphabetical ghazals, on ff. 62^{b}–174^{a}.

The first fifty-four leaves of this copy contain miscellaneous pieces in verse and prose, partly taken from Jâmi's *Bahâristân* (see further below, Nos. 1383–1386), as is stated in several places. The whole seventh raudah of that work is found on ff. 33^{a}, l. 3 ab infra, to 54^{b} (روضهٔ هفتم در داستان مرغان قافیه سنج سرابستان سخنوری الخ). This miscellaneous portion begins with a ḳaṣidah of Sa'di, on fol. 1^{b}.

No date. Bibliotheca Leydeniana.

No. 2471, ff. 180, ll. 13–15; Nasta'lîḳ, in a large, uncouth handwriting; size, 9 in. by 4⅝ in.

1310

Similar selections from *both parts* of the *first diwân*.

Contents:

Three unalphabetical ghazals, on fol. 1^{b}, beginning: سبحان من تحیر فی ذاته سواه الخ, corresponding to the second ghazal in No. 2628 (1301 in this Cat.), fol. 60^{a}.

Ghazals, in alphabetical order, beginning, on fol. 3^{a}: بکعبه گر ننمای جمال خود مارا الخ, corresponding to fol. 67^{a}, l. 10, in No. 2628.

One tarji'band, on fol. 140^{b}, beginning: صبحدم بادهٔ شبانه زدیم الخ, see No. 1624 (1307 in this Cat.), fol. 202^{a}.

A few ḳiṭ'as and rubâ'is, on fol. 148^{a} (turned upside down), beginning: دلا منشین الخ.

Some leaves are misplaced, viz. fol. 73 must be inserted between ff. 144 and 148.

On the margin of ff. 10^{a}–16^{a} appears a کتاب اختلاج از قول حکیمان; on that of ff. 56^{b}–80^{b} a series of *'Umar bin Khayyâm's* rubâ'is (see above, Nos. 906 and 907); on that of ff. 81^{a}–86^{a} a تلخیص البیان فی علامات مهدی آخر الزمان, in four faṣls; and on that of ff. 98^{a}–103^{a} a tract on the interpretation of dreams (در علم تعبیر).

No date.

No. 3504, olim 7. J. 17, ff. 149, 2 coll., each ll. 14; Nasta'lîḳ; size, 7¾ in. by 4½ in.

1311

The same.

This copy contains:

Ghazals, in *two series*, both arranged in alphabetical order, except the first four ghazals of the first series. Beginning of the initial poem of the *first series*, on fol. 1^{b}: ای ذات تو از صفات ما پاك الخ, see No. 1624 (1307 in this Cat.), fol. 2^{b}, and No. 2628 (1301 in this Cat.), fol. 192^{a}, l. 10; the first alphabetical ghazal is the usual one: یا من بدا الخ.

The *second series* begins, on fol. 120^{b}: ای غمت تخم شادمانیها الخ, corresponding to No. 2628, fol. 67^{a}, l. 1.

One tarji'band, followed by a few ḳiṭ'as, rubâ'is, etc.; beginning of the tarji'band, on fol. 135^{b}: ای بروی تو چشم جان روشن الخ, corresponding to fol. 44^{b}, l. 6, in No. 2628; beginning of the rubâ'is, on fol. 139^{a}: یا من ملکوت الخ, see No. 1624 (1307 in this Cat.), fol. 216^{a}.

No date. The right order of the leaves is: ff. 1–47, 53–57, 48, 58–95, 49–52, 96–145.

No. 1613, ff. 145; 2 coll., each ll. 14; Nasta'lik; illuminated frontispiece; size, 7⅞ in. by 4¼ in.

1312

Shorter selections from the *first dîwân.*

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning: يا من بدا جمالك الخ.

Tarji'ât, on fol. 90a, beginning: صبحدم بادهٔ الخ.

Dated by Shaikh Ghulâm Nasîr-aldîn ibn Shaikh Muhammad Salâh Balgrâmî, the 13th of Muharram, in the third year of Shâh 'Âlam's reign (=A.H. 1176, A.D. 1762, Aug. 4).

No. 875, ff. 1–93, 2 coll., each ll. 17; careless Nasta'lik; size, 10¼ in. by 5¼ in.

1313

A defective copy of the same.

Ghazals, kasidas, tarji'ât, short mathnawîs, and a few rubâ'is, beginning with the usual initial ghazal of the *second part;* there is a lacuna after fol. 2; fol. 2b ends with the sixth bait of the third unalphabetical ghazal (corresponding to No. 2628, fol. 60b, l. 3 ab infra), and fol. 3a begins with the fourth bait of the fifth alphabetical ghazal (=No. 2628, fol. 62b, l. 3 ab infra). Some leaves are misplaced, viz. fol. 17 must be followed by 23, and fol. 23 by 19–21. Sometimes a line or two are omitted.

No date. Copied by Sultân 'Alî of Mashhad (who died A.H. 919=A.D. 1513, see Bodleian Cat., No. 1896).

No. 1701, ff. 51, 2 coll., each ll. 17; clear Nasta'lik; illuminated frontispiece; another highly embellished ornament at the end of the last page; a little worm-eaten throughout; size, 10 in. by 5⅛ in.

1314

Jâmî's *second dîwân.*

Another copy of Jâmî's second dîwân, arranged exactly in the same way as in No. 1300, fol. 252b sq.

Preface in prose, on fol. 1b, beginning:

بسم الله الرّحمٰن الرّحيم – املى حمد المنّان الكريم الخ

Kasidas, etc., on fol. 2b, beginning: درين صحيفه چو آغاز الخ.

Three unalphabetical ghazals, on fol. 19b, beginning: انّما الله اله الخ.

Alphabetical ghazals, on fol. 20a, beginning: دی گذشتیم الخ. At the end the usual musammat.

Mukatta'ât and rubâ'is, on fol. 115a, beginning: جامی سخن الخ.

No date.

No. 3425, olim 7. J. 20, ff. 1–122, 2 coll., each ll. 18; Nasta'lik; illuminated frontispieces on ff. 1b and 19b; size, 9 in. by 5½ in.

1315

A defective copy of the same *second dîwân.*

This dîwân is wrongly styled on the fly-leaf ديوان جامى جلد سيوم, as if it was the third dîwân; this mistake is simply due to the first page (fol. 1b) actually containing the beginning of the prose-preface of the third dîwân:

بسم الله الرّحمٰن الرّحيم – طرفه خطابيست زسفر(!) قديم

but this preface breaks off at the end of the same page (corresponding to fol. 123b, l. 4 ab infra in the following copy), in consequence of a lacuna after fol. 1, and all the rest of the MS. contains the *second dîwân,* at least from fol. 2b, last line onwards, where a kasidah begins: چيست آن شاهد الخ, corresponding to fol. 12b, l. 4, in the preceding copy; fol. 2a opens in the middle of a kasidah, having باشد as رديف, which cannot be traced in other copies. The kasidas (with *one* tarkîbband) are continued as far as fol. 9b, l. 3 (ending exactly in the same way as the preceding copy); and on fol. 9b, l. 5, the first of the three unalphabetical ghazals begins: انّما الله الخ.

The alphabetical ghazals begin, on fol. 10a: دی گذشتیم الخ. At the end the usual musammat.

Mukatta'ât and rubâ'is, on fol. 128a, beginning: جامی سخن الخ; one half of fol. 3 and the whole of fol. 138a are supplied by a later hand.

No date.

No. 3471, olim 7. J. 16, ff. 138, 2 coll., each ll. 17; Nasta'lik; illuminated frontispiece; size, 9¼ in. by 5⅝ in.

1316

Jâmî's *third dîwân.*

Another, but rather incomplete, copy of Jâmî's third dîwân, arranged exactly in the same way as in No. 1300, fol. 383a sq.

Preface in prose, on fol. 123b, beginning:

بسم الله الرّحمٰن الرّحيم – طرفه خطابيست زسفر قديم

The three introductory poems, on fol. 123a, the first beginning: آنکه تسبيح حمد الخ, after which the kasidas follow. The tarkîbband, and the two ta'rîkhât, noticed in the above copy, appear here on ff. 129b and 131a respectively.

Ghazals, in alphabetical order, preceded by the same two pieces as in No. 1300; beginning of the initial ghazal, on fol. 132a: بر آمد شاه عشق الخ.

The ghazals end on fol. 196a; of the mukatta'ât, which begin on the same page in the usual way, only five are found, the copy breaking off on fol. 196b; besides, the last six leaves are so seriously damaged, that whole portions of the text are torn away.

No. 3425, olim 7. J. 20, ff. 123–196, 2 coll., each ll. 18; Nasta'lik; illuminated frontispiece; size, 9 in. by 5½ in.

1317

Haft Aurang (هفت اورنگ).

Another excellent, but undated copy of the *seven* mathnawîs of Jâmî, with the usual prose-preface, quoted in full in Rosen, pp. 216–218, and beginning, on fol. 1b:

حمدًا لربّ جليل من عبد ذليل وسلامًا على حبيب فائق الخ.

The mathnawîs are arranged in the following order:
1. Silsilat-aldhahab, *first* book, on fol. 3^{b}; *second* book, on fol. 89^{b}; *third* book, on fol. 124^{b}.
2. Salâmân u Absâl, on fol. 149^{b}.
3. Tuhfat-alahrâr, on fol. 175^{b}.
4. Subhat-alabrâr, on fol. 213^{b} margin.
5. Yûsuf u Zalîkhâ, on fol. 277^{b}.
6. Lailâ u Majnûn, on fol. 363^{b}.
7. Khiradnâma-i-Sikandarî, on fol. 445^{b}.

The right order of ff. 439–443 is: 439, 441, 440, 442, 443; fol. 412 is turned upside down.

Complete copies of the Haft Aurang are described in Bodleian Cat., Nos. 897–899; Rieu ii. pp. 645 and 646; A. Sprenger, Catal., pp. 449–451; G. Flügel i. p. 564; Cat. des MSS. et Xylographes, p. 368; J. C. Tornberg, p. 107, etc.

No. 3141, ff. 496, 2 coll., each ll. 12, and a third on the margin, ll. 24 (on a few pages also a fourth column on the margin); beautiful Nasta'lîk; the first two pages luxuriously adorned; an illuminated frontispiece at the beginning of each mathnawî, and also at the beginning of each book of the first poem; size, $10\frac{1}{4}$ in. by 7 in.

1318

Another copy of the same.

Another good, but modern copy of the *seven* mathnawîs of Jâmî, beginning with the same prose-preface as the preceding one, on fol. 1^{b}.

1. Silsilat-aldhahab, *first* book, on fol. 3^{a}; *second*, on fol. 56^{b}; *third*, on fol. 81^{b}.
2. Salâmân u Absâl, on fol. 97^{b}.

3–7. The five principal mathnawîs of Jâmî, usually called Jâmî's Khamsah (خمسهٔ جامی), or Jâmî's Panj Ganj (پنج گنج جامی), with a short general preface, on fol. 114^{b}, beginning:

قبلهٔ همّت خدای شناس
هست بر نعمت خدای سپاس الخ

see Rosen, p. 220; Rieu ii. pp. 645^{b}, 646^{a}; G. Flügel i. p. 566, etc. In Bodleian Cat., Nos. 896, 901, etc., and in Rieu ii. p. 645^{b}, No. 7, it is prefixed to the Tuhfat-alahrâr.

3. Tuhfat-alahrâr, with a short prose-preface, on fol. 115^{a}, beginning: حامدًا لمن جعل جنان الخ, see Rieu ii. p. 647^{b}; Rosen, p. 259, and W. Pertsch, Berlin Cat., p. 877. Beginning of the poem itself, on fol. 115^{b}.
4. Subhat-alabrâr, with the prose-preface, on fol. 139^{b}.
5. Yûsuf u Zalîkhâ, on fol. 181^{b}.
6. Lailâ u Majnûn, on fol. 236^{b}.
7. Khiradnâma-i-Sikandarî, on fol. 288^{b}.

Some pages a little injured, especially the last one. This copy was made for Sir Barry Close, 1810, by Munshî Mîr Ibn 'Alî, at Haidarâbâd.

No. 1317, ff. 319, 4 coll., each ll. 21; Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî, and also at that of the general preface of the Khamsah; the first two pages richly adorned; fine pictures on ff. 5, 39, 42, 60, 66, 74, 108, 135, 144, 150, 167, 202, 225, 230, 244, 256, 281, 285, 290, and 309; headings are wanting on ff. 27^{a}–29^{b}; size, $9\frac{5}{8}$ in. by $6\frac{1}{2}$ in.

1319

Silsilat-aldhahab.

Another copy of the *first* mathnawî of the Haft Aurang, dated A. H. 977 (A. D. 1569, 1570), by Muhammad Husain ibn Khwâjah Saif-aldîn 'Alî. *First* book, on fol. 1^{b}; *second*, on fol. 121^{b}; *third*, on fol. 172^{b} (this last one beginning here as in A. Sprenger, Catal., p. 449, and Rosen, p. 219: حمد ایزد نه کار تست ای دل الخ, instead of زکار, as other copies read, for instance, No. 1322 below).

No. 193, ff. 207, 2 coll., each ll. 17; Nasta'lîk; an illuminated frontispiece at the beginning of each book; the first two pages richly adorned; size, $9\frac{3}{8}$ in. by $5\frac{1}{4}$ in.

1320

The same.

This copy, which is dated A.H. 1051 (A.D. 1641, 1642), has no subdivision into three books; all the headings besides are left blank.

No. 1945, ff. 69^{b}–180, 3 centre-coll., each ll. 17; careless and unequal Nasta'lîk; worm-eaten; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

1321

The same.

Contents:

The prose-preface, prefixed to the Haft Aurang in No. 1317 above, beginning, on fol. 1^{b}: حمدًا لربّ جليل الخ. This preface is written by a hand different from that which copied the poem itself, and is dated the 10th of Ramadân, A. H. 1144 (A. D. 1732, March 7).

First book, on fol. 4^{a}; *second*, on fol. 96^{b}; *third*, on fol. 135^{b}. No date at the end. The right order of ff. 81–89 is: 81, 88, 82–87, 89. Various readings and additions on the margin.

No. 3429, olim 13. J. 3, ff. 161, 2 coll., each ll. 22; careless Nasta'lîk; ff. 1–3 supplied by a later hand; size, $8\frac{1}{2}$ in. by $4\frac{1}{2}$ in.

1322

The same.

First book, on fol. 1^{b}; *second*, on fol. 84^{b}, preceded here by a special short preface in prose, on fol. 82^{b}, beginning: بزرگان و فیلسوفان و دانایان جهان حسابی الخ; *third*, on fol. 118^{a} margin.

No date. An astronomical table on the first fly-leaf at the end of the copy.

No. 231, ff. 141, 2 coll., each ll. 13–14, and a third on the margin, ll. 24; Nasta'lîk, ff. 74^{b} and 93–98 supplied by a more modern hand; size, $8\frac{3}{4}$ in. by $4\frac{3}{4}$ in.

1323

The same.

First book, on fol. 1^{b}; according to the colophon this part of the mathnawî was composed already in A.H. 880 (A. D. 1475, 1476); *second* book, on fol. 138^{b}; the colophon here gives the usual date of composition, viz. A. H. 890; *third* book, on fol. 196^{b}.

No date. Many annotations on the margin throughout.

No. 421, ff. 235, 2 coll., each ll. 15; Nasta'lîk; an illuminated frontispiece at the beginning of each book; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

1324

The same.

A very good and correct copy, undated.

First book, on fol. 1[b]; *second*, on fol. 56[b]; *third*, on fol. 81[b].

No. 366, ff. 98, 4 coll., each ll. 19; Nasta'lik; the first two pages splendidly adorned in gold and other colours; illuminated frontispieces at the beginning of the second and third books; five miniature paintings on ff. 23[b], 40[b], 70[b], 75[b], and 89[b]; size, 10¼ in. by 6½ in.

1325

The same.

Contents:

The same prose-preface of the Haft Aurang as in No. 1321 above, on fol. 1[b].

First book, on fol. 3[a]; *second*, on fol. 125[b]; *third*, on fol. 176[b].

No date. Some of the first and last leaves injured by the worms.

No. 3369, olim 13. J. 4, ff. 211, 2 coll., each ll. 17; good and clear Nasta'lik; ff. 209 and 210 turned upside down; an illuminated frontispiece at the beginning of the preface and of the second and third books; size, 8⅝ in. by 5¾ in.

1326

The same.

First book, on fol. 1[b]; *second*, on fol. 136[b]; *third*, on fol. 193[b].

No date. Some pages injured. Many marginal and interlinear glosses.

No. 3368, olim 13. J. 6, ff. 232, 2 coll., each ll. 15; clear Nasta'lik; size, 8⅞ in. by 5 in.

1327

The same.

First book, on ff. 1[b]–158[b], centre-columns; *second* and *third* books (not separated here), on ff. 1[b]–131[b], margin-column.

No date. Copied by Muhyi-aldîn 'Abdallâh. College of Fort William, 1825.

No. 2268, ff. 158, 2 centre-coll., each ll. 13, and a third on the margin of ff. 1–131, ll. 20–24; Nasta'lik; size, 8½ in. by 5 in.

1328

Salâmân u Absâl.

Another copy of the *second* mathnawî of the Haft Aurang, written A.H. 1030 (A.D. 1620, 1621).

No. 64, ff. 40[b]–61, 2 centre-coll., each ll. 17, and a margin-column, ll. 28; Nasta'lik; size, 8⅝ in. by 4¾ in.

1329

The same.

No date. Copied by Muhammad Salâh; a great number of the first and some of the last leaves badly injured.

No. 352, ff. 44, 2 coll., each ll. 11; Nasta'lik; illuminated frontispiece; margin of various colours, sometimes with drawings, arabesques, etc.; size, 11¼ in. by 7 in.

1330

Tuhfat-alahrâr.

Another copy of the *third* mathnawî of the Haft Aurang, with the short prose-preface, beginning: حامدًا لمن جعل جنان الخ (see No. 1318 above), on fol. 1[b]. Beginning of the poem itself, on fol. 2[b]. The title, given to this book on the fly-leaf, viz. مطلع الانوار (by Amîr Khusrau), is a glaring mistake.

Dated by Muhammad Tâhir of Bukhârâ, A.H. 978 (A.D. 1570, 1571).

No. 1368, ff. 1–75, 2 centre-coll., each ll. 12; distinct Nasta'lik; illuminated frontispiece; size, 8 in. by 4¾ in.

1331

The same.

Beautiful copy, dated the 2nd of Ramadân, A.H. 989 (A.D. 1581, Sept. 30).

Prose-preface, on fol. 1[b]; beginning of the poem, on fol. 3[b].

No. 140, ff. 79, 2 coll., each ll. 12; Nasta'lik, written on paper of different colours, the margins of which are ornamented with arabesques, etc.; two miniature paintings on ff. 1[b] and 2[a]; illuminated frontispiece on fol. 2[b]; size, 12⅝ in. by 7⅝ in.

1332

The same.

Another copy, with the prose-preface, dated the 27th of Shawwâl, A.H. 989 (A.D. 1581, Nov. 24), by Mahmûd bin Ahmad Zâhidî.

No. 418, ff. 244–321, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5¾ in.

1333

The same.

Dated Rabî'-althânî, A.H. 1078 (A.D. 1667, Sept.–Oct.), in Shâhjahânâbâd.

No. 1976, ff. 59[b]–122, 2 coll., each ll. 13; Nasta'lik; size, 8⅝ in. by 5 in.

1334

The same.

Dated by Muhammad Salmân in Jumâdâ-althânî, A.H. 1186 (A.D. 1772, September).

Preface, on fol. 1[b]; beginning of the poem, on fol. 2[b].

College of Fort William, 1825.

No. 2053, ff. 1–70, 2 coll., each ll. 13; Nasta'lik; size, 9 in. by 5¼ in.

1335

The same.

No preface. In the colophon appears as date—no doubt of the composition of the poem—the month Ramadân, A.H. 886 (A.D. 1481, Oct.–Nov.). The first page and several of the last pages are slightly injured; parts of some baits are torn away.

No. 3421, ff. 23, 4 coll., each ll. 21; small, but clear and distinct Nasta'lik; size, 10 in. by 6⅝ in.

1336

The same.

Preface, on fol. 1^b; the poem itself, on fol. 2^b.

No date.

No. 1188, ff. 72, 2 coll., each ll. 13; Nasta'lîk; illuminated frontispiece on fol. 2^b; size, $9\frac{1}{2}$ in. by $5\frac{5}{8}$ in.

1337

The same.

No date. Preface, on fol. 1^b; the poem, on fol. 2^b.

No. 1461, ff. 61, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece; waterspots throughout; size, $9\frac{1}{2}$ in. by $6\frac{1}{4}$ in.

1338

Subḥat-alabrâr.

Another copy of the *fourth* mathnawî of the Haft Aurang, with the short prose-preface, on fol. 1^b, beginning: المنّة لله الخ.

Beginning of the poem itself, on fol. 2^b.

Dated month Sha'bân, A.H. 975 (A.D. 1568, Febr.), by Rukn-aldîn bin Muḥammad Shams-aldîn. College of Fort William, 1825.

No. 2254, ff. 142, 2 centre-coll., each ll. 11; Nasta'lîk; illuminated frontispiece; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

1339

The same.

No date. Preface, on fol. 1^b; beginning of the poem, on fol. 2^a.

No. 710, ff. 120, 2 coll., each ll. 13; clear Nasta'lîk; illuminated frontispiece, rather effaced; size, $8\frac{5}{8}$ in. by $5\frac{1}{4}$ in.

1340

The same.

No date. Preface, on fol. 1^b; beginning of the poem, on fol. 2^a. Collated.

No. 709, ff. 91, 2 coll., each ll. 17; Nasta'lîk; size, $8\frac{1}{2}$ in. by $4\frac{5}{8}$ in.

1341

The same.

No date. Preface, on fol. 1^b; beginning of the poem, on fol. 2^a. A few various readings and additions on the margin.

No. 3460, olim 13. J. 5, ff. 81, 2 coll., each ll. 19; small Nasta'lîk; a little worm-eaten; size, $8\frac{5}{8}$ in. by $4\frac{5}{8}$ in.

1342

Yûsuf u Zalîkhâ.

Another very good and correct copy of the *fifth* mathnawî of the Haft Aurang, dated the 24th of Rajab, A.H. 1007 (A.D. 1599, Feb. 20).

No. 787, ff. 150, 2 coll., each ll. 15; very large and distinct Nasta'lîk; a vignette on fol. 1^a; large pictures on ff. 1^b, 9^b, 46^a, 57^b, 61^a, 91^a, and 102^b; illuminations throughout; almost all the margins adorned with arabesques; size, $14\frac{1}{2}$ in. by $9\frac{1}{2}$ in.

1343

The same.

Dated the 23rd of Rajab, A.H. 1138 (A.D. 1726, March 27), by Shaikh Muḥammad ibn Pîr Muḥammad Ṣûfî.

No. 2254, margin-coll., ff. 2^b–141^a, ll. 30; Nasta'lîk.

1344

The same.

Copied by Muḥammad alḳiwâm of Shîrâz, without a date. But on fol. 1^a there appears a seal of Mîr Abû 'Alîkhân Bahâdur, bearing the date A.H. 1174 (A.D. 1760, 1761).

No. 3426, olim 7. J. 3, ff. 175, 2 coll., each ll. 12–13; clear Nasta'lîk; the first two pages luxuriously illuminated in ultramarine, gold, and other colours; pictures on ff. 37^b, 62^a, 73^b, 117^b, and 147^b; size, $8\frac{3}{4}$ in. by $5\frac{1}{4}$ in.

1345

The same.

Dated the 12th of Muharram in the 4th year of the reign of صاحب قران ثانى عزيز الدين (perhaps Shâh 'Âlam, that would be A.H. 1177=A.D. 1763, July 23). Various readings on the margin.

No. 624, ff. 142, 2 coll., each ll. 13–16; written very unequally by different hands, partly in careless Nasta'lîk, partly in Shikasta; size, 9 in. by $5\frac{1}{2}$ in.

1346

The same.

Dated the 15th of Sha'bân, A.H. 1185 (A.D. 1771, Nov. 23), by Muḥammad Ramaḍânî. A little worm-eaten.

No. 3463, olim 7. J. 5, ff. 123, 2 coll., each ll. 17; Nasta'lîk; size, $8\frac{3}{4}$ in. by $4\frac{1}{2}$ in.

1347

The same.

Dated the 17th of Rajab, A.H. 1209 (A.D. 1795, Febr. 7), by Muḥammad 'Alî, at Farrukhâbâd.

No. 729, ff. 137, 2 coll., ll. 15; Nasta'lîk; size, $7\frac{1}{4}$ in. by $4\frac{1}{2}$ in.

1348

The same.

This copy was purchased by J. H. Peile, March, 1817, presented Sept. 19, 1818, and transferred to Civil College, Aug. 9, 1819.

No date. At the end a few baits from the pen of the transcriber. On the eight fly-leaves miscellaneous verses, excerpted from various dîwâns.

No. 3508, olim 7. J. 6, ff. 1–140, 2 coll., each ll. 15; careless Nasta'lîk; occasionally various readings on the margin; size, $7\frac{5}{8}$ in. by $4\frac{3}{4}$ in.

1349

The same.

Another, tolerably old and good copy, undated. It is a little injured and effaced in several places. College of Fort William, 1825.

No. 2321, ff. 122, 2 coll., each ll. 17; clear Nasta'lîk; pictures on ff. 19^a, 34^b, 44^a, 46^b, 55^a, 63^b, 79^b, 83^a, 97^a, and 104^b; on other pages blanks are left, to be filled in with pictures afterwards; size, $8\frac{5}{8}$ in. by 5 in.

1350

The same.

Good and correct copy, not dated.

No. 907, ff. 161, 2 coll., each ll. 13; distinct Nasta'lîk; illuminated frontispiece; a few other illuminations; most of the headings written in gold, the text also sprinkled with gold; size, 9 in. by 6 in.

1351

The same.

No date. Collated throughout.

No. 3507, olim 7. J. 4, ff. 139, 2 coll., each ll. 15; large Nasta'lîk; the last two leaves supplied later on modern paper; size, $9\frac{3}{4}$ in. by $5\frac{5}{8}$ in.

1352

The same.

No date. The first thirteen verses supplied by a later hand, on ff. 1 and 2. The original MS. begins on fol. 3ª. Bibliotheca Leydeniana.

No. 2492, ff. 122, 2 coll., each ll. 17–18; Nasta'lîk, mixed with Shikasta; size, $8\frac{5}{8}$ in. by 6 in.

1353

The same.

Modern transcript without date, by Ghulâm 'Alî; on fol. 1ª the following note: بمقابلهٔ اصل رسید و حتّی الوسع صحیح گردید باهتمام احقر الانام غلام حسین الحسینی عفی عنه ربّه الغنی.

No. 3470, olim 7. J. 7, ff. 156, 2 coll., each ll. 13; Nasta'lîk; size, $9\frac{1}{2}$ in. by $6\frac{3}{8}$ in.

1354

The same.

A rather uncouth and soiled copy, the original portion of which, on brown paper, begins on fol. 8ª, and ends on fol. 136ᵇ. Ff. 1–7, 137–141, and fol. 64 are supplied by later hands on white paper. Collated. On ff. 1–7 a number of interlinear paraphrases.

No date. Bibliotheca Leydeniana.

No. 2719, ff. 141, ll. 15 (in the original part); large Nasta'lîk; size, $9\frac{5}{8}$–$9\frac{3}{4}$ in. by $5\frac{3}{4}$ in.

1355

A defective copy of the same.

Another very uncouth copy, soiled and injured in many places, with a lacuna of one leaf after fol. 134, comprising exactly p. 144 of Rosenzweig's edition. Occasionally various readings on the margin.

No date. Bibliotheca Leydeniana.

No. 2832, ff. 1–172, 2 coll., each ll. 12; Nasta'lîk, ff. 1–3 and 171–172 added by other hands, the last three pages in Shikasta; size, 7 in. by $4\frac{1}{4}$ in.

1356

A Pushtû translation of the same.

This Pushtû translation of Jâmî's Yûsuf and Zalîkhâ begins:

عنایت ربّ په ماکړه — د امّید غنچه می واکړه

Large extracts from this translation are given in Dorn, Chrestomathy of the Pushtû or Afghan language, ff. ۱۷۶–۲۸۲, corresponding with fol. 11ᵇ, l. 4, to fol. 45, last line; fol. 46ᵇ, first line, to fol. 64ᵇ, l. 3; fol. 68ᵇ, l. 6, to fol. 70, l. 6; fol. 88, last line, to fol. 107ᵇ, l. 5; and fol. 157, l. 4, to fol. 159ᵇ, l. 3; comp. also the preface, ibidem, p. xi.

No date.

No. 2818, ff. 169, 2 coll., each ll. 10–13; Nasta'lîk; size, $8\frac{1}{4}$ in. by $5\frac{1}{4}$ in.

1357

A collection of Jâmî's prose-works.

This large and beautifully written collection is introduced by a few preliminary lines, on ff. 2ᵇ and 3ª, beginning: حمدی که لوائح اشعهٔ لمعات معرفتش دل گوشه نشینان الخ, and contains:

1. تفسیر سورة فاتحة الکتاب, a commentary on the first Sûrah of the Kurân, on fol. 3ᵇ, beginning: بسم الله الرّحمٰن الرّحیم ربّ وفّق بالاتمام الحمد لله ربّ العالمین من الاوّلین الاقدمین الخ; see G. Flügel iii. p. 375, No. 8.

2. ترجمهٔ منظومهٔ چهل حدیث. A paraphrase in Persian verses, of forty sayings of Muhammad, on fol. 10ª, beginning: صحیح‌ترین حدیثی که راویان مجالس دین الخ. It was composed A.H. 886 (A.D. 1481), see Bodleian Cat., No. 894, 20; No. 895, 14; and Rieu i. p. 17, and ii. p. 828, No. i.

3. رسالهٔ مناسک حج, on the rites of the pilgrimage, on fol. 12ª, beginning: الحمد لله الذی جعل الکعبة البیت الحرام الخ. Composed A.H. 877 (A.D. 1472, 1473); see Bodleian Cat., No. 894, 26; No. 895, 16; and W. Pertsch, Berlin Cat., p. 166, No. 21.

4. رسالهٔ درّ فاخر (or الدرّة الفاخرة), usually called رساله فی تحقیق مذهب الصوفیّة, on the definition of Sûfism, on fol. 23ᵇ, beginning: بسم الله الرّحمٰن الرّحیم و به الثقة الحمد لله الذی تجلّی بذاته لذاته الخ; see Bodleian Cat., No. 894, 25; No. 895, 15; G. Flügel iii. p. 409; H. Khalfa iii. p. 207, No. 4952.

5. رساله فی الوجود, with its full title: رسالهٔ وجیزه در تحقیق واثبات واجب الوجود, proof for and definition of the absolute, on fol. 30ᵇ, beginning: الوجود ای ما بانضمامه الی الماهیّات الخ; see Bodleian Cat., No. 894, 24.

6. کتاب شواهد النبوّة, the evidence of Muhammad's divine mission, on fol. 31ᵇ, beginning: بسم الله الرّحمٰن الرّحیم الحمد لله الذی ارسل رسلاً الخ. It is divided into a مقدّمه, seven رکن, and a خاتمه, and composed A.H. 885 (A.D. 1480), see H. Khalfa iv. p. 82, No. 7689; Bodleian Cat., No. 894, 4; No. 895, 2; Nos. 967 and 968; Rieu i. p. 146; W. Pertsch, Berlin Cat., p. 40, No. 13; p. 90, No. 3, and p. 529 sq.; Cat. des MSS. et Xylographes, p. 370, No. 422, 1; J. Aumer, pp. 101–103; Cat. Codd. Or. Lugd. Bat. iv. p. 299 sq.; Turkish translation by Lâmi'î, G. Flügel iii. p. 126.

7. رسالهٔ طریق توجّه خواجها, on the mystic road, on fol. 118ᵇ, beginning: سررشتهٔ دولت ای برادر بکف آر الخ.

This tract is styled in Bodleian Cat., No. 895, 26: رسالہ در شرائط ذکر, rules for devotion; and in W. Pertsch, Berlin Cat., p. 1052, No. 4: در طریقۂ نقشبندیّه; see also Rieu ii. pp. 863ª, No. xii, and 876ª, No. vi.

8. کتاب نفحات الانس, the famous Sûfic biographies, on fol. 119ᵇ, beginning: بسم الله الرّحمٰن الرّحیم و به نثقی الحمد لله الذی جعل مرائی قلوب اولیائه الخ. This work contains here 612 biographies; beginning with Abû Hâshim alsûfî, and ending with an anonymous Persian lady (امراهٔ فارسیّة). Composed A.H. 883 (A.D. 1478), see De Sacy, Notices et Extraits, xii. pp. 287–436; Wiener Jahrbücher, tom. 84, Anzeigeblatt, p. 40; Bodleian Cat., No. 894, 3; No. 895, 3; and Nos. 957–961; Rieu i. p. 349; W. Pertsch, Berlin Cat., p. 40, No. 14; p. 89, No. 2; and p. 558 sq.; Fleischer, Dresden Cat., p. 408; H. Khalfa vi. p. 367, No. 13922. Turkish translation by Lâmi'î, printed in Constantinople; another by Mîr 'Alîshîr Nawâ'î, see Rieu, Turkish Cat., p. 274ᵇ. Edited by Nassau Lees, Calcutta, 1859.

9. شرح فصوص الحکم, on fol. 278ᵇ. A commentary on Ibn al-'Arabî's (died A.H. 638 = A.D. 1240, 1241) mystic work, the فصوص الحکم, see G. Flügel iii. p. 333 sq., where also several commentaries are described, and H. Khalfa iv. p. 424, No. 9073; beginning: بسم الله الرّحمٰن الرّحیم الحمد لله الذی زیّن خواتم قلوب اولی الهمم بفصوص نصوص الخ. Composed A.H. 896 (A.D. 1491).

10. نقد النصوص فی شرح نقش الفصوص, a commentary on the نقش الفصوص, the extract which Ibn al-'Arabî himself made from his فصوص الحکم, on fol. 337ᵇ, beginning: بسم الله الرّحمٰن الرّحیم الحمد لله الذی جعل صفائح قلوب ذوی الهمم الخ. Composed A.H. 863 (A.D. 1458, 1459), see H. Khalfa vi. p. 380, No. 13968; Bodleian Cat., No. 894, 9; No. 895, 4; and No. 976; W. Pertsch, Berlin Cat., p. 274, No. 1.

11. کتاب شرح لمعات عراقی, commentary on the لمعات of 'Irâkî (see above, No. 1116), usually styled اشعّة اللمعات, on fol. 448ᵇ, beginning: لولا لمعات برق نور القدم الخ. Composed A.H. 886 (A.D. 1481), see H. Khalfa v. p. 335; Bodleian Cat., No. 894, 11; No. 895, 5; and No. 966; Rieu ii. p. 594ᵇ; Cat. des MSS. et Xylographes, p. 371, No. 8; W. Pertsch, Berlin Cat., p. 282 sq.

12. رسالۂ شرح رباعیات, Jâmî's commentary on some of his own rubâ'îs, on fol. 485ᵇ, beginning: حمدًا لالہ هو بالحمد حقیق الخ; see Bodleian Cat., No. 894, 15; No. 895, 11; Rieu ii. pp. 827ª and 834ª; Cat. des MSS. et Xylographes, p. 373, No. 28; A. Sprenger, Catal., p. 452; W. Pertsch, Berlin Cat., p. 280, No. 1.

13. شرح بیتین مثنوی, commentary on the first two baits of Jalâl-aldîn Rûmî's mathnawî, on fol. 496ᵇ, beginning: عشق جز نائی و ما جز نی نه ایم الخ; see Bodleian Cat., No. 894, 17; No. 895, 8; Rieu ii. p. 863ª, No. xiii; W. Pertsch, Berlin Cat., p. 43, No. 40, and p. 1052, No. 1; Cat. Codd. Or. Lugd. Bat. ii. p. 112; Journal Asiat. 1868, i. p. 477. It is also styled نی نامه.

14. سخنان خواجه پارسا, extracts from the انفاس قدسیّه of Khwâjah Muhammad Pârsâ al-Bukhârî (died A.H. 822 = A.D. 1419), also styled الحاشیة القدسیّة, on fol. 498ᵇ, beginning: بعد از گشایش مقال بستایش خجسته الخ; see Bodleian Cat., No. 894, 23; No. 895, 13; and No. 1266; Rieu ii. p. 863ª, No. xi; W. Pertsch, Berlin Cat., p. 1052, No. 2.

15. رسالۂ لوائح, system of Sûfic doctrines, on fol. 501ᵇ, beginning: ربّ وفّقنا للتکمیل و التّسمیم لا احصی ثناء علیك الخ; see Bodleian Cat., No. 894, 16; No. 895, 12; and Nos. 971–975; Rieu i. p. 44; Cat. des MSS. et Xylographes, p. 252, No. 256; W. Pertsch, Berlin Cat., p. 282, No. 3, and p. 284; Rosen, Persian MSS., p. 292; J. Aumer, p. 21; H. Khalfa v. p. 344, No. 11234.

16. شرح قصیدۂ میمیّۂ خمریّه, commentary on 'Umar Ibn al-Fârid's (died A.H. 632 = A.D. 1235) 'wine-kasîdah,' on fol. 508ᵇ, beginning: سبحانه من جمیل لیس الخ. Composed A.H. 875 (A.D. 1470, 1471); it is usually styled لوامع, see Bodleian Cat., No. 894, 12; No. 895, 6; Rieu ii. p. 808ᵇ, No. ii, and p. 828ᵇ, No. iv; W. Pertsch, Berlin Cat., p. 282; Cat. Codd. Or. Lugd. Bat. ii. p. 72; H. Khalfa iv. p. 537.

17. شرح قصیدۂ تائیّۂ فارضیّه, commentary on 'Umar Ibn al-Fârid's kasîdah, rhyming in ت, on fol. 523ᵇ, beginning: پاکا خداوندی که صفحات کائنات الخ. Its proper title is نظم درر, see Bodleian Cat., No. 894, 14; No. 895, 7; compare on Ibn al-Fârid's kasîdah, H. Khalfa ii. p. 85; Loth, Arabic MSS., pp. 199 and 236; G. Flügel i. p. 461 sq.

18. شرح حدیث, commentary on a tradition of the prophet, delivered by Abû Dharr al-'ukailî, also styled شرح حدیث نبوی, on fol. 530ᵇ, beginning: ای پاك زچیز ومبرّا ز مکان الخ; see Bodleian Cat., No. 894, 19; No. 895, 10; Rieu ii. p. 862ᵇ, No. viii.

19. شرح بیت امیر خسرو, commentary on a verse of Amîr Khusrau Dihlawî (see above, Nos. 1186–1221), on fol. 531ᵇ, beginning: یا من لا ربّ غیره الخ; see Bodleian Cat., No. 894, 18; No. 895, 9; W. Pertsch, Berlin Cat., p. 166, No. 8.

20. رسالۂ تهلیلیّه, on the formula 'there is no God but Allâh,' on fol. 532ᵇ, beginning: من طلب البرء من الباری الخ. It is also styled رسالۂ لا اله الّا الله, see A. Sprenger, Catal., p. 448, l. 1.

21. صرف منظوم ومنثور, on Arabic inflexions, on fol. 533ᵇ, beginning: صرف اللّسان الخ.

22. شرح کافیۂ نحو, an Arabic commentary on the کافیه of Ibn-alhâjib (died A.H. 646 = A.D. 1248, 1249),

usually styled الفوائد الضيائية, on fol. 538^b, beginning: الحمد لوليه و الصلوة على نبيه الخ. Composed A.H. 897 (A.D. 1492), see Bodleian Cat., No. 894, 2; and No. 970; G. Flügel i. p. 167; Cat. des MSS. et Xylographes, p. 158, No. 64; printed Calcutta, 1818, Constantinople, 1820; lithographed, Lucknow, as شرح ملا جامی, 1887; the glosses of Muharram Efendi to the first part of this commentary, entitled كتاب المحرم فی حاشية جامی, were printed, Constantinople, A.H. 1226 (A.D. 1811); a حاشية شرح ملا جامی also appeared, Lucknow, 1879 and 1880. 'Abd-alghafûr al-Lârî's (see below in No. 1362) glosses to Jâmî's commentary are noticed in G. Flügel i. p. 21, and H. Khalfa v. p. 10.

The *first* treatise is dated A.H. 960 (A.D. 1553); the *third*, Rabî'-alawwal, A.H. 968 (A.D. 1560, Nov.–Dec.); the *sixth*, the last of Muharram, A.H. 979 (A.D. 1571, June 24); the *eighth*, the 14th of Rajab, A.H. 980 (A.D. 1572, Nov. 20); the *fourteenth*, the 7th of Rabî'-alawwal, A.H. 968 (? perhaps 986 ?).

No. 842, ff. 613, ll. 27; beautiful Nasta'lîk; two splendid vignettes with the titles of all the treatises on ff. 1^b and 2^a; ff. 2^b and 3^a most brilliantly illuminated; illuminated headings at the beginning of each treatise; excellent eastern binding; size, 14 in. by 9 in.

1358

Three prose-treatises by Jâmî.

This copy contains:

1. On fol. 79^b: لوامع مولوی جامی در شرح قصيدة خمرية فارضية, the same commentary on Ibn al-Fârid's 'wine-kasîdah' as in No. 16 of the preceding copy.

2. On fol. 122^b: لوائح مولوی جامی, see No. 15 in the preceding copy. Beginning: لا احصی ثناء عليك الخ.

3. On fol. 141^b: شرح رباعيات مولوی جامی, see No. 12 in the preceding copy.

Dated the 22nd of Jumâdâ-althânî, A.H. 1176 (A.D. 1763, Jan. 8).

No. 1234, ff. 79–175, ll. 18; Naskhî; size, 8 in. by 4⅝ in.

1359

Nafahât-aluns.

Another very excellent and useful copy of Jâmî's famous 'biographies of Sûfîs' (see No. 8 in the collection of Jâmî's prose works, No. 1357 above), with valuable marginal glosses and a complete index in alphabetical order, on ff. 443^b–453^a. This is not the oldest, but the *richest* copy in the India Office Collection, the number of biographies here amounting to 620. It is not dated, but on fol. 1^a there are entries from A.H. 1162 (A.D. 1749), A.H. 1183 (A.D. 1769, 1770), and A.H. 1196 (A.D. 1782). Beginning as usual.

No. 2082, ff. 453, ll. 15; splendid Nasta'lîk, small but very distinct; illuminated frontispiece; size, 8½ in. by 5 in.

1360

The same.

A third very full and complete copy, containing, like the one in No. 1357 above, 612 biographies (578 men and 34 women), with copious marginal glosses and additions. There is inserted between the fly-leaves a double index, the first following the order of the biographies in the text, the second arranged alphabetically like that in the preceding copy.

No date.

No. 3118, ff. 419, ll. 15; clear and distinct Nasta'lîk; worm-eaten throughout; size, 10⅝ in. by 5⅞ in.

1361

The same.

A fourth excellent copy, containing 611 biographies, according to the detailed index on ff. 1^b–9^b, with very large additions and highly useful notes and explanations on the margin. Beginning of the text on fol. 10^b.

Dated in Jumâdâ-althânî, A.H. 1023 (A.D. 1614, July–August), by Khwâjah Tâhir bin Khwâjah Darwish alhisârî.

No. 1412, ff. 298, ll. 21; clear and distinct Nasta'lîk; the last pages a little damaged by worms; illuminated frontispiece; size, 10⅞ in. by 7 in.

1362

The same.

A fifth excellent copy of the Nafahât-aluns, older than the preceding ones, but without a full index, dated Rabî'-althânî, A.H. 990 (A.D. 1582, April–May), collated by the same hand which wrote the text, and annotated according to a note at the end of the MS. by another hand in A.H. 1042 (A.D. 1632, 1633). These notes, which cover the margin to a great extent, are taken from the حواشی غفورية or the تكلمة على نفحات الانس, that is the commentary compiled by 'Abd-alghafûr al-Lârî, Jâmî's disciple, who died A.H. 912 (A.D. 1506, 1507), see Bodleian Cat., No. 960; Rieu i. p. 350 sq.

Ff. 1^b–3^b contain the fragment of an index to the Nafahât-aluns, only going as far as fol. 104^a (۱۰۴).

No. 3097, ff. 566, ll. 15; clear and distinct Nasta'lîk; illuminated frontispiece; size, 7⅝ in. by 4⅞ in.

1363

The same.

A sixth excellent and well written copy, also containing 611 biographies, but no index at all.

Not dated. College of Fort William, 1825.

No. 2160, ff. 400, ll. 18; clear and distinct Nasta'lîk; illuminated frontispiece; size, 9⅝ in. by 5½ in.

1364

The same.

This copy contains, according to the index on ff. 1–16, like No. 1360 above, 612 biographies (not 645, as is stated by mistake at the end of the index), but the last page is missing, and several leaves are slightly injured, others rather effaced. Beginning of the text, on fol. 17^b.

No date. Collated.

No. 1880, ff. 334, ll. 19; Naskhî; ff. 1–16, 33–43, 144–148, and 333 supplied by other hands in Nasta'lîk and Shikasta, ll. 16–19; size, 8 in. by 5¼ in.

1365

The same.

This otherwise excellent and annotated copy is much smaller than the preceding ones, and contains only 597 biographies; many marginal glosses and additions; all the Arabic quotations are translated into Persian.

Dated A.H. 1065 (A.D. 1654, 1655). Some leaves are misplaced; the right order of ff. 123–126 is: 123, 125, 124, 126; and of ff. 130–135: 130, 134^b, 134^a, 132, 133, 131^b, 131^a, 135.

No. 394, ff. 286, ll. 25; Nasta'lîķ; size, $11\frac{3}{4}$ in. by $6\frac{1}{2}$ in.

1366

The same.

This copy is the oldest of all, dated the 8th of Rabî'-althânî, A.H. 987 (A.D. 1579, June 4), but it contains only 549 biographies, and has no index; besides on ff. 46–50 all the names are omitted. Partly collated. On ff. 1^a and 1^b a double repetition of the first twelve or thirteen lines of the preface, which begins on fol. 2^b.

No. 946, ff. 406, ll. 17–18; Nasta'lîķ; irregularly written by different hands; size, $8\frac{1}{4}$ in. by $4\frac{1}{2}$ in.

1367

A very defective copy of the same.

An incomplete copy of the Nafaḥât, which breaks off on fol. 355^b at the end of the biography of تلميذة سرى سقطى (a female disciple of Sarî Saķaṭî), corresponding to No. 1412 (1361 in this Cat.), fol. 292^a, l. 3 ab infra. There are besides a great number of lacunas, usually marked by blank leaves, viz. fol. 267 (comprising ff. 210^a, l. 1 to 210^b, l. 14 in No. 1412), ff. 270 and 271 (comprising ff. 212^a, last line, to 213^a, l. 13 in the same copy), fol. 280 (comprising ff. 219^b, l. 13, to 220^b, l. 3 in the same copy), ff. 284 and 285 (comprising ff. 222^b, last line, to 224^b, l. 4 in the same copy), after fol. 301 (without a blank leaf, comprising ff. 238^a, l. 6 ab infra, to 240^b, l. 7 ab infra in the same copy), after fol. 307 (likewise without a blank leaf, comprising ff. 245^a, lin. penult., to 246^a, l. 7 in the same copy), and fol. 354 (the largest of all lacunas, comprising ff. 277^b, l. 7, to 291^b, l. 7 in No. 1412). Ff. 326–328 must besides be inserted after fol. 288. Parts of several pages are torn away, others are injured by worms.

No. 1597, ff. 355, ll. 17; Nasta'lîķ; ff. 1, 3–6, 88, 160, 161, 168, 210, 244, and 245 supplied by a later hand; size, $8\frac{1}{2}$ in. by $4\frac{3}{4}$ in.

1368

Lawâ'iḥ.

Another copy of Jâmî's Lawâ'iḥ (see Nos. 15 and 2 in Nos. 1357 and 1358 above respectively), with its full title: لوائح در بيان معارف و معانى, beginning: لا احصى ثناء عليك الخ.

Dated A.H. 978 (A.D. 1570, 1571), by Muḥammad Ṭâhir of Bukhârâ.

No. 1368, ff. 76^b–105^b, ll. 12; distinct Nasta'lîķ; illuminated frontispiece; size, 8 in. by $4\frac{3}{4}$ in.

1369

The same.

Dated 9th of Dhû-alḥijjah, A.H. 1111 (A.D. 1700, May 28), by Abd-alra'ûf; many marginal annotations and interlinear glosses.

No. 652, ff. 23, ll. 13; Nasta'lîķ; illuminated frontispiece; size, 9 in. by $4\frac{3}{4}$ in.

1370

The same.

Dated the 8th of Muḥarram, A.H. 1167 (A.D. 1753, Nov. 5), by Sirâj-aldîn Shaikh Walî-allâh 'Abbâsî.

No. 1994, ff. 1–58^b, ll. 11; Nasta'lîķ; size, $7\frac{1}{2}$ in. by $3\frac{1}{2}$ in.

1371

The same.

No date. Some marginal glosses on the first page.

No. 2354, ff. 1–50, ll. 10; Naskhî; size, 6 in. by 4 in.

1372

A commentary on the Lawâ'iḥ.

A short Persian commentary on the principal topics of Jâmî's لوائح, styled كلمات فى بيان بعضى معانى اللوائح, by Muḥammad bin Shaikh Muḥammad Faḍl-allâh, and beginning: الحمد لله . . . . و بعد يقول العبد المذنب المحتاج الى شفاعة النبىّ الخ.

It is collated. After the conclusion, on fol. 106^b, a short appendix in Arabic follows, probably by the same scholar, dealing with the same topics, and beginning: اقول مدار الكلام الصوفيّة على خمسة احرف الخ. It is written by the same hand as the commentary itself. Another, considerably extensive, commentary on the لوائح, with the title اشعّة اللوائح, by 'Abd-almalik ibn 'Abd-alghafûr alanṣârî, is noticed in W. Pertsch, Berlin Cat., pp. 284 and 285.

No. 1994, ff. 59^b–110, ll. 11; clear Nasta'lîķ; size, $7\frac{1}{2}$ in. by $3\frac{1}{2}$ in.

1373

Glosses on the Lawâ'iḥ.

Glosses on the same Lawâ'iḥ (حاشيۀ لوائح), beginning:

اى از تو عيان لوائح نور قدم
يك لائحه زان لوائح آمد عالم
گر نور وجود تو نگشتى لائح
ظاهر نشدى حقائق از كتم عدم الخ

As author is named, on fol. 1^a and also on the back of the binding, Mullâ 'Imâd; in the work itself no name is mentioned.

No. 704, ff. 1–43, ll. 17 (diagonal lines); Nasta'lîķ; size, $6\frac{3}{4}$ in. by $4\frac{1}{2}$ in.

1374

Shawâhid-alnubuwwat.

Another copy of the شواهد النبوّة, or evidences of Muhammad's divine mission, see No. 6 in the large collection of Jâmî's prose-works (No. 1357 above); beginning: الحمد لله الذى ارسل رسلاً مبشّرين و منذّرين الخ. The headings of the مقدّمه, the seven ركن, and the خاتمه are as follows:

مقدّمه در بيان معنئ نبى و رسول و آنچه تعلّق بدان دارد, on fol. 4ª.

ركن اوّل در شواهد و دلائل كه پيش از ولادت آنحضرت ظاهر شده است, on fol. 6ª.

ركن ثانى در بيان آنچه از مولد تا مبعث واقع شده است, on fol. 16ª.

ركن ثالث در بيان آنچه از بعثت تا هجرت ظاهر شده است, on fol. 32ª.

ركن رابع در بيان آنچه از هجرت تا وفات ظاهر شده است, on fol. 46ᵇ, in two kisms.

ركن خامس در بيان آنچه خصوصيّت بيكى ازين اوقات نداشته باشد يا معلوم نباشد و در بيان آنچه دلالت آن بعد از وفات ظاهر شده باشد, on fol. 90ª, in two kisms.

ركن سادس در شواهد و دلائلى كه از صحبت كرام و ائمّهٔ عظام رضى الله عنهم بظهور آمده است, on fol. 100ᵇ.

ركن سابع در ذكر شواهد و دلائلى كه از تابعين و تبع تابعين تا طبقهٔ صوفيّه رحمهم الله تعالى ظاهر شده است, on fol. 167ª.

خاتمه در عقوبات اعدا, on fol. 179ª.

No date. An entry from A. H. 1031 (A.D. 1621, 1622), on fol. 1ª.

No. 1154, ff. 183, ll. 17; clear Nasta'lîk; illuminated frontispiece; size, 9¾ in. by 5¾ in.

1375

Ashi"at-allama'ât.

Another copy of Jâmî's commentary on 'Irâkî's لمعات, see No. 11 in the collection of Jâmî's prose-works (No. 1357 above), beginning: لولا لمعات برق نور القدم الخ. It is styled here حاشيهٔ لمعات.

No date.

No. 704, ff. 44–141, ll. 17 (diagonal lines); Nasta'lîk; size, 6⅞ in. by 4⅛ in.

1376

Risâla-i-tarîk-i-tawajjuh-i-khwâjahâ.

Another copy of the tract on the 'mystic road,' or the 'rules for devotion,' here styled رساله در مراقبه وابواب ذكر, see No. 7 in the collection of Jâmî's prose-works (No. 1357 above). Beginning: سر رشتهٔ دولت اى برادر بكف آر الخ. On ff. 71ª, 75ᵇ, and 76ª–78ª, some prayers and traditions of renowned Şûfic Shaikhs are added by the transcriber, Abû Tâlib alhusainî, who copied this treatise, A. H. 1173 (A. D. 1759, 1760).

No. 1234, ff. 71–78ª, ll. 15; Nasta'lîk; size, 8 in. by 4⅜ in.

1377

Sharh-i-rubâ'iyyât.

Another copy of Jâmî's commentary on some of his own rubâ'is, see No. 12 in the collection of Jâmî's prose-works (No. 1357 above). It begins: حمدًا لاله هو بالحمد حقيق الخ.

Dated the 4th of Sha'bân, A. H. 968 (A. D. 1561, April 20).

No. 1093, ff. 41ᵇ–82ᵇ, ll. 15; distinct Nasta'lîk; size, 5½ in. by 3½ in.

1378

Hilyat-alhulal (حِلْيَةُ الحُلَل).

The fourth and largest treatise on riddles, also styled رسالهٔ كبرى در معمّا, extracted from the work حلل المطرّز of Sharaf-aldîn al-Yazdî (who died A. H. 858 = A. D. 1454), by Jâmî (*not* included in No. 1357 above), beginning (with the same words as No. 14 in the collection of his prose-works):

بعد از گشايش مقال – بستايش خجسته مآل الخ

See Bodleian Cat., No. 894, 32; No. 895, 28; No. 896, 13; and No. 1345; W. Pertsch, Berlin Cat., p. 81, No. 2, and p. 131, No. 1; H. Khalfa iii. p. 108; v. p. 638; ii. p. 108; J. Aumer, p. 44, Nos. 134 and 135, i; G. Flügel iii. p. 542, No. 3; Cat. des MSS. et Xylographes, p. 372, No. 19. This copy is by the author's *own* hand, with numerous marginal additions, and dated A. H. 856 = A. D. 1452 (i.e. two years before Sharaf-aldîn Yazdî's death), see the colophon and also the remark on fol. 1ª: اين رسالهٔ تصنيف حضرت مولوى جامى بدستخطّ خاص.

No. 3212, ff. 51, ll. 13; neat and small Nasta'lîk; small illuminated frontispiece; size, 4¼ in. by 6¼ in.

1379

Muntakhab-i-Hilyat-alhulal (منتخب حِلْيَةُ الحُلَل).

An extract from Jâmî's largest treatise on riddles, styled كتاب حلية الحلل, made (before A.H. 879 = A.D. 1474, 1475) by the poet himself, comp. J. Aumer, pp. 44 and 45; H. Khalfa v. p. 683, No. 12429.

Beginning:

اى اسم تو گنج هر طلسمى
قانع زتو هر كسى باسمى الخ

Dated the 28th of Ramadân, A.H. 1133 (A.D. 1721, July 23).

No. 1474, ff. 76–100, ll. 14; Nasta'lîk; illuminated frontispiece; size, 6⅛ in. by 3⅜ in.

1380

Risâla-i-'arûd (رسالهٔ عروض).

Jâmî's well-known treatise on prosody and metre (likewise *not* included in No. 1357 above), usually

called سپاس وافر قادری رسالة فی العروض, beginning: را که حرکات سریع دوائر افلاك را سبب الخ; see Bodleian Cat., No. 894, 33; No. 895, 33; No. 896, 17; and No. 969; G. Flügel iii. p. 543, No. 6; W. Pertsch, Berlin Cat., p. 186, No. 4.

Dated the 14th of Ṣafar, A.H. 1073 (A.D. 1662, Sept. 28), by Ibn Sayyid 'Abdallâh bin Sayyid Pîr Muhammad.

No. 1968, ff. 18, ll. 17; distinct Nasta'lîk; size, 8¾ in. by 5 in.

1381

'Akâ'id-i-Jâmî (عقائد جامی).

A short theosophical mathnawî by Jâmî, an exposition of the Muhammadan creed, also styled اعتقاد نامه, beginning:

بعد حمد خدا ونعت رسول
بشنو این نکته را بسمع قبول الخ

see Rieu ii. p. 827ª, No. viii. It is not found in the usual collections of Jâmî's prose-works.

Dated the 8th of Dhû-alhijjah, A.H. 1143 (A.D. 1731, June 14).

No. 1621, ff. 11, 2 coll., each ll. 13; careless Nasta'lîk; size, 7½ in. by 4¾ in.

1382

Another copy of the same.

Dated the 5th of Shawwâl, A.H. 1209 (A.D. 1795, April 25).

No. 1345, ff. 45ᵇ–55ª, 2 coll., each ll. 13; Nasta'lîk; size, 7½ in. by 4¾ in.

1383

Bahâristân (بهارستان).

Jâmî's spring-garden, in eight rauḍas, a collection of moral anecdotes in prose and verse, in imitation of Sa'dî's Gulistân, with an anthology of Persian poets in the seventh rauḍah (see a copy of it in No. 1309 above), composed A.H. 892 (A.D. 1487), and beginning:

چو مرغ امر ذی بالی ز آغاز
نه از نیروی حمد آید بپرواز الخ

Another title of it is: روضة الاخيار و تحفة الابرار; the date of composition (نهصد زهشت) appears on fol. 74ᵇ, first line; comp. on this work, Bodleian Cat., No. 894, 27; No. 895, 27; No. 896, 19; and Nos. 962–964; Rieu ii. p. 755; W. Pertsch, Berlin Cat., pp. 882, 883, and 885; G. Flügel i. p. 574, and iii. p. 542; J. Aumer, p. 52; Rosen, Persian MSS., pp. 260, 261, and 293; and Grangeret de Lagrange, in Journal Asiat., tom. vi (1825), pp. 257–267. Parts of it have been published in the 'Wiener Anthologie,' in Wilken's 'Chrestomathie,' p. 172 sq., and in Spiegel's 'Chrestomathia Persica,' Leipzig, 1846, pp. 1–23; extracts in German translation are found in Tholuck's 'Blüthensammlung,' p. 301 sq.; the full Persian text, with German translation, by Schlechta-Wssehrd, appeared, 1846, in Vienna; a literal English translation of the whole work was published by the Kama Shastra Society, Benares, 1887; an English version of the sixth rauḍah, under the title, 'Persian Wit and Humour,' by C. E. Wilson (see Trübner's Record, Nos. 187–190, p. 68ᵇ). Eastern editions: Lucknow (without date); Constantinople, A.H. 1252 (with the Turkish commentary of Shâkir Efendi) and A.H. 1295. The Turkish commentary of Sham'î on the Bahâristân has been noticed in Rieu ii. p. 755ᵇ, and Turkish Cat., p. 159; W. Pertsch, p. 107, and Berlin Cat., p. 883; G. Flügel i. p. 574, and J. Aumer, p. 52; Cat. Codd. Or. Lugd. Bat. i. p. 357.

The present copy is dated A.H. 1007 (as it seems) = A.D. 1598, 1599. At the end, on ff. 74ᵇ–75ᵇ a kaṣîdah is added, beginning: ای خدای بجز از تو ملك العرش ندانم الخ.

No. 1474, ff. 1–75, ll. 15; Nasta'lîk; illuminated frontispiece; size, 6¼ in. by 3¾ in.

1384

Another copy of the same.

Dated the 26th of Jumâdâ-althânî, A.H. 1081 (A.D. 1670, Nov. 10), at Akbarâbâd, by Muḥammad Amîn alḥusainî of Kandahâr. Bibliotheca Leydeniana.

No. 2436, ff. 1–91, ll. 15; Nasta'lîk; size, 8¼ in. by 5 in.

1385

The same.

Dated in the month Shawwâl, A.H. 1098 (A.D. 1687, Aug.–Sept.), by Muḥammad Ḥusain bin Mihr 'Alî.

No. 74, ff. 92, ll. 14; Nasta'lîk; size, 8¾ in. by 4¾ in.

1386

The same.

A modern, undated copy, excellently written, which was originally in the possession of Mr. Henry George Keene (1803), and bought of him (together with Juwainî's Nigâristân, bound together with this MS., see No. 756 above), for four guineas, by Mr. Adam Clarke, 1817. It was received into the library, April 10, 1877.

No. 3183, ff. 1–61, ll. 17; large and distinct Nasta'lîk; size, 11⅛ in. by 6⅞ in.

1387

Ruka'ât-i-Jâmî (رقعات جامی).

Jâmî's standard-letters and specimens of refined prose-writings, beginning: بعد از انشاء صحائف ثنا و محمدت لله الذی انزل علی عبده الکتاب الخ; see Bodleian Cat., No. 894, 35; No. 895, 35; No. 896, 20; and No. 965; G. Flügel i. pp. 264 and 265, and iii. p. 542; Cat. des MSS. et Xylographes, p. 371, No. 7. These letters have been edited in the 'Selections for the Use of the Students of the Persian Class,' vol. vi, Calcutta, 1811. This collection also bears the title of انشاء جامی, منشئات جامی, and sometimes دیوان الرسائل. The present copy, which contains a great number of interlinear glosses and paraphrases, is dated the 12th of Dhû-alka'dah, A.H. 1039 (A.D. 1630, June 23).

No. 1691, ff. 121, ll. 11; Nasta'lîk; size, 8⅝ in. by 4⅞ in.

1388

A slightly defective copy of the same.

This copy begins abruptly with the last words of the introduction : . . . داده آمد شاید که بدین وسیله بر خاطر الخ, corresponding to fol. 2ª, l. 4 in the preceding copy.

Dated the 24th of Jumâdâ-alawwal in the 48th year of 'Âlamgîr's reign (=A.H. 1116, A.D. 1704, Sept. 24), by 'Abd-alnabî ibn Shaikh Ibrâhîm bin Muhammad Murâd. Some pages slightly injured.

No. 497, ff. 85, ll. 14–15; Nasta'lîk; size, 8 in. by 5⅛ in.

1389

A still more defective copy of the same.

This copy is defective both at the beginning and end; it opens abruptly, just five words before the beginning of the preceding copy : . . . جمع کرده شد و ترتیب داده آمد الخ, and breaks off on fol. 82ᵇ. The exact words, with which this copy ends, cannot be traced in the two preceding copies, as the arrangement of letters differs in some points, but fol. 82ª, l. 8, corresponds to fol. 78ª, l. 3 in the preceding copy. Many pages are slightly injured. The proper order of the leaves is: ff. 1–15, 17–20, 16, 21–82; there are besides lacunas after ff. 6 and 15. Bibliotheca Leydeniana.

No. 2484, ff. 1–82, ll. 13; Nasta'lîk; size, 8½ in. by 4⅝ in.

Poets who died between A.H. 900 *and* 1000.

1390

Bâgh-i-Iram (باغ ارم).

The garden of Iram, or the story of Bahrâm and Bihrûz, an epic poem by Maulânâ Kamâl-aldîn Bannâ'î of Harât, who was killed in the massacre of Shâh Ismâ'îl at Samarkand, A.H. 918 (A.D. 1512, 1513); comp. on the poet's life and works Bodleian Cat., No. 987; A. Sprenger, Catal., p. 372; A. F. Mehren, p. 41; Notices et Extraits iv. p. 289; see also Haft Iklîm, No. 635 (col. 424 in this Cat.); Safînah, No. 35 (col. 213 in the Bodleian Cat.); Âtashkada, No. 291 (ib. col. 273), etc. The poem is usually styled بهرام و بهروز (see also Rieu i. p. 351ᵇ); but the genuine title appears here, on fol. 33ª, l. 6:

نام او شد نهال باغ ارم — تاکه روشن کند چراغ ارم

(the word نهال being an apparent misspelling for نهاده, as the Bodleian copy has); in his lyrical poems Bannâ'î used Hâlî as takhalluṣ (see Âtashkada and Sprenger, loc. cit.). Beginning of the poem, on fol. 1ᵇ:

ای وجود تو اصل کلّ وجود — هستی وبودهٔ وخواهی بود

(an initial bait which has been closely imitated by Hilâlî in his شاه و گدا, see further below, Nos. 1426–1429); on fol. 1ª, the author is called by mistake Thanâ'î instead of Bannâ'î. The right order of ff. 262–265 is: 262, 264, 263, 265.

No. 273, ff. 269, 2 coll., each ll. 15; Nasta'lîk; collated throughout; size, 8¾ in. by 4⅝ in.

1391

A fragment of the same.

This fragment of the باغ ارم, which is by mistake inserted in a copy of three mathnawis by Sanâ'î (see No. 915 above), comprises fol. 93ᵇ, l. 6, to fol. 116ª, l. 2 of the preceding copy.

First bait:

هرکجا فتنهٔ شدی پیدا — بود چون فتنه در میان برپا

Last bait:

هر که او از خدای ترسان نیست
شك میاور درین که انسان نیست

How the mistake of this insertion came about is easily explained. On fol. 1ª of the present MS. the name of Sanâ'î appears as Thanâ'î, and as the same error is sometimes committed with regard to the author of the باغ ارم (see the preceding copy), the transcriber of this copy must have assumed that all the various extracts collected in this volume belonged to one and the same poet.

Dated A.H. 1061 (A.D. 1651).

No. 1991, ff. 316–331ª, 2 coll., each ll. 19; Nasta'lîk; size, 9⅛ in. by 4⅝ in.

1392

Ghazaliyyât-i-Fighânî (غزليّات فغانى).

Ghazals by Bâbâ Fighânî of Shîrâz, who had originally the takhalluṣ of Sakkâkî, and died in Khurâsân A.H. 922 or 925 (A.D. 1516 or 1519); the former date is found in the Lubb-altawârîkh, the latter in Sâm Mirzâ (see Notices et Extraits iv. p. 305), the Haft Iklîm, No. 212 (col. 394 in this Cat.), the Butkhâna, No. 38 (col. 200 in the Bodleian Cat.), etc.; comp. also Bodleian Cat., Nos. 992–994; Rieu ii. p. 651; W. Pertsch, Berlin Cat., pp. 886 and 887; A. Sprenger, Catal., p. 21, No. 176, and pp. 403–404; Cat. des MSS. et Xylographes, p. 384; Cat. Codd. Or. Lugd. Bat. ii. p. 122; J. Aumer, p. 34; Bland, Century of Persian Ghazals, No. 9. Wrong dates of his death are A.H. 911 (A.D. 1505, 1506) in Safînah, No. 3 (col. 212 in the Bodleian Cat.), and A.H. 915 (A.D. 1509, 1510) in the Khulâṣat-alafkâr, No. 198 (ib. col. 309). He was a court-poet of Sultân Ya'kûb; compare on his poetical style and the great number of imitators he found, the Makhzan-algharâ'ib, No. 1869 (col. 359 in the Bodleian Cat.). The ghazals are arranged alphabetically and begin:

ای سر نامه نام تو عقل گره گشایرا
ذکر تو مطلع سخن عشق غزل سرایرا

Dated A.H. 1051 (A.D. 1641, 1642).

No. 1945, margin-column, ff. 129ᵇ–164ª, ll. 32–36; careless Nasta'lîk.

1393

Dîwân-i-Âṣafî (دیوان آصفی).

The lyrical poems of Khwâjah Âṣafî, the son of Mukîm-aldîn Ni'mat-allâh of Kuhistân, who was a pupil of Jâmî, friend of Mîr 'Alîshîr, and flourished under Sultân Husain Mirzâ; he died, according to the best authorities, A. H. 923 (A. D. 1517), at Harât, see Haft Iklîm, No. 832 (col. 438 in this Cat.), and Safînah, No. 34 (col. 213 in the Bodleian Cat.); other dates of his death are A. H. 920 (A. D. 1514), see Âtashkada, No. 289 (col. 272 in the Bodleian Cat.), and A. H. 928 (A. D. 1522), see the Khulâṣat-alafkâr, No. 22 (ib. col. 303), and the Makhzan-algharâ'ib, No. 61 (ib. col. 318); comp. also Bodleian Cat., Nos. 990 and 991; Rieu ii. p. 651 sq.; A. Sprenger, Catal., pp. 20, 71, and 310; G. Flügel i. p. 577; W. Pertsch, p. 74, and Berlin Cat., pp. 893 and 894; Cat. des MSS. et Xylographes, p. 385; A. F. Mehren, p. 41; J. Aumer, p. 34. This copy contains chiefly ghazals in alphabetical order, with a few kit'as and rubâ'is at the end; and although undated, it must take precedence over the following copies, as it is larger than those and has a number of various readings and glosses on the margin. Beginning of the first ghazal:

ساز آباد خدایا دل ویرانی را
یا مده مهربتان هیچ مسلمانی را

No. 3381, olim 13. J. 11, ff. 86, 2 coll., each ll. 15; Nasta'lîk; size, 8¾ in. by 5¾ in.

1394

Another copy of the same.

This collection of Âṣafî's lyrical poems is somewhat smaller than the preceding one, and not so well written; it is dated the 16th of Jumâdâ-althânî, A. H. 1157 (the 26th year of Muhammadshâh's reign) = A. D. 1744, July 27, at Shâhjahânâbâd. Beginning the same as in the preceding copy.

No. 2093, ff. 263–318, 2 coll., each ll. 10–14, and besides one or two diagonal lines in every page, each containing two baits; Shikasta; size, 8¾ in. by 5 in.

1395

The same.

This copy, not dated, contains, like the two preceding ones, at the end of the ghazals a few kit'as, but only one rubâ'î; the remaining rubâ'is are missing. Beginning as usual. A very large number of glosses on the margin of the first fifty-two leaves.

No. 3374, olim 13. J. 10, ff. 78, 2 coll., each ll. 15; large Nasta'lîk; size, 8¾ by 6 in.

1396

The same.

This copy contains the ghazals only, with the usual beginning. A few various readings and short glosses on the margin of the first leaves.

No date.

No. 3461, olim 13. J. 12, ff. 75, 2 coll., each ll. 10–18, written in unequal Nasta'lîk by at least three different hands; size, 7⅝ in. by 4⅜ in.

1397

The same.

A shorter collection of Âṣafî's ghazals, dated A. H. 1051 (A. D. 1641, 1642). Beginning as usual.

No. 1945, margin-column, ff. 181^a–206^b, ll. 28–36, and 3 centre-columns on ff. 204^b and 205^a, each ll. 17; careless Nasta'lîk; size, 9¼ in. by 5½ in.

Hâtifî (Nos. 1398–1416).

1398

Lailâ u Majnûn (لیلی و مجنون).

The loves of Lailâ and Majnûn, an epic poem by Maulânâ 'Abdallâh Hâtifî of Jâm, Jâmî's nephew, who died A. H. 927 (A. D. 1521), according to the ta'rîkhs شد شاعران and شاعر شهان, quoted in the Makhzan-algharâ'ib, No. 3036 (col. 393 in the Bodleian Library), which may serve as corrective for the slight error in A. Sprenger, Catal., p. 87, ll. 22 and 23. This mathnawî is the first of his projected Khamsah, of which, however, only four poems are extant, viz. the present one, the تیمور نامه (Nos. 1410–1416 below), the هفت منظر and شیرین و خسرو (or خسرو و شیرین); see Haft Iklîm, No. 671 (col. 427 in this Cat.); Safînah, No. 45 (col. 213 in the Bodleian Cat.); Âtashkada, No. 158 (ib. col. 267); Khulâṣat-alkalâm, No. 76 (ib. col. 301), etc.; comp. on Hâtifî and his poems, Bodleian Cat., Nos. 996–1016; Rieu ii. p. 652 sq.; W. Pertsch, p. 107, and Berlin Cat., pp. 888–893; A. Sprenger, Catal., p. 421 sq.; Ouseley, Biogr. Notices, p. 143; G. Flügel i. pp. 581 and 582; Cat. Codd. Or. Lugd. Bat. ii. p. 121, etc. This poem was edited by Sir W. Jones, Calcutta, 1788; lithographed, Lucknow, A. H. 1279 (A. D. 1862).

Beginning:

این نامه که خامه کرد بنیاد ـ توقیع قبول روزیش باد

Dated the 16th of Rabî'-althânî, A. H. 1078 (A. D. 1667, Oct. 5).

No. 1446, ff. 69, 2 coll., each ll. 15; Nasta'lîk; size, 9¼ in. by 5⅝ in.

1399

Another copy of the same.

Beginning as in the preceding copy.

Dated by Sayyid Faiḍ-allâh ibn Sayyid 'Itâb-allâh ibn Sayyid 'Aẓmat-allâh Nahrwânî (نهروانی) the 13th of Dhû-alhijjah, A. H. 1108 (A. D. 1697, July 3).

This copy belonged formerly to Sir Barry Close.

No. 1465, ff. 21^b–102, 2 coll., each ll. 13; Nasta'lîk; size, 6⅝ in. by 4½ in.

1400

The same.

This very good copy was finished the 25th of Ramadân in the forty-eighth year of 'Âlamgîr's reign (A. H. 1116 = A. D. 1705, Jan. 21).

No. 1066, ff. 79, 2 coll., each ll. 13; Nasta'lîk; size, 8½ in. by 5¼ in.

1401

The same.

Dated the 2nd of Dhû-alka'dah, A. H. 1193 (A. D. 1779, Nov. 11).

No. 3083, ff. 49–118, 2 coll., each ll. 15; Nasta'lîk; size, 7¾ in. by 5⅜ in.

1402

The same.

Modern copy, dated the 6th of Muḥarram, A. H. 1210 (A. D. 1795, July 23).

No. 1722, ff. 82, 2 coll., each ll. 13; large Nasta'lîk; size, 8⅜ in. by 4½ in.

1403

The same.

Another modern copy, dated by Munshî Muḥammad Ḥanîf the 21st of Dhû-alḥijjah, A. H. 1221 (A. D. 1807, Feb. 28, or March 1), and acquired by Sir Barry Close, the 14th of May, 1813. The poem, which begins on fol. 5ᵇ in the usual way, is here preceded by a prose-preface on Hâtifî's life and works, beginning, on fol. 1ᵇ; ملّا هاتفی جامی نامش عبد الله و خواهر زادهٔ ملّا عبد الرّحمٰن جامیست در نظم و نثر الخ.

No. 1076, ff. 102, 2 coll., each ll. 11; large Nasta'lîk; two illuminated frontispieces on ff. 1ᵇ and 5ᵇ; gilt ornaments on ff. 1ᵇ, 2ᵃ, 5ᵇ, and 6ᵃ; size, 8⅝ in. by 6½ in.

1404

The same.

A third modern copy, written by the same Munshî Muḥammad Ḥanîf, and dated the 22nd of Sha'bân, A. H. 1222 (correctly 1223, as the Christian date 1808, Oct. 15, proves). The poem, which begins on fol. 7ᵇ, is preceded, (*a*) on fol. 1ᵇ sq., by a part of the usual preface of Jâmî's هفت اورنگ (see Nos. 1317 and 1318 in this Cat.), on the metres of his seven mathnawis, beginning here: مولوی عبد الرّحمٰن جامی در کتاب خویش یعنی مجموعهٔ جامی میفرماید که اوزان کتب تصنیفات خود بر طبق وزن کتب شعرای متقدّمین بدین نهج بعمل عروض آورده اند و تفصیل آن که تصنیف فرمودند اینست مثنوئ اوّل کتاب سلسلة الذهب است و وزن آن از مزاحفات بحر خفیف است الخ (the last words quoted here correspond to p. 216, last line, and p. 217, first line, in Rosen, Persian MSS.; the end of the text, in the present copy, to p. 217, l. 3 ab infra in the same Cat.). (*b*) On fol. 3ᵇ sq., by the same prose-preface as in the preceding copy, beginning: ملّا هاتفی جامی نامش الخ.

No. 561, ff. 91, 2 coll., each ll. 13; large and distinct Nasta'lîk; splendid eastern binding; size, 12⅝ in. by 7⅝ in.

1405

The same.

Another copy of Hâtifî's Lailâ u Majnûn, without a date (only the 15th of Sha'bân is mentioned in the colophon).

No. 1173, ff. 79, 2 coll., each ll. 13; large Nasta'lîk; size, 8⅜ in. by 4⅝ in.

1406

The same.

No date. Sir Barry Close acquired this copy the 14th of May, 1813.

No. 1061, ff. 97, 2 coll., each ll. 11; Nasta'lîk, apparently written by two different hands, a careful one, and a more careless one; size, 7⅜ in. by 4 in.

1407

The same.

No date (only the 24th of Ṣafar is mentioned in the colophon).

Quite modern copy.

No. 2752, ff. 55, 2 coll., each ll. 17; Nasta'lîk; size, 9 in. by 6 in.

1408

A defective copy of the same.

There are two lacunas in this copy, the first after fol. 1, comprising fol. 2ᵃ, l. 4, to fol. 3ᵃ, l. 2 in No. 561 (1404 in this Cat.); the second after fol. 7, comprising fol. 14ᵇ, l. 4, to fol. 15ᵇ, l. 1 in the same copy; there are besides four baits missing at the end; the last verse here corresponds to fol. 90ᵇ, l. 4 ab infra in No. 561.

No. 2843, ff. 84, 2 coll., each ll. 12; Nasta'lîk; size, 5¼ in. by 3¼ in.

1409

A fragment of the same.

This fragment, beginning with the usual initial bait, comprises fol. 1ᵇ to fol. 9ᵃ, last line; fol. 9ᵇ, last line, to fol. 10ᵃ, l. 8; fol. 9ᵇ, l. 1, to fol. 9ᵇ, lin. penult.; fol. 10ᵃ, l. 9, to fol. 34ᵃ, lin. penult.; and fol. 34ᵇ, l. 6, to fol. 37ᵃ, l. 8, in No. 561 (1404 in this Cat.). It was copied in or after A. H. 1103 (A. D. 1691, 1692).

No. 3106, margin-column, ff. 1–28ᵇ, 9–13 baits in a page; Shikasta.

1410

Tîmûrnâma (تیمورنامه).

Hâtifî's famous mathnawî on the warlike exploits of Tîmûr, an imitation of Niẓâmî's Iskandarnâma, styled تیمورنامه (or rather, to suit the metre, تِمُرنامه), also sometimes ظفرنامهٔ تیموری (see Haft Iḳlîm, No. 671), or ظفرنامهٔ منظوم (see Zeitschrift der D. M. G. xiii. p. 340, No. 252, and W. Pertsch, Berlin Cat., p. 891, No. 908 and note 2), or simply ظفرنامه (see Ḥ. Khalfa iv. p. 176, No. 8017, and fol. 1ᵃ in the present copy, probably on account of the verse in the khâtimah of the poem itself, fol. 115ᵇ, l. 9, ظفرنامهٔ یافتم بی دروغ, where the ظفرنامه, however, clearly refers to Sharaf-aldîn 'Alî Yazdî's well-known history of that title, Nos. 173–187 in this Cat.), or even, with an allusion to Niẓâmî's poem, اسکندرنامهٔ تیموری (so in the Rauḍat-alṣafâ, see W. Pertsch, Berlin Cat., p. 892, note 2); see, besides the general references given above in No. 1398, Ḥ. Khalfa ii. p. 489, No. 3820; and iv. p. 176, No. 8017; Cat. des MSS. et Xylographes, p. 381; and J. Aumer, p. 34; the Hamburg collection also contains several excellent

copies of this mathnawî; and there is one copy in the Library of the D. M. G. (Pers. 23). Lithographed in Lucknow, 1869, under the title of ظفرنامهٔ هاتفی.

Beginning:

بنام خدائی که فکر و خرد – نیارد که تا کُنْهِ او پی برد

This oldest copy of all extant was finished in the very year of Hâtifî's death, viz. A. H. 927, the 15th of Shawwâl (A. D. 1521, Sept. 18), by Kamâl Nîshâpûrî Nûrbakhshî. Bibliotheca Leydeniana.

No. 2568, ff. 117, 2 coll., each ll. 13; excellent Nasta'lîk; illuminated frontispiece; size, $9\frac{1}{2}$ in. by $5\frac{5}{8}$ in.

1411

Another copy of the same.

Beginning:

بنام خداوند فکر و خرد – نیارد که با کُنْهٔ او پی برد

Dated A. H. 999 (A. D. 1590, 1591) by 'Arab Muḥammad bin Muḥammad tarsûnî alsamarkandî.

No. 233, ff. 133, 2 coll., each ll. 15; excellent Nasta'lîk; illuminated frontispiece, the first two pages splendidly adorned; size, 9 in. by $5\frac{1}{2}$ in.

1412

The same.

This copy is dated at Aḥmadâbâd the 18th of Sha'bân, A. H. 1027 (موافق تأریخ ۱۸ شمسی ماه امرداد الهی سنهٔ ۱۳, i. e. the 13th solar year of Jahângîr's reign) = A. D. 1618, Aug. 10. Worm-eaten. Bibliotheca Leydeniana.

No. 2833, ff. 150, 2 coll., each ll. 16; small, but distinct Nasta'lîk; size, $7\frac{3}{4}$ in. by $4\frac{1}{2}$ in.

1413

The same.

Another, extremely injured, copy of the same, dated in the colophon (which, however, is written by another hand) the first of Rabî'-alawwal, A. H. 1038 (A. D. 1628, Oct. 29). Many pages are torn, others less damaged; blanks on ff. 58^b, 158^b, and 161^b.

No. 2766, ff. 167, 2 coll., each ll. 14; Nasta'lîk; size, 9 in. by $5\frac{1}{4}$ in.

1414

The same.

No date; the last pages injured.

No. 234, ff. 144, 2 coll., each ll. 12; Nasta'lîk; illuminated frontispiece; size, 9 in. by $5\frac{5}{8}$ in.

1415

The same.

No date. The transcriber was Muḥammad alkiwâm alkâtib of Shîrâz. The first page is rather injured. College of Fort William, 1825.

No. 2140, margin-column, ff. 2^b–195^b, ll. 18 (9 baits); clear and distinct Nasta'lîk.

1416

The same.

This copy, undated like the two preceding ones, lacks some baits at the end; a comparison, moreover, with No. 2568 (1410 in this Cat.) shows, that the last sixteen verses appearing here, are quite different from those in that copy; the last bait, that is the same in both copies, is

فسونی دمیدم زبان بندرا – ببستم زبان حاسدی چندرا

on fol. 185^a, l. 6 in the present copy, and on fol. 116^b, l. 6 in No. 2568.

College of Fort William, 1825.

No. 2293, ff. 185, 2 coll., each ll. 11; clear and distinct Nasta'lîk; illuminated frontispiece; size, 8 in. by $4\frac{1}{2}$ in.

1417

Futûḥ-alḥaramain (فتوح الحرمين).

A poetical description of the two holy cities, Makkah and Madinah, and of the observances during the pilgrimage, by Muḥyî Lârî, one of the pupils of the learned Dawânî (who died A. H. 908 = A. D. 1502, 1503, see Haft Iklîm, No. 167, col. 390 in this Cat.). A. Sprenger, Catal., p. 451, ascribes this poem wrongly to Jâmî (see on the origin of this mistake Rieu ii. p. 655), and the same has been done on fol. 1^a of No. 887 (1420 in this Cat.). According to the Vienna copy (G. Flügel ii. p. 122) it was composed A. H. 911 (A. D. 1505, 1506); the poet died A. H. 933 (A. D. 1526, 1527); see Haft Iklîm, No. 268 (col. 398 in this Cat.), and H. Khalfa iv. p. 385, No. 8922; comp. also for further details on Muḥyî and his work, Rieu ii. p. 655; W. Pertsch, Berlin Cat., pp. 260 and 261; Wiener Jahrbücher, vol. 71, Anzeigeblatt, p. 49, and Schefer, Sefer Nameh, Paris, 1881, Introd., pp. 57 and 58. It has been lithographed at Lucknow, A. H. 1292.

Beginning:

ای همه کس را بدرت التجا – کعبهٔ دل را زتو نور وصفا

The author's name, Muḥyî, appears on fol. 3^b, l. 2. In an entry, on fol. 1^a, this poem is incorrectly styled مناسك الحج. It is dated the 10th of Sha'bân, A. H. 1006 (A. D. 1598, March 18), at Makkah, by Imâm Ḳulî Ḳandarî (Kunduzî ?) bin Daulatḳadam; it was bought of Sayyid Ḥusain at Milâpûr the 11th of Rabî'-alawwal, A. H. 1187 (A. D. 1773, June 2). College of Fort William, 1825.

No. 2344, ff. 41, 2 coll., each ll. 17; Nasta'lîk, ff. 1–4 supplied by a more modern hand on white paper; many leaves of the older part greatly injured, half of fol. 5 being torn away besides; illustrations on ff. 20^b, 22^a, 23^a, 24^a, 24^b, 26^a, 26^b, 27^b, 28^a, 31^a, 32^a, 34^a, 36^b, 39^a, 39^b, 40^b, and 41^a; size, $7\frac{7}{8}$ in. by $4\frac{5}{8}$ in.

1418

Another copy of the same.

Beginning the same as in the preceding copy; the poem concludes on fol. 56^b, and is followed, on ff. 57^b–73^b, by the same anonymous prose-treatise on the holy places of Makkah, which is noticed in No. 426 of the Bodleian Cat., beginning here: بدان ايّدك الله بنيل هذه السّعادات والكرامات كه اين كلمهٔ چند مسطور شده در بيان ذراع حرم مكّهٔ معظّمه حرّمها الله تعالى عن

الآفات و البليّات و مساحت مسجد الحرام که عبارتست از حرم کعبهٔ معظّمهٔ مشرّفه زاد الله تعالی تعظیمًا و تشریفًا امّا قبل از شروع بدانکه الخ. Both the poem and the prose-treatise are written A.H. 1070 (A.D. 1659, 1660) by Nûr Muhammad, the author of a تلبید خواجه حافظ (see No. 1273 in this Cat.), who may be himself perhaps the compiler of the latter.

No. 208, ff. 1–73, ll. 12 (2 coll. on ff. 1–56); Nasta'lîk; illuminated frontispiece; illustrations on ff. 24^a, 24^b, 27^a, 27^b, 31^a, 32^a, 33^a, 33^b, 38^a, 39^b, 42^b, 48^b, 51^a, 53^a, 53^b, 55^a, and 55^b; fol. 54^b left blank; many pages damped with wet; size, 9½ in. by 5½ in.

1419

The same.

This very clear and distinct copy is dated the 10th of Jumâdâ-althânî, A.H. 1185 (A.D. 1771, Sept. 20).

Beginning as in the preceding copies. College of Fort William, 1825.

No. 2251, ff. 36, 2 coll., each ll. 13; distinct Nasta'lîk; illuminated frontispiece; illustrations on ff. 11^b, 13^a, 13^b, 14^b, 15^b, 16^b, 17^b, 18^a, 20^b, 22^a, 23^b, 24^b, 27^b, 30^b, 33^a, 34^a, 35^a, and 35^b; size, 8⅞ in. by 5⅝ in.

1420

The same.

This copy is wrongly styled, on fol. 1^a, فتوح الحرمين تصنيف جامى (see No. 1417 above); but on fol. 1^b the proper statement appears, کتاب فتوح الحرمين مولانا محيى. The beginning is different here from that in the preceding copies, the first bait runs thus:

اى دو جهان غرقهٔ آلاى تو — كون و مكان قطرهٔ درياى تو

(corresponding to the initial bait in the Berlin copy, and to the twenty-second verse in the preceding copy, No. 2251, fol. 2^b, l. 1). The author's name appears here, on ff. 4^a, l. 12, 43^a, l. 4, and 54^a, l. 3.

No date.

No. 887, ff. 55, 2 coll., each ll. 14; clear Nasta'lîk; illustrations on ff. 14^a, 25^b, 27^a, 27^b, 32^a, 36^b, 38^a, 39^b, 46^b, 49^a, 51^a, 51^b, 52^a, 52^b, 54^b, and 55^a; size, 9¾ in. by 5⅞ in.

1421

Nazm-aldurar (نظم الدرر).

A didactic mathnawi, illustrating, like Sanâ'î's Hadîkah, Sa'di's Bûstân, and similar poems, various moral and religious maxims, interspersed with short tales, by a poet with the name of Muwâlî (see, for instance, fol. 47^b, l. 10, fol. 48^a, lin. penult., fol. 122^a, l. 6, etc.). According to the ta'rîkh at the end, on fol. 123^a, گشت فيض الهيش تاريخ, it was composed A.H. 936 (A.D. 1529, 1530); it is dedicated to Shâh Tahmâsp, see fol. 48^b, l. 8, and fol. 122^b, l. 2. The author is probably identical with Muwâlî Tûnî, who died, according to Takî Kâshî (A. Sprenger, Catal., p. 45, No. 649), A.H. 949 or 959 (A.D. 1542, 1543, or 1552); the same poet is mentioned in Haft Iklîm, No. 817 (col. 437 in this Cat.). Another Muwâlî, viz. Muwâlî Lârî, a great admirer of Hâfiz, is quoted Haft Iklîm, No. 269 (col. 398 in this Cat.); Safînah, No. 31 (col. 213 in the Bodleian Cat.), and Âtashkada, No. 693 (ib. col. 285, where he is said to have been called Khurâsânkhân); a third Muwâlî or rather Muwwâlî, a Turkmân under Shâh 'Abbâs II, is quoted in W. Pertsch, Turkish Cat., No. 168, and Berlin Cat., p. 701 (No. 41).

This copy, the only one hitherto known, is unfortunately defective both in the beginning and in the middle. It opens abruptly with this bait:

اين نگارندهٔ سپيد و سياه — هر دو عالم بهستئ تو گواه

(there seems to be *one* page missing).

A lacuna of two leaves, besides, after fol. 90.

The title of the work appears on fol. 47^b, l. 11:

خواستم نام اين كتاب از غيب
گشت نظم الدرر خطاب از غيب

Dated by Cand Muhammad bin Jamâl Muhammad Nausârî, the 22nd of Jumâdâ-alawwal, A.H. 1030 (?) (A.D. 1621, April 14), comp. No. 1297 in this Cat.

No. 2108, ff. 46–123, 2 coll., each ll. 13; Nasta'lîk; size, 7¼ in. by 4¾ in.

1422

Mirât-alhakâ'ik (مرآة الحقائق).

The mirror of truth, another short didactic poem in the form of a kasîdah, by the same Muwâlî, beginning:

سخن را ابتدا كردم بنام حىّ منّانش
عليم عالمش ميدانم و قيّوم رحمانش

The title occurs in the last bait but one, on fol. 128^a:

بمرآت الحقائق شد مسمّى اين كلام من
خداوندا بكن نامى زفرط و فضل احسانش

Dated by the same transcriber, on the same day in the same year, as the preceding نظم الدرر, and concluded by a few baits from the copyist's pen.

No. 2108, ff. 123^b–128^a, ll. 13; Nasta'lîk; size, 7¼ in. by 4¾ in.

Hilâlî (Nos. 1423–1431).

1423

Dîwân-i-Hilâlî (ديوان هلالى).

Lyrical poems of Maulânâ Badr-aldîn Hilâlî of Astarâbâd, who was put to death by order of 'Abdallâhkhân (so in the Âtashkada and Sprenger, correctly 'Ubaid-allâhkhân) Uzbeg at Harât, A.H. 939 (A.D. 1532, 1533); this date is given by the poet's intimate friend Sâm Mirzâ, and in the Âtashkada, No. 81 (col. 265 in the Bodleian Cat.), comp. also Haft Iklîm, No. 1170 (col. 466 in this Cat.). Almost all the other tadhkiras fix Hilâlî's death in A.H. 936 (A.D. 1529, 1530); see, for instance, Safînah, No. 60 (col. 213 in the Bodleian Cat.); Khazâna-i-'âmirah, No. 131 (ib. col. 260); Khulâsat-alkalâm, No. 77 (ib. col. 301), etc.; and comp. Rosen, Persian MSS., p. 126, l. 4 ab infra. Other copies are described in Bodleian Cat., Nos. 1019–

1021; Rieu ii. p. 656; A. Sprenger, Catal., p. 426; W. Pertsch, Berlin Cat., pp. 147, No. 3, and 701, No. 38; G. Flügel i. pp. 563, 578, and 579; J. Aumer, p. 35.

Lithographed, Lucknow, A.H. 1263 and 1281; Cawnpore, A.H. 1281.

Hilâlî's dîwân consists of ghazals, arranged alphabetically, and a few kiṭ'as and rubâ'îs at the end.

Beginning of the ghazals, on fol. 1b:

ای نور خدا در نظر از روی تو مارا
بگذار که در روی تو بینیم خدارا

Beginning of the kiṭ'as, on fol. 91b:

ای سیه نامه گر برای نجات
حرف از باب رحمتش طلبی

No date.

No. 1198, ff. 94, 2 coll., each ll. 13; Nasta'lîk; size, 8½ in. by 4½ in.

1424

Another copy of the same.

This copy, considerably smaller than the preceding one, also contains alphabetical ghazals, with a few kiṭ'as and rubâ'îs at the end; the latter, however, are incomplete. Beginning the same: ای نور خدا الخ.

No date.

No. 1082, ff. 69, 2 coll., each ll. 13; Nasta'lîk, the first page supplied later; size, 8½ in. by 4⅝ in.

1425

The same.

This copy, still smaller than the preceding one, is defective at the beginning. It opens with the following ghazal, rhyming in ا:

نمی توان بجفا قطع دوستداری ما
که از جفای تو بیش است با تو یاری ما

The second ghazal corresponds to fol. 3a, l. 3 ab infra in the preceding copy.

After the alphabetical ghazals there follow, on ff. 107a–110a, three kiṭ'as and a series of rubâ'îs. Bibliotheca Leydeniana.

No. 2834, ff. 52–110, 2 coll., each ll. 11; Nasta'lîk; size, 6⅝ in. by 4 in.

1426

Shâh u Gadâ (شاه و گدا).

King and beggar, also styled شاه و درویش, king and dervish, a mystical mathnawî by the same Hilâlî, beginning:

ای وجود تو اصل هر موجود
هستی وبودهٔ و خواهی بود

It has been translated into German verse by H. Ethé (Morgenländische Studien, Leipzig, 1870, pp. 197–282); see also Ethé, 'Ueber persische Tenzonen,' in 'Abhandlungen des fünften internationalen Orientalisten-Congresses,' Berlin, 1882, vol. ii. pp. 130–135. Other copies are described in Bodleian Cat., Nos. 1022–1025; Rieu ii. p. 656; W. Pertsch, Berlin Cat., pp. 36, No. 1; 711, No. 6, and 895; a fragment of the same poem, ib. p. 2, No. 6; A. Sprenger, Catal., p. 427; Cat. Codd. Or. Lugd. Bat. ii. p. 122; Cat. des MSS. et Xylographes, p. 389; J. Aumer, p. 35.

This copy is dated the 20th of Muḥarram, A.H. 1036 (A.D. 1626, Oct. 11); some extracts from Persian poets on the fly-leaves.

No. 2092, ff. 53, 2 coll., each ll. 13; Nasta'lîk; a little worm-eaten; size, 7¼ in. by 4⅜ in.

1427

Another copy of the same.

Beginning:

ای وجود تو اصل هر موجود
هستی وبودی و تو خواهی بود

According to the colophon in the matn of this copy (see No. 743 in this Cat.), the copy was made in Jumâdâ I, A.H. 1069 (A.D. 1659, Jan., Feb.).

No. 3496, olim S. J. 26, margin-column, ff. 199b–239b, ll. 32.

1428

The same.

No date.

Beginning:

ای وجود تو اصل هر موجود
هستی وبودی و خواهی بود

No. 1079, ff. 44, 2 coll., each ll. 13–16, with an occasional margin-column on several pages; Nasta'lîk, written by different hands, the first leaves in a very careless way; size, 7½ in. by 4 in.

1429

A slightly defective copy of the same.

This copy which, according to a note on fol. 1a, was finished the 4th of Muḥarram, A.H. 1148 (A.D. 1735, May 27), is a little incomplete at the end; the last bait appearing here corresponds to fol. 52b, l. 10, in No. 2092 (1426 in this Cat.).

No. 1191, ff. 46, 2 coll., each ll. 13–18; Nasta'lîk, written by two different hands (on ff. 1–21 and 22–46 respectively); size, 8¾ in. by 4⅝ in.

1430

Ṣifât-al'âshiḳîn (صفات العاشقين).

Another mathnawî of ethical contents, styled 'the qualities of lovers,' by the same Hilâlî; as the date of a copy of this poem, noticed in A. Sprenger, Catal., p. 427, proves, it must have been composed before A.H. 913 (A.D. 1507, 1508); comp. besides, Bodleian Cat., No. 1026; W. Pertsch, Berlin Cat., pp. 64, No. 9, c, and 895; G. Flügel i. p. 580; Cat. des MSS. et Xylographes, p. 390.

Beginning:

خداوندا دری از غیب بگشای
جمال شاهد لا ریب بنمای

Dated by Zain-aldîn 'Alî, the 15th of Ramaḍân, A.H. 977 (A.D. 1570, Feb. 21). Fol. 40 is left blank.

No. 239, ff. 55, 2 coll., each ll. 12; clear and distinct Nasta'lîk; illuminated frontispiece; size, 8⅝ in. by 4⅞ in.

1431

Another copy of the same.

Beginning as in the preceding copy. No date. As title appears, on fol. 1b, دیوان میمونه, in the colophon نسخهٔ میمونهٔ صفات العاشقین.

No. 1220, ff. 56, 2 coll., each ll. 11; distinct Nasta'lîk; size, 6½ in. by 4⅜ in.

1432

Kulliyyât-i-Ahlî Shîrâzî (کلّیات اهلی شیرازی).

An extremely valuable MS., the *original copy* of the poetical works of Maulânâ Ahlî of Shîrâz, who died in his native town, A. H. 942 (A. D. 1535, 1536), written by the poet himself for his patron Sultân Isma'il Safawi, A. H. 920 (A. D. 1514), see the colophon: قد کتبه الفقیر المتخلّص بالاهلی هذه الکلّیات للسّلطان اسمعیل الصّفوی فی سنة عشرین و تسع مائة هجری, and a second one of the same contents on the margin. Ahli Shîrâzî must not be confounded with Ahlî Tûrânî, a pupil of Jâmî, who died A. H. 902 (A. D. 1496, 1497), see Safînah, No. 4 (col. 212 in the Bodleian Cat.), or Ahli Khurâsânî, who died A. H. 934 (A. D. 1527, 1528), see A. Sprenger, Catal., pp. 319 and 320, or Ahlî of Îrân, who flourished under Tahmâsp, see Safînah, No. 75 (col. 214 in the Bodleian Cat.). On Ahlî Shîrâzî and copies of his poems comp. Bodleian Cat., Nos. 1027 and 1028, and col. 769; Rieu ii. p. 657 sq.; A. Sprenger, Catal., p. 320 sq.; G. Flügel i. pp. 585–587; Cat. des MSS. et Xylographes, p. 391; W. Pertsch, Berlin Cat., p. 57 (No. 2); Bland, Century of Persian Ghazals, No. 7; and Erdmann in Zeitschrift der D. M. G. xv. pp. 775–785; see also Haft Iklîm, No. 213 (col. 394 in this Cat.), and Âtashkada, No. 644 (col. 284 in the Bodleian Cat.), the only tadhkirah which gives a wrong date for the poet's death, viz. A. H. 933 (A.D. 1526, 1527).

The present autograph contains:

I. *Centre-columns:*

1. Kasâ'id-i-masnû' (قصائد مصنوع), three highly artificial kasidas in honour of Mir 'Alishîr, Sultân Isma'il Safawi, and Sultân Ya'kûb Âk-koyunlû (who died A. H. 896 = A. D. 1491), or rather, as Rieu states, Ya'kûb's brother, Yûsafshâh; respectively; they are very close imitations of the artificial kasidah of Salmân of Sâwa, described in detail in No. 1241 above; see for a full explanation of the manner of taushîh, practised in these three kasidas, Bodleian Cat., coll. 652 and 653. Each of the three kasidas is preceded by a dîbâća in prose.

Beginning of the first dîbâća, on fol. 3b: بسم الله الرّحمٰن الرّحیم حمدی از حدّ افزون و سپاسی از قیاس بیرون سزاوار صانع بیچون الخ.

Beginning of the first kasidah (مصنوع قصیدهٔ اولی), on fol. 6b:

نسیم کاکل مشکین کراست چون تو نگار

(in the Bodleian copies) شمیم سنبل پرچین کجاست

(again) کراست مشك تتار.

Beginning of the second dîbâća (the third in the Bodleian copies), on fol. 19a: حمد و سپاس بی قیاس صانعی را که فهرست قصیدهٔ موجودات و دیباچهٔ جریدهٔ الخ.

Beginning of the second kasidah (مصنوع قصیدهٔ ثانی, the third in the Bodleian copies), on fol. 21a:

هوای گلشن کویت نسیم باد بهار

گدای خرمن مویت شمیم مشك تتار

Beginning of the third dîbâća (the second in the Bodleian copies), on fol. 35b: بعد از حمد بیحدّ و سپاس بیقیاس مر حضرت عزّت را جلّت نعماؤه و عظمت کبریاؤه الخ.

Beginning of the third kasidah (مصنوع قصیدهٔ ثالث, the second in the Bodleian copies), on fol. 36b:

هوای جنّت کویت نسیم عنبر بار

فدای نکهت مویت شمیم مشك تتار

2. Kasidas and tarji'bands, without any order, beginning, on fol. 50b:

الهی بسر دفتر حکمت الله — بنی آدم آئینهٔ قدرت الله

3. Sâkînâma (ساقی نامه), a series of rubâ'is, with a dîbâća in prose; beginning of the dîbâća, on fol. 187b: بعد از حمد و ثنای جان‌آفرین و درود بر روان سیّد المرسلین وآله الطّیّبین الخ.

Beginning of the Sâkînâma itself, on fol. 188b:

ساقی قدحی که کارسازست خدا

وز رحمت خود بنده نوازست خدا

4. Risâla-i-mukatta'ât (رسالهٔ مقطّعات), a series of kit'as and ta'rikhât, beginning, on fol. 203b:

ای دل زخود بمیر که گردی خلاص از آنك

تا زندهٔ مقیّد این دام ماندهٔ

5. Rubâ'iyyât-i-ganjifa (رباعیات گنجفه), another series of rubâ'is, written for a pack of cards, with a dîbâća in prose; beginning of the dîbâća, on fol. 229b: بسم الله تیمّنا بذکره الاعلی پوشیده نماند بر ارباب صورت و معنی که این بندهٔ کم‌بضاعت اهلی الشّیرازی روزی برسم خدمت در صحبت صاحبدلان بود و یکی از اجلّهٔ آن قوم گنجفهٔ در کمال تکلّف ترتیب داده بود الخ.

Beginning of the first rubâ'i, on fol. 231a:

ای سرو سهی خاك رهت وقت خرام

کی صورت مه بود چو حسن تو تمام

II. *Margin-columns:*

6. Sihr-i-halâl (سحر حلال), or lawful sorcery, the wonderful mathnawi which has a double rhyme, and can be read in two different metres, a clever combination of the two artifices, practised separately in Kâtibî's مجمع البحرین and ده باب or تجنیسات (see above, Nos. 1290–1292); it contains the love-story of prince Jam and princess Gul, and has a short dîbâća in prose.

Beginning of the dibâća, on fol. 4ᵇ: حمد نا محدود و شکر نا معدود سزاوار صانعیست که بیك امر کن نسخهٔ دو کون پرداخت الخ.

Beginning of the mathnawi, on fol. 5ᵃ:

ای همه عالم بر تو بی شکوه
رفعت خاك در تو پیش کوه

At the end, on fol. 17ᵃ, a ghazal.

7. Sham' u Parwâna (شمع و پروانه), or candle and moth, another mathnawi, composed A.H. 894 (A.D. 1489), and dedicated to Sulṭân Ya'kûb Âk-koyunlû; it begins, on fol. 17ᵇ:

بنام آنکه مارا از عنایت — دهد پروانهٔ شمع هدایت

8. Short poems, partly in the form of kaṣidas, partly in that of mathnawis; the first, on fol. 40ᵃ, is styled کتاب خیمهٔ همایون, and begins:

ای همایون خیمه یا رب روضهٔ از جنّت است
یا نموداری مگر از کارگاه قدرت است

9. A series of riddles, on the names of Muḥammad and the twelve Imâms (معمّا باسم امام ابتدا صلوة دوازده بر محمّد), on fol. 44ᵇ.

Beginning:

آب حیوان خوش بود آن لعل لب زان خوشتر است
در صفا آن لعل فاش از جوهر جان خوشتر است

10. Kitâb-i-ghazaliyyât (کتاب غزلیّات), the book of ghazals, in alphabetical order, beginning, on fol. 50ᵇ:

ای حیرت صفات تو بند زبان ما
انگشت حیرتست زبان در دهان ما

11. Rubâ'iyyât (رباعیّات), a third series of rubâ'is, beginning, on fol. 257ᵇ:

درد تو کشیم و از دوا محرومیم
خلقی همه محرمند و ما محرومیم

This copy was purchased for 300 rupees.

No. 550, ff. 277, 2 centre-coll., each ll. 8–10, and 2 margin-coll., each ll. 24; Nasta'lîk; this copy is throughout illuminated and adorned in the most magnificent manner; splendid vignettes in gold, red, blue, and other colours, on ff. 1ᵇ, 2ᵃ, 3ᵇ, and 4ᵃ; two large pictures on ff. 2ᵇ and 3ᵃ; the first 4 centre-columns written on gilt ground; all the other pages highly embellished with beautiful margin-corners, ornamental headings, miniature paintings, etc.; rich Eastern binding with pictures on the inner sides; size, 14 in. by 9¼ in.

1433

Another copy of the same.

This copy of Ahli's Kulliyyât contains:

1. Siḥr-i-ḥalâl, beginning on fol. 2ᵃ; it is preceded, on fol. 1ᵇ, by the usual dibâća, the first words of which run here thus: حمد بیحدّ و ثنای نامحدود و شکر نا معدود سزاوار الخ.

2. Sham' u Parwâna, on fol. 12ᵇ.

3. Kaṣidas and tarji'bands, on fol. 31ᵇ, beginning as on fol. 50ᵇ in the preceding copy.

4. Mukaṭṭa'ât, on fol. 81ᵃ, beginning as on fol. 203ᵇ in the preceding copy.

5. Ghazaliyyât, in alphabetical order, on fol. 91ᵇ, beginning as on fol. 50ᵇ margin in the preceding copy; a mukhammas, on fol. 160ᵃ.

6. Rubâ'iyyât-i-Sâkinâma (رباعیّات ساقی نامه), on fol. 278ᵃ, preceded by the usual dibâća, on fol. 277ᵇ margin; beginning of both the same as in the preceding copy.

7. Rubâ'iyyât-i-ganjifa, on fol. 284ᵃ, preceded by the usual dibâća, on fol. 283ᵇ margin.

8. Riddles (معمّیات), on fol. 314ᵃ, beginning as usual.

9. Kaṣâ'id-i-maṣnû', the same three highly artificial kaṣidas as in the preceding copy, but in the order of the Bodleian copies, i. e. the second kaṣidah here corresponds to the third in No. 1432, and vice versa.

First dibâća, on fol. 317ᵇ, beginning: حمدی از حدّ افزون الخ.

First kaṣidah, on fol. 318ᵇ.

Second dibâća, on fol. 332ᵇ, beginning: حمد بیحدّ و سپاس بی قیاس مر حضرت عزّت را جلّت نعماؤه الخ.

Second kaṣidah, on fol. 333ᵇ, beginning: هوای جنّت کویت نسیم عنبر بار الخ.

Third dibâća, on fol. 348ᵇ, beginning: حمد وسپاس بی قیاس صانعی را که فهرست الخ.

Third kaṣidah, on fol. 349ᵇ, beginning: هوای گلشن کویت نسیم باد بهار الخ.

Nos. 8 and 11 of the preceding copy are wanting here.

Dated Sha'bân, A.H. 1049 (A.D. 1639, Nov.–Dec.), by Sa'îd bin Fakhr-aldîn Aḥmad of Shîrâz.

No. 365, ff. 363, 2 coll., each ll. 21, and a third on the margin, ll. 12; Nasta'lîk; illuminated frontispieces on ff. 1ᵇ, 12ᵇ, 31ᵇ, 91ᵇ, and 317ᵇ; rich ornaments and arabesques in gold on ff. 1ᵇ, 2ᵃ, 12ᵇ, 13ᵃ, 31ᵇ, 32ᵃ, 91ᵇ, 92ᵃ, 317ᵇ, and 318ᵃ; size, 10¾ in. by 6 in.

1434

Mathnawi-i-Ahli (مثنوئ اهلی).

A didactic mathnawi on good morals and a life of humility and devotion to God, by a poet with the name of Ahli (see this takhallus twice, on fol. 48ᵇ, l. 4, and fol. 58ᵃ, l. 2); but whether Ahli Shîrâzî, Ahli Khurâsânî, Ahli Tûrânî, or Ahli Îrânî is the author, it is impossible to decide, since no date is given in the poem nor any allusions made to contemporary personages, comp. A. Sprenger, Catal., p. 323.

Beginning:

بنام خداوند لوح و قلم — که بر نیستی زد بهستی رقم

Dated A.H. 1000 (A.D. 1591, 1592).

No. 2360, ff. 43–58, 2 coll., each ll. 12–13; Nasta'lîk; illuminated frontispiece, some pages a little injured; size, 7 in. by 4 in.

1435

Diwân-i-Ḥairatî (دیوان حیرتی).

Ghazals by Maulânâ Muḥammad Taḳî-aldîn Ḥairatî of Tûn, who flourished under Shâh Ṭahmâsp, and died

in Kâshân, A. H. 961 (A. D. 1554), comp. Haft Iklîm, No. 816 (col. 437 in this Cat.), and Khazâna-i-'âmirah, No. 30 (col. 256 in the Bodleian Cat.); only the Âtashkada, No. 148, and the Safînah, No. 253 (ib. col. 267 and coll. 219 and 220), fix the poet's death at later dates, viz. A. H. 970 (A. D. 1562, 1563) and A. H. 989 (A. D. 1581), during a journey to Kashmîr in Akbar's reign, respectively. The Muntakhab-alash'âr, No. 166 (ib. col. 243), makes the poet a native of Transoxania, and the Makhzan-algharâ'ib, No. 572 (ib. col. 327), fixes distinctly Bukhârâ as his birthplace; the Â'în-i-Akbarî (English translation by Blochmann, Calcutta, 1873, vol. i. p. 187) calls him Samarkandî, but see the foot-note on the same page; other tadhkiras, for instance, Ilâhî's خزينهٔ گنج (A. Sprenger, Catal., p. 75), style him Hairatî Marwî. For other copies see Bodleian Cat., No. 1031; Rieu ii. p. 874, and A. Sprenger, Catal., p. 424. The ghazals in this copy are arranged alphabetically, but only go down to the letter ع.

Beginning:

روز جزا مگر کند مرحمتی خدای ما
ورنه کجا روا بود طاعت ناروای ما

No date. XI–XII century of the Hijrah. Bibliotheca Leydeniana.

No. 2511*, ff. 1–32, 2 coll., each ll. 15; small, but distinct Nasta'lîk; illuminated frontispiece; size, 8⅝ in. by 5⅛ in.

1436

Dîwân-i-Sakkâ (ديوان سقّا).

The lyrical poems of Darwîsh Bahrâm Sakkâ of Bukhârâ (also called Caghatâ'î on account of his Turkish extraction), who died on his way to Sarândîb or Ceylon, A. H. 962 (A. D. 1554, 1555), see A. Sprenger, Catal., pp. 59, ll. 18–21; 78, ll. 4–6; 559 and 560; comp. also Safînah, No. 221 (col. 218 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 645, No. 157.

Contents:

Ghazals, in alphabetical order, except the first three; beginning of the initial ghazal, on fol. 1ᵇ (as in No. 365 of the Asiatic Society of Bengal, see A. Sprenger, Catal., p. 560):

پا ز سر کرده براه طلبش حیرانم
که من قطره کجا و هوس عمّانم

Beginning of the first alphabetical ghazal, on fol. 2ᵇ: الا یا ایّها السّاقی بده آن بادهٔ حمرا الخ.

Musaddasât, mukhammasât, kiṭ'as, a series of rubâ'îs, arranged alphabetically, and fards, on fol. 104ᵃ, beginning: السّلام ای روضه ات بر اهل دین دار السّلام الخ.

Tarjî'bands, kasîdas, and mathnawîs, on fol. 167ᵇ.

The last thirty leaves are damaged at the bottom; the right order of ff. 88–145 is: 88, 105–144, 89–103, 104, 145. There appear two dates, on fol. 167ᵇ and at the end, viz. 19th of Rabî'-althânî, A. H. 1058 (A. D. 1648, May 13), and 2nd of Jumâdâ-althânî in the same year (A. D. 1648, June 24); the name of the copyist is Shaikh Manṣûr, who transcribed this MS. at Bardawân (بردوان).

No. 1822, ff. 221, 2 coll., each ll. 18–19; Nasta'lîk; size, 9⅜ in. by 5⅞ in.

1437

Khamsa-i-Kâsimî (خمسهٔ قاسمی).

The five epic poems of Mîrzâ Muhammad Kâsim alḥusainî of Gûnâbâd (or Junâbid) in Khurâsân, with the takhalluṣ Kâsimî, who flourished under Shâh Ṭahmâsp (A. H. 930–984 = A. D. 1524–1576); the date of his death is not absolutely fixed; as he is spoken of as still alive in the Nafâ'is-almaâthir (compiled between A. H. 973 and 979 = A. D. 1565–1571, 1572, see A. Sprenger, Catal., p. 52), he cannot have died before A. H. 979, comp. Bodleian Cat., Nos. 513–517; Rieu ii. pp. 660 and 661; G. Flügel i. pp. 602 and 603; A. Sprenger, Catal., pp. 44, 83, and 534–535; Cat. des MSS. et Xylographes, pp. 387 and 388; Dorn, Das Asiatische Museum, p. 375; Mohl, Le Livre des Rois, vol. i. préface, p. lxxvii, note; Notices et Extraits iv. p. 297; H. Khalfa iv. p. 13, No. 7409; see also Haft Iklîm, No. 809 (coll. 436 and 437 in this Cat.); Safînah, No. 80 (col. 214 in the Bodleian Cat.); Âtashkada, No. 163 (ib. col. 268); Khulâṣat-alkalâm, No. 58 (ib. col. 300), and Khulâṣat-alafkâr, No. 216 (ib. col. 309).

This copy contains:

A short preface in prose, by the author himself, beginning, on fol. 1ᵇ: بعد از حمد و سپاس الهی و درود بی قیاس بر حضرت رسالت پناهی صلّی الله علیه وآله نموده می آید الخ.

The *five* mathnawîs in the following order:

1. Shâhnâma or Shahnâma (شاهنامه or شهنامه), also styled اسمعیل نامه; شاهنامهٔ اسمعیل (so in No. 515 of the Bodleian Cat.); شاهنشاه نامه (so in Takî Kâshî, A. Sprenger, Catal., p. 44, No. 609, and in No. 514 of the Bodleian Cat.); شاهانشاه نامه (so in Ilâhî, ib. p. 83). It contains a poetical history of Shâh Isma'îl Ṣafawî, and was completed A. H. 940 (A. D. 1533, 1534), see Rieu ii. p. 661ᵃ.

Beginning, on fol. 3ᵇ:

خداوند بیچون خدائی تراست
بر اقلیم جان پادشائی تراست

The continuation or second daftar of this epopee, containing the poetical history of the greater part of Shâh Ṭahmâsp's reign, seems to be really extant only in one copy of the British Museum Collection (see Rieu ii. p. 661ᵇ). According to Ilâhî, loc. cit., both parts of this epopee, together with the شاهرخ نامه (No. 5 below), formed one great historical mathnawî in three كتاب.

2. Lailâ u Majnûn (لیلی و مجنون), beginning, on fol. 58ᵇ:

ای نامه بنام تو مسجّل – مجنون ره تو عقل اوّل

3. Gûi u Caugân (گوی و چوگان), or 'the ball and the bat,' also styled Kârnâma (کارنامه), beginning, on fol. 92ᵇ:

این نامه که هست حسب حالی
طغراش بنام ذو الجلالی

4. Khusrau u Shîrîn (خسرو و شیرین), composed A.H. 950 (A.D. 1543, 1544), beginning, on fol. 106ᵇ:

الهی قاسمی را دیده‌ور ساز
بروی گلرخانش کن نظر باز

5. Shâhrukhnâma (شاهرخ نامه), a poetical history of Sulṭân Shâhrukh (A.H. 807–850=A.D. 1405–1447), composed in the same year, A.H. 950, but *after* the preceding mathnawî, since both that and Lailâ and Majnûn are mentioned as previous poetical achievements by the author in the preface of this work. Beginning, on fol. 146ᵇ:

الهی بحق پادشائی تراست
همه بنده ایم و خدائی تراست

No date.

No. 888, ff. 202, 4 coll., each ll. 21; Nasta'lîk; illuminated frontispiece at the beginning of the preface and of each mathnawî; miniature paintings on ff. 6ᵇ, 16ᵃ, 18ᵇ, 19ᵃ, 22ᵇ, 25ᵃ, 28ᵃ, 29ᵇ, 34ᵃ, 35ᵇ, 37ᵃ, 38ᵇ, 40ᵇ, 42ᵃ, 43ᵇ, 51ᵇ, 65ᵇ, 68ᵃ, 71ᵃ, 73ᵇ, 76ᵇ, 78ᵇ, 79ᵇ, 81ᵃ, 98ᵃ, 109ᵇ, 115ᵇ, 124ᵇ, 131ᵇ, 133ᵇ, 135ᵇ, 140ᵇ, 159ᵇ, 162ᵃ, 164ᵇ, 166ᵃ, 168ᵃ, 169ᵇ, 173ᵃ, 175ᵃ, 177ᵃ, 178ᵇ, 186ᵃ, 193ᵃ, 194ᵇ, and 197ᵃ; size, 9½ in. by 6¾ in.

1438

Another copy of Ḳâsimî's Shâhnâma.

No date; some pages injured; beginning as in the preceding copy. The transcriber was Muḥammad alḳiwâm of Shîrâz. College of Fort William, 1825.

No. 2140, ff. 216, 2 centre-coll., each ll. 9, with a third on the margin of ff. 196–216, ll. 18; the first two pages richly illuminated, but rather effaced, like the text of the first baits; clear and distinct Nasta'lîḳ; size, 9⅝ in. by 6¼ in.

1439

Dîwân-i-Rahâ'î (دیوان رهائی).

The lyrical poems of Shaikh Sa'd-aldîn Rahâ'î of Khwâf (or, as the Muntakhab-alash'âr, No. 258, col. 245 in the Bodleian Cat., states, of Harât), a descendant of the famous saint Zain-aldîn Khwâfî (who died in the beginning of Shawwâl, A.H. 838=A.D. 1435, last of April, see Blochmann, Â'în-i-Akbarî, English translation, vol. i. p. 592 and note; another Zain-aldîn Khwâfî was the oldest translator of Bâbar's memoirs, and died A.H. 940=A.D. 1533, 1534, see No. 215 in this Cat.); he came to India under Akbar and spent his life in the emperor's service; he was still alive A.H. 983 (A.D. 1575, 1576), as the chronogram at the end of this copy

سال اتمام آن اگر جوئی ـ رشتهٔ جان جان الخ

(the end of the second hemistich is injured) proves; consequently the date of his death, as given in the Nafâ'is-almaâthir and in Badâ'ûnî (A. Sprenger, Catal., p. 49, l. 3 ab infra, and p. 58, l. 7 ab infra), must needs be wrong; comp. on this poet, Bodleian Cat., No. 1037 (a much fuller collection of poetical works by Rahâ'î); A. Sprenger, Catal., p. 545; Safînah, No. 398 (col. 225 in the Bodleian Cat., where he is said to have written an imitation of Niẓâmî's Khamsah); Âtashkada, No. 173 (ib. col. 268), and Makhzan-algharâ'ib, No. 833 (ib. col. 333); see also Blochmann, Â'în-i-Akbarî, vol. i. p. 592.

This copy, in which the proper order of leaves is as follows: ff. 1, 113–119, 2, 4, 6, 5, 3, 7–17, 25, 19–24, 18, 26–112, 120, contains:

Ghazals, in alphabetical order (except a few poems on the first pages), on fol. 1ᵇ, beginning:

اوّلیّت نیست کس را جز خدا ـ زانست نامش اوّل هر ابتدا

Tarji'ât, on fol. 86ᵇ, beginning: ای وجود تو الخ.

Ḳiṭ'as and rubâ'îs, on fol. 97ᵃ, beginning: هر که با خلق دوستی دارد الخ.

No date. Slight injuries in several pages.

No. 467, ff. 120, ll. 15; Nasta'lîḳ; illuminated frontispiece; size, 9½ in. by 5⅝ in.

1440

Dîwân-i-Hijrî Râzî (دیوان هجری رازی).

Lyrical poems of Khwâjah Muḥammad Sharîf (according to the Makhzan-algharâ'ib, Yûsuf) Hijrî of Rai, who was first wazîr of Khurâsân, later on under Shâh Ṭahmâsp, of Yazd and Abarḳûh, and finally of Iṣfahân; he was a nephew of the poet Umîdî (see Haft Iḳlîm, Nos. 1112 and 1114, col. 461 in this Cat.), and the father both of Khwâjah Ghiyâth-aldîn Muḥammad (better known as I'timâd-aldaulah, wazîr of the emperor Jahângîr and father of Jahângîr's wife, Nûrjahân) and of the poet Muḥammad Ṭâhir Waṣlî (ib. Nos. 1115 and 1116). Hijrî died A.H. 984 (A.D. 1576, 1577), comp. besides the Haft Iḳlîm, loc. cit., Taḳî Kâshî, No. 573 (A. Sprenger, Catal., p. 42); Nafâ'is-almaâthir (ib. p. 55, l. 3); Ilâhî (ib. p. 87, l. 8 ab infra); Safînah, No. 190 (col. 217 in the Bodleian Cat.); Makhzan-algharâ'ib, No. 3051 (ib. col. 394), and Rieu i. p. 335ᵇ. According to the Âtashkada, No. 461 (col. 279 in the Bodleian Cat.), the poet died A.H. 982 (A.D. 1574, 1575) in Yazd.

This dîwân contains:

Haftband (هفت بند) in praise of 'Alî, an imitation of the Haftband of Mullâ Hasan Kâshî (see on this poem, likewise in praise of 'Alî, in seven stanzas, A. Sprenger, Catal., p. 457), beginning, on fol. 1ᵇ:

السّلام ای پرتو مهرت چراغ راهِ دین
آفتاب مطلع ایمان امیر المؤمنین

This peculiar kind of tarjî' is followed, on fol. 4ᵇ, by other tarjî'bands, ḳaṣîdas, and ḳiṭ'as.

Ghazals, in alphabetical order, beginning, on fol. 18ᵇ:

ای دُر فشان بشکر عطایت زمان ما
درجیست پر ز گوهر شکرت دهان ما

Rubâ'îs and fards, beginning, on fol. 56ᵇ:

زاهد که نماز وروزه اش عادت و خوست
میخواره که دستگیر او جام و سبوست

Dated the 24th of Shawwâl, A.H. 1069 (A.D. 1659, July 15), by 'Abd-alraḳîb.

No. 328, ff. 1–60, 2 coll., each ll. 15; distinct Nasta'lîḳ; size, 10½ in. by 5¾ in.

1441

Diwân-i-Hijrî (دیوان هجری).

The lyrical poems of another poet, with the same takhallus, Hijrî, who was, as the contents of this diwân prove, one of the court-poets of the emperor Akbar, and is probably identical with the Khwâjah Hijrî, mentioned by Badâ'ûnî (A. Sprenger, Catal., p. 65, ll. 5 and 4 ab infra) as a descendant of Shaikh Aḥmad-i-Jâm Nâmaķî (see the Safînat-alauliyâ, No. 308, col. 305 in this Cat.), comp. also Makhzan-algharâ'ib, No. 3047 (col. 394 in the Bodleian Cat.), and Safînah, No. 189 (ib. col. 217), where he is called Hijrî of Farghâna, and stated to have been in Akbar's service.

This diwân contains:

Ķaṣîdas and tarkîbbands, mostly in honour of the emperor Akbar, beginning, on fol. 1b:

ملك هندوستان که پر خوبان زنگی پیکر است
اصل آن خاك و زمین گویا زمشك و عنبر است

This first poem is introduced by a rubâ'î, beginning:

این نسخه که وصف ملك هندوستانست
نورس چمن پر از گل و ریحانست

Similar headings in form of rubâ'îs and even of ķiṭ'as are given to most of the poems. At the end of this part is a ta'rîkh for the death of the emperor Humâyûn: حیف زان پادشه عارف دانای حکیم = A. H. 963 (A. D. 1556).

Ghazals, without any order, beginning, on fol. 29b:

رسید آن تازه ایامی که گل در بوستان آید
زشاخ سنبل تر بوی زلف دلستان آید

Muķaṭṭa'ât and rubâ'îs, beginning, on fol. 34a (not on fol. 34b, where the heading is placed by mistake):

شها و شهریارا بر تو یا رب — مبارك مقدم فرزند بادا

No date; among the many entries and notes on fol. 1a, the oldest appears to be A. H. 1015, 19th of Jumâdâ-alawwal = A. D. 1606, Sept. 22. This copy belonged formerly to Mr. Richard Johnson.

No. 791, ff. 40, 2 coll., each ll. 17; clear and distinct Nasta'lîk; illuminated frontispiece; size, 9½ in. by 6 in.

1442

Diwân-i-Ḥuḍûrî (دیوان حضوری).

A large collection of ghazals, by Mîr 'Azîz-allâh Ḥuḍûrî of Ķumm, the son of Mîr Sayyid 'Alî Muḥtasib, in alphabetical order. The poet flourished under Shâh Ṭahmâsp and Shâh Isma'îl II, spent thirty years of his life in Mashhad, and was a brother of Mîr Shikib, comp. Haft Iklim, No. 997 (col. 450 in this Cat.), Safînah, No. 259 (col. 220 in the Bodleian Cat.), Âtashkada, No. 481 (ib. col. 279), and Makhzan-algharâ'ib, No. 596 (ib. col. 328); see also A. Sprenger, Catal., p. 30, No. 348. The date of his death is not known; at any rate it must have taken place after A. H. 984 (A. D. 1576, 1577).

Beginning:

الهی بوی معنی ده گل طرز بیانم را
کرامت کن زبان حال گلبرگ زبانم را

No date. Much worm-eaten and injured.

No. 659, ff. 242, 2 coll., each ll. 15–19; written very unequally, partly in Nasta'lîk, partly in Shikasta; size, 8¾ in. by 5¾ in.

1443

Diwân-i-Kâshifî (دیوان کاشفی).

The lyrical poems of Maulânâ Kâshifî of Badakhshân, who came to India in Akbar's reign, see Makhzan-algharâ'ib, No. 2177 (col. 368 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 655, No. 54. They consist of ghazals only, arranged in alphabetical order.

Beginning: از هر طرف بگوش می آید همین ندا الخ.

No date.

No. 687, ff. 93, 2 coll., each ll. 9–15; written partly in careless Nasta'lîk, partly in Shikasta; ff. 50 and 58 left blank; size, 7¾ in. by 4¾ in.

1444

Kulliyyât-i-Waḥshî (کلیات وحشی).

The complete poetical works of Mullâ Waḥshî Bâfiķî, who was born in Bâfiķ in Kirmân, but spent his life in Yazd and died there A. H. 991 or 992 (A. D. 1583 or 1584), comp. Safînah, No. 198 (col. 217 in the Bodleian Cat.), Âtashkada, No. 256 (ib. col. 271), Khulâṣat-alkalâm, No. 74 (ib. col. 301), and Taķî Kâshî, No. 453 (p. 35 in A. Sprenger, Catal.). Other copies of Waḥshî's complete works are described in Rieu ii. p. 663 sq.; G. Flügel i. pp. 576 and 577; A. Sprenger, Catal., pp. 586 and 587.

This copy of the Kulliyyât, in which, however, *one* short mathnawî, the خلد برین (edited by W. Nassau Lees, Calcutta, 1861), is wanting, contains:

1. Nâẓir u Manẓûr (ناظر و منظور), a love-story in mathnawî-baits, composed A. H. 966 (A. D. 1558, 1559), on fol. 1b, beginning:

زهی نام تو سر دیوان هستی
ترا بر جمله هستی پیشدستی

See Ḥ. Khalfa vi. p. 291, No. 13521; the تاریخ کتاب ناظر و منظور is quoted Rieu ii. p. 664a, and also noticed in W. Pertsch, Berlin Cat., p. 723, No. 4.

2. Farhâd u Shîrîn (فرهاد و شیرین), incorrectly styled خسرو و شیرین in Ḥ. Khalfa iii. p. 138, and in G. Flügel, loc. cit., another mathnawî, on fol. 54b, beginning:

الهی سینهٔ ده آتش افروز
در آن سینه دلی وان دل همه سوز

comp. Bodleian Cat., Nos. 1039–1042, 1209, 4, and col. 769; W. Pertsch, Berlin Cat., p. 65, No. 6; p. 98, No. 2; p. 711, No. 3, and p. 898. Lithographed, Calcutta, A. H. 1249, Bombay, A. H. 1265, and Ṭahrân, A. H. 1270.

3. Tarjî'-i-Sâķînâma (ترجیع ساقی نامه), on fol. 98b, followed by a musaddas and a murabba'. Other copies

of this musaddas are found in Bodleian Cat., No. 1043, and W. Pertsch, Berlin Cat., p. 697, No. 14.

4. Kaṣîdas, tarkîbbands, ḳiṭ'as, and chronograms, on fol. 106^{b}, beginning, as in Rieu's first copy: راحت آگر بایدت خلوت عنقا طلب الخ (in Sprenger's copy عزلت is substituted for خلوت); some ḳaṣîdas of Waḥshî are also found in W. Pertsch, Berlin Cat., p. 723, No. 5, and p. 724, No. 13.

5. Ghazals, in alphabetical order, on fol. 169^{b}, beginning as in Sprenger (but with a considerable modification in the wording): ای از تو سرخ گشته بخون رنگ زرد ما الخ.

6. Rubâ'is, on fol. 240^{b}.

Dated A.H. 1091 (A.D. 1680).

No. 451, ff. 245, 2 coll., each ll. 18; Nasta'lîḳ; size, 8⅝ in. by 4⅞ in.

1445

Another copy of Waḥshî's Farhâd u Shîrîn.

Beginning the same as in the preceding copy.

Dated A.H. 1010, 23rd of Rabî'-althânî (A.D. 1601, Oct. 21), on fol. 27^{a}; some Arabic prayers, on ff. 1^{a} and 28^{b}; some Persian verses, on fol. 27^{b}.

College of Fort William, 1825.

No. 2338, ff. 28, 2 coll., each ll. 17, and an additional margin-column on ff. 18^{b}–27^{a}, ll. 24–26; Nasta'lîḳ; size, 8⅝ in. by 4⅞ in.

1446

Dîwân-i-Mushfiḳî (دیوان مشفقی).

The *first dîwân* of Mullâ Mushfiḳî of Bukhârâ, who went twice to India under Akbar, but returned again to Bukhârâ where he died, comp. Blochmann, Â'în-i-Akbarî, English translation, vol. i. p. 583. He was born A.H. 945 (A.D. 1538, 1539), and died A.H. 994 (A.D. 1586); his family was of Marw; see also A. Sprenger, Catal., p. 64, ll. 1 and 2; Safînah, No. 310 (col. 221 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 2374 (ib. col. 375).

This *first* collection of his lyrical poems was made, according to the ta'rîkh at the end (اتمام یافت), A.H. 973 (A.D. 1565, 1566), and contains chiefly ghazals in alphabetical order, with a few ḳiṭ'as, a muthallath, and a short series of rubâ'îs at the end. Beginning:

صراحی را زبان باده صیقل شد بمحفلها
بیا ساقی بمرزنگ غم از آئینهٔ دلها

A copy of the *second dîwân* of Mushfiḳî, collected A.H. 983 (A.D. 1575, 1576), is described in the Bodleian Cat., No. 1044; and in A. Sprenger, Catal., pp. 508 and 509.

No date.

No. 914, ff. 79, 2 coll., each ll. 15; clear Nasta'lîḳ; illuminated frontispiece; a few other illuminations on the first two pages; size, 9⅝ in. by 5½ in.

1447

Dîwân-i-Muḥtasham (دیوان محتشم).

A defective copy of the complete lyrical poems of Maulânâ Muḥtasham Kâshî, the teacher and friend of Taḳî-aldîn Kâshî, the author of the famous tadhkirah; he flourished under the Shâhs Ṭahmâsp, Ismâ'îl II, and Muḥammad Khudâbanda, and died A.H. 996 (A.D. 1588), see Rieu ii. pp. 665 and 666; G. Flügel i. p. 591; A. Sprenger, Catal., pp. 23 and 500; Bodleian Cat., Nos. 1050 and 1239, 45; W. Pertsch, Berlin Cat., p. 35, No. 13 (where a تاریخ on the accession of Shâh Ismâ'îl II is noticed), pp. 101, No. 12, and 543 (a مرثیّه on the death of Ḥasan and Ḥusain), p. 723, No. 8 (Kaṣîdas), and p. 724, No. 10 (another مرثیّه); and Ḥ. Khalfa iii. p. 312, No. 5655. The Khulâṣat-alafkâr, No. 250 (col. 311 in the Bodleian Cat.), fixes the poet's death wrongly in A.H. 1000 (A.D. 1591, 1592).

This copy contains:

Kaṣîdas, on fol. 1^{a}, beginning:

نفیر مرغ سحر خوان چو شد بلند صدا
پرید زاغ شب از روی بیضهٔ بیضا

Ghazals, *first* series, in alphabetical order, on fol. 43^{b}, beginning:

ای گوهر نام تو تاج سر دیوانها
ذکر تو بمد عنوان آرایش عنوانها

This series breaks off in the letter م, on fol. 87^{b}, in consequence of a large lacuna after fol. 87; the last bait appearing here, corresponds to fol. 114^{b}, l. 4 ab infra, margin-column, in the following copy, being there the last bait but one of the ghazal in question.

Ghazals, *second* series, likewise in alphabetical order, on fol. 88^{a}, beginning: تا همّتم بدست طلب زد در بلا الخ.

This second series breaks off in the letter د, on fol. 116^{b}, in consequence of another large lacuna.

Risâla-i-Jalâliyyah (رسالهٔ جلالیّه), on fol. 117^{a}, defective at the beginning; comp. on this series of sixty-four ghazals with a preface in prose and aesthetic remarks at the head of each, Bodleian Cat., No. 1050, and A. Sprenger, Catal., p. 500. The remark in the latter work, that this series was composed A.H. 997, must be an error, as the poet died A.H. 996. The first ghazal here begins: بودی در چمن ای کعبهٔ حاجتمندان الخ.

No date. The copy was received into the Library Oct. 29, 1838, presented by Mr. Hawkins.

No. 2601, ff. 139, 2 coll., each ll. 14; clear Nasta'lîḳ; size, 9⅝ in. by 6⅝ in.

1448

Ghazaliyyât-i-Muḥtasham (غزلیّات محتشم).

Another copy of Muḥtasham's ghazals, in alphabetical order, beginning in the same way as the *first* series in the preceding copy: ای گوهر نام تو الخ.

Dated the 27th of Ṣafar, A.H. 1051 (A.D. 1641, June 7).

No. 1945, margin-column, ff. 70^{a}–129^{a}, ll. 32–36; careless Nasta'lîḳ.

1449

Dîwân-i-Thanâ'î (دیوان ثنائی).

The lyrical poems of Khwâjah Ḥusain Thanâ'î of

Mashhad, who came to India under Akbar, was the teacher and friend of Faidi, and died in the same year as Muhtasham, viz. A.H. 996 (A.D. 1588), see Bodleian Cat., Nos. 1045–1049; A. Sprenger, Catal., pp. 43, 57, 120, and 578; Blochmann, Â'în-i-Akbarî, p. 563, note 2 (where, however, the wrong date, A.H. 1000, is given for the poet's death), and W. Pertsch, Berlin Cat., pp. 57, No. 4; 722, No. 2, and 899–900; see also Safînah, No. 271 (col. 220 in the Bodleian Cat.); Âtashkada, No. 204 (ib. col. 269); Khulâṣat-alkalâm, No. 16 (ib. col. 296), and Khulâṣat-alafkâr, No. 59 (ib. col. 304).

This copy contains:

Ḳaṣîdas, in alphabetical order, on fol. 10b, beginning:

در روش حسن و ناز هست بسی خوش نما

غمزه بطرز ستم عشوه برنگ حیا (in other copies جفا)

Ghazals, likewise in alphabetical order, on fol. 105b, beginning:

راندی بخشم از بر خود ای پسر مرا

صد خار حسرتست ازین در جگر مرا

Ḳiṭ'as, with a few rubâ'is at the end, on fol. 123a, beginning:

در بوستان سرای تو امّید و بیم را

مانند گل زبرگ و نوا خانه خرّمست

On ff. 1–6 there is written by another hand a story of 'Umar bin Mas'ûd, the wazir of the Khalif Ma'mûn (A.H. 198–218=A.D. 813–833), told by himself, and not connected with this diwân at all. Beginning of the story: عمر ابن مسعود گوید در ابتدای روزگار وزیر مأمون بودم الخ.

No date.

No. 206, ff. 1–130, 2 coll., each ll. 11–14; the first six leaves written in Shikasta âmîz; the rest in Nasta'lîḳ by another hand; ff. 7–9 are left blank; size, 9¼ in. by 5½ in.

1450

Another copy of Thanâ'î's dîwân.

Contents:

Ḳaṣîdas, in alphabetical order, on fol. 1b, beginning as in the preceding copy.

Ghazals, in alphabetical order, interspersed with a few rubâ'îs, ḳiṭ'as, and fards, on fol. 83a, likewise beginning as in the preceding copy.

Ḳiṭ'as, in alphabetical order, on fol. 102b, beginning:

شهریارا بخاك درگه تو — كه خدایش نیافرید سما

Rubâ'îs, in two alphabetical collections, the second of which begins, on fol. 116a, with an inserted fard, rhyming in د. Beginning of the initial rubâ'î of the first collection, on fol. 106a:

فریاد كه دیده غرق خون كرد مرا

دل از ره عقل و دین برون كرد مرا

No date. The takhalluṣ is always omitted in the ghazals here, and the dîwân is wrongly ascribed to سنائی, on fol. 1a.

No. 2185, ff. 119, 2 coll., each ll. 15; careless Nasta'lîḳ; size, 9¾ in. by 5 in.

'Urfî (Nos. 1451–1463).

1451

Kulliyyât-i-'Urfî (كلّیات عرفی).

Complete poetical works of Maulânâ Sayyid (or Sayyidî) Muḥammad, the son of Khwâjah Zain-aldîn 'Alî bin Jamâl-aldîn (so in the Safînah; according to W. Pertsch, Berlin Cat., p. 902, last line, his father's name was simply Khwâjah Balawî) of Shîrâz, with the takhalluṣ 'Urfî, who came to India A.H. 994 (A.D. 1586), and died at Lâhur in Shawwâl, A.H. 999 (A.D. 1591, July, August), not 1002, as Taḳî Kâshî wrongly asserts (see A. Sprenger, Catal., p. 37, No. 494); comp. Bodleian Cat., Nos. 1051–1054, and No. 1991; Rieu ii. pp. 667 sq., 738b (where a special tarjî', styled گلشن راز, is noticed), and 845b; W. Pertsch, Berlin Cat., pp. 901–905; A. Sprenger, Catal., pp. 112, 113, 528, and 529; G. Flügel i. p. 592 sq.; J. C. Tornberg, p. 110; Rosen, Persian MSS., pp. 261–263; J. Aumer, p. 36; and Blochmann, Â'în-i-Akbarî, vol. i. pp. 569–571; see also Safînah, No. 273 (col. 220 in the Bodleian Cat.); Âtashkada, No. 662 (ib. col. 284); H. Khalfa iii. p. 295, No. 5556; iv. pp. 253 and 254, No. 8297, and vi. p. 596, Nos. 14802–14804; Notices et Extraits, iv. p. 272; etc.

This copy contains:

1. Ḳaṣîdas, on fol. 1b, beginning (as in the British Museum, Bodleian, and Berlin copies):

ای متاع درد در بازار جان انداخته

گوهر هر سود در جیب زبان انداخته

The second ḳaṣîdah, on fol. 2b, اقبال كرم الخ, is the initial poem of the following two copies and of that in A. Sprenger's Catal.

Special collections of these ḳaṣîdas are noticed in W. Pertsch, p. 65, No. 11; p. 696, No. 3, and p. 714, No. 1 in 686; one particular ḳaṣîdah, styled همراس هماس, is mentioned, ib. p. 74, No. 3, and p. 79, No. 3. Persian commentaries on 'Urfî's ḳaṣîdas by Munîr, Mirzâ Jân (the latter styled مفتاح التّكات, and completed A.H. 1073=A.D. 1662, 1663), Ḳuṭb-aldîn (A.H. 1101=A.D. 1689, 1690), and Râjû 'ulwî (styled نگارنامهٔ فیضی, A.H. 1111=A.D. 1699, 1700), are described in No. 1054 of the Bodleian Cat.; in Rieu ii. p. 668b; and in A. Sprenger, Catal., pp. 529 and 530 respectively; five different Turkish commentaries on certain ḳaṣîdas and muḳaṭṭa'ât in G. Flügel i. pp. 594 and 595. The ḳaṣîdas have been printed in Calcutta, A.H. 1254 (A.D. 1839), with a commentary by Aḥmad ibn 'Abd-alraḥîm (also noticed in A. Sprenger, Catal., p. 530); and (with some muḳaṭṭa'ât and tarjî's) in Lucknow, without a date; a شرح قصائد عرفی and a دیوان عرفی also appeared in Lucknow, 1880; an English translation of selected ḳaṣîdas of 'Urfî was published in Calcutta, 1887.

2. Ghazals, in alphabetical order, on fol. 55b, beginning:

تحفهٔ مرهم نگیرد خاطر (other copies سینهٔ) افگار ما.

سایهٔ گل بر نتابد گوشهٔ دستار ما

comp. A. Sprenger, Catal., p. 529, l. 3, and Nos. 1052 and 1053 in the Bodleian Cat.; other collections of 'Urfi's ghazals are noticed in W. Pertsch, Berlin Cat., p. 62, No. 3. b; and p. 701, No. 40.

3. Kit'as, on fol. 151b, beginning: ای که در آئینه ام خودرا سیه رو دیدهٔ الخ.

The usual initial poem of this part ای دل راهزن الخ is found here, on fol. 152a, l. 4 ab infra.

4. Rubâ'is, on fol. 160b, beginning:

یا رب نفسی ده که ثنا پردازم

وین نغمه بآهنگ سزا پردازم

see No. 1052 in the Bodleian Cat.

5. Majma'-alabkâr (مجمع الابکار), a mathnawi in imitation of Nizâmi's Makhzan-alasrâr (but not with the same title, as is wrongly stated in A. Sprenger, Catal., p. 529), on fol. 176b, beginning:

بسم الله الرحمن الرحیم – موج نخستست زبحر قدیم

see H. Khalfa v. p. 389, No. 11416; Krafft, p. 69; and an additional copy in W. Pertsch, Berlin Cat., p. 64, No. 8. c.

6. Farhâd u Shîrîn (فرهاد و شیرین), or, as it is styled in the colophon of the following copy: Khusrau u Shîrîn, خسرو و شیرین, another mathnawi, on fol. 215b, beginning:

خداوندا دلم بی نور تنگست

دل من سنگ و کوه طور سنگست

Both the prose-preface and the Sâkînâma (see the following copies) are wanting in this collection.

Dated by Shaikh Muhammad Sa'îd of Bukhârâ, A.H. 1021 (A.D. 1612, 1613); at the end of this copy there appears the same chronogram, which is noticed in G. Flügel i. p. 593, in A. Sprenger, Catal., p. 529, and in Rosen, p. 263, viz.:

این درج (other copies طرفه) نکات سحری واعجازی

چون گشت مکمّل زرقم (other copies برقم) پردازی

مجموعه طراز قدس تاریخش گفت (other copies یافت)

اوّل دیوان عرفیِ شیرازی

which gives as date for the completion of this collection, A.H. 996 (A.D. 1588), not 986, as Sprenger erroneously states, nor 995, as Flügel asserts, nor 997 or 998, as the transcriber of this copy and the copyist of No. 85 in Rosen's MSS. add. The number of the kasidas is expressed in this ta'rikh by the units, viz. 1, 6, 4, 6, 1, 1, and 7 = 26; the number of the ghazals by the tens, viz. 30, 10, 50, 70, 80, 10, 10, and 10 = 270; the number of the rubâ'is and kit'as by the hundreds, viz. 200, 300, and 200 = 700 (i.e. 380 rubâ'is and 320 kit'as). The further remark of the transcriber of this copy, that this ta'rikh also gives the date of the poet's death, is wrong; the proper chronograms for his decease, viz. 999, are استاد البشر (see A. Sprenger, Cat., p. 112, last line) and عرفی جوانه مرگ شدی (quoted in Badâ'ûnî, see Rieu ii. p. 667a).

No. 1484, ff. 227, 3 coll., the first and third ll. 13, the middle one ll. 11; Nasta'lik; illuminated frontispieces on ff. 1b, 55b, 176b, and 215b; size, 7 in. by 4⅜ in.

1452

Another copy of the same Kulliyyât.

This copy contains:

1. A prose-preface, usually styled رسالهٔ نفس نفیس (see W. Pertsch, Berlin Cat., p. 901, and Rosen, Persian MSS., p. 261), on fol. 1b, beginning: حمدی که از نهایت شایستگی منزّه از شائبهٔ تعیّن و تخصیص آمده الخ.

This preface is found in No. 1053 of the Bodleian Cat. too.

2. Majma'-alabkâr, on fol. 7b, beginning as in the preceding copy.

3. Khusrau u Shîrîn, or rather Farhâd u Shîrîn, on fol. 50b, likewise beginning as in the preceding copy.

4. Kasidas, on fol. 64b, beginning: اقبال کرم میگزد ارباب همم را الخ, see the remark in the preceding copy.

5. Kit'as, on fol. 134b, beginning, as most copies do (see the preceding copy):

ای دل راهزن که از عرشم – تخصیص ثری فرستادی

6. Ghazals, in alphabetical order, except the first two; beginning of the initial ghazal, on fol. 144b:

ای نه فلك ز خوشهٔ صنع تو دانهٔ

وز قصر کبریای تو عرش آشیانهٔ

Beginning of the first alphabetical ghazal the same as in the preceding copy.

7. Rubâ'is, on fol. 208b.

Dated the 3rd of Jumâdâ-alawwal, A.H. 1066 (A.D. 1656, Feb. 28).

No. 2783, ff. 226, 2 coll., each ll. 16; Nasta'lik; illuminated frontispieces on ff. 1b, 7b, 50b, 64b, and 144b; size, 7⅝ in. by 4⅜ in.

1453

A defective copy of the same Kulliyyât.

Contents:

1. Kasidas, on fol. 1b, beginning: اقبال کرم الخ.

2. Kit'as, on fol. 64b, beginning: ای دل راهزن الخ.

3. Ghazals, in alphabetical order, on fol. 73b, beginning: تحفهٔ مرهم الخ; there is a lacuna after fol. 106; the last bait, on fol. 106b, corresponds to fol. 78b, first column, ll. 7 and 8, in No. 1484 (1451 in this Cat.); the first ghazal, on fol. 107a, is found in No. 1484 on the same page, third column, first line; the second, on fol. 79b, middle-column, l. 5.

4. Rubâ'is, on fol. 177a, beginning as in No. 1484.

5. Majma'-alabkâr, on fol. 193b, beginning as usual; it is slightly defective at the end, in consequence of a lacuna after fol. 238; the last bait, that appears here, corresponds to No. 1484, fol. 214a, third column, ll. 9 and 10.

6. Sâkînâma (ساقینامه), on fol. 239a, beginning:

بیا ساقی این تشنگی را بسنج – پس از آرزوی دل ما مرنج

This mathnawi, not found in the other copies of 'Urfi's works in the India Office Collection, is noticed in W. Pertsch, Berlin Cat., p. 65, first line, and p. 901, No. 4; in Rosen, Persian MSS., p. 262, No. 5; and in No. 1052 of the Bodleian Cat.

7. Farhâd u Shîrîn, on fol. 241[b], beginning as usual.

No date; the first thirty-seven leaves partly collated; many baits slightly damaged both at the beginning and end.

No. 1745, ff. 255, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispieces on ff. 1[b], 73[b], and 193[b]; size, 8¼ in. by 4¾ in.

1454

Dîwân-i-'Urfî (دیوان عرفی).

'Urfî's lyrical poems, viz.:

1. Ḳaṣîdas, on fol. 1[b], beginning: ای متاع درد الخ.

2. Ghazals, in alphabetical order, except the first two, on fol. 90[b], beginning: ای نه فلك الخ.

At the end (on fol. 210 sq.) some ḳiṭ'as.

3. Rubâ'îs, on fol. 218[b], beginning: یا رب نفسی الخ.

Dated the 6th of Sha'bân, A.H. 1098 (A.D. 1687, June 17), by Amân-allâh Suhrawardî, at Patna. The right order of ff. 72–81 is: 72, 80, 74–79, 73, 81.

No. 162, ff. 235, 2 coll., each ll. 15; large Nasta'lîḳ; size, 10⅜ in. by 6½ in.

1455

A slightly defective copy of the same dîwân.

Contents:

1. Ḳaṣîdas, with a few ḳiṭ'as at the end, on fol. 1[b], beginning: اقبال کرم الخ.

2. Ghazals, in alphabetical order, on fol. 70[a], beginning:

کوی عشقست و همه دانه دوامست اینجا
جلوهٔ مردم آزاده حرامست اینجا

corresponding to No. 1428 (1451 in this Cat.), fol. 56[b], first column, first line.

3. Rubâ'îs, on fol. 128[b], beginning: یا رب نفسی الخ; this part is defective at the end; the last rubâ'î, appearing here and beginning: ای چهره کرم الخ, is found in No. 1484, on fol. 165[a], middle column, l. 5.

No. 105, ff. 141, 2 coll., each ll. 15; Nasta'lîḳ, the first pages greatly injured; size, 6½ in. by 3¾ in.

1456

Another very defective copy of the same.

Contents:

1. Ḳaṣîdas, on fol. 1[a], beginning: ای متاع درد الخ.

A large lacuna of six leaves after fol. 9; the last bait, on fol. 9[b], corresponds to fol. 9[a], lin. penult. in the preceding copy; the first bait, on fol. 10[a], to fol. 14[b], l. 5 in the same.

2. Ḳiṭ'as, on fol. 38[a] (Arabic paging ۴۴), beginning: ای دل راهزن الخ.

3. Ghazals, in alphabetical order, on fol. 44[b] (=۵۰), beginning: تحفهٔ مرهم الخ.

Two large lacunas, of ten leaves each, after ff. 57 (۶۳) and 104 (۱۲۰); the last bait of fol. 57[b] corresponds to fol. 81[a], l. 10 in the preceding copy; the first complete ghazal, on fol. 58[a], to fol. 79[b], middle column, l. 5 in No. 1484 (1451 in this Cat.); the last bait, on fol. 104[b], is found on fol. 116[b], l. 5 in the preceding copy; the first complete ghazal, on fol. 105[a], corresponds to fol. 126[b], l. 4 in the same.

4. Rubâ'îs, on fol. 106[a] (۱۳۲), beginning: یا رب نفسی الخ.

Dated A.H. 1137 (A.D. 1724, 1725), in Muḥammadshâh's reign. A part of the last leaf is torn away; a few various readings on the margin.

No. 2399, ff. 108, partly 2, partly 3 and even 4 coll., ll. 14–17; careless and irregular Nasta'lîḳ; size, 9 in. by 6⅝ in.

1457

'Urfî's ḳaṣîdas.

Beginning: ای متاع درد در بازار الخ.

Dated the 9th of Rabî'-alawwal, A.H. 1073 (A.D. 1662, Oct. 22). Collated throughout.

No. 3042, ff. 71, 2 coll., each ll. 17; Nasta'lîḳ; the first page supplied by another hand; size, 10 in. by 5¼ in.

1458

Another copy of the same.

Beginning the same as in the preceding copy; a few ḳiṭ'as at the end.

Dated the 6th of Jumâdâ-alawwal, A.H. 1085 (called the eighteenth year of 'Âlamgîr's reign, correctly the seventeenth) = A.D. 1674, August 8.

No. 3372, olim 13. J. 7, ff. 83, 2 coll., each ll. 17; written very unequally by different hands in careless Nasta'lîḳ and Shikasta; size, 9⅛ in. by 5 in.

1459

The same.

Beginning as usual; some tarjî'bands and ḳiṭ'as in addition to the ḳaṣîdas.

Dated the 18th of Ramaḍân, in the seventh year of Muḥammadshâh's reign (= A.H. 1138, A.D. 1726, May 20), at Aḥmadâbâd. Various readings and additions on the margin.

No. 683, ff. 25–114, 2 coll., each ll. 16–19; Shikasta; size, 8⅝ in. by 4⅝ in.

1460

The same.

Beginning as usual, the ḳaṣîdas are interspersed with a few ḳiṭ'as.

No date. Some pages injured by damp.

No. 3371, olim 13. J. 8, ff. 1–97, 2 coll., each ll. 12; written unequally, partly in careless Nasta'lîḳ, partly in Shikasta; size, 9½ in. by 4⅝ in.

1461

The same.

A smaller collection of ḳaṣîdas only, with four rubâ'îs at the end. Beginning as usual.

No date.

No. 1364, ff. 1–49, 2 coll., each ll. 15; careless Nasta'lîḳ; size, 8¼ in. by 4¼ in.

1462

'Urfî's ghazals and rubâ'is.

Ghazals, on fol. 1b, beginning: تحفۀ مرهم الخ.

Rubâ'is, on fol. 155b, beginning: یا رب نفسی الخ.

The copy is extremely worm-eaten throughout.

No date.

No. 3514, ff. 177, 2 coll., each ll. 15; Nasta'lîḳ; size, 7¾ in. by 4⅜ in.

1463

'Urfî's Majma'-alabkâr.

Another copy of 'Urfî's mathnawî Majma'-alabkâr, see above, Nos. 1451–1453. Beginning the same as there. This copy is in a very bad state, severely damaged throughout by damp.

No. 3371, olim 13. J. 8, ff. 97b–156, 2 coll., each ll. 12; careless Nasta'lîḳ; size, 9⅛ in. by 4⅝ in.

Poets who died between A. H. 1000 *and* 1100.

Faiḍî (Nos. 1464–1479).

1464

Dîwân-i-Faiḍî (دیوان فیضی).

A very large copy of the lyrical poems of Shaikh Abû-alfaiḍ with the double takhalluṣ of Faiḍî and Fayyâḍî, the eldest son of Shaikh Mubârak of Nâgûr (who died A.H. 1001, the 17th of Dhû-alḳa'dah = A.D. 1593, Aug. 15), and brother of Akbar's prime-minister Abû-alfaḍl, the author of the Akbarnâma, the Â'în-i-Akbari, the Mukâtabât-i-'allâmî, the Ruḳa'ât-i-Shaikh Abû-alfaḍl, the 'Iyâr-i-dânish etc. (see above, Nos. 235–287 and 767–777), who died A.H. 1011 (A.D. 1602). Shaikh Faiḍî was born A.H. 954 (A.D. 1547) in Âgra, and died the 10th of Safar, A.H. 1004 (A.D. 1595, Oct. 15), comp. on the poet's life and works Blochmann, Â'în-i-Akbarî, pp. 490 sq. and 548 sq.; Rieu ii. pp. 450 and 670 sq.; Bodleian Cat., Nos. 1057–1062 and 1992; A. Sprenger, Catal., pp. 62, 127, and 401–402; Ouseley, Biographical Notices, pp. 171–175; Elliot, Bibliographical Index, i. p. 255; Haft Iḳlîm, No. 398 (col. 405 in this Cat.); Safînah, No. 317 (col. 221 in the Bodleian Cat.), etc.; copies of his diwân are noticed besides in J. Aumer, p. 37; W. Pertsch, Berlin Cat., p. 906; Rosen, Persian MSS., p. 263 (a short selection), etc.

Contents:

A preface in prose, by the author himself, on fol. 1b, beginning:

بسم الله الرحمن الرحیم

گنج ازل راست طلسم قدیم الخ

This verse is identical with the initial bait of Faiḍî's mathnawî, مرکز ادوار (written in imitation of Niẓâmî's مخزن الاسرار, A.H. 993=A.D. 1585), which is not found in the India Office Collection.

Kasîdas, tarjî's, and marâthîs, without any order, on fol. 4b, beginning:

یا ازلی الظهور یا ابدی الخفا

نورك فوق النظر حسنك فوق الثنا

A series of unfinished ḳaṣîdas (قصائد ناتمام) begins on fol. 87a.

Ghazals, in alphabetical order, on fol. 112b, beginning:

مستانه سخن میرسد از دل بلب ما

عشق است که بر بسته زبان ادب ما

A few poetical pieces, without any diacritical points (الاشعار الغیر المنقوطة), on fol. 274a, beginning:

الحمد للهم الکلام الصاعد — وهو المحمود اولا والحامد

Ḳiṭ'as, chronograms, and a few rubâ'is, on fol. 275a, beginning: سطعت نسخة مقدسة الخ.

Mathnawi-baits, fards, and riddles, on fol. 297a, beginning: بسم الله ای قلم ز شگاف سخن گشا الخ.

Among these is found, on fol. 302b sq., the معمیات نود و نه نام, or riddles on the ninety-nine names of God, noticed in J. Aumer, loc. cit.

Rubâ'is, on fol. 310a, beginning:

الله اکبر زهی خدای متعال

خورشید جمالش ایمن از بیم زوال

On several pages some of the first hemistichs of verses are missing; fol. 291b is entirely left blank.

No date.

No. 3155, ff. 335, 2 coll., each ll. 15; clear and distinct Nasta'lîḳ; splendid binding in red and gold; size, 8¾ in. by 5½ in.

1465

Another copy of the same dîwân.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning:

مطرب بلند ساز کن امشب ترانه را

وز شعر من بخوان غزل عاشقانه را

corresponding to the third ghazal in the preceding copy (fol. 113a). At the end of the ghazals, the last of which is unalphabetical and rhymes in ا, there are found one ḳaṣîdah and two short mathnawîs. Beginning of the first mathnawî, on fol. 100a:

این منم امروز درین بوستان

مرغ شکر خوارۀ هندوستان

Ḳiṭ'as, on fol. 106a, beginning:

بحمد الله که این سلك جواهر

شد از کلك گهر افشان فیضی

At the end, one ghazal.

Rubâ'is, on fol. 111a, beginning:

تا هست بلند شمع کافوری ماه

تابان زرواق این منقش خرگاه

This rubâ'î is found on fol. 322b, ll. 3 and 4 in the preceding copy.

Kasidas, and a few tarji's, on fol. 119ᵃ, beginning:

بر سفرهٔ ارباب تحمّل بنشینیم
خوان کرم و بانگ صلا را نشناسیم

At the end one rubâ'i.

The last pages from fol. 158ᵃ down to the end contain mere repetitions of former parts of the copy, viz. the rubâ'is (ff. 111ᵃ–118ᵇ), the kiṭ'as (ff. 106ᵃ–110ᵇ), and the second mathnawi (fol. 105).

No date.

No. 952, ff. 171, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 5 in.

1466

A slightly defective copy of the same.

Contents:

Kasidas, mixed with tarji's and short mathnawis, on fol. 1ᵇ, beginning: يا ازلى الظّهور الخ.

Ghazals, in alphabetical order, on fol. 37ᵇ, beginning: مستانه سخن میرسد الخ.

Kiṭ'as, on fol. 132ᵃ, beginning: يا ناظرا فى هذه الصّفحات خذ الخ; corresponding to fol. 275ᵃ, l. 8 sq., in No. 3155 (1464 in this Cat.).

Rubâ'is, on fol. 141ᵇ, beginning: الله اکبر زهی الخ.

This part, although larger than in the preceding copies, is incomplete at the end; the last rubâ'i, of which the first bait is found here, on fol. 189ᵇ, corresponds to the last rubâ'i in No. 3155, but as the order of the poems is not the same in both copies, it is impossible to say whether only one page, or a number of pages, are missing at the end.

Some blanks on ff. 9ᵃ and 97ᵇ.

No. 185, ff. 189, 2 coll., each ll. 15; excellent Nasta'lik; two illuminated frontispieces on ff. 1ᵇ and 37ᵇ; size, 9⅝ in. by 5½ in.

1467

Faidi's kasidas.

A selection of Faidi's kasidas and tarji's, beginning, on fol. 1ᵇ: يا ازلى الظّهور الخ.

This small copy is a little worm-eaten throughout; the second leaf is badly injured.

No date.

No. 689, ff. 49, 2 coll., each ll. 15; clear Nasta'lik; illuminated frontispiece; size, 7½ in. by 5 in.

1468

Nal u Daman (نل و دمن).

Faidi's famous mathnawi, Nal and Daman, a free Persian adaptation of the episode of Nala and Damayanti in the Indian Mahâbhârata, and composed A. H. 1003 = A. D. 1594, 1595 (comp. Blochmann, Â'în-i-Akbarî, p. 106, note 4 etc.). Beginning:

ای در تگ و پوی تو زآغاز — عنقای نظر بلند پرواز

Lithographed, Calcutta, 1831, and Lucknow, A. H. 1263; a part of it is printed in Spiegel's Chrestomathia Persica, Leipzig, 1846, pp. 131–150. Copies of this mathnawi are also noticed in W. Pertsch, Berlin Cat., p. 905; A. Sprenger, Catal., p. 402; J. Aumer, p. 38; A. F. Mehren, p. 42, etc. This copy is dated the first of Sha'bân, A. H. 1069 (A. D. 1659, April 24); the last pages a little injured.

No. 269, ff. 142, 2 coll., each ll. 15; ff. 1 and 2 supplied by a more modern hand; Nasta'lik; size, 7¾ in. by 4 in.

1469

Another copy of the same.

Beginning as usual. Marginal and interlinear glosses throughout. Dated by 'Abd-alrahim ibn Maulawi Shaikh-i-'allâm Muhammad the 5th of Ramadân, A. H. 1118 (here called the fifty-first year of 'Âlamgir's reign) = A. D. 1706, Dec. 11. It was copied for Ghulâm Husain, commonly called Wali Muhammad (براى خواندن قرّة العين غلام حسين عرف ولى محمّد تحرير نموده شد).

No. 1059, ff. 141, 2 coll., each ll. 15; Nasta'lik; size, 8⅝ in. by 5 in.

1470

The same.

Excellent copy, dated the last of Rajab, A. H. 1188 (A. D. 1774, Oct. 6).

No. 266, ff. 142, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 5¼ in.

1471

The same.

Modern copy, dated the 25th of Jumâdâ-althâni, A. H. 1210 (Faṣlî era 1203) = A. D. 1796, Jan. 6. An entry, dated Calcutta, March, 1806, on the fly-leaf at the back. Bibliotheca Leydeniana.

No. 2724, ff. 149, 2 coll., each ll. 15; Nasta'lik; illustrations on ff. 10ᵇ, 48ᵇ, 65ᵃ, 70ᵇ, 72ᵇ, 82ᵇ, 92ᵇ, 96ᵃ, 97ᵃ, 109ᵃ, 113ᵇ, 114ᵇ, 125ᵃ, 128ᵇ, 131ᵃ, and 136ᵇ; size, 9⅝ in. by 5⅝ in.

1472

The same.

Another modern copy, dated the 5th of Rajab, A. H. 1210 (A. D. 1796, Jan. 15), at Seringapatam; it was written for Tipû Sultân. Bibliotheca Leydeniana.

No. 2501, ff. 190, 2 coll., each ll. 11 (on fol. 180ᵃ, ll. 13; on ff. 180ᵇ–190ᵇ, ll. 12); Nasta'lik, mixed with Shikasta; size, 7¾ in. by 5⅝ in.

1473

The same.

Another copy, not dated. The poem concludes on fol. 126ᵃ; ff. 126ᵇ–127ᵇ contain some short stories, the first of which is written by the same scribe as the mathnawi, viz. by Lâla Caman La'lî, and begins: حکایت آورده اند که فرمان بر مهتر یوسف آمد که ای یوسف الخ.

No. 189, ff. 127, 2 coll., each ll. 12; Nasta'lik, written half on white, half on brown paper; size, 9½ in. by 5½ in.

1474

The same.

No date. The first thirty-eight leaves collated.

No. 263, ff. 130, 2 coll., each ll. 15–16; ff. 1, 2, 8–16, and 128–130 supplied by another hand; Nasta'lîk; size, 7½ in. by 4 in.

1475

The same.

A well-written copy, without date.

No. 1894, ff. 143, 2 coll., each ll. 15; clear and distinct Nasta'lîk; size, 9½ in. by 5¾ in.

1476

The same.

No date.

No. 1848, ff. 143, 2 coll., each ll. 15; small, but clear Nasta'lîk; illuminated frontispiece; all the pages throughout sprinkled with gold; size, 9 in. by 5¾ in.

1477

The same.

No date. Occasional glosses, both marginal and interlinear.

No. 936, ff. 131, 2 coll., each ll. 16; Nasta'lîk; many leaves severely injured by the worms; size, 8½ in. by 5¼ in.

1478

The same.

Modern copy, without a date. The right order of ff. 7–14 is: 7, 10, 9, 8, 13, 12, 11, 14; and of ff. 182–187: 182, 184, 183, 186, 185, 187.

No. 448, ff. 225, 2 coll., each ll. 9; large Nasta'lîk; size, 8¾ in. by 5½ in.

1479

Latîfa-i-Fayyâdî (لطيفهٔ فيّاضى).

The correspondence of Faidî, collected by Nûr-aldîn Muhammad, the son of Hakîm 'Ain-almulk and nephew of the poet (see fol. 3ᵇ, l. 13 sq.), A.H. 1035 (A.D. 1625, 1626), see Rieu ii. p. 792, iii. p. 984, etc.; Elliot, History of India, vi. pp. 147–149. It is styled here simply انشاء فيضى; the proper title, as given above, is a chronogram for the date of the collection. Hakîm 'Ain-almulk of Shîrâz, the father of the collector, died the 27th of Dhû-alhijjah, A.H. 1003 (A.D. 1595, Sept. 2), see his biography in Blochmann, Â'în-i-Akbarî, pp. 480 and 481; he had married a sister of Faidî and Abû-alfadl.

The work is divided into five chapters, called لطيفه, viz.:

1. Letters addressed to the Emperor Akbar (عرائض فيّاضى بوالا درگاه خلائق پناه ظلّ الهى شاهنشاه جلال الدّين والدّنيا اكبر پادشاه), on fol. 7ᵇ.

2. Letters addressed to 'Ulamâs and Sûfic Shaikhs (مفاوضات فيضى بشرفاى عظام و علماى علّام وعرفاى معرفت انتظام), on fol. 51ᵇ.

3. Letters addressed to contemporary physicians (مفاوضات كه بحكماء معاصر قلمى شده), on fol. 93ᵇ.

4. Letters addressed to Amîrs, Khâns, etc. (بامراء عظام و خوانين الكرام), on fol. 116ᵃ.

5. Letters addressed to his father, brothers, and other relatives (رقائمى كه بوالد بزرگوار واخوان و اقارب قلمى شده), on fol. 129ᵃ; the last letters are all addressed to his brother Abû-alfadl. Another brother of his was Abû-alkhair. The five latîfas are preceded by Faidî's preface to his dîwân (see No. 1464 above), beginning here with the initial bait of the first kasîdah: يا ازلىّ الظّهور يا ابدىّ الخفا الخ.

The three mantûkas and the khâtimah which, according to Faidî's own statement, were to follow after the five latîfas, are wanting in this copy, just as in Rieu's.

Dated the 22nd of Shawwâl, in the fourth year of 'Âlamgîr's reign (= A.H. 1072, A.D. 1662, June 10).

No. 1064, ff. 136, ll. 17; Nasta'lîk; size, 7¾ in. by 4¼ in.

1480

Rubâ'iyyât-i-Sahâbî (رباعيات سحابى).

654 rubâ'îs (besides some additional ones on the margin) by Maulânâ Sahâbî of Astarâbâd (according to Takî Auhadî of Shûshtar), usually called Najafî, because he had settled in Najaf, who died A.H. 1010 (A.D. 1601, 1602); comp. Bodleian Cat., No. 1063; Rieu ii. p. 672; A. Sprenger, Catal., pp. 42 (No. 587) and 552, 553; see also Haft Iklîm, No. 1171 (col. 467 in this Cat.); Khulâsat-alafkâr, No. 130 (col. 307 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., pp. 925 and 926 (where, by a mistake, the patron of the poet is called Shâh 'Abbâs II, instead of 'Abbâs I or the Great). In A. Sprenger, loc. cit., the collection of Sahâbî's rubâ'îs is styled حقائق معنوى.

The quatrains are arranged alphabetically, and begin:

معنى فعل است هر بد و نيكو را

در پردهٔ قول كرده پنهان اورا

The initial rubâ'î of Sprenger's and Rieu's copies is not found in this selection. Bibliotheca Leydeniana.

No. 2486, ff. 92–157ᵃ, five rubâ'îs in a page; Nasta'lîk; size, 8¼ in. by 5 in.

1481

Dîwân-i-Walî (ديوان ولى).

The lyrical poems of Walî, who is, according to the Makhzan-algharâ'ib (No. 2947, col. 390, last line, in the Bodleian Cat.), which quotes several of the ghazals found in this and the following copy (for instance, that on fol. 98ᵇ, l. 5 sq.; fol. 69ᵃ, lin. penult., in the following copy), identical with Maulânâ Walî of Dasht-i-bayâd (in Khurâsân, or as the Safînah states, No. 356, col. 223 in the Bodleian Cat., in Kûhistân), who was contemporary with Husain Thanâ'î of Mashhad (see Nos. 1449 and 1450 in this Cat.) and Mailî of Harât (who died about A.H. 1000 = A.D. 1591, 1592, see Rieu ii. p. 666, and Blochmann, Â'în-i-Akbarî, pp. 571 and 572), flourished in the reigns of Shâh Tahmâsp and Shâh 'Abbâs the Great, and was killed, according to the Safînah, loc. cit., A.H. 1012 (A.D. 1603, 1604); see another copy of his dîwân in A. Sprenger, Catal.,

p. 589; comp. also Muntakhab-alash'âr, No. 705 (col. 254 in the Bodleian Cat.).

Contents:

Kasidas and kiṭ'as, without any order, intermixed with a few ghazals, on fol. 1^b, beginning:

ای حریمت کعبهٔ حاجت روای جبرئیل
نقش نعلین تو محراب دعای جبرئیل

Ghazals and rubâ'îs, in alphabetical order, on fol. 97^b, beginning:

شب نوید قرب در زد بندهٔ درگاه را
خوش اثرها بود در نی نالهٔ جانگاه را

A great number of lines throughout the copy are rather effaced. No date, as the colophon is torn away; but on fol. 1^a there are several seals, one of which bears the date A. H. 1077 (A. D. 1666, 1667).

No. 2795, ff. 151, 2 coll., each ll. 12–13; Nasta'lik; many pages spoiled by water; the last leaves greatly injured; size, 7¾ in. by 4⅝ in.

1482

Another copy of the same.

Contents:

Kaṣidas, on fol. 1^a, beginning:

ای دل وجان درد و غمت را وطن
هر دو فدای تو چه جان و چه تن

It corresponds to the second kaṣidah in the preceding copy.

Ghazals and rubâ'îs, in alphabetical order, on fol. 68^a, beginning as in the preceding copy.

Short mathnawîs, and a few additional ghazals, on fol. 101^a sq.; where also the margin is filled with poetry.

At the end this diwân is wrongly ascribed to Nâṣir 'Alî (who died A. H. 1108 = A. D. 1696, 1697).

On fol. 1^a the poet is called several times Walî Mashrab or Mushrib (ولی مشرب).

Dated the 17th of Jumâdâ-althânî, A. H. 1177 (A. D. 1763, Dec. 23), by Mullâ Sayyid Hâri at Pêshâwar. College of Fort William, 1825.

No. 2318, ff. 105, 2 coll., each ll. 15; Nasta'lîk; size, 8 in. by 4½ in.

1483

Dîwân-i-'Iyânî (دیوان عیانی).

The lyrical poems of Darwîsh 'Iyânî, the son of Maulânâ Rafîkî, comp. the Makhzan-algharâ'ib, No. 1643 (col. 353 in the Bodleian Cat.). He flourished in the beginning of the eleventh century of the Hijrah. The first ghazal, quoted in the Makhzan, is found here on fol. 39^a: تا هجر تو با جان من الخ.

In the supplement to Takî Kâshî's tadhkirah (see W. Pertsch, Berlin Cat., pp. 614 and 615), two poets with the takhalluṣ 'Iyânî are mentioned, one of whom is styled 'Iyânî Jarbâdkânî.

Contents:

Ghazals, in alphabetical order, on fol. 1^a, beginning:

ای از دو کون بر زده دامان کبریا
مشکل رسد بدامن وصل تو نعت ما

Kiṭ'as and rubâ'îs, on fol. 142^a, beginning: با نقش بند کلکم گفتم زروی معنی الخ.

A mathnawî, a sort of ساقینامه, on fol. 161^a, beginning:

بیا ای که عمرت بغفلت گذشت
زمن گوش کن یکدم این سرگذشت

This poem was composed A. H. 1012 (A. D. 1603, 1604), according to the last bait:

گذشته بد از سال هجرت هزار
مردف برو گشته هشت وچهار

No date.

No. 106, ff. 167, 2 coll., each ll. 14; Nasta'lik; size, 7 in. by 4¼ in.

1484

Dîwân-i-Naṣîr Hamadânî (دیوان نصیر همدانی).

Lyrical poems by Khwâjah Naṣîr-aldîn of Hamadân, the son of Khwâjah Maḥmûd ibn Khwâjah Ḥasanbeg, with the takhalluṣ Naṣîr or Naṣîrâ. He went to India in Akbar's reign and met in A. H. 1015 (A. D. 1606, 1607) Takî Auḥadî in Shîrâz, see A. Sprenger, Catal., p. 512; Rieu iii. p. 1093^b, l. 3 sq.; Âtashkada, No. 616 (col. 283 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 2797 (ib. col. 387). The exact date of his death is not known.

Contents:

A short preface in prose, on fol. 1^b, beginning: یگانه که هزار و یك نام مبارکش هزار و یك چراغ بر افروخت الخ.

Kaṣidas, on fol. 2^b, beginning:

زهی نقاب تو فانوس شمع بزم حضور
بملك حسن تو صحرا نشین تجلّیٔ طور

Kiṭ'as and tarkîbbands, on fol. 12^b.

Ghazals, on fol. 16^b, beginning: خدا زشهر بگرداند آفت مارا الخ.

At the end, rubâ'îs and a few mathnawî-baits.

No date.

No. 1999, ff. 34, 2 coll., each ll. 15; Nasta'lîk; size, 7¼ in. by 3¾ in.

1485

Kulliyyât-i-Nau'î (کلّیّاتِ نوعی).

Complete poetical works of Mullâ Muḥammad Riḍâ Nau'î of Khabûshân (near Mashhad in Khurâsân), who was, about A. H. 1002 (A. D. 1593, 1594), in the service of prince Dâniyâl (see Haft Iklîm, No. 802, col. 436 in this Cat.), and died in Burhânpûr, A. H. 1019 (A. D. 1610, 1611); comp. Blochmann, Â'în-i-Akbarî, p. 606; Bodleian Cat., Nos. 1064–1066, and col. 769; Rieu ii. p. 674; Ouseley, Biographical Notices, pp. 161–166; A. Sprenger, Catal., pp. 114 and 516, 517; W. Pertsch,

p. 696, No. 4, and p. 907 sq.; J. Aumer, p. 4; see also Safînah, No. 391 (col. 224 in the Bodleian Cat.), and Khulâsat-alafkâr, No. 279 (ib. col. 312).

Contents:

Kasîdas, tarjî's, and tarkîbbands, on fol. 1b, beginning:

گر بلای عشقم و لب تشنه سر تا پای من
صد حسین کشته در هرگوشهٔ صحرای من

The initial kasîdah, quoted by Sprenger, viz. صبحدست صبح ساغر الخ, is found here on fol. 4b; most of the kasîdas are in praise of the emperor Akbar.

Ghazals, in alphabetical order, on fol. 36b, beginning:

سایهٔ گل تا بود خال رخ بستان ما
نقطهٔ نام تو بادا خطبهٔ دیوان ما

Rubâ'îs, on fol. 91b, beginning:

نوعی بتو بیوفائی او حیفست
حیفست ستیزه رائی او حیفست

Sâkînâma (ساقینامه), in praise of the Khânkhânân, on fol. 98b, beginning:

توئی اوّلین پیر میخانها — بیاد تو بشگیر پیمانها

Sûz u Gudâz (سوز و گداز), i.e. Burning and Melting, the famous story of a Hindû princess who ascended the funeral pile with her deceased husband, on fol. 110b, beginning:

الهی خنده ام را نالگی ده
سرشکم را جگر پرکالگی ده

This mathnawî is printed at the end of the first volume of the Akbarnâma, Lucknow, A.H. 1284.

No date.

No. 2751, ff. 1–131, 2 coll., each ll. 15; distinct Nasta'lîk; size, 9¾ in. by 6¾ in.

1486

Tawârîkh-i-Kutbshâh (تواریخ قطبشاه).

A poem, celebrating the exploits of the Kutbshâhs, composed at the request of and dedicated to Muhammad Kulî Kutbshâh, who died A.H. 1020 (A.D. 1612). The author, who conceals his name, was engaged in this work for ten years, see fol. 135b, l. 4 ab infra. It is subdivided into four maksad, viz.:

1. آغاز تاریخ نسب نامهٔ قطبشاهی و پیدا شدن ملک سلطان قلی قطبشاه, on fol. 15b.
2. در ذکر سلطنت ملک سلطان قطبشاه, on fol. 50b.
3. در ذکر سلطنت ابراهیم قطب شاه, on fol. 108a.
4. در ذکر سلطنت ... سلطان محمّد قلی قطبشاه, on fol. 127a.

Beginning:

نخستین چو آید بگفتن خرد
بتوحید یزدان سخن بشمرد

No date.

No. 2645, ff. 137, 4 coll., each ll. 19; clear and distinct Nasta'lîk; illuminated frontispiece; size, 15¾ in. by 10¼ in.

1487

Dîwân-i-Âsaf (دیوان آصف).

A defective copy of the lyrical compositions of a poet, who, according to a number of chronograms on fol. 67b, and the names of the distinguished persons mentioned there, must have flourished under Shâh 'Abbâs the Great in the beginning of the eleventh century of the Hijrah. His ghazals, all consisting of a very short number of baits, contain no takhallus; but from the frequent appearance of آصف and آصفا in the beginning of baits, on fol. 66b, ll. 5, 9, and 12, and fol. 67a, l. 10, we conclude, that he styled himself *Âsaf*; but he is decidedly *not* identical with Âsaf Kummî, or Nizâm-aldîn Âsafjâh, with the takhallus Âsaf, both of whom belong to a much later period and lived at the court of the Moghul emperors in India (see the other Dîwân-i-Âsaf, further down). The dates appearing on fol. 67b are: A.H. 1008 (ماوای خوشدلی), on the laying out of a garden by Âkâ Khidr; A.H. 1012 (منزل خدای کریم), on the building of a mosque by the same; A.H. 1018 (حیف از اعتماد الدوله ایران پناه), on the death of Shâh 'Abbâs' famous wazîr I'timâd-aldaulah Hâtimbeg (otherwise fixed in A.H. 1019, see Rieu i. p. 185b); and A.H. 1019 (جانشین پدر مدام شدی), on the appointment of Hâtimbeg's son Tâlibkhân (otherwise called Abû Tâlibkhân, see Rieu i. p. 187a), as his father's successor; an earlier date, viz. A.H. 1005 (چشم من بینور شد), on the death of Amîr Nûr-aldîn Muhammad Tabâtabâ'î, appears, on fol. 68a, l. 3.

This dîwân contains:

Kasîdas, kit'as, and tarkîbbands, with the before-mentioned chronograms at the end, on fol. 57a, beginning abruptly in the middle of a poem.

Ghazals, in alphabetical order, intermixed with and followed by rubâ'îs and fards, on fol. 68b, beginning:

ای زتو بند بر زبان نطق سخن سرای را
فکر تو باعث جنون عقل گره گشای را

No date.

No. 284, ff. 57–95, 2 coll., each ll. 15; very careless Nasta'lîk; size, 7¾ in. by 4 in.

1488

Dîwân-i-Sanjar (دیوان سنجر).

Complete poetical works of Mîr Muhammad Hâshim, with the takhallus Sanjar, the son of Mîr Rafî'-aldîn Haidar Mu'ammâ'î of Kâshân, with the takhallus Rafî'î (the great riddle-writer, who died A.H. 1032 = A.D. 1622, 1623, see Safînah, No. 394 in Bodleian Cat., col. 224). Sanjar came to India A.H. 1000 (A.D. 1591, 1592), where the emperor Akbar bestowed upon him the takhallus Farâghî (used by him in some ghazals); after being imprisoned by Akbar and finally released, he went to Ibrâhîm 'Âdilshâh's court in Bijâpûr and died there, A.H. 1021 (A.D. 1612, 1613); comp. Blochmann, Â'în-i-Akbarî, p. 595; Rieu ii. p. 675a; W. Pertsch, Berlin Cat., p. 909; A. Sprenger, Catal., pp. 123 and 571; see also Safînah, No. 366 (col. 223 in the Bodleian Cat.); Khazâna-i-'âmirah, No. 58 (ib.,

col. 257), and Âtashkada, No. 574 (ib. col. 282). Sanjar's brother, Mir Ma'sûm (who died A. H. 1052 = A. D. 1642, 1643), was likewise a good poet, see Safînah, loc. cit., No. 395.

Contents:

Kasîdas (in honour of Akbar, Sulṭân Khusrau bin Jahângîrshâh etc.) and kiṭ'as, on fol. 1b, beginning:

ای جوهر ذات تو زاشباه مبرّا
نازان بوجود تو تبارك و تعالى

Ghazals, in alphabetical order, on fol. 44b, beginning:

اختیاری (اختیار) خود داری هر چه میکنی یارا الخ.

At the end of this part some rubâ'îs.

A mathnawî, without any title (probably a ساقینامه), on fol. 125b, beginning:

الهی سینهٔ درد آشنا ده
غم از هر دل که بستانی بما ده

This last part is much injured.

Dated A. H. 1041 (A. D. 1631, 1632).

No. 1088, ff. 143, 2 coll., each ll. 16; Nasta'lîk; illuminated frontispieces on ff. 1b, 44b, and 125b; size, 7½ in. by 4 in.

1489

Dîwân-i-Naẓîrî (دیوان نظیری).

The lyrical poems of Mullâ Muḥammad Ḥusain Naẓîrî of Nîshâpûr, a pupil of Maḥsharî of Khwândsâr in Gujarât (see Safînah, No. 362, col. 223 in the Bodleian Cat.). He lived some time in Kâshân, where he had poetical contests with contemporary poets, and went then to India, where he entered the service of the Khânkhânân. In A. H. 1012 (A. D. 1603, 1604) he performed the pilgrimage to Makkah, and afterwards went to Gujarât. He died in Aḥmadâbâd, A. H. 1021 (A. D. 1612, 1613), according to two ta'rîkhs, viz. زدنیا رفت حسّان العجم آه, quoted in the Makhzan-algharâ'ib, No. 2738 (col. 385 in the Bodleian Cat.; the date A. H. 1022, as given in Blochmann, Âîn-i-Akbarî, p. 580 note, arises from the incorrect reading of the chronogram as از دنیا الخ, which is against the metre هزج), and مرکز دائرهٔ بزم کجا است, by Dâghistânî (see Blochmann, loc. cit.); the Khazâna-i-'âmirah also fixes his death in A. H. 1021 (No. 124, col. 259, in the Bodleian Cat.). Other, incorrect, dates given are A. H. 1019 (in the Ṭabakât-i-Shâhjahânî = A. D. 1610, 1611) and A. H. 1023 (A. D. 1614), see Safînah, No. 552 (col. 229 in the Bodleian Cat.), and Ouseley, Biographical Notices, p. 252. The Hamîsha Bahâr (A. Sprenger, Catal., p. 130) assigns the poet's death, quite wrongly, to the beginning of Shâhjahân's reign. Other copies of Naẓîrî's dîwân are described in Bodleian Cat., Nos. 1074 and 1075; Rieu ii. pp. 817b and 818a; A. Sprenger, Catal., pp. 515, 516; W. Pertsch, Berlin Cat., p. 701, No. 37, and p. 908; comp. also Haft Iklîm, No. 764 (col. 433 in this Cat.); Âtashkada (No. 284, col. 272 in the Bodleian Cat.); and A. Sprenger, Catal., pp. 65 and 114. Naẓîrî's brother, Maulânâ Sharaf of Nîshâpûr, was a famous musician in the service of the Khânkhânân, see Blochmann, p. 613, note 3.

This dîwân contains:

Kasîdas and tarjî'bands, without any order, beginning, on fol. 1b:

ای جلالت خلوت از اغیار تنها ساخته
حکمت تو از کرم دی کار فردا ساخته

Ghazals, in alphabetical order, on fol. 114b, with some rubâ'îs at the end (on fol. 276b sq.). Beginning of the initial ghazal:

اذا ما شئت ان تحیی حیوة حلوة المحیا
برسوائی بر آور سر ز مستوری برون نه پا

Beginning of the initial rubâ'î: از دوست منادی است از رگ وپوست الخ (correctly اندر as in No. 3341).

Dated at Ḥaidarâbâd the 8th of Jumâdâ-alâkhar, A. H. 1062 (A. D. 1652, May 17).

No. 85, ff. 286, 2 coll., each ll. 17–18; careless Nasta'lîk; size, 9 in. by 5½ in.

1490

Another, very defective, copy of Naẓîrî's dîwân.

Contents:

Kasîdas and tarjî'bands, on fol. 1b, beginning as in the preceding copy. This part breaks off already, on fol. 54b, in consequence of a very large lacuna, in a kasîdah in praise of 'Alî; the last bait appearing here corresponds to fol. 7b, l. 9 in the preceding copy.

Ghazals, on fol. 55a, defective at the beginning, in consequence of the same lacuna; they begin here with the last hemistich of a poem, rhyming in ش, viz.:

شود پروانه را بال و پرّانش

corresponding to fol. 206a, l. 3 ab infra in the preceding copy.

Rubâ'îs, on fol. 127a, last line, beginning: آن کیست که بازم الخ, corresponding to the second rubâ'î in the preceding copy.

This part too is incomplete at the end, and breaks off on fol. 137b.

No. 296, ff. 48–137, 2 coll., each ll. 17; Nasta'lîk; size, 8 in. by 4 in.

1491

Naẓîrî's ghazals and rubâ'îs.

The ghazals, arranged alphabetically, begin, on fol. 1b, with the usual initial bait: اذا ما شئت الخ.

Rubâ'îs, on fol. 150b, beginning:

ای از تو صور نگار هرجا کوری
زیب از تو دهد بعاریت هر عوری

This is the fifth rubâ'î in No. 85 (1489 in this Cat.), and the first in No. 1074 of the Bodleian Cat.

No date.

No. 474, ff. 156, 2 coll., each ll. 15; clear and distinct Nasta'lîk; size, 8¾ in. by 4¾ in.

1492

Another, slightly defective, copy of the same.

Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

Rubâ'is, on fol. 190b, beginning: از دوست منادی است الخ.

This part is incomplete at the end; the last rubâ'i, on fol. 192b, یك قوم مسافر الخ, corresponds to fol. 278a, last two lines in No. 85 (1489 in this Cat.). Ff. 91b and 92a are left blank; some slight injuries here and there.

No. 3341, olim 13. J. 20, ff. 192, 2 coll., each ll. 14–15; careless Nasta'lîk; size, 7⅞ in. by 4 in.

1493

Dîwân-i-Waṣlî (دیوان وصلی).

The poems of Âghâ (Mirzâ or Khwâjah) Muhammad Tâhir Waṣlî of Rai, the son of Khwâjah Muhammad Sharîf Hijrî (see above, No. 1440), and elder brother of Mirzâ Ghiyâthbeg I'timâd-aldaulah, the wazîr of Jahângîr and father of the famous Nûr Jahân Begam. Ghiyâthbeg died in Rabî' I, A.H. 1031 (A.D. 1622, Jan.–Feb.), see Blochmann, Â'în-i-Akbarî, p. 509. The exact date of Waṣlî's death is not known, see Haft Iklîm, No. 1116 (col. 461 in this Cat.); Safînah, No. 191 (col. 217 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 2971 (ib., col. 391).

This collection contains:

Ghazals, rubâ'is, and fards, in alphabetical order, on fol. 61b, beginning:

خوشوقت وخندان بگذران خوشوقت وخندان صبح را
شاید که تا صبح دگر در یافت نتوان صبح را

Tarji'ât and some rubâ'is, on fol. 82b, beginning:

چه کرده ام که دگر مهر بر دهان داری
خدنگ ناز دگر باره در کمان داری

A mathnawî, styled درصفت گنجفه, 'on the game of cards,' on fol. 91b, beginning:

زر بدست وزیر خواهد باج
چون گدائی بچرخ خود محتاج

Kaṣîdas, kiṭ'as, a few rubâ'is, and one fard, on fol. 95a, beginning:

نزدیك شد دلا که سر آید زمان غم
ندهد بروزگار دگر کس نشان غم

Another mathnawî, entitled خسرو و شیرین, 'the love-story of Khusrau and Shîrîn,' on fol. 101b, beginning:

الهی شیوهٔ طاعت عطا کن ـ بنور خود دلم را آشنا کن

This poem is incomplete in consequence of a lacuna after fol. 108.

Another series of kaṣîdas, tarji's, kiṭ'as, ghazals, and rubâ'is, beginning abruptly (in consequence of the same lacuna), on fol. 109a, in the middle of a kaṣîdah, rhyming in ی.

Dated by 'Abd-alrakîb, the 24th of Shawwâl, A.H. 1069 (A.D. 1659, July 15).

No. 328, ff. 61–149, 2 coll., each ll. 15–18; distinct Nasta'lîk; size, 10½ in. by 5½ in.

Zulâlî (Nos. 1494–1498).

1494

Sab' Sayyârah (سبع سیّاره).

The seven mathnawîs of Hakîm Zulâlî of Khwânsâr in 'Irâk, who flourished under Shâh 'Abbâs I and died soon after the completion of the best known among his epopees, the محمود و ایاز (No. 2 in this collection), which was finished A.H. 1024 (A.D. 1615), but left unarranged, that is to say, either in the same year 1024, or in A.H. 1025 (A.D. 1616), see the remarks in Tâhir Naṣrâbâdî's tadhkirah (A. Sprenger, Catal., p. 91), where, however, the wrong date of A.H. 1020 (A.D. 1611, 1612) is given for the completion of that mathnawî. The earlier date of Zulâlî's death, given in the Safînah, No. 382 (col. 224 in the Bodleian Cat.), as well as in the Khulâṣat-alkalâm, No. 32 (ib., col. 297), viz. A.H. 1016, is an evident mistake for 1026 (A.D. 1617); likewise wrong is the later date, A.H. 1031 (A.D. 1622), which is found in the Khulâṣat-alafkâr, No. 116 (ib., col. 306); the Haft Iklîm, which was completed A.H. 1002 (A.D. 1593, 1594), mentions Zulâlî in No. 976 (col. 449 in this Cat.), but, of course, without any reference to his mathnawîs which were not yet written at that time. Comp. on Zulâlî and his mathnawîs Bodleian Cat., Nos. 1081–1084; A. Sprenger, Catal., pp. 592 and 593; and Rieu ii. pp. 677 sq. According to the Âtashkada, No. 436 (col. 277 in the Bodleian Cat.), Shaikh 'Abd-alhusain of Kamrah put Zulâlî's works in order, and Mullâ Ṭughrâ of Mashhad wrote a preface to them (see below in No. 1497). The seven mathnawîs, which are also styled هفت سیّاره, سبعهٔ سیّاره, آشوب, or, as here (and in No. 1497 too), آشوب نامهٔ تصنیف زلالی, are arranged in the following order in this copy:

1. Sulaimânnâma (سلیمان نامه), also styled Sulaimân u Balkîs (سلیمان و بلقیس), the story of king Solomon and the queen of Sheba, on fol. 1b, beginning:

بنام جهانگیر دلهای تنگ ـ که آمد سلیمانش یك مور لنگ

Of the author's prose-preface to this mathnawî only a portion is left, on fol. 1a, beginning: ...... سواد مبارك مدّتی الخ, corresponding to No. 253 (1496 in this Cat.), fol. 48b, l. 5 ab infra.

2. Mahmûd wa Ayâz (محمود و ایاز), the story of Sulṭân Mahmûd of Ghazna and his beloved slave Ayâz, preceded on fol. 20b by a preface, which combines the general دیباجه of the seven mathnawîs with the special short preamble, belonging to this poem exclusively (as a comparison with No. 1496 in this Cat. and with No. 1081 in the Bodleian Cat. proves, comp. also Rieu ii. p. 677b), beginning: تقدیر قدرت

و تصویر صنعت صانعی و قادری را مقدور و مصوّرست الخ. The special preface (not separated from the other) begins on fol. 21b, l. 11, the mathnawi itself on fol. 22b:

بنام آنکه محمودش ایازست ـ غمش بتخانهٔ ناز و نیازست

This mathnawi was commenced in A.H. 1001 (A.D. 1592, 1593) and completed A.H. 1024 (A.D. 1615), see the chronogram in Rieu and Sprenger, loc. cit. The poet was therefore engaged in it for twenty-three years, not merely for thirteen, as the Safînah and the Khulâṣat-alkalâm assert (see above). It was edited Lucknow, A.H. 1290 (A.D. 1874). A defective copy of the same is also noticed in W. Pertsch, Berlin Cat., p. 910.

3. Shu'la-i-Dîdâr (شعلهٔ دیدار), 'the flame of vision,' a mystical and didactic mathnawi in forty-nine شعله or flames, preceded, on fol. 174b, by a preface, beginning: سبحان الله از تنبیه این آیه در فهرست نظر شعلهٔ دیدار الخ. Beginning of the mathnawi, on fol. 175b:

نام او تاج سر هر نامهٔ ـ شعلهٔ دیدار هر هنگامهٔ

4. Maikhâna (میخانه), 'the wine-tavern,' in forty قدح or cups, preceded, on fol. 194b, by a preface, beginning: الحمد لله از دوستکانی این آیهٔ الهی پیمانه الخ. Beginning of the mathnawi, on fol. 196b:

نام او بادهٔ سینه میخانه ـ دهن هر که هست پیمانه

5. Ḥusn-i-Gulûsûz (حسن گلوسوز), 'the sweetest beauty,' in forty-one جلوه or effulgences, preceded, on fol. 218a, by a preface, beginning: تعالی شانه ازین آیه مطالعهٔ فیروز در شان فهرست الخ. Beginning of the mathnawi, on fol. 219b:

بسم الله الرّحمٰن الرّحیم ـ نصّ صحیح است کلام قدیم

The initial bait in No. 1081 of the Bodleian Cat., viz.:

بسم الله الرّحمٰن الرّحیم ـ تیر شهابست بدیو رجیم

is found here on fol. 220b, l. 5 ab infra.

6. Âdhar u Samandar (آذر و سمندر), 'fire and salamander,' preceded, on fol. 243b, by a preface, beginning: آه ازین آیهٔ دلسوز اثر در جگر گدازی الخ. Beginning of the mathnawi, on fol. 245b:

نامش عشقست و حسن دفتر ـ آتش ساقیست کو سمندر

7. Dharra u Khwurshîd (ذرّه و خورشید), 'moth and sun,' preceded, on fol. 260b, by a preface, beginning: ما شاء الله ازین آیه بیم وامید در فهرست نثر الخ. Beginning of the mathnawi, on fol. 261b:

سخنم کرد بنامش جاوید ـ ذرّه را جوهر تیغ خورشید

The initial bait in No. 1081 of the Bodleian Cat. (quoted in Sprenger, loc. cit., too), viz.

نام او کرد مرا شعله فروز ـ نتوان گفت بآتش که مسوز

is found here, on fol. 261b, lin. penult., as the twelfth verse of the poem. In the same copy of the Bodleian Cat. an eighth mathnawi, without title, is noticed.

No date.

No. 403, ff. 271, 2 coll., each ll. 21; Nasta'lîḳ; size, 9⅝ in. by 5½ in.

1495

Another copy of Zulâlî's seven mathnawis.

All the prefaces are wanting in this copy, which is dated A.H. 1155 (A.D. 1742, 1743) by Ḳâsim bin 'Azîz-allâh of Jarbâdḳân.

The seven mathnawis are here arranged in the following order:

1. Maḥmûd wa Ayâz, on ff. 1b–106b, centre-columns.
2. Ḥusn-i-Gulûsûz, on fol. 1b sq., margin-column.
3. Dharra u Khwurshîd, on fol. 31b sq., margin-column.
4. Âdhar u Samandar, on fol. 45b sq., margin-column.
5. Shu'la-i-Dîdâr, on fol. 51b sq., margin-column.
6. Sulaimânnâma, on fol. 62b sq., margin-column.
7. Maikhâna, on ff. 97a–106b, margin-column, and ff. 107a–113, both centre-columns and margin-column.

The beginnings are the same as in the preceding copy.

No. 1909, ff. 113, 2 centre-coll., each ll. 23, and a margin-col., ll. 20; small, but clear Nasta'lîḳ; size, 10¼ in. by 5 in.

1496

The same, without the Maikhâna.

Contents:

The general preface or دیباچه by the author, beginning, on fol. 1a, as in No. 1494, fol. 20b sq.: تقدیر قدرت و تصویر صنعت صانعی و قادری را الخ; the special preface to Maḥmûd wa Ayâz begins on fol. 1b middle.

The six mathnawis, with their prefaces, contained in this copy, are in the following order (all of them in a somewhat short and abridged form):

1. Maḥmûd wa Ayâz, on fol. 2a.
2. Shu'la-i-Dîdâr, on fol. 37b (headed نسخهٔ دوم).
3. Ḥusn-i-Gulûsûz, on fol. 40b (headed رسالهٔ سیم), beginning here as in No. 1081 of the Bodleian Cat., see above, No. 1494, 5. The usual beginning is here the thirteenth bait, with this modification, however, in the second hemistich: نصّ صحیحست و کلام کلیم.
4. Âdhar u Samandar, on fol. 44b (headed رسالهٔ چهارم).
5. Dharra u Khwurshîd, on fol. 47b (headed رسالهٔ پنجم), beginning, as in No. 1081 of the Bodleian Cat.: نام او کرد مرا شعله فروز الخ, comp. above, No. 1494, 7, where this bait is the twelfth of the mathnawi.
6. Sulaimânnâma, on fol. 49a (headed رسالهٔ ششم), beginning as usual, but with this slight modification in the second hemistich: که آمد سلیمانی یك مورلنگ.

Instead of the seventh mathnawi of Zulâlî, the Maikhâna, this copy contains Waḥshî Bâfiḳî's فرهاد وشیرین, beginning, on fol. 50b, as in Nos. 1444 and 1445 above, viz.: الهی سینهٔ ده آتش افروز الخ; but this work of Waḥshî's is nevertheless designated here as رسالهٔ هفتم.

No date. The right order of ff. 2–10 is: 2, 6, 4, 5, 8, 9, 7, 3, and 10.

No. 253, ff. 59, 5–7 coll., with a great variety in the number of lines from 16 to 22; they are partly written in diagonal lines; bad Shikasta; size, 8¾ in. by 6⅛ in.

1497

Maḥmûd wa Ayâz (محمود وایاز).

Another copy of Zulâlî's most renowned mathnawi, much fuller than all the preceding ones and moreover containing Mullâ Ṭughrâ's preface to the poet's works, which begins, on fol. 1ᵇ: این خطبه را چو خامهٔ طغرا تمام کرد — آشوب نامه اش زرهٔ شور نام کرد، شکر ناظمی که ابیات بروج سپهر از معنیٔ ابداعش صورت وجود بسته الخ.

On Mullâ Ṭughrâ of Mashhad, who died somewhat before A.H. 1078 (A.D. 1667), see Bodleian Cat., No. 1389, and the various collections of his poetical and prose works further below in this Cat., Nos. 1586–1591.

Beginning of the mathnawi itself, on fol. 13ᵇ: بنام آنکه محمودش ایازست الخ.

This copy is dated the 27th of Rabî'-althânî, A.H. 1092 (A.D. 1681, May 16), at Ibrâhîmâbâd, usually called Sodharah (سودهره), in the district of Lâhûr. Collated. It belonged formerly to Mr. Richard Johnson, A.H. 1194 (A.D. 1780).

No. 238, ff. 223, 2 coll., each ll. 17; Nasta'lîk; two illuminated frontispieces on ff. 1ᵇ and 13ᵇ; the first two pages richly adorned; size, 8½ in. by 4¾ in.

1498

Another copy of the same.

A much shorter and abridged copy of Zulâlî's Maḥmûd wa Ayâz, without a date. Beginning as usual.

No. 206, ff. 131–194, 2 coll., each ll. 12; Nasta'lîk; size, 9½ in. by 5½ in.

1499

Kulliyyât-i-Malik Ḳummî (کلّیات ملک قمّی).

The poetical works of Malik Ḳummî, who went about A.H. 987 (A.D. 1579) to the Dakhan, where he lived nearly forty years, first in Aḥmadnagar, later on in Bîjâpûr in the service of Ibrâhîm 'Âdilshâh II (A.H. 988–1037 = A.D. 1580–1627), and died A.H. 1024 or 1025 (A.D. 1615 or 1616), according to some two months, according to others one year before his son-in-law, the poet Ẓuhûrî (see No. 1500 sq.); a few tadhkiras even state, that both poets died in the same affray, A.H. 1025. The latter date is, as far as Malik Ḳummî is concerned, corroborated by the following chronogram: او سر اهل سخن بود, comp. A. Sprenger, Catal., pp. 125, 151, and 481; Safînah, No. 560 (col. 229 in the Bodleian Cat.); Khulâṣat-alafkâr, No. 262 (ib., col. 311); Beale, Oriental Biogr. Dictionary, p. 168ᵃ; see also Rieu ii. p. 678, and iii. p. 1091ᵃ. A son of Malik Ḳummî, Maulânâ 'Abd-alkhâlik Samandar, who excelled as poet also, died, according to the Safînah, No. 565 (col. 229 in the Bodleian Cat.), A.H. 1029 (A.D. 1620); according to the Makhzan-algharâ'ib, No. 1089 (ib., col. 338), already A.H. 1016 (A.D. 1607, 1608), nine years before his father.

This collection of the poetical works of Malik Ḳummî contains:

1. A mathnawi, on fol. 90ᵇ, different from both the mathnawis, noticed in A. Sprenger, Catal., p. 482; it begins:

بنام آنکه در دلها وطن ساخت
صنم را قبلهگاه برهمن ساخت

Fol. 103ᵇ is left blank.

2. Ḳasidas, on fol. 121ᵇ, beginning as in Sprenger: دل استاد رموز و خامشی آیات برهانش الخ.

3. Ghazals, in alphabetical order, on fol. 178ᵇ, beginning:

ای بنامت لوحهٔ دیباچهٔ دیوان ما
صفحهٔ دیوان عشقت چهرهٔ ایمان ما

4. Ḳiṭ'as and rubâ'is, on fol. 325ᵃ, beginning: دوش کز مورد بهشت شفا — یافت بیماریم گل بیمار

No date.

No. 240, ff. 90–342, 2 coll., each ll. 17; Nasta'lîk; the first two and the last four leaves supplied by a later hand; worm-eaten throughout; size, 8¾ in. by 4¾ in.

Ẓuhûrî (Nos. 1500–1514).

1500

Kulliyyât-i-Ẓuhûrî (کلّیات ظهوری).

A large (but by no means complete) collection of the poetical and prose-works of Maulânâ Nûr-aldîn Muḥammad Ẓuhûrî of Tarshîz, or rather of Khujand near Tarshîz, in Khurâsân, who went in early life to Yazd and betook himself A.H. 988 (A.D. 1580) to the Dakhan, where he, like Malik Ḳummî, first settled in Aḥmadnagar, and afterwards in Bîjâpûr. He married Malik Ḳummî's daughter and died, according to most tadhkiras, A.H. 1025 (A.D. 1616), see the preceding copy of Malik Ḳummî's Kulliyyât; only Beale, Oriental Biographical Dictionary, p. 286ᵇ, gives the later date, A.H. 1026 (A.D. 1617), and the Khulâṣat-alkalâm, No. 44 (col. 298 in the Bodleian Cat.), fixes his death in A.H. 1025 or 1027 (A.D. 1618); see besides Safînah, No. 559 (col. 229 in the Bodleian Cat.); Khazâna-i-'âmirah, No. 75 (ib., col. 258); Khulâṣat-alafkâr, No. 167 (ib., col. 308); Makhzan-algharâ'ib, No. 1503 (ib., col. 349), and A. Sprenger, Catal., pp. 44, 112, 125, and 151; other copies of Ẓuhûrî's works are described in Bodleian Cat., Nos. 1076–1080; Rieu ii. pp. 678 and 679, 741 and 742, etc.; A. Sprenger, Catal., p. 580; Rosen, Persian MSS., p. 264; W. Pertsch, Berlin Cat., pp. 909 and 910, etc. 'Abd-alrazzâḳ Ṣûratî's notice of the poet, under the title of مقدمات ظهوری (written A.H. 1212 = A.D. 1797, 1798), has been lithographed in Cawnpore, 1873.

The present collection contains:

1. A prose-treatise of the same character as Ẓuhûrî's well-known prefaces to the Nauras, the Gulzâr-i-Ibrâhîm, and the Khwân-i-Khalîl, but different from these three and from all the other treatises hitherto known as com-

posed by the same author, in spite of the frequent mention of the گلزار ابراهیم, see fol. 1^{b}, ll. 4 and 5: گلزار آب بگلزار ابراهیم نام نهاد; fol. 2^{a}, l. 4 ab infra: ابراهیم که شد گلزار ابراهیم نامش داد, and fol. 4^{b}, last line: (the genuine preface to the گلزار ابراهیم follows in No. 4 of the present copy). Beginning, on fol. 1^{b}:

ای نورش گلزار براهیم از تو
وی آتش نمرود تف بیم از تو
پیرایهٔ داد و زینت عدل توئی
تمکین سریر شان دیهیم از تو

This treatise, in ornate prose, interspersed with verses, seems like the three, mentioned above, written in homage of Ibrâhîm 'Âdilshâh II (see No. 1499).

2. Manba'-alanhâr (منبع الانهار), a mathnawî, which is ascribed in A. Sprenger, Catal., p. 482, to Malik Ḳummî, and appears there in the Kulliyyât of that poet; but the Khulâṣat-alkalâm (see above) gives extracts from this poem under Ẓuhûrî, see Elliott Coll., No. 184 in the Bodleian Library, ff. 40^{b}–44^{b}. Beginning, on fol. 5^{b}:

بسم الله الرحمن الرحیم – اهدنا الصراط المستقیم

The title (not mentioned in the Khulâṣat-alkalâm) appears in the last bait: منبع انهار بپایان رسید. It is divided into eighteen نهر, with numerous subdivisions. As a strange coincidence it may be noted, that on fol. 11^{a}, l. 11, the same bait is used which appears in Zulâlî's حسن گلوسوز, see No. 1494, fol. 220^{b}, l. 5 ab infra, and No. 1496, fol. 40^{b}, viz.:

بسم الله الرحمن الرحیم – تیر شهابست بدیو رجیم

3. Tarkîbbands, tarjî's, and kaṣîdas, intermixed with some kiṭ'as and ghazals, and concluded (on fol. 130^{b} sq.) by various strings of rubâ'îs. Beginning, on fol. 66^{b}:

فتحست کلید بر گشادیم – بر نه در چرخ در گشادیم

This initial poem has the following heading: بفتح در نه تو کلید گشایش از قلعه گشای فکر گرفتن و ذیل مدحت عادلشاه بر کمر ترکیب‌بند کرده از خاتمه گرفتن.

4. Preface to the گلزار ابراهیم, in ornate prose, mixed with verses, beginning, as in all other copies of this prose-treatise, on fol. 138^{b}: خرمی چمن سخن بطراوت حمد بهار پیرائیست که گلزار ابراهیم در رخسار یوسف طالقان الخ. It is in praise of Ibrâhîm 'Âdilshâh II, and concludes with the following bait:

داستان شد ختم بستان رخش – غیرت گلزار ابراهیم باد

5. Another series of tarkîbbands, tarjî's, and kaṣîdas, beginning, on fol. 146^{b}:

ای شده سود ازتو زیان همه – جنس غمت زیب دکان همه

The initial kaṣîdah of No. 1076 of the Bodleian Cat., and of No. 931 in the Berlin Collection cannot be traced in either series of tarkîbbands and kaṣîdas; nor is the long tarjî'band found here, which appears in the same copy of the Bodleian Library, fol. 24^{b} sq.

6. Ghazaliyyât (غزلیات), beginning, on fol. 224^{b}:

بر داشتی نقاب زدیدن بر آمدم
در گفتن آمدی زشنیدن بر آمدم

The usual initial ghazal, viz. ایکه (or آنکه) خواهد داشت الخ (see No. 1505), is not found in this copy; all ghazals, however, exhibit the takhallus ظهوری.

7. Another very large collection of rubâ'îs, divided into twenty-two sections, beginning, on fol. 236^{b}:

بر مهر زعارض تو تقدیم خوشست
پیش تو زمه سجدهٔ تعظیم خوشست

There are also some additional rubâ'îs on the margin of ff. 244^{a}–246^{b}.

This copy is not dated, but is decidedly one of the oldest we possess, since there are, on fol. 1^{a}, several seals of the emperor Shâhjahân, to whose library this MS. belonged, with the dates A.H. 1045 and 1046 (A.D. 1635–1637).

No. 327, ff. 284, 2 coll., each ll. 18; distinct Nasta'lîk; illuminated frontispieces on ff. 1^{b}, 5^{b}, and 138^{b}; size, 10$\frac{3}{4}$ in. by 5$\frac{1}{4}$ in.

1501

Ash'âr-i-Ẓuhûrî (اشعار ظهوری).

A collection of poetical works only by Ẓuhûrî, containing:

1. Tarkîbbands and tarjî's, on fol. 1^{b}, beginning:

ای نام تو بر سر زبانها – وی یاد تو در میان جانها

see No. 1076 in the Bodleian Cat.

2. Sâḳînâma (ساقی نامه), the famous mathnawî which Ẓuhûrî dedicated to Burhân Niẓâmshâh II of Aḥmadnagar (who reigned A.H. 999–1003 = A.D. 1591–1595), on fol. 130^{b}, beginning:

ثناها همه ایزد پاکرا – ثریا ده طارم تاکرا

It has been lithographed in Lucknow, 1849. Special copies of this mathnawî are mentioned in the Bodleian Cat., Nos. 1078 and 1079, and col. 766; Rieu ii. pp. 678^{b} and 679^{a}; W. Pertsch, Berlin Cat., p. 64, No. 10 a, and p. 697, No. 11.

3. Kaṣîdas, mixed with some kiṭ'as and arranged alphabetically, on fol. 275^{b}, beginning:

ای تشخص ده فنا و بقا – بر بقایت فنای جمله گوا

corresponding to fol. 21^{b}, first line, in the following copy.

This copy, in which Ẓuhûrî's ghazals and rubâ'îs are entirely wanting, is dated by Darwîsh Ibn Muḥammad Ṣâliḥ the 20th of Jumâdâ-alawwal, A.H. 1116 (A.D. 1704, Sept. 20), in Kashmîr.

A دیوان ظهوری was lithographed at Lucknow, 1879.

No. 763, ff. 505, 2 coll., each ll. 16, and a loose leaf without a catchword, evidently belonging to the Sâḳînâma; Nasta'lîk; an illuminated frontispiece at the beginning of each part; size, 10$\frac{1}{2}$ in. by 6 in.

1502

Dîwân-i-Żuhûrî (دیوان ظهوری).

A collection of Żuhûrî's lyrical poems, which, however, consists of tarkîbbands, tarjî's, and kaṣîdas only, in four distinct sections, viz.:

1. On fol. 1ᵇ, beginning as in the preceding copy: ای نام تو بر سر زبانها الخ.

2. On fol. 116ᵇ, beginning:

فصل ریحان و یاسمین آمد ـ مغز ایّام نافه چین آمد

corresponding to fol. 202ᵇ in No. 1500.

3. On fol. 175ᵇ, beginning:

معلّم نشأه توفیق وقعر دل دبستانش
مسائل اتّحاد حسن عشق و وصل برهانش

4. On fol. 261ᵇ, beginning:

ایّام ماتمست بماتمسرا نشین
روز خدای آمده از خود جدا نشین

This last section or series contains exclusively tarkîbbands.

Collated. On fol. 1ᵃ there is given as date of this copy the 1st of Rabî'-althânî, A. H. 1071 (third year of 'Âlamgîr's reign) = A. D. 1660, Dec. 4. It belonged formerly to Mr. Richard Johnson.

No. 380, ff. 277, 2 coll., each ll. 19; Nasta'lîk; size, $10\frac{1}{2}$ in. by $5\frac{3}{4}$ in.

1503

The same.

This very large collection of Żuhûrî's lyrical poems contains, in contrast to the preceding copy, only ghazals and rubâ'îs.

Beginning of the ghazals, on fol. 1ᵇ:

بی امن وامان ساخته خوف و خطرم را
مستی شده خوش محتسبی شور و شرم را

Beginning of the rubâ'îs, on fol. 332ᵃ:

ای از تو همه نهان و پیدا پیدا
در مدّت تو همیشه فردا فردا

Copied by 'Ibâd-allâh bin Sayyid Luṭf-allâh alḥusainî almadanî for Mîr Muḥammad Ḥusain alḥasanî, and dated the 25th of Jumâdâ-alûlâ in the forty-first year of—(probably 'Âlamgîr's reign=A. H. 1109, A. D. 1697, Dec. 9).

No. 196, ff. 418, 2 coll., each ll. 15; Nasta'lîk; size, $9\frac{1}{4}$ in. by $4\frac{3}{4}$ in.

1504

The same.

This collection, much smaller than the two preceding ones, contains:

1. Tarkîbbands and tarjî's, with one large kaṣîdah at the end, on fol. 95ᵃ, beginning:

ای ز چشم تو مست هشیاری
نائب غمزهٔ تو خونخواری

2. Ghazals, in alphabetical order, on fol. 115ᵇ, beginning:

عشق بتان سرشته صفا در سرشت ما
بر صبح کعبه تافته شام کنشت ما

Copied probably A. H. 1176 (A. D. 1762), as the first part of the MS. (Jâmî's dîwân, see No. 1312 above) is dated that year.

No. 875, ff. 95–188, 2 coll., each ll. 17; careless Nasta'lîk; size, $10\frac{1}{4}$ in. by $5\frac{1}{2}$ in.

1505

An incomplete copy of Żuhûrî's ghazals.

Ghazals, in alphabetical order, breaking off, on fol. 184ᵇ, in the rhyme-letter د. Beginning of the initial poem:

آنکه خواهد داشت فردا رحمتش دیوان ما
گشته وصفش آفتاب مطلع دیوان ما

The initial ghazal of the preceding copy is found here on fol. 13ᵇ, l. 5; that of No. 196 (1503 in this Cat.) on fol. 5ᵃ, l. 7, beginning here: می امن وامان الخ.

A seal of A. H. 1188 (A. D. 1774, 1775) on the fly-leaf.

No. 3300, ff. 184, 2 coll., each ll. 17; Nasta'lîk; size, $10\frac{1}{4}$ in. by $5\frac{1}{2}$ in.

1506

Sâḳînâma-i-Żuhûrî (ساقینامهٔ ظهوری).

Another copy of Żuhûrî's Sâḳînâma, beginning, as in No. 1501:

ثناها همه ایزد پاکرا ـ ثریّا ده طارم تاکرا

Dated the عید اضحی (i. e. the 10th of Dhû-alḥijjah), A. H. 1057 (A. D. 1648, Jan. 6), at Bandar Sâraklhîr (بندر سارك لهیر), in Bangâlah.

No. 3502, olim 19. J. 2, ff. 115, 2 coll., each ll. 19–21; careless Nasta'lîk, mixed with Shikasta; size, $7\frac{3}{4}$ in. by $2\frac{1}{2}$ in.

1507

The same.

A modern copy of the same, beginning, with a slight modification in the first hemistich:

ثنا میکنم ایزد پاکرا ـ ثریّا ده طارم تاکرا

No date.

No. 616, ff. 210, 2 coll., each ll. 11; large Nasta'lîk; size, $9\frac{1}{2}$ in. by $5\frac{1}{4}$ in.

1508

A slightly defective copy of the same.

Ten verses are wanting in the beginning; the initial bait of this copy:

خماری کسی را زکوثر شکست
که از مهر ساقیش گردید مست

corresponds to the eleventh verse in the usual copies (see fol. 2ᵃ, l. 3 in the preceding copy).

Dated the 10th of Shawwâl, A. H. 1079 (A. D. 1669, March 13).

No. 97, ff. 154, 2 coll., each ll. 15; Nasta'lîk; size, $7\frac{1}{2}$ in. by 4 in.

1509

A collection of six prose-treatises by Żuhûri.

This collection contains:

1. Preface to the Nauras (دیباچهٔ نورس), on fol. 1^b, beginning: سرود سرایان عشرتکدهٔ قال که بنورس سرایستان حال کار کام و زبان ساخته اند الخ. The Nauras was, according to Rieu ii. p. 741^b, a treatise on Indian music, composed by Ibrâhîm 'Âdilshâh II himself, to whom this and the following two prefaces were dedicated; but comp. Rieu iii. p. 1091^a, where a Kitâb-i-Nauras is mentioned as the joint work of Malik Kummi and Żuhûri.

2. Preface to the Gulzâr-i-Ibrâhîm (دیباچهٔ گلزار ابراهیم), on fol. 12^b, beginning: خرمی چمن سخن بطراوت حمد بهار الخ, comp. No. 1500, 4 above.

3. Preface to the Khwân-i-Khalîl (دیباچهٔ خوان خلیل), on fol. 23^b, beginning:

ای از تو بر اهل تخت واکلیل سبیل
گر ذکر جمیل است ودگر قدر جلیل الخ

These three treatises have been lithographed at Lucknow, A. H. 1264; at Cawnpore, A. H. 1269 and A. D. 1873; English translation, Calcutta, 1887; special copies of the same are noticed in Bodleian Cat., Nos. 1076, 1080, and 1241, 33, 36, and 37; W. Pertsch, Berlin Cat., pp. 15, No. 12; 33, Nos. 1 and 5; 1006, No. 1.

4. Ruka'ât or Panj ruk'ah (رقعات, or پنج رقعه), five love-letters, here styled تبسّم شهدا, on fol. 46^a, beginning: شهید تبسّم دیت عشوهٔ خونیها مقتول رنگین مطلب شیرین الخ. Edited, with commentaries, Cawnpore, A. H. 1280; special copies of this treatise are noticed in Rieu ii. p. 742, No. V; Bodleian Cat., No. 1080, 4; W. Pertsch, Berlin Cat., p. 1007, No. 3.

5. Firâknâma (فراقنامه), or the farewell-letter, on fol. 50^b, beginning: آب از فرق گذشته بحر قلزم شمر اشك دوری الخ.

6. Katkhudâ'î-i-Ḥusn u 'Ishk (کتخدائیٔ حسن و عشق), or the marriage of Beauty and Love, on fol. 54^b, beginning: زیبا عروس دولت را که از روز نخست نامزد عیش سگالیست الخ. A more prominent treatise of Żuhûri's, the مینا بازار (lithographed, with commentary, Dihlî, A. H. 1265, and Lucknow, A. H. 1282), is entirely missing in the India Office Collections.

This copy is dated the 24th of Ramaḍân, A. H. 1183 (A. D. 1770, Jan. 21), by Sayyid Kâsim.

No. 639, ff. 58, ll. 13; Nasta'lîk; size, $9\frac{1}{2}$ in. by $4\frac{5}{8}$ in.

1510

The same six prose-treatises.

This copy, a bundle of loose leaves, consists of two unconnected parts, unequal in size, the first on ff. 1–26, the second on ff. 27–31.

Contents:

1. Preface to the Gulzâr-i-Ibrâhîm (without a heading), on fol. 1^b.

2. Preface to the Nauras, on fol. 6^a, l. 2. Both treatises are written by Fâḍil Muḥammad and dated the 23rd of Dhû-alhijjah, A. H. 1084 (A. D. 1674, March 31); the first two leaves, however, apparently belong to another hand which appears again on ff. 14^a–19^a, while Fâḍil's pen is visible on ff. 20–26; ff. 11–13 and 27–32 belong to a third and a fourth hand.

3. Firâknâma, on fol. 11^a (without a heading).

4. Katkhudâ'î-i-Ḥusn u 'Ishk, on fol. 14^b (again without a heading).

5. Tabassum-i-shuhadâ or Panj ruk'ah, on fol. 17^a (again without a heading).

6. Preface to the Khwân-i-Khalîl, on fol. 20^b. This treatise is slightly incomplete and breaks off on fol. 26^b. On ff. 27^a–32 the preface to the Nauras is repeated.

No. 1020, ff. 32, mostly in diagonal lines, in various styles of Nasta'lîk, by four different hands; size of ff. 1–26, $9\frac{1}{4}$ in. by $5\frac{3}{4}$ in.; of ff. 27–32, $8\frac{5}{8}$ in. by $4\frac{3}{4}$ in.

1511

Three prose-treatises by Żuhûri.

1. Preface to the Nauras (دیباچهٔ نورش (!) من کلام مولانا ظهوری), on fol. 7^b.

2. Preface to the Gulzâr-i-Ibrâhîm (دیباچهٔ گلزار ابراهیم), on fol. 16^a.

3. Preface to the Khwân-i-Khalîl (دیباچهٔ بسم الله الرّحمٰن الرّحیم خوان خلیل), on fol. 24^a.

Beginning of all three as usual. Numerous marginal and interlinear annotations, various readings and glosses. Dated the first of Muharram, A. H. 1137 (sixth year of Muḥammadshâh's reign, A. D. 1724, Sept. 20).

No. 1083, ff. 7–44, ll. 14–15; written very unequally and inelegantly, partly in Nasta'lîk, partly in Shikasta; size, $8\frac{1}{4}$ in. by $5\frac{3}{8}$ in.

1512

The same three prose-treatises.

1. Preface to the Nauras (دیباچهٔ نورس), on fol. 131^b.

2. Preface to the Gulzâr-i-Ibrâhîm (here styled رسالهٔ گلزار ابراهیم), on fol. 142^b.

3. Preface to the Khwân-i-Khalîl (رسالهٔ خوان خلیل), on fol. 155^b.

No date. Bibliotheca Leydeniana.

No. 2484, ff. 131–180, ll. 13; small, but distinct Nasta'lîk; size, $7\frac{1}{4}$ in. by $3\frac{3}{4}$ in.

1513

Two prose-treatises by Żuhûri.

1. Preface to the Gulzâr-i-Ibrâhîm, on ff. 1^b–9^b; dated by Abû-alfath Bahâ-aldîn Muḥammad bin Sayyid Muḥammad Ḥusainî albukhârî the 5th of Jumâdâ-althânî, A. H. 1104 (A. D. 1693, Feb. 11), at Patna.

2. Preface to the Nauras (here styled دیباچهٔ نورس گلزار ابراهیم), on ff. 10^b–18^b; as far as fol. 17^b it is

written by the same hand as the first treatise, but fol. 18 is added in another handwriting.

No. 1973, ff. 1–18, ll. 17; Nasta'lîk; size, 7⅝ in. by 3⅞ in.

1514

The same two treatises.

1. Preface to the Gulzâr-i-Ibrâhîm, in the centre-columns of ff. 19–27.

2. Preface to the Nauras, on the margin of ff. 20ᵃ–25ᵇ.

No date. The copyist was 'Ali Muḥammad.

No. 1973, ff. 19–27; Nasta'lîk, written in diagonal lines; size, 8⅝ in. by 4¼ in.

1515

Dîwân-i-Muḥammad Sharîf (دیوان محمّد شریف).

The lyrical poems of Muḥammad Sharîf Kâshî, with the takhallus Sharîf, born according to the Safînah, No. 579 (col. 230 in the Bodleian Cat.), in Bâdkân in Kâshân, went to India A.H. 994 (A.H. 1586), after staying some time in Sîstân and Harât during the siege by 'Abdallâhkhân Uzbeg, joined the Khânkhânân's service in Sind, or as the Âtashkada, No. 579 (col. 282 in the Bodleian Cat.), asserts, that of the Kutbshâhs, and settled afterwards in Gulkundah, where he died in Jahângîr's reign, see besides the Safînah, A. Sprenger, Catal., pp. 26, 124, and 567. He was still alive in A.H. 1026 (A.D. 1617), as the date of this copy, which is the poet's autograph, proves. Whether he be identical with the author of the كتاب سراج المنير (the book of the shining lamp, a collection of moral anecdotes in imitation of Sa'dî's Gulistân), styled Ibn Shams-aldîn Muḥammad Sharîf, see Bodleian Cat., No. 1241, 9, and Rieu ii. 861ᵇ, is impossible to say; in case he should be, he could not have died before the middle of A.H. 1030, as the date of composition of the سراج المنير seems to be the end of Rabî'-alawwal of that year (A.D. 1621, Feb.).

Contents:

Ghazals, in alphabetical order, on fol. 1ᵇ, beginning (as in Sprenger's copy):

بسم الله ای شریف رقم بخش نامه را
از حمد کردگار علم ساز خامه را

Rubâ'îs, on fol. 215ᵇ, beginning:

گر هیچکسی را بکسی داشتمی
بر هم نفس دست رسی داشتمی

Kasîdas, with a few kit'as at the end, on fol. 234ᵇ, beginning:

صبح از فسان (Sprenger میان) چرخ بر آورد خنجرش
دهر آتشین حصار شد از خنجر زرش

A short mathnawî, on fol. 329ᵃ, beginning:

شریف از در آشنائی درآی
چو مهر از ره آشنائی درآی

Tarjî'bands, on fol. 332ᵇ, beginning:

کی یاد کند خم کمندی — صیدی که رها نشد ز بندی

Another short mathnawî, on fol. 367ᵃ, beginning:

گر ز دل بیرون کنم اندوهها — کاردانها بنگری از کوهها

This copy is the poet's autograph, finished the 26th of Ṣafar, A.H. 1026 (A.D. 1617, March 5), according to a note on fol. 1ᵃ.

A. Sprenger's copy, by a strange coincidence, is dated the same year. The mathnawî of خسرو و شیرین noticed in the latter, is not found in the present copy.

No. 211, ff. 373, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispieces on ff. 1ᵇ and 234ᵇ; size, 9½ in. by 5½ in.

1516

Khwurshîd u Mâh (خورشید و ماه).

A mystical mathnawî, entitled مثنوی خورشید و ماه or قصهٔ خورشید و ماه, 'sun and moon,' composed, according to the colophon, قائله و ناظمه محمّد شریف بداعی و نسفی, by a poet of the same name, as the author of the preceding dîwân, viz. Muḥammad Sharîf Badâ'î Nasafî, who, however, seems to introduce occasionally in this poem the name جامی as a sort of takhallus, viz. fol. 12ᵃ:

درین گلشن بجامی خوشدلم دار
دل افگارم دل افگارم دل افگار

fol. 32ᵃ:

بجامی خاطرم را جمع گردان
پریشانم پریشانم پریشان

fol. 51ᵇ:

بجامی سر خوشم گردان خدارا
بگردان سرفراز این بینوارا

and fol. 78ᵃ:

از آن روئی چو مه جامی چو خورشید
بامّیدم بامّیدم بامّید

Beginning:

خداوندا دلی ده گرم رفتار
زبانی ده خموش اما گهربار

No date. The copyist's name was Muḥammadbeg Shâmlû; the copy belonged formerly to Shâh Muḥyi-aldîn. A prose-romance, dealing with a similar subject and styled قصهٔ مهر و ماه, has been noticed above in No. 805.

No. 241, ff. 132, ll. 12; illuminated frontispiece; little ornaments throughout; every bait has alternately at the beginning or end a flower; size, 8⅝ in. by 5 in.

1517

Nân u Ḥalwâ (نان و حلوا).

'Bread and Sweetmeat,' a poem on ascetic life, meant for a sort of introduction to Jalâl-aldîn Rûmî's mathnawî, by Shaikh Bahâ-aldîn Muḥammad 'Âmilî, the son of Mîr Sayyid Ḥusain bin 'Abd-alṣamad of Jabal 'Âmil in Syria, with the takhallus Bahâ'î; he was born A.H. 953 (A.D. 1546, 1547), went in early youth to Iṣfahân and flourished in the reign of Shâh 'Abbâs the Great; he died, according to the best authorities,

the 12th of Shawwâl, A. H. 1030 (A. D. 1621, Aug. 30); only in one copy of his work on Shi'ite law, the Jâmi'-i-'abbâsi (in Add. 23,578 of the British Museum), in a preface to the sixth bâb, A. H. 1031 (12th of Shawwâl) is given as the date of his death; he was buried at Mashhad by order of Shâh 'Abbâs. See on his life and works Rieu i. pp. 25 and 26; Khulâṣat-alkalâm, No. 12 (col. 296 in the Bodleian Cat.), where the following works of the author on Shi'ite law and tradition, mathematics, and astronomy are enumerated: تشريح ,شرق الشمسين ,رسالهٔ اصطرلاب ,جامع عبّاسى الافلاك, and خلاصة الحساب; besides the present mathnawi, another mystical mathnawi, شير و شكر or 'milk and sugar,' and the كشكول, a large collection of Analecta; Safinah, No. 572 (col. 230 in the Bodleian Cat.), where to the works just mentioned are added a مفتاح الفلاح and a مشرق العين; Âtashkada, No. 360 (ib., col. 275); Khulâṣat-alafkâr, No. 43 (ib., col. 304); A. Sprenger, Catal., pp. 368 and 369; Cat. des MSS. et Xylographes, p. 238; and Malcolm, History of Persia, i. p. 558. Other copies of نان و حلوا are described in Bodleian Cat., Nos. 1085–1088, No. 1239, 29, and col. 768; Rieu ii. p. 679; A. Sprenger, Catal., p. 368; W. Pertsch, Turkish Cat., No. 3, 5; Berlin Cat., pp. 116, 1; 668 and 698, 18; and fragments of the same, ib., pp. 30, 1 and 2; and 726, 2; J. Aumer, p. 4, etc. The mathnawi was lithographed in Constantinople, A. H. 1268 and 1282. Copies of the شير و شكر are noticed in Rieu ii. p. 831^{a}, No. xxix; W. Pertsch, Berlin Cat., p. 699, 21; J. Aumer, p. 4. It has likewise been lithographed in Constantinople, A. H. 1282.

The mathnawi is preceded by a few lines in prose, beginning: امّا بعد حمد الله تعالى على افضاله و الصّلوة و السّلام على اشرف الخلائق الخ:

Beginning of the poem itself, on the same page:

ايّها اللاهى عن العهد القديم
ايّها السّاهى عن النهج القويم

This copy is dated by Muhammad Kâsim Kalami, the 14th of Shawwâl, A. H. 1116 (A. D. 1705, Febr. 9). It belonged formerly to the College of Fort William.

No. 2348, ff. 1–13, 2 coll., each ll. 15; careless Nasta'lik; size, 8 in. by $4\frac{3}{4}$ in.

1518

Another copy of the same.

This copy, although much older than the preceding one, is badly injured, the first bait of every page being torn away. Beginning both of preface and poem the usual one.

Dated A. H. 1077 (A. D. 1666, 1667) by Muhammad Kâzim bin Muhammad Husain Tâlib.

No. 694, ff. 1–14^{a}, 2 coll., each ll. 14; Nasta'lik; size, $6\frac{3}{4}$ in. by 4 in.

1519

The same.

No date.

No. 3508, olim 7. J. 6, ff. 141^{b}–152^{b}, 2 coll., each ll. 15; careless Nasta'lik; size, $7\frac{5}{8}$ in. by $4\frac{3}{4}$ in.

1520

A slightly defective copy of the same.

Beginning of the preface: الحمد لله على افضاله و الصّلوة الخ.

The last eight baits of the poem are missing here.

No date.

No. 1625, ff. 18–27, 2 coll., each ll. 17; Nasta'lik; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

1521

Diwân-i-Ghiyâth (ديوان غياث).

Lyrical poems by Maulânâ Ghiyâth-aldin, who according to the contents of his diwân flourished both under Shâh Tahmâsp and Shâh 'Abbâs the Great (A. H. 996–1038 = A. D. 1588–1629); both these sovereigns are frequently praised in his poems, for instance, fol. 101^{a}, l. 5:

شاه گردون شكوه دريا دل — شاه طهماسپ مرشد كامل

fol. 111^{a}, last line:

شاه جوانبخت خلائق پناه — خسرو جم كوكبه عبّاس شاه

fol. 125^{a}, l. 2:

عبّاس پادشاه جوانبخت كامگار

etc. He cannot be identical with Ghiyâth or Ghiyâthâ-i-Halwâ'i of Shirâz, who died under Shâh Safi (A. H. 1038–1052 = A. D. 1629–1642), as the contents of his diwân entirely differ from ours, see Rieu ii. p. 682^{b}, and A. Sprenger, Catal., p. 412; but he may very well be the same as Khwâjah Ghiyâth Nakshband of Yazd, who is mentioned in the Safinah, No. 590 (col. 231 in the Bodleian Cat.), as a poet of 'Abbâs' reign. Another poet of the same period and the same name, viz. Khwâjah Ghiyâth-aldin of Tabriz, is mentioned in the Safinah, No. 538 (col. 228 in the Bodleian Cat.). This diwân consists of ghazals, kasidas, a few short mathnawis, kit'as, and rubâ'is, all mixed together without any order, and beginning: نميگويم چنين كن يا چنان كن الخ (the second hemistich is unfortunately damaged by worms).

No date.

No. 267, ff. 89–128, 2 coll., each ll. 15; Nasta'lik; a little worm-eaten; size, $8\frac{3}{8}$ in. by $4\frac{3}{4}$ in.

1522

Diwân-i-Radi (ديوان رضى).

Poetical works of Mirzâ Radi of Artimân (near Hamadân, or according to others, near Nishâpûr), who flourished, like the preceding poet, under Shâh 'Abbâs the Great, see Safinah, No. 724 (col. 236 in the Bodleian Cat.); Khulâṣat-alkalâm, No. 30 (ib., col. 297); Khulâṣat-alafkâr, No. 114 (ib., col. 306); Makhzan-algharâ'ib, No. 858 (ib., col. 333), and A. Sprenger, Catal., p. 538. He was the father of Mirzâ Ibrâhim Adham, who was put to death in A. H. 1060 (A. D. 1650), comp. Khulâṣat-alafkâr, No. 38 (col. 303 in the Bodleian Cat.), and A. Sprenger, Catal., p. 313.

This diwân contains:

Kiṭ'as, ḳaṣîdas, and a short mathnawî, on fol. 14^b, beginning:

سخن بلند شود ورنه گفتمی با تو
که کیست در پس این پرده روز وشب در کار

Ghazals, in alphabetical order, on fol. 19^b, beginning:

زهی طراوت حسن و کمال و نور صفا
که از جمال تو بیناست چشم نابینا

At the end of this part some tarji'bands.

A sâḳînâma (ساقی نامه), on fol. 53^b, beginning: الهی بمستان میخانه ات الخ.

Another copy of this sâḳînâma is noticed in W. Pertsch, Berlin Cat., p. 696, 7.

Rûbâ'îs, on fol. 58^b, beginning: در دیدن حق اگرنهٔ مادرزا الخ.

This copy is dated the 22nd of Jumâdâ-alawwal, A.H. 1077 (A.D. 1666, Nov. 20).

No. 694, ff. 14^b–66^a, 2 coll., each ll. 14; clear Nasta'lîḳ; size, 6¾ in. by 4 in.

1523

Dîwân-i-Abû Turâbbeg (دیوان ابو ترابیگ).

Lyrical poems by Mirzâ Abû Turâbbeg of Anjadân, who likewise flourished under Shâh 'Abbâs, see Safînah, No. 607 (col. 231 in the Bodleian Cat.); he appears to be identical with the poet of the same name and birthplace, the son of Mirzâ 'Alîkhân, mentioned in the Muntakhab-alash'âr, No. 479 (ib., col. 249), and the Âtashkada, No. 497 (ib., col. 280), where it is stated, that his first takhalluṣ was Kâmî, his later one Firḳatî, that he flourished in Kâshân (therefore often styled Kâshî), and was wazîr of Maḳṣûdbeg.

This collection contains:

Ḳaṣîdas, kiṭ'as, and tarkîbbands, beginning, on fol. 67^b:

دگر زلالهٔ نورستهٔ کوه وفصل بهار
چه (چو) مادریست که فرزند پرورد بکنار

Ghazals, rubâ'îs, and fards, in alphabetical order, with another short series of rûbâ'îs at the end, beginning, on fol. 85^b:

ای زتو بند بر زبان نطق سخن سرایرا
فکر تو باعث جنون عقل گره گشایرا

Three chronograms, on fol. 85^a and ^{b}, giving the dates A.H. 1005, 1008, and 1012 (A.D. 1596, 1597; 1599, 1600; and 1603, 1604).

This copy is dated the 27th of Rajab, A.H. 1077 (A.D. 1667, Jan. 23), by Muḥammad Kâẓim bin Muḥammad Ḥusain Ṭâlib.

No. 694, ff. 67–113, 2 coll., each ll. 14; Nasta'lîḳ; size, 6¾ in. by 4 in.

Ṭâlib Âmulî (Nos. 1524–1529).

1524

Dîwân-i-Ṭâlib (دیوان طالب).

The lyrical poems of Muḥammad Ṭâlib (in the colophon of the present copy Ṭâlibâ) of Âmul in Mâzandarân, who came to India in the beginning of Jahângîr's reign, and rose to the rank of king of poets under that emperor; he went to Fathpûr A.H. 1029 (A.D. 1620), and died, according to the best authorities, A.H. 1035 (A.D. 1625, 1626), comp. Safînah, No. 595 (col. 231 in the Bodleian Cat.); Muntakhab-alash'âr, No. 384 (ib., col. 247); Âtashkada, No. 347 (ib., col. 274); Makhzan-algharâ'ib, No. 1448 (ib., col. 348); Bodleian Cat., Nos. 1090–1092; Rieu ii. p. 679; A. Sprenger, Catal., pp. 125 and 575; W. Pertsch, p. 23, and Berlin Cat., p. 913; J. Aumer, p. 38; King's College Library, Cambridge, No. 172; see also Ouseley, Biogr. Notices, pp. 176–179. Two later dates of his death, viz. A.H. 1036 (A.D. 1626, 1627) and 1040 (A.D. 1630, 1631) are given, the former in the Khulâṣat-alafkâr, No. 163 (col. 308 in the Bodleian Cat.), the Dîwân-i-Muntakhab of Sirâj (see A. Sprenger, Catal., p. 151), and the Shâhid-i-ṣâdiḳ (see Rieu iii. p. 1091^a); the latter in the Khazâna-i-'âmirah, No. 73 (col. 258 in the Bodleian Cat.), and the Ṭabaḳât-i-Shâhjahânî, see also A. Sprenger, Catal., p. 90 (where Ṭâhir Naṣrâbâdî calls him king of poets under Shâhjahân). He was a cousin of Ḥakîm Ruknâ or Rukn-aldîn Mas'ûd Masîḥ (who died, according to the best authorities, A.H. 1066 = A.D. 1655, 1656, see Nos. 1572 and 1573 in this Cat.).

Contents:

Ḳaṣîdas in praise of Jahângîr, on fol. 1^b, beginning:

چون کج نهم بفرق خرد افسر بیان
از مدح شه اتاقه (اطاقه Rieu) زنم بر سر زبان

Kiṭ'as, on fol. 79^a, beginning:

ایا ستوده صفاتی که از گل وصفت
کلاه گوشهٔ اندیشه گلشن است مرا

Tarkîbbands, on fol. 100^a, beginning:

ای رویتو رنگ و روی بستان
وی عکس لب تو سایهٔ جان

Mathnawiyyât, on fol. 119^a, beginning (as in Aumer's copy):

شنیدم روزی از طرز آشنائی
عروس نکته را برقع گشائی

The mathnawî, noticed in Rieu iii. p. 1001^b, on a hunting excursion of Jahângîr, is not found in this collection; another mathnawî by Ṭâlib Âmulî is mentioned ib. ii. p. 738^a.

Ghazals, in alphabetical order, on fol. 125^b, beginning:

بایما نکته می سنجد نمیدانم زبانش را
خدایا فیض الهامی که دریابم بیانش را

Rubâ'îs, on fol. 252^b, beginning:

در سینه نفس یوسف زندان غمست
در دیده نگاه پیر کنعان غمست

No date. The colophon runs thus: اتمام یافت دیوان شاه طالبا.

No. 858, ff. 295, 2 coll., each ll. 17; written by different hands, partly in careful, partly in careless Nasta'lîḳ; size, 11⅛ in. by 5¾ in.

1525

A slightly defective copy of the same diwân.

Contents:

Kasidas, on fol. 1^b, beginning as in the preceding copy.

Kit'as, on fol. 79^b, with the same beginning.

Tarkibbands, on fol. 98^a, with the same beginning.

Ghazals, in alphabetical order, on fol. 116^b, beginning (comp. No. 1091 of the Bodleian Cat.):

مارا کشد بسویتو شوق بلند ما
هر موی تازیانه شود بر سمند ما

Rubâ'is, on fol. 270^b, beginning:

یا رب بکرم چاشنیٔ تحقیقی
زین باغ تصوّرم گل تحقیقی

No. 1090 of the Bodleian Cat. reads more correctly at the end of the second hemistich تصدیقی.

This part is incomplete at the end; the last rubâ'i corresponds to fol. 275^a, l. 4 ab infra in the preceding copy.

No. 539, ff. 284, 2 coll., each ll. 19; Nasta'lik; illuminated frontispiece; size, 7¼ in. by 4¼ in.

1526

Another defective copy of the same.

Contents:

Kasidas, on fol. 1^b, beginning as usual.

Kit'as, on fol. 88^b, beginning as in the two preceding copies.

Tarkibbands, on fol. 109^b, beginning: ای رویتو الخ.

Ghazals, in alphabetical order, on fol. 130^b, beginning, as in the preceding copy: مارا کشد الخ.

A lacuna after fol. 296, comprising fol. 261^b, l. 8, to fol. 262^b, l. 4 in the preceding copy, and fol. 241^b, l. 11, to fol. 242^b, l. 10 in No. 1524.

Rubâ'is, on fol. 306^b, beginning as in the preceding copy.

This part is incomplete at the end (just as in the preceding copy); the last rubâ'i corresponds to fol. 283^a, ll. 1 and 2 in No. 1524.

No. 108, ff. 329, 2 coll., each ll. 17; Nasta'lik; small and rather effaced frontispiece; some pages at the beginning and end damaged; size, 7½ in. by 4 in.

1527

Tâlib Âmuli's ghazals.

Ghazals, in alphabetical order, beginning, on fol. 1^b: یارما بکعبه می سنجد الخ, see No. 1524.

The last page, containing the last three baits of the last ghazal in ی, is supplied by another hand.

No date.

The right order of ff. 56–60 is: 56, 58, 57, 59, 60.

Special copies of Tâlib's ghazals are noticed in W. Pertsch, Berlin Cat., p. 62, ii. 2^b; and p. 701, No. 34.

No. 3374, olim 13. J. 10, ff. 121, 2 coll., each ll. 18; clear and distinct Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 9½ in. by 5¼ in.

1528

The same ghazals.

Beginning as in Nos. 1524 and 1527.

No. 1159, margin-column on ff. 349^b–458, ll. 22–26 (11–13 baits); strange Nasta'lik, difficult to read in many places.

1529

Tâlib Âmuli's rubâ'is.

A large series of rubâ'is, which originally formed the last part of a general collection of Tâlib's poetical works, as is evident from fol. 1^a, where the last baits of a ghazal are found, with the colophon تمّت الغزلیات.

Beginning of the rubâ'is as in Nos. 1525 and 1526: یا رب بکرم الخ.

Dated the 1st of Jumâdâ-alawwal, A.H. 1047 (A.D. 1637, Sept. 21).

No. 1865, ff. 53, 2 coll., each ll. 18; Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 9½ in. by 5⅝ in.

1530

Diwân-i-Mu'min (دیوان مؤمن).

The lyrical poems of Mir Muhammad Mu'min of Astarâbâd, who was at Kâshân in A.H. 987 (A.D. 1579), and afterwards went to India; in the Dakhan he entered the service first of Ibrâhim Kutbshâh, afterwards that of Muhammad Kuli Kutbshâh; he still flourished under Sultân Muhammad Kutbshâh (who reigned A.H. 1020–1035 = A.D. 1612–1626), and appears to have survived him, as there are elegies on this ruler in the present copy; comp. on this poet Safinah, No. 187 (col. 217 in the Bodleian Cat.); Âtashkada, No. 322 (ib., col. 273); Haft Iklim, No. 1172 (col. 467 in this Cat.); and A. Sprenger, Catal., pp. 42 and 506.

Contents:

Ghazals, in alphabetical order, with a few rubâ'is at the end, on fol. 1^b, beginning: چون بناکام از تو تقدیر است هجران عیدرا الخ.

Marâthi or elegies, principally on Muhammad Kutbshâh, on fol. 131^b, beginning:

ماه عاشور بصد شورش افغان آمد
باز دریای بلا بر سر طوفان آمد

Kasidas in honour of Muhammad Kuli Kutbshâh, etc., on fol. 139^b, beginning:

کردگارا بحق ذات شریف نبوی
آن پناهی که ازو پشت امیدست قوی

This copy is dated the 22nd of Jumâdâ-alawwal, A.H. 1143 (A.D. 1730, Dec. 3).

No. 113, ff. 175, 2 coll., each ll. 14; Nasta'lik; a little worm-eaten, some corners of the first pages injured; occasionally a few additions on the margin; size, 7¾ in. by 4½ in.

1531

Diwân-i-Shifâ'i (دیوان شفائی).

A part of the complete poetical works of Hakim

Sharaf-aldîn Ḥasan Shifâ'î of Iṣfahân, who was the chief physician of Shâh 'Abbâs the Great, and died, according to most tadhkiras, A. H. 1037, the 5th of Ramaḍân (A. D. 1628, May 9), see Safînah, No. 596 (col. 231 in the Bodleian Cat.); Âtashkada, No. 392 (ib., col. 276); Khulâṣat-alkalâm, No. 38 (ib., col. 298); Khulâṣat-alafkâr, No. 147 (ib., col. 307); Makhzan-algharâ'ib, No. 1189 (ib., col. 341); Bodleian Cat., No. 1093; W. Pertsch, Berlin Cat., pp. 913–915; A. Sprenger, Catal., pp. 150 and 570; G. Flügel i. p. 600; see also Rieu ii. p. 822 (where he is called Hakîm Tîmûr Shifâ'î), and Blochmann, Â'în-i-Akbarî, p. 543, No. 86. Ṭâhir Naṣrâbâdî fixes his death in A.H. 1038 (A. D. 1628, 1629), or even in A. H. 1027 (A. D. 1618), see A. Sprenger, Catal., p. 90.

Contents:

1. A mathnawî in imitation of Khâkânî's تحفة العراقين (see Nos. 950–960 in this Cat.), styled here, on fol. 1ᵃ, مطلع الانوار; it is mentioned in the Makhzan-algharâ'ib, loc. cit. Beginning, on fol. 1ᵇ:

ای درد تو تحفة العراقين — وی زهر تو شکر مذاقين

2. Another mathnawî, identical with the نمکدان حقيقت, or the salt-box of verity, on fol. 12ᵇ, beginning:

ای بشهد سخن ملاحت سای — بنمکزار طرز راهنمای

3. Miscellaneous poems, mostly of a satirical character, consisting, as it appears, of tarkîbbands (according to W. Pertsch, loc. cit., ghazals, but there is clearly between every two ghazals a refrain-bait), with a few kiṭ'as and rubâ'îs at the end, beginning, on fol. 69ᵇ:

مؤمن هَلَم بازئ چملان بکجا رفت
پاکارئ صد در صد کرمان بکجا رفت

This bait is quoted in Vullers, Lexicon Persicum, i. p. 590ᵇ, as beginning of a satire on the wazîr Muḥammad Mu'min, and again ii. p. 1463ᵇ, under هَلَم. In Rieu ii. p. 822, another satire of Shifâ'î, the سيزده بند, is noticed.

Dated the 1st of Shawwâl, A. H. 1088 (A. D. 1677, Nov. 27). Bibliotheca Leydeniana.

No. 2784, ff. 98, 2 coll., each ll. 14; Nasta'lîk; size, 8 in. by 4½ in.

1532

Extracts from three mathnawis of Shifâ'î.

This copy contains:

a. Extracts from the نمکدان حقيقت (styled here: منتخب كتاب نمکدان للحقيقة), beginning, on fol. 1ᵇ:

ای بشهد سخن ملاحت سای — بنمکدان طرز راهنمای

see No. 2 in the preceding copy.

b. Extracts from another mathnawî (without a heading), which, to judge both from the metre and the contents, must be identical with the مهر و محبت, or love and affection (see W. Pertsch, Berlin Cat., p. 914, No. 2, and A. Sprenger, Catal., loc. cit.). Beginning, on fol. 16ᵃ:

بنام آنکه دل (read دلرا) برگزيدست
محبت را بدعوی آفريدست

The usual initial bait of the poem is not found here; it was composed A. H. 1021 (A. D. 1612, 1613).

c. Extracts from the mathnawî ديدهٔ بيدار, the watchful eye, or, as Sprenger calls it ديدهٔ بيديدار, the sightless eye (likewise without a heading); beginning, on fol. 56ᵃ, l. 4 ab infra, the same as in the Bodleian, Berlin, and Oudh copies:

بسم الله الرحمن الرحيم — تيغ الهيست بدست حکيم

It was composed A. H. 990 (A. D. 1582).

At the end, on fol. 87ᵇ, all the three different extracts are (wilfully or by ignorance) represented as parts of the same نمکدان حقيقت, in spite of the various metres employed; the copy was transcribed at Tattah by Muḥammad Fayyâḍ Bakrî; as date appears the 11th of Ṣafar only, see the Persian text of the colophon:

بتاريخ يازدهم صفر نمکدان شفائی در بلدهٔ تته بيد فقير الفقير محمد فياض بکری صورت اتمام يافت و الله اعلم بالصواب.

No. 267, ff. 1–87ᵇ, 2 coll., each ll. 15; distinct Nasta'lîk; a little worm-eaten; size, 8⅞ in. by 4⅞ in.

1533

Ghazals of Shifâ'î.

An extensive collection of ghazals by Shifâ'î, arranged alphabetically and beginning, on fol. 3ᵇ (like the Bodleian copy and that of the Moty Mahall, mentioned in A. Sprenger, Catal., p. 570):

ای زده برتر از گمان خيمهٔ کبريای را

(the other copies دست بتو کجا رسد عقل برهنه (شکسته) پای را).

The copy concludes with four mathnawî-baits.

No date. The proper order of the leaves, which are misplaced in a rather bewildering way, is: ff. 3–25, 32–48, 26–28, 1, 2, 29–31, 49–112, 117, 118, 113, 115, 116, 114, 119–206.

No. 224, ff. 206, 2 coll., each ll. 15; careless Nasta'lîk; size, 9 in. by 5 in.

1534

Dîwân-i-Niẓâm (ديوان نظام).

The lyrical poems of Mirzâ Niẓâm Dast-i-Ghaib, of Shîrâz, one of Shâh 'Abbâs' poets, who died, only thirty years old, A. H. 1039 (A. D. 1629, 1630); see Safînah, No. 606 (col. 231 in the Bodleian Cat.); Muntakhab-alash'âr, No. 671 (ib., col. 253); Âtashkada, No. 683 (ib., col. 285); A. Sprenger, Catal., pp. 92 and 518; Rieu iii. p. 1091ᵇ. An earlier date of his death, viz. A. H. 1029 (A. D. 1620), is given in the Khulâṣat-alafkâr, No. 281 (col. 312 in the Bodleian Cat.); see also W. Pertsch, Berlin Cat., p. 58, No. 6. On fol. 129ᵃ this dîwân is wrongly ascribed to Niẓâm-almulk, the famous wazir of Alp Arslan and Malikshâh.

Contents:

Kaṣîdas, on fol. 129ᵇ, beginning:

زديده بيرخ او دل نمی شود روشن
چو آفتاب نباشد چه سود از روزن

A kaṣîdah in praise of the prophet (درنعت پيغمبر),

which is not found in this collection, is noticed twice in W. Pertsch, Berlin Cat., p. 31, No. 8, and p. 32, No. 19.

Ghazals, on fol. 138ᵃ, beginning (as in Sprenger's copy):

ذوق مصیبتی (Sprenger مجتبی) کو تا سر کنم فغانرا
ویران کنم باهی بنیاد آسمانرا

Rubâ'iyyât, on fol. 164ᵇ, beginning:

آن رفت که دل وصل نگاری میخواست
در بزم پری رخان قراری میخواست

A sâkînâma (ساقی نامه), on fol. 170ᵃ, beginning:

دلا چند بینی شکست از خمار
شکستی گرت هست در تو به آر

The same sâkînâma is noticed in Bodleian Cat., col. 741, No. 7, 2, and in the Berlin Cat., p. 58, No. 6.

Tarjî'bands, on fol. 175ᵇ, beginning:

ساقی بده آن باده که رنگ لب یارست
آن می که رخ ساقی ازو رشك بهارست

This part is defective at the end; there is also a lacuna after fol. 183; besides the last leaf is written by a different hand in Shikasta.

No. 267, ff. 129–184, 2 coll., each ll. 15; Nasta'lîk; size, 8⅜ in. by 4⅞ in.

1535

Kulliyyât-i-Bâkirkhân (كلّيات باقرخان).

Works in prose and verse by Bâkirkhân, with his full name: Mirzâ Muḥammad Bâkir Najm-i-thâni (the second star), who went to India during Jahângîr's reign (A. H. 1014–1037 = A. D. 1605–1627), and flourished in that emperor's time, see Makhzan-algharâ'ib, No. 307 (col. 322 in the Bodleian Cat.); he is probably identical with the Bâkirkhân, with the takhalluṣ Bâkir, called in the Safînah, No. 703 (col. 235 in the Bodleian Cat.), one of Jahângîr's and Shâhjahân's Amîrs. The exact date of his death is not known. Another poet of the name of Maulânâ Muḥammad Bâkir, of Kâshân, who died in the Dakhan, A. H. 1034 (A. D. 1624, 1625), is mentioned in the Safînah, No. 585 (ib., col. 230); a third Mîr Muḥammad Bâkir with the takhalluṣ Ishrâk, renowned by a number of Arabic works and a Persian dîwân, lived in Astarâbâd and died A. H. 1040 (A. D. 1630, 1631), see the same Safînah, No. 623 (col. 232 in the Bodleian Cat.); a fourth and much younger Maulânâ Muḥammad Bâkir died A. H. 1081 (A. D. 1670, 1671), see A. Sprenger, Catal., p. 104.

Contents:

1. Mau'iżah-i-Jahângîrî (موعظهٔ جهانگیری), the exhortation of Jahângîr, an essay on political and ethical wisdom and on the duties of princes and subjects, composed A. H. 1021 (A. D. 1612, 1613), the word موعظه forming the chronogram; it is divided into a mukaddimah (در توطئهٔ ذکر اسم سامی ونام نامیٔ جهانگیر), on fol. 278ᵇ, and two bâbs: (۱) در نصیحت پادشاهان; (۲) در نصیحت زیردستان, on ff. 280ᵇ and 299ᵇ respectively. The first bâb contains six, the second four faṣls. Beginning of this prose-treatise on fol. 276ᵇ: سپاس وستایش مر حکیمی را که بحکمت بالغه وصنعت کامله از عین حکمت بی دستیاریٔ شریك الخ.

2. Dîwân (دیوان), comprising:

(*a*) Kaṣîdas, on fol. 313ᵇ, beginning:

اسپاترست پیش من از صحبت ریا
در چنگ شیر بودن ودر کام اژدها

(*b*) Ghazals, on fol. 319ᵇ.

(*c*) Kiṭ'as, rubâ'îs, fards and a few riddles, on fol. 335ᵃ.

3. Explanation of a mystical kiṭ'ah or riddle which the author himself had composed on a journey to Dihlî, in consequence of a vision of the fifth Imâm in his dream, on fol. 341ᵇ, beginning: حمد ملکی که نظام نظم سلسله بدو وعود وجود از آثار جوذ الخ.

4. Inshâ (انشاء), containing letters, notes, khuṭbas and other pieces of a flowery and refined prose-style, on fol. 347ᵇ, beginning: موزون‌ترین کلامی که غزل سرایان انجمن مقال وچهره پردازان شواهد قصائد الخ.

Dated A. H. 1063 (A. D. 1653).

No. 1330, ff. 276–366, ll. 17; Nasta'lîk; size, 10 in. by 5½ in.

1536

Kulliyyât-i-Âtashî (كلّيات آتشی).

Poetical works by Muḥammad Ḥakîm Amîn or Aminâ (so in the colophons on ff. 235ᵃ and 285ᵃ), with the takhalluṣ Âtashî, who was a court-poet of the Sulṭân of Bîjâpûr, Muḥammad 'Âdilshâh bin Ibrâhîm 'Âdilshâh (A. H. 1036 or 1037–1067 = A. D. 1626 or 1627–1656); none of the tadhkiras seems to mention this particular poet, unless he is identical with Aminâ of Farâhân, who flourished in Shâh 'Abbâs' reign, see Safînah, No. 674 (col. 234 in the Bodleian Cat.). Another Muḥammad Amîn or Aminâ, but with the takhalluṣ Khâzin, is mentioned there in No. 738 (ib., col. 236).

Contents:

1. Kaṣîdas and kiṭ'as, on fol. 1ᵇ, beginning: بس که شد از غافلی نامهٔ عمرم سیاه. Several of these poems were composed in praise of Nawwâb Muṣṭafâkhân; fol. 33ᵇ is left blank.

2. Ghazals, in alphabetical order, on fol. 45ᵇ, beginning:

الهی از میٔ معنی لبالب ساز جامم را
منوّر چون چراغ صبح گردان شمع شامم را

3. Rubâ'îs, on fol. 101ᵃ.

The whole dîwân was completed (whether by the poet himself, as we are inclined to assume, or by the transcriber of this copy Shaikh Muḥammad Ṣâdiḳî, the wording of the colophon leaves entirely uncertain) the 10th of Ṣafar, A. H. 1034 (A. D. 1624, Nov. 22).

4. A mathnawî, entitled 'Âdilnâma (عادلنامه), and praising the exploits of Sulṭân Muḥammad 'Âdilshâh bin Ibrâhîm 'Âdilshâh, on fol. 108ᵃ. The beginning is apparently missing; the first bait which occurs here runs thus:

ازو شمع را شعله بر سر کلاه
وزو آب خون خاك در قعر چاه

This part is dated the 20th of Rajab, A. H. 1042 (A. D. 1633, Jan. 31).

5. A second mathnawi, entitled Ma'dan-alafkâr (معدن الافکار), the mine of thoughts, see fol. 233ᵇ, last line in the fourth column and colophon, beginning, on fol. 205ᵇ:

بسم الله الرّحمٰن الرّحیم
هست نهال گل باغ حکیم

Dated the 14th of Sha'bân, A. H. 1043 (A. D. 1634, Febr. 13).

6. A third mathnawi, entitled Nuh Sipihr (نه سپهر), the nine spheres, see fol. 240ᵃ, l. 16 in the fourth column and colophon, beginning, on fol. 236ᵇ:

ابتدا میکنم به بسم الله
زانکه بسم الله است هادی راه

Dated in the month Dhû-alka'dah, A. H. 1034 (A. D. 1625, Aug.–Sept.). Occasional additions occur at the end of the single portions, written by a different hand. Many slight damages by worms throughout the copy.

No. 1685, ff. 285, 4 coll.; each ll. 20; Nasta'lik; illuminated frontispieces on ff. 1ᵇ, 45ᵇ, 205ᵇ, and 236ᵇ; an illuminated heading on fol. 101ᵃ; size, 9½ in. by 6¼ in.

1537

Diwân-i-Fasihi (دیوان فصیحی).

Lyrical poems, by Mirzâ Fasihi Ansâri of Harât, who was a contemporary of Hakim Shifâ'i (see Nos. 1531–1533 above), and the spiritual guide of Jalâl Asir (see Nos. 1541–1551), Nâzim of Harât (see Nos. 1593–1598), and Darwish Wâlih. He was first in the service of Hasankhân Shâmlû, and afterwards patronized by Shâh 'Abbâs the Great. He died A. H. 1046 (A. D. 1636, 1637), and left about 6,000 verses; compare on this poet A. Sprenger, Catal., pp. 91, 151, and 390; Safinah, No. 665 (col. 233 in the Bodleian Cat.); Âtashkada, No. 300 (ib., col. 273), and Khulâsat-alafkâr, No. 209 (ib., col. 309).

Contents:

Kasidas, on fol. 132ᵇ, beginning:

هین که صبا بر فگند پرده زرخسار یار
از دل شب جلوه کرد صبح پسین آشکار

Kit'as, on fol. 165ᵇ, beginning:

چشمه‌ساری کرده پنهان در کهستان دماغ
فیض ابداع خرد کردش لقب فیض آفرین

One ghazal, on fol. 183ᵇ.

Tarkibbands, on fol. 184ᵃ, beginning:

هرچند که من شعلهٔ افسرده غبارم
در خرمن خود شوختر از باد بهارم

A mathnawi, on fol. 201ᵇ, beginning:

سبحان الله چه بارگاهست — این عرش مقدّس الهست

Ghazals, in alphabetical order, on fol. 211ᵇ, beginning:

خدایا روزیٔ این خود پرستان ساز جنّت را
که دوزخ جنّت است آتش پرستان محبّت را

(See a different wording of this initial bait in A. Sprenger, Catal., p. 390.)

Rubâ'is, on fol. 262ᵃ, defective at the end, beginning:

ای نام تو روح قدس پیکر لب ما
وز نام تو داغ دل کوثر لب ما

No date.

No. 2751, ff. 132–268, 2 coll., each ll. 15; Nasta'lik; size, 9⅝ in. by 6¼ in.

1538

Diwân-i-Ridâ (دیوان رضا).

The lyrical poems of a poet with the takhallus Ridâ, who is probably identical with Mirzâ Muhammad Ridâ of Juwain near Kazwin, one of the officials of Shâh 'Abbâs the Great, see Safinah, No. 670 (col. 234 in the Bodleian Cat.), where a chronogram for A. H. 1028 (A. D. 1619) is quoted. Our copy contains two chronograms, for A. H. 1039 (A. D. 1629, 1630), and A. H. 1046 (A. D. 1636, 1637), on ff. 113ᵃ and 116ᵃ. According to the Makhzan-algharâ'ib, No. 878 (col. 334 in the Bodleian Cat.), he was wazir of Âdharbaijân under Shâh 'Abbâs.

Contents:

Kasidas, in alphabetical order, on fol. 1ᵇ, beginning:

حمد خداوند آسمان و زمین را
خالق نار جحیم و خلد برین را

Ghazals, in alphabetical order, on fol. 21ᵇ, beginning:

از ازل بگشاد ساقی شیشهٔ صهبا مرا
آشکارا ساخت پیر گنبد مینا مرا

Kit'as and ta'rikhs, on fol. 112ᵇ, beginning: پیوسته جواد هست در نعمت وناز الخ.

Rubâ'is, in alphabetical order, on fol. 116ᵇ, beginning: از یاد لب تو میفزاید دلها الخ.

No date.

No. 1568, ff. 204, 2 coll., each ll. 17; Nasta'lik; a little worm-eaten; size, 9½ in. by 5¼ in.

1539

Khusrau u Shirin (خسرو و شیرین).

A mathnawi, in imitation of Nizâmi's poem of the same name, by Rûh-alamin (see fol. 6ᵇ, l. 5, and fol. 7ᵃ, l. 5), i. e. Mir Muhammad Amin Shahrastâni, a Sayyid of Isfahân, with the honorary title of Mir Jumlah, who went A. H. 1010 (A. D. 1601, 1602) to the Dakhan, rose to the highest dignity under Sultân Muhammad Kuli Kutbshâh of Gulkunda (who reigned A. H. 988–1020 = A. D. 1580–1612), entered afterwards the service of the emperor Jahângir and died A. H. 1047 (A. D. 1637, 1638), see Rieu ii. pp. 675 and 676, and Safinah, No. 704 (col. 235 in the Bodleian Cat.). According to the latter authority he went twice to India, and in the

interval between both sojourns he occupied an important position at the court of Shâh ʿAbbâs too. The present work, which is preceded by a prose-preface on ff. 1^b–7^a, is dedicated to his patron Muḥammad Ḳuli Ḳuṭbshâh, and forms the *first* poem of Rûḥ-alamin's Khamsah. Beginning of the preface, on fol. 1^b: ای بسته بدست قدرتت قطب کمروی مکرمتت نهاده تاجش الخ.

Beginning of the mathnawi, on fol. 8^b:

الهی همچو صبحم سینه بگشای
زچاك سینه ام خورشید بنمای

No date.

No. 205, ff. 317, 2 coll., each ll. 14; distinct Nastaʿlîḳ; illuminated frontispieces on ff. 1^b and 8^b; size, 9⅝ in. by 5⅞ in.

1540

Lailâ u Majnûn (ليلى و مجنون).

Another mathnawi by the same Rûḥ-alamin, the loves of Lailâ and Majnûn, likewise an imitation of one of Niẓâmî's masterpieces, and dedicated to the same Muḥammad Ḳuli Ḳuṭbshâh; it forms the *third* poem of the author's Khamsah (the *second* being styled مطمع, see Rieu, loc. cit.); the poet's name appears here on fol. 4^a, l. 8; fol. 28^a, l. 5; fol. 35^a, l. 7, and fol. 189^a in the colophon. It is preceded by a preface in prose and verse, beginning, on fol. 1^b:

ای قدم پلهٔ زبانهٔ تو – کف دستی فلك زبانهٔ تو

Beginning of the mathnawi, on fol. 6^b:

ای حسن طراز عشق پرداز – انجام نمای کار از آغاز

The *fourth* poem of the Khamsah, the آسمان هشتم or فلك البروج, is described in Rieu, loc. cit., it was composed A.H. 1021 (A.D. 1612); the *fifth* is not mentioned anywhere; but the diwân, styled گلستان ناز, is noticed in Rieu.

No date.

No. 690, ff. 189, 2 coll., each ll. 14; clear and distinct Nastaʿlîḳ; illuminated frontispieces on ff. 1^b and 6^b; size, 7¾ in. by 4¼ in.

Jalâl Asîr (Nos. 1541–1551).

1541

Dîwân-i-Asîr (ديوان اسير).

The poems of Mirzâ Jalâl Asîr bin Mirzâ Muʾmin of Iṣfahân, who was an intimate friend of Shâh ʿAbbâs and a great drunkard; most of his verses he wrote in a state of intoxication. He never went to India, and died, according to the best authorities, A.H. 1049 (A.D. 1639, 1640), comp. Bodleian Cat., Nos. 1096–1100; Rieu ii. p. 681; A. Sprenger, Catal., pp. 149 and 342, 343. The Mirât-al-ʿâlam and the Hamisha Bahâr (see A. Sprenger, Catal., p. 117) fix his death in A.H. 1040 (A.D. 1630, 1631), which is obviously wrong, see Rieu, loc. cit. A much later date, viz. A.H. 1069 (A.D. 1658, 1659), is given in W. Pertsch, Berlin Cat., p. 915, on the authority of the صحف ابراهيم (No. 663 in the Berlin Cat.), which seems a mere mistake for 1049; see also Khulâṣat-alafkâr, No. 24 (col. 303 in the Bodleian Cat.). A condemnation of the low tone and the vulgar jokes in Asîr's poems, as well as in those of Zulâlî (see Nos. 1494–1498), Shaukat of Bukhârâ, and Mîr Najât, by the author of the رياض الشعرا, is quoted Rieu ii. pp. 821^b and 822^a. Asîr's works were published in Lucknow, 1880.

Contents:

Ḳaṣîdas and tarjîʿbands, on fol. 1^b, beginning:

ای دانهٔ تسبیح خیالت دل دانا
سر حلقهٔ مستان رخت دیدهٔ بینا

A few mathnawis, on ff. 65^a–74^a, beginning:

بود شبی در صف ارباب هوش
گوش دلم روزه گشای خروش

Ghazals, in alphabetical order, intermixed with a few rubâʿîs, on fol. 75^a, beginning:

ای گلشن از بهار خیال تو سینها
برگ گل از طراوت رویت (in Rieu and Sprenger نامت) سفینها

At the end of this part a mukhammas, beginning:

گر پسندند بتان دیدهٔ حیرانی را الخ.

Rubâʿîs, on fol. 396^b, beginning:

غم کرده ریاض جان مه و سال مرا
آئینه ندارد دل خوشحال مرا

No date.

No. 416, ff. 405, 2 coll., each ll. 15; large and distinct Nastaʿlîḳ; size, 9⅝ in. by 5¼ in.

1542

Another copy of the same diwân.

This copy contains:

Ḳaṣîdas and tarjîʿbands, on fol. 1^b, beginning, as in the preceding copy. At the end the same mathnawis (on fol. 43^a sq.).

Ghazals, in alphabetical order, intermixed with some rubâʿîs and fards, on fol. 51^b, beginning as in the preceding copy. The same mukhammas on fol. 288^b.

Rubâʿîs, on fol. 289^b, beginning as in the preceding copy.

No date. Various readings on the margin. The proper order of ff. 104–114 is: 104, 112, 106–111, 105, 113, 114.

No. 405, ff. 296, 2 coll., each ll. 20; Nastaʿlîḳ; size, 8¾ in. by 4½ in.

1543

The same.

Three ḳaṣîdas, on fol. 1^b, the first of which begins:

تا شد هوای بزم ترا ساغر آفتاب
ریزد بکام تشنه لبی کوثر آفتاب

corresponding to fol. 10ᵃ, lin. penult. in the following copy.

Ghazals, in alphabetical order, intermixed with a few rubâ'is, kiṭ'as, and tarji'bands, on fol. 6ᵃ, beginning: ای گلشن از بهار الخ.

On fol. 7ᵃ there are repeated by mistake the last thirteen baits of the first kasidah (comp. fol. 2ᵇ).

Rubâ'is, on fol. 269ᵃ, beginning:

عمر (read عمری) در عشق بی سر و پا گشتیم
فارغبال از غم تمنّا گشتیم

No date.

No. 55, ff. 272, 2 coll., each ll. 15-17; Nasta'lik, by two different hands, the first of which (on ff. 1ᵇ-181ᵇ) is rather careless; size, 8⅝ in. by 6 in.

1544

A defective copy of the same.

Kaṣidas, etc., in alphabetical order, on fol. 1ᵇ, beginning: ای دانهٔ تسبیح الخ.

Ghazals, in alphabetical order, intermixed with some rubâ'is and fards, on fol. 66ᵇ, beginning: ای گلشن از بهار الخ.

Between ff. 73 and 74 there is a lacuna, comprising fol. 55ᵃ, l. 6, to fol. 70ᵃ, l. 1 in No. 405 (1542 in this Cat.).

Rubâ'is, partly alphabetical, on fol. 446ᵃ, beginning: غم کرده رباض الخ.

No date.

No. 2172, ff. 455, 2 coll., each ll. 15; Nasta'lik, written on paper of different colour; a little worm-eaten; size, 8⅝ in. by 4⅝ in.

1545

Selections from the same diwân.

This copy contains kaṣidas, ghazals, kiṭ'as, and some short mathnawis, all mixed together without any order, beginning: ای دانهٔ تسبیح الخ.

No date. College of Fort William, 1825.

No. 2266, ff. 1-69, 2 coll., each ll. 15; careless Nasta'lik; size, 8⅝ in. by 4⅝ in.

1546

Similar, but defective selections.

Contents:

Ghazals, rubâ'is, kiṭ'as, and some longer kaṣidah-like poems, without alphabetical order, on fol. 1ᵃ, beginning: ای گلشن از بهار الخ.

A few short mathnawis, on fol. 85ᵃ, the first of which begins:

فلك اقتداری که در رزمگاه ــ بشوید بخون عدو روی ماه

There is a lacuna between ff. 85 and 86.

Rubâ'is, on fol. 87ᵇ.

No date. Bibliotheca Leydeniana.

No. 2781, ff. 89, 2 coll., each ll. 15; Shikasta, by different hands; size, 9 in. by 5⅝ in.

1547

Kaṣâ'id-i-Asir.

A defective copy of Jalâl Asir's kaṣidas, in alphabetical order, beginning, on fol. 142ᵃ: ای دانهٔ تسبیح الخ.

There is a large lacuna after fol. 165 (comprising chiefly letters س to ل); the last verse on fol. 165ᵇ corresponds to No. 2172 (1544 in this Cat.), fol. 23ᵇ, l. 2; the first on fol. 166ᵃ to fol. 40ᵃ, l. 3 in the same copy. A blank also on fol. 147ᵇ.

Dated A.H. 1124 (A.D. 1712), by the same transcriber who copied the واقعات عالمگیری (see No. 345 in this Cat.).

No. 212, ff. 142-192, 2 coll., each ll. 13-19; Shikasta, by different hands, as it seems; size, 9½ in. by 6 in.

1548

Ghazaliyyât-i-Asir.

The ghazals of Jalâl Asir, in alphabetical order, interspersed with a few rubâ'is and fards, beginning, on fol. 1ᵇ: ای گلشن الخ.

The usual mukhammas, and a short series of rubâ'is, on fol. 188ᵃ.

Dated the 23rd of Dhû-alhijjah, in the twenty-fourth year of (probably 'Âlamgir's reign, A.H. 1091 = A.D. 1681, Jan. 14). Marginal additions and a few various readings on the first twenty-eight leaves.

No. 3376, olim 13. J. 30, ff. 192, 2 coll., each ll. 17; Nasta'lik; size, 8¼ in. by 4½ in.

1549

The same.

Ghazals, interspersed with and concluded by rubâ'is, in alphabetical order, beginning as usual.

The same mukhammas, on fol. 178ᵇ.

This collection of ghazals is styled, on fol. 1ᵃ, the third book of Asir's diwân (جلد سیوم دیوان اسیر); that is to say, the whole diwân was originally divided into three books, comprising the kaṣidas, the mathnawis and tarji'bands, and the ghazals (including the rubâ'is) respectively.

Dated by Mu'izz-aldin bin Nizâm-aldin the 25th of Dhû-alka'dah, A.H. 1133 (A.D. 1721, Sept. 17).

No. 406, ff. 180, 2 coll., each ll. 18; Nasta'lik; size, 9¼ in. by 5½ in.

1550

The same.

A smaller collection of Jalâl Asir's ghazals, in alphabetical order, intermixed with a few rubâ'is and concluded by the usual mukhammas, on fol. 147ᵃ, last line, and another series of rubâ'is. Beginning as in the preceding copies.

No date.

No. 3375, olim 13. J. 29, ff. 156, 2 coll., each ll. 16-17; Nasta'lik; size, 8¼ in. by 4½ in.

1551

The same.

Ghazals, in alphabetical order, concluded by rubâ'îs.

No date; fol. 611[b] left blank in the centre.

No. 1159, ff. 589–636, 2 centre-coll., each ll. 13, with a third column on the outer margin, on ff. 589–611; 2–4 centre-coll., differing much in the number of lines, partly with one, partly with two margin-coll., on ff. 612–636; irregular Nasta'lîk, by different hands; size, 9¾ in. by 5⅝ in.

Kudsî (Nos. 1552–1557).

1552

Kulliyyât-i-Kudsî (كلّيّات قدسی).

A collection of epical and lyrical poems by Hâjî Muhammad Jân Kudsî of Mashhad, who went to India in the fifth year of Shâhjahân's reign, A. H. 1041, 1042 (A. D. 1631, 1632), and was greatly favoured by that monarch. The Kalimât-alshu'arâ (A. Sprenger, Catal., p. 113), the Khulâsat-alkalâm, No. 57 (col. 299 in the Bodleian Cat.), and the Khulâsat-alafkâr, No. 214 (ib., col. 309), assert that he rose to the dignity of a king of poets at Shâhjahân's court, but this is denied by the author of the 'Amal-i-Şâlih (see above, Nos. 332–336), who says, that he was forestalled by Abû Tâlib Kalîm (see further below, Nos. 1563–1570). He died, according to the best authorities, A. H. 1056 (A. D. 1646), either in Lâhûr, as is stated in Safînah, No. 728 (col. 236 in the Bodleian Cat.), and in the Khazâna-i-'âmirah, No. 96 (ib., col. 258), or in Kashmîr. Other, less trustworthy, dates of his death are A. H. 1055 (A. D. 1645), in the Khulâsat-alafkâr, and after A. H. 1069 (A. D. 1659) in the Mirât-alkhayâl, No. 69 (col. 209 in the Bodleian Cat., the latter date being quite impossible, as Abû Tâlib Kalîm, who died A. H. 1061 or 1062 = A. D. 1651, 1652, wrote an elegy on Kudsî's death, see below, No. 1569); compare besides Bodleian Cat., Nos. 1102–1111; Rieu ii. p. 684[a] sq., and iii. p. 1001[b]; W. Pertsch, Berlin Cat., pp. 917 and 918; A. Sprenger, Catal., pp. 90, 128, 151, and 536.

Contents:

A. Epic poetry:

1. Preface in prose or encomium of Kudsî, by Jalâl-aldin Muhammad Tabâtabâ'î, who came from Isfahân to India in A. H. 1044 (A. D. 1634, 1635), and became a court-chronicler of Shâhjahân, see Rieu i. p. 258. He finished this preface in Âgra, the 11th of Rabî'-alawwal, A. H. 1048 (A. D. 1638, July 23). Beginning, on fol. 1[b]: سخن آفرینی که بحکم اقتضای حکمت مدار تکوین پرکار آفرینش الخ.

2. Żafarnâma-i-Shâhjahân-i-Pâdishâh (ظفرنامهٔ شاهجهان پادشاه), or simply Żafarnâma-i-Shâhjâhanî (ظفرنامهٔ شاهجهانی), a mathnawî in honour of the exploits of the emperor Shâhjahân, comprising about 8,000 baits, beginning, on fol. 5[b]:

بحمد خدائی زبانم گشود
که شد منحصر در وجودش وجود

This mathnawî was left unfinished by the author; according to the Makhzan-algharâ'ib, No. 2067 (col. 365 in the Bodleian Cat.), Abû Tâlib Kalîm completed it, but see Rieu ii. p. 686.

3. A second mathnawî, apparently a ساقی نامه, on fol. 147[b], beginning:

بنام خدائی که روز نخست
به پیمانه ام کرد پیمان درست

4. A third mathnawî, in praise of Kashmîr, entitled, according to other copies: در تعریف کشمیر دلپذیر (comp. Bodleian Cat., No. 1104), beginning, on fol. 190[b]:

بنام پادشاه پادشاهان ـ سرافرازی ده صاحب کلاهان

It ends on fol. 206[b] and was completed A. H. 1044 (A. D. 1634, 1635), according to the chronogram: سریر پادشاه بزم آرای. The portion from fol. 202[a] margin to 205[b] centre appears as a separate poem in the Bodleian Cat., No. 1105, beginning: تعالی الله ازین باغ دل افروز, but a comparison with this copy as well as with No. 1102 in the Bodleian Cat., fol. 8[b] sq., shows that it is only a continuation of the تعریف کشمیر دلپذیر. Some mathnawî-baits at the end of this poem, on fol. 206[b], in praise of a princely mansion in the same metre, are probably also an appendix to the poem on Kashmîr.

5. A fourth mathnawî, on human frailty, entitled, according to the Bodleian Cat., No. 1107, ff. 1–5[a], در ضعف وناتوانی, beginning, on fol. 207[a]:

مسلمانان فغان زین ناتوانی
که دارد در گمانم زندگانی

6. A fifth mathnawî, on fol. 208[b] margin, beginning:

زنده‌دلی بهر تماشای هند
رفت زکشمیر باقصای هند

The same is found in the Bodleian Cat., No. 1102, fol. 45[b] sq., and No. 1107, fol. 21[b] sq.; a portion of it, viz. ff. 210[a]–213[a], is repeated in the lyrical poetry, on fol. 301[b] sq., beginning: دوش برسوا شدن عالمی الخ.

B. Lyric poetry:

7. Another preface, in prose, as introduction to the dîwân, beginning, on fol. 214[b], with two baits, the first of which runs thus:

جلّ من لا اله الّا هو ـ لا نقل کیف هو ولا ما هو

The prose-text commences thus: جائی که دیباچهٔ کلام قدسی الخ.

This preface is dated A. H. 1117 (A. D. 1705, 1706).

8. Kasîdas, in alphabetical order, beginning, on fol. 218[a]:

من آن نیم که کنم سرکشی زتیغ جفا
چو شمع زنده سر خویش دیده ام در پا

9. Tarkîbbands, beginning, on fol. 277[a]: ای دل چه شوی شاد که ایّام بهار است الخ.

On ff. 301[b]–306[b] the above-mentioned portion of the fifth mathnawî is repeated.

10. Ghazals, in alphabetical order, with a series of rubâ'is at the end, beginning, on fol. 307ª: دادهٔ عشقم بادهٔ نابی که میسوزد مرا الخ.

No date.

No. 929, ff. 354, 2 coll., each ll. 17, and a third column on the margin of ff. 26ª–212ᵇ, ll. 24; Nasta'lîk; small illuminations throughout; size, 9½ in. by 6¾ in.

1553

Another copy of Kudsî's Kulliyyât.

Another collection of Kudsî's poems, in a rather confused and fragmentary state, containing:

1. Jalâl-aldîn Muhammad Tabâtabâ'î's preface, beginning, on fol. 1ᵇ: سخن آفرین که بحکم اقتضای حکمت مدار الخ.

On fol. 7ª, l. 4, appear the author's name and the date, A. H. 1048, 11th of Rabî'-alawwal.

2. Detached fragments of the ظفرنامهٔ شاهجهانی, beginning, on fol. 8ᵇ, with the same bait as in Rieu ii. p. 685, and No. 1106 of the Bodleian Cat.:

بنام خدای که داد از شهان
جهان پادشاهی بشاهجهان

The first fragment begins with the eleventh year of Shâhjahân's reign (آغاز داستان سال یازدهم جلوس).

3. Kasidas, upon the whole in alphabetical order, with this exception only, that the rhyme-letter د is placed between ز and ش and that at the end after ی another poem in ر appears. Beginning, on fol. 87ᵇ: من آن نیم که کنم سرکشی زتیغ جفا الخ, see the preceding copy, fol. 218ª.

At the end, on fol. 173, a few mathnawî-baits which probably belong to the ظفرنامه.

4. A large coherent portion of the ظفرنامه, on ff. 174ᵇ and 177ª–279ᵇ, beginning, as in the preceding copy: بحمد خدائی زبانم گشود الخ.

On ff. 270ª margin–270ᵇ margin, the same chapter is found as on ff. 8ᵇ–10ª, l. 6.

5. The ساقی نامه or second mathnawî, on ff. 280ª–286ᵇ, 175, 176, and 287ª–296ᵇ, beginning, on fol. 280ª: بنام خدائی که روز نخست الخ.

6. The mathnawî in praise of Kashmîr or the third mathnawî of No. 929, on fol. 297ᵇ, beginning: بنام پادشاه پادشاهان الخ.

7. Another mathnawî, identical with the fifth of the preceding copy, beginning, on fol. 313ᵇ: زنده‌دلی بهر تماشای هند الخ.

First heading, on fol. 313ᵇ: حکایت آن قاطع طریق ضلالت و رسیدن وی از توجّهٔ خضر توفیق بسرچشمهٔ زلال هدایت.

Second heading, on fol. 314ᵇ: در شکایت ابنای زمان.

Beginning: دوش برسوا الخ (see ff. 210ª and 301ᵇ sq. in the preceding copy).

Third heading, on fol. 315ᵇ: در شرح حال خود.

Fourth heading, on fol. 316ª margin: در مذمّت مردم سنجیده.

8. Kasidas in honour of Shâhjahân, 'Alî, etc., and Tarjî'bands, among which an elegy on the death of the poet's son (on fol. 335ª), see No. 1557 below, Rieu ii. p. 685, fol. 4ᵇ sq. in Or. 351 and No. vii in Or. 323. Beginning, on fol. 318ª (as in No. 1109 of the Bodleian Cat.):

فراغ بال کرا در سراچهٔ دنیاست
درین قفس نپرد چشم بسکه تنگ فضاست

9. Another portion of the ظفرنامه, probably a continuation of No. 4, on fol. 361ª. Beginning: دلم چون زبان قلم گشته شق الخ.

No date. A seal from A.H. 1155 (A.D. 1742, 1743) on fol. 1ª.

On fol. 87ª the following note: قصائد حاجی محمّد جان قدسی در منقبت حضرات علیه الصّلوة والسّلام، من العبد الاقلّ جان سپارخان ابن رستمدخان ابن جان سپارخان المختار الحسینی السّبزواری ستر عیوبه.

The proper order of the leaves is as follows: ff. 1–174, 177–286, 175, 176, 287–365. Fol. 1 greatly injured.

No. 2744, ff. 365, 2 coll., each ll. 15, and a third on the margin of ff. 174–365, ll. 30–38; Nasta'lîk, by many different hands, mixed now and then with Shikasta; size, 9¼ in. by 6¼ in.

1554

Extracts from Kudsî's mathnawîs.

This منتخب contains extracts from Kudsî's mathnawî in praise of Kashmîr (see Nos. 1552, 4, and 1553, 6), on fol. 1ᵇ, beginning: بنام پادشاهی پادشاهان الخ (read پادشاه); from the Zafarnâma-i-Shâhjahânî; and probably also from the Sâkînâma, which is written in the same metre as the Zafarnâma.

The Zafarnâma begins, on fol. 9ª, as No. 2 in the preceding copy:

بنام خدائی که داد از شهان
جهان پادشاهی بشاهجهان

Dated, on fol. 27ª, the 14th of Rajab, A. H. 1093 (A. D. 1682, July 19), by Abû Muhammad bin Sayyid Muhammad.

On ff. 27ᵇ–29ª a kasidah and a ghazal of Muhammad Ridâ ibn Mullâ Fauj-allâh and two rubâ'is of Mullâ Fauj-allâh are added, written A. H. 1118 (A. D. 1706, 1707), by Shams-aldîn Muhammad Lârî.

No. 1312, ff. 29, 3 coll. in diagonal lines, ll. 12–16; Shikasta; size, 9⅝ in. by 5¼ in.

1555

Dîwân-i-Kudsî (دیوان قدسی).

Kudsî's lyrical poems, containing:

Kasidas, on fol. 1ᵇ, beginning:

تا کی دلم از کف ندهد صرفهٔ غم را
یا ربّ قدری پیش کن این روزیٔ کم را

corresponding to fol. 224^b in No. 1552. They are strictly alphabetical as far as fol. 72^b; then begins a new series with the rhyme-letter ب.

Tarkîbbands and elegies, on fol. 89^a, beginning: از کسی گردیده ام رو تیغ جانانست وبس الخ.

Ghazals, in alphabetical order, with a series of rubâ'îs at the end, on fol. 122^b, beginning:

زود به کردم من بیصبر داغ خویشرا
اوّل شب میکشد مفلس چراغ خویشرا

corresponding to fol. 308^a in No. 1552.

No date.

No. 915, ff. 219, 2 coll., each ll. 15; Nasta'lîk; size, $9\frac{3}{8}$ in. by $5\frac{1}{4}$ in.

1556

A defective copy of the same.

Contents:

Kasîdas, on fol. 1^b, in alphabetical order, beginning: من آن نیم که کنم الخ.

This part breaks off, on fol. 46^b, with the last bait of a kasîdah, rhyming in ء; the beginning of this kasîdah, on fol. 46^a, corresponds to fol. 270^a, l. 9 in No. 1552, where it forms the fifteenth verse of it, but by a slight modification in the first hemistich it has been made here to resemble a proper initial bait; the last verse, on fol. 46^b, agrees with fol. 270^b, ll. 11 and 12 in No. 1552; fol. 47 contains the fragment of another kasîdah, rhyming in ر, corresponding to fol. 251^b, l. 4 to fol. 252^b, first line in the same copy.

Tarjî'bands, on fol. 48^a, beginning abruptly (in consequence of another lacuna after fol. 47): گفتم به بت خویش که ای ترک جفاکیش الخ, agreeing with fol. 277^b, l. 13 in No. 1552. There is again a lacuna in this part, viz. after fol. 51, which comprises fol. 296^b, l. 12, to fol. 298^a, l. 1 in No. 1552.

Ghazals, in alphabetical order, on fol. 55^a, beginning: داده عشقم الخ.

Short mathnawîs, on fol. 94^a; the second, on fol. 97^b, is در تعریف کشمیر; on ff. 105^b, 106^b, 108^a, 108^b, and 109^a there are mathnawîs on certain gardens and its palaces (see Rieu ii. p. 686^a), viz. باغ فرح بخش, باغ نسیم, باغ جهان آرای, باغ فیض بخش, and بحر آباد.

Rubâ'îs, on fol. 109^a, beginning: یکچند بقید معصیت بار شدم الخ, corresponding to fol. 351^a, l. 12 in No. 1552.

Dated A. H. 1142 (A. D. 1729, 1730), by Muhammad Salâh bin Mullâ 'Abdallâh Kâtib, in the service of Bâkîbeg bin Hâjî Atâligh (اتالیغ). Bibliotheca Leydeniana.

No. 2836, ff. 112, 2 coll., each ll. 15; Nasta'lîk; size, $6\frac{5}{8}$ in. by $3\frac{5}{8}$ in.

1557

Ghazals and rubâ'îs by Kudsî.

Ghazals, in alphabetical order, on fol. 137^a, beginning: دل دیوانه کی در گوش گیرد پند دانارا الخ, corresponding to fol. 311^b, l. 4, in No. 1552.

Rubâ'îs, on ff. 200^b-margin–210^b.

A long elegy on the death of his son, Muhammad Bâkir (مرثیّهٔ محمّد باقر خلف محمّد جان قدسی تصنیف پدر مسطور), on fol. 294^a. The ghazals and rubâ'îs are dated A. H. 1153 (A. D. 1740, 1741).

No. 891, ff. 137–210, 2 centre-coll., each ll. 11, and a third on the margin, ll. 24; Nasta'lîk; and ff. 294–300, 2 centre-coll., each ll. 11, and a margin-column, ll. 26; Shikasta; size, $9\frac{5}{8}$ in. by $5\frac{1}{2}$ in.

1558

Kulliyyât-i-Salîm (کلّیّات سلیم).

The poetical works of Muhammad Kulî Salîm of Tahrân (called Durushtî or Turushtî, see W. Pertsch, Berlin Cat., pp. 31 and 919), who came from Îrân to India under Shâhjahân, entered the service of the Sûbahdâr of Bangâlah, Islâm Khân, and died A. H. 1057 (A. D. 1647), see Bodleian Cat., Nos. 1112–1114; Rieu ii. p. 738^a; A. Sprenger, Catal., pp. 90, 111, 123, and 556; Safînah, No. 731 (col. 236 in the Bodleian Cat.); Khulâsat-alkalâm, No. 36 (ib., col. 298), and Khulâsat-alafkâr, No. 136 (ib., col. 307).

Contents:

1. Ghazals, in alphabetical order, on fol. 1^b, beginning:

دلا توئی که بکار خودت گزیده خدا
برای عشق بتانت نیافریده خدا

2. Rubâ'iyyât, on fol. 222^a, beginning:

در بحر بیاید اگر از فیض تو قوت
اورنگ صدف شود گهررا یاقوت

3. A short story, in prose, entitled 'Complaint of the mouse and request of the cat' (در شکایت موش واستدعای گربه), on fol. 231^b, beginning: صاحب سلیم سلامت فریاد ازین فوج الخ.

After this there follow a number of short mathnawîs, viz.

4. Kharr-i-dalâl (خر دلال), the ass of coquetry, or, as W. Pertsch, Berlin Cat., p. 668, ff. 18^b and 62^b, suggests to read: Kharr-i-dallâl (خر دلّال), the broker's ass, on fol. 233^b, beginning:

بسم الله الرّحمن الرّحیم – هست عصای ره طبع سلیم

No heading or title appears here, but as parts of this mathnawî are quoted in the Khulâsat-alafkâr, loc. cit., there can be no doubt about the designation given to it. It consists of two parts, the *first* of which occurs in No. 1112 of the Bodleian Cat., fol. 19^a, and bears the title: نقل از جود حاتم طائی (a story of Hâtim Tâ'î's liberality); the *second* in the same copy, fol. 23^b, is headed در تعریف خر (description of the ass); the former begins in the Bodleian copy with the second bait of our own, viz. راوئ افسانهٔ اهل کرم الخ. In A. Sprenger, Catal., p. 556, the same mathnawî is

designated as a 'mathnawi in praise of Shâhjahân, on the expedition against Âshâm;' that seems to be an error, as the poem, dealing with Islâmkhân's victories over the people of Kûč and Âshâm, A. H. 1051–1052 (A. D. 1641–1643), which bears, according to the Khulâṣat-alkalâm, the title of جنگ اسلامخان, and is described in Rieu iii. p. 1032ª, is written in quite a different metre. The *second* part begins here on fol. 237ª.

5. Kaḍâ u kadr (قضا و قدر), on predestination, on fol. 240ᵇ, beginning:

شنیدم روزی از خونابه نوشی
چو گل از پارهٔ تن خرقه پوشی

comp. Bodleian Cat., Nos. 1113 and 1114, and 1241, 47 (coll. 765–767); Rieu ii. p. 796ᵇ, No. VIII; W. Pertsch, Berlin Cat., p. 31, No. 11; p. 67, ll. 9–12; p. 668, ff. 65ª and 91ª, and p. 697, No. 12; J. Aumer, p. 4.

6. Ta'rîf-i-bahâr (تعریف بهار), description of spring, on fol. 250ª, beginning:

سخن هر جا زصنع کردگارست
گواه پای بر جا کوهسارست

A mathnawi, by Salîm, with the same beginning, is designated in the Bodleian Cat., col. 767, as a 'description of the mountain of Kashmîr' (در تعریف کوه کشمیر), and may therefore be identical with at least a part of the poem تعریف کشمیر, quoted in the Khulâṣat-alkalâm, loc. cit. According to Ṭâhir Naṣrâbâdî's tadhkirah (A. Sprenger, Catal., p. 90, ll. 3 and 2 ab infra), this mathnawi was originally a description of Lâhijân (both Safînah and the Khulâṣat-alkalâm mention a special تعریف لاهجان), the heading of which the author changed into a description of Kashmîr when he came to India.

7. Ḥikâyat (حکایت), on fol. 265ᵇ, beginning: شنیدم حیله پردازی زاحشام الخ, see the same in Bodleian Cat., col. 766.

8. Dar muḥîṭ-i-sâl (در محیط سال), on fol. 267ª, beginning: زبس شد فعل بد غمّاز چون مشك الخ.

9. Another short mathnawi (headed توصیف ورم وسن!), on fol. 285ᵇ, beginning: بود در زیر زینم بادپائی الخ, see Bodleian Cat., No. 1114. It is not impossible that Nos. 7–9 are merely parts of the قضا و قدر of No. 5, as this mathnawi in A. Sprenger's copy comprises 134 pages, each ll. 13; even No. 6 may belong to it, the metre in all these detached pieces being the same.

10. Fî-alhajw (فی الهجو), a satire, on fol. 288ª, beginning: خامه ام بر خلاف عادت خویش الخ, comp. Bodleian Cat., col. 768 d.

11. Kaṣîdas, on fol. 295ᵇ, beginning:

اگر برم بسوی چشم اشکبار انگشت
چو ماه نو شود آلودهٔ غبار انگشت

A poem in praise of Shâh 'Abbâs is found on fol. 316ª (در ستایش شاه عبّاس).

12. Muḳaṭṭa'ât, on fol. 344ª, beginning:

ای سواد هند از کلکت نگارستان چین
کار وبار ملك هرگز این سروسامان نداشت

Extracts from Salîm's dîwân are mentioned in W. Pertsch, Berlin Cat., p. 31, No. 10; rubâ'îs by the same, ib., p. 57, No. 5. Four short mathnawis, not found in the present collection, are noticed in the Bodleian Cat., col. 767, ll. 6–8, and col. 768.

No date.

No. 371, ff. 353, 2 coll., each ll. 15; large and distinct Nasta'lîk; size, $10\frac{1}{4}$ in. by 6 in.

1559

Dîwân-i-Hindû (دیوان هندو).

Lyrical poems by Hindû, who is probably identical with the author of an epic poem لیلی و مجنون, composed in Shâhjahân's reign, before A. H. 1055 (A. D. 1645, 1646), and described in the Bodleian Cat., No. 1101. He seems also to have written a mathnawi, خسرو و شیرین, see ib. No biographical notices of this poet can be found in the tadhkiras. This dîwân contains:

Ghazals, in alphabetical order, on fol. 1ᵇ, beginning: بیا ای دل هزاران شکر کو آن کردگارزا الخ.

Rubâ'îs and fards, on fol. 79ª, beginning: ای عشق تو سرمایهٔ ایمان مستت الخ.

No date. A seal of Jalâl ibn Shaikh 'Abd-alwahhâb with the year A. H. 1118 (A. D. 1706, 1707), on fol. 1ª.

No. 1172, ff. 88, 2 coll., each ll. 15; careless Nasta'lîk; size, $8\frac{3}{4}$ in. by $4\frac{3}{4}$ in.

1560

Dîwân-i-Fiṭrat (دیوان فطرت).

Lyrical poems, by Wîsbeg Fiṭrat, who was, according to his own statement in two chronograms, on fol. 199ª, born A. H. 1007 (A. D. 1598, 1599), and can scarcely be identical with a better-known poet of the same takhallus, Mîr Mu'izz-aldîn Muḥammad Fiṭrat (who died A. H. 1106 = A. D. 1694, 1695; see Bodleian Cat., No. 1993; A. Sprenger, Catal., p. 408, etc.), although there is written on fol. 1ª دیوان معزّ فطرت. The present writer must have flourished at the court of Shâh 'Abbâs the Great in his early years, and afterwards gone to India, as there are chronograms on Shâh 'Abbâs, Sulṭân Muḥammad 'Âdilshâh of Bîjâpûr, the death of the emperor Jahângîr, etc. His first son, Sanjarbeg, was born A. H. 1025 (A. D. 1616), and went to India A. H. 1046 (A. D. 1636, 1637); his brother Muḥammadbeg was born A. H. 1023 (A. D. 1614); his brother Karîmbeg A. H. 1030 (A. D. 1621); another of his sons A. H. 1044 (A. D. 1634, 1635); his first grandson (Sanjarbeg's son) likewise A. H. 1044; his brother Ḥamzabeg died A. H. 1033 (A. D. 1623, 1624); his brother Hâshimbeg A. H. 1041 (A. D. 1631, 1632), and his father A. H. 1040 (A. D. 1630, 1631). He composed a great number of chronograms, which begin with A. H. 1022 (A. D. 1613) and go down to A. H. 1059 (A. D. 1649). Beyond that

date no ta'rikhs are found, and we may consequently assume that the poet died soon after.

Contents:

Kasidas, on fol. 1^b, beginning: زهی صفای گل عارضت زمه بهتر الخ.

A mathnawî, entitled کتاب خواب و خیال, 'sleep and vision,' on fol. 23^b, beginning:

الهی ناله ام را تازگی بخش — صفیرم را بلند آوازگی بخش

Another short encomiastic mathnawî (مثنوی فی المدح), on fol. 58^b, beginning:

منم در جهان مور فرزانهٔ — بخال بتان قانع از دانهٔ

One tarkîbband, on fol. 62^a, beginning: صباح عید که غیرت فزای بستانست الخ.

Ghazals, in alphabetical order, on fol. 66^b, beginning:

چنان مجنون برد بیتاب هر دم نام لیلی را
که نشنیدست پنداری بجز حرف تسلّی را

Mukatta'ât and ta'rîkhât, on fol. 193^b, beginning:

ای سخن پروری که در فنّ شعر
شده پیش تو انوری رسوا

Rubâ'iyyât, on fol. 218^b, beginning: یا رب زغم دهر بری ساز مرا الخ.

No date.

No. 255, ff. 258, 2 coll., each ll. 15; on a few pages an additional margin-column; the last 28 leaves more or less injured; Nasta'lik; size, $8\frac{7}{8}$ in. by $5\frac{1}{4}$ in.

1561

Dîwân-i-Muhammad (دیوان محمّد).

Lyrical poems, exclusively ghazals, by a poet called Muhammad Miskîn or Miskîn Muhammad, also the second Muhammad (see the title given to this collection on fol. 39^a: دیوان محمدی (read محمّد) دویم), not mentioned in any tadhkirah. But besides Muhammad there appears also in some poems (see, for instance, ff. 39^b, l. 1; 43^b, l. 12; 51^b, l. 11; 52^a, ll. 4 and 10; 55^b, l. 14; 103^a, l. 11; 129^a, l. 15, etc.) the takhallus 'Abdî, and it is possible that this dîwân is due to the same 'Abdî who composed, A. H. 1051 (A. D. 1641, 1642), the ترجمهٔ تکمله, or poetical paraphrase of Yâfi'î's خلاصة المفاخر, or legends of the Kâdiri saints, particularly 'Abd-alkâdir Jîlânî; see above, No. 643, and A. Sprenger, Catal., p. 307. The religious character of these lyrics well agrees with such a supposition. Beginning, on fol. 39^a:

الهی ببرکت زعنوان فرقان را
فزونی بره دین بده اهل ایقان را

The arrangement is alphabetical.

No date. Bibliotheca Leydeniana.

No. 2760, ff. 39–131, 2 coll., each ll. 19–20; careless Nasta'lik; size, $8\frac{1}{8}$ in. by $5\frac{3}{4}$ in.

1562

Manba'-alkhairât (منبع الخیرات).

A mathnawî, celebrating the life and miracles of the great Sûfic Shaikh Muhyî-alhakk wa-aldîn Abû Muhammad 'Abd-alkâdir Jîlânî, see the title on fol. 20^b, l. 3, and compare Safinat-alauliyâ, No. 36 (col. 278 in this Cat.), composed by Shaikh Sulaimân al-kurdî alkâdirî alkhurâsânî allâhûrî alahmadâbâdî, the spiritual successor of Shaikh 'Abd-alhakk bin Saif-aldîn alturk aldihlawî albukhârî (who died A. H. 1052 = A. D. 1642, 1643, see above, Nos. 290, 640, and 720). Beginning:

بهترین عکسی که در چشم شهود
روی بنماید زمرآت وجود

The copy was collated throughout by a great-grandson of the author, Muhammad Ridâ bin Maulânâ Ghulâm bin Maulânâ Ahmad bin Maulânâ Sulaimân (see fol. 1^a, fol. 22^b margin, etc.), with the poet's own copy and annotated in A. H. 1159–1160 (A. D. 1746, 1747). The copy itself, worm-eaten here and there, bears no date.

No. 1028, ff. 94, 2 coll., each ll. 19; Nasta'lik; size, $9\frac{3}{8}$ in. by $5\frac{3}{8}$ in.

Kalîm (Nos. 1563–1570).

1563

Dîwân-i-Kalîm (دیوان کلیم).

The dîwân of Mirzâ Abû Tâlib Kalîm of Hamadân, who lived for some time in Kâshân, went to India in the beginning of Jahângîr's reign, attached himself to Rûh-alamîn (see above, No. 1539), whom he accompanied A. H. 1028 (A. D. 1619) to 'Irâk, returned two years after to India, rose at Shâhjahân's court to the dignity of a king of poets (see above, No. 1552), and died, according to the oldest authorities, the Pâdishâhnâma, and the Mirât-alkhayâl, No. 71 (col. 209 in the Bodleian Cat.), A. H. 1062 (A. D. 1652), in Kashmir. Most of the other and more modern tadhkiras fix his death in A. H. 1061 (A. D. 1651), for instance, Kalimât-alshu'arâ (A. Sprenger, Catal., p. 113); Safînah, No. 747 (col. 237 in the Bodleian Cat.); Khazâna-i-'âmirah, No. 101 (ib., col. 259); Khulâsat-alafkâr, No. 223 (ib., col. 310), and Makhzan-algharâ'ib, No. 2189 (ib., col. 369), where a chronogram on the poet's death by Mullâ Tâhir Ghanî is quoted, viz. طور معنی بود روشن از کلیم (see the same in the Hamîsha Bahâr, A. Sprenger, Catal., p. 128), and where, besides, the curious statement is made, that he *succeeded* Kudsî as king of poets at Shâhjahân's court; see also the Âtashkada, No. 588 (col. 282 in the Bodleian Cat.), and Khulâsat-alkalâm, No. 60 (ib., col. 300), where a full list of his mathnawîs is given. Other copies of his dîwân are described in the Bodleian Cat., Nos. 1116–1121; Rieu ii. p. 686 sq.; A. Sprenger, Catal., p. 453 (comp. also pp. 90 and 151); and W. Pertsch, Berlin Cat., pp. 920 and 921. Kalîm's dîwân, also mentioned in H. Khalfa iii. p. 304, No. 5636, has been lithographed in Lucknow, 1878.

Contents:

1. Kaṣîdas and ḳiṭʿas, on fol. 1ª, beginning:

شوق هر کس را که در راه طلب سر میدهد
گر در آرد اوّل از پا آخرش پر میدهد

2. A series of short mathnawîs, on fol. 97ᵇ, of the same description and headings as those noticed in the Khulâṣat-alkalâm, loc. cit., and in Nos. 1116 and 1117 of the Bodleian Cat. The headings, which are filled in here, are as follows: مثنوی در تعریف و . . . . کتابهٔ, کتابهٔ دولتخانهٔ اکبر آباد, on fol. 79ᵇ; دولتخانهٔ پادشاهی on fol. 80ª; تعریف اکبر آباد وغیره, on fol. 81ª; تعریف جنگ فیل سلطان اورنگزیب, on fol. 87ª; and در صفت قحط دکن, on fol. 91ª; the remaining headings are left blank.

3. Ghazals, in alphabetical order, on fol. 128ᵇ; beginning:

بدل کردم بهستی عاقبت زهد ریائی را
رسانیدم بآب از یمن می بنیاد تقوی را

4. Rubâʿîs, on fol. 348ª, beginning: هر چند که مرد قول وفعلش تبهست الخ.

No date.

No. 469, ff. 360, 2 coll., each ll. 12; very careless and unequal Nastaʿlîḳ, written, as it seems, by different hands; size, 9 in. by 5½ in.

1564

Another copy of the second half of Kalîm's dîwân.

This copy, dated the 9th of Shaʿbân, A.H. 1148 (the eighteenth year of Muḥammadshâh's reign, as it is called here, but more correctly the seventeenth, since Muḥammadshâh was not crowned emperor before the month Dhû-alkaʿdah, A.H. 1131)=A.D. 1735, Dec. 25, contains the ghazals (on ff. 1ᵇ–192ᵇ) and rubâʿîs (on ff. 192ᵇ–202ᵇ) only.

Beginning of both sections the same as in the preceding copy. On fol. 1ª the last ten baits of Kalîm's short mathnawîs are found, a clear proof that this copy is the second half of a complete dîwân of the poet.

No. 3500, olim 19. J. 19, ff. 202, 2 coll., each ll. 15; Nastaʿlîḳ; size, 8 in. by 5⅛ in.

1565

Kalîm's ghazals and rubâʿîs.

Ghazals, in alphabetical order, on fol. 10ᵇ, beginning: بدل کردم بهستی الخ.

Rubâʿîs, on fol. 169ᵇ, beginning: از راز دو کون هر که آگاه افتد الخ, corresponding to the second rubâʿî in No. 469 (1563 in this Cat.), where, however, کس is read instead of که.

Fol. 98ª is left blank.

No date.

No. 1159, margin-column, ff. 10–173, 14 baits in a page, written in a strange style of Nastaʿlîḳ.

1566

A defective copy of the same.

This copy is incomplete both at the beginning and end, and commences in the middle of the rhyme-letter ا with the last bait of a ghazal, corresponding to fol. 130ª, last line in No. 1563.

The ghazals, arranged alphabetically, end on fol. 172ᵇ, and are followed by one ḳiṭʿah and a series of rubâʿîs, beginning: هر چند که مرد الخ, the second is the initial rubâʿî of the preceding copy. This part breaks off on fol. 180ᵇ with the first bait of a rubâʿî, corresponding to fol. 358ᵇ, lin. penult. in No. 1563. There are besides two lacunas, one after fol. 5 and the other after fol. 178. The last bait on fol. 5ᵇ corresponds to fol. 140ª, l. 7 in No. 1563, the first on fol. 6ª to fol. 135ᵇ, l. 8 in the same copy; the last bait on fol. 178ᵇ is identical with fol. 356ᵇ, lin. penult. there, and the first bait on fol. 179ª with fol. 350ª, l. 4.

No. 511, ff. 180, 2 coll., each ll. 15–17; unequal Nastaʿlîḳ; slight injuries in several pages; size, 8 in. by 4⅛ in.

1567

A selection from Kalîm's ghazals.

The ghazals are arranged alphabetically and begin in the usual way: بدل کردم بهستی الخ.

Dated A.H. 1138 (A.D. 1725, 1726), at Shâhjahânâbâd.

A similar selection of Kalîm's ghazals is noticed in W. Pertsch, Berlin Cat., p. 702, No. 43.

No. 725, ff. 90–135, 2 coll., each ll. 12, and a third on the margin of ff. 100ᵇ–108ᵇ, and 111ª–134ᵇ, ll. 14–38; distinct Nastaʿlîḳ; illuminated frontispiece; size, 8¼ in. by 4⅝ in.

1568

A fragment of Kalîm's ghazals.

The ghazals, arranged alphabetically, break off already in the middle of the rhyme-letter ت. Beginning as usual.

No. 114, ff. 1–16, 2 coll., each ll. 17–18; Nastaʿlîḳ; size, 8¼ in. by 4½ in.

1569

A short fragment of Kalîm's dîwân.

This fragment contains a few ḳaṣîdas, and an elegy on the death of the poet Ḳudsî (see above, No. 1552), headed: مرثیّهٔ حاجی محمّد جان قدسی از تصنیف ابو طالب کلیم, on fol. 134ᵇ.

No date.

No. 891, ff. 129–136, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 26; Shikasta; size, 9⅝ in. by 5½ in.

1570

Two mathnawîs by Kalîm.

Both these mathnawîs celebrate the exploits of the emperor Shâhjahân and are very likely parts of one and the same epic poem, viz. the پادشاهنامه (as it is styled on fol. 1ª), also called شاهنامه or شاهنشاهنامه, the imperial book, see Khulâṣat-alafkâr, loc. cit.;

A. Sprenger, Catal., p. 454, and Rieu ii. p. 687a; comp. also J. Aumer, p. 96. The *first* begins, on fol. 1b:

بنام خدائی که از شوق جود
دو عالم عطا کرد وسائل نبود

the *second*, with the special heading, as it seems, of اقبال شاهجهان (see fol. 118b, l. 7), begins, on fol. 105b:

سخن آن شهنشاه فرمان روا
که نه تخت چرخش بود زیر پا

The poet's takhalluṣ Kalîm appears several times, for instance, on fol. 104a, margin-column, l. 15: باین لطف کلیم ارچه قادر الخ; and on fol. 113a, l. 4: امّید دارم کلیم.

According to the colophon, on fol. 104a: نقل خط مرزا طالب (sic! for ابو طالب) کلیم که بدست خود نوشته بودند نموده شد, this copy appears to have been made from the poet's autograph; the first seven leaves seem to be supplied by another hand.

No. 367, ff. 300, 2 centre-coll., each ll. 12, and a third column on the margin, ll. 26; Nasta'lîk; size, 10 in. by 5¾ in.

1571

Diwân-i-Amânî (دیوان امانی).

Lyrical poems by Amânî, who cannot be identical with the poet Amân-allâh Amânî, since the latter died A. H. 1044 or 1046 = A. D. 1634–1637 (see Bodleian Cat., No. 1095; Rieu ii. p. 509, and A. Sprenger, Catal., p. 330), and the former, the author of the present dîwân, composed, according to his own statement, in a chronogram, on fol. 75b, A. H. 1047 (A. D. 1637, 1638), a work on medicine (کتاب در علم طبّ); there are besides chronograms for A. H. 1049 (A. D. 1639, 1640), 1055 (A. D. 1645), 1057 (A. D. 1647), 1060 (A. D. 1650), and 1061 (A. D. 1651). 1061 seems to be the last date mentioned in his ta'rîkhs, and one may conjecture from that, that he died a year or two after. He appears to have been a native of Mâzandarân.

Contents of the dîwân:

Kaṣîdas in praise of the twelve Imâms, of 'Abdallâh Kutbshâh (A. H. 1035–1083 = A. D. 1626–1672), of Mîrzâ Habîb-allâh Ṣadr, Mîrzâ Kâḍî, Amîr Tîmûr of Mâzandarân, etc., intermixed with tarjî's, tarkîbbands, kiṭ'as and ta'rîkhs, on fol. 1b.

The first hemistich of the initial poem is missing; the second runs thus: زتو چرخ را مدار وزتو خاك را مدارا الخ.

The second kaṣîdah, on fol. 2b, begins:

فروغ عارض شکرت چراغ چشم قلم
نسیم کاکل وصفت شمیم زلف رقم

(a certain reminiscence of the first of Ahlî Shîrâzî's artificial kaṣîdas is obvious here, see above, No. 1432).

A short mathnawî (در مناجات), on fol. 79b, beginning:

خداوندا تو ستّار عیوبی
قسیم رزق و غفّار ذنوبی

Another larger mathnawî, a sâkînâma (ساقینامه), on fol. 80b, beginning:

زهی مست پیمانه ات روزگار
جوانبخت میخانه ات نوبهار

Ghazals, in alphabetical order, on fol. 112b, beginning:

زحسنت گل تازه روئی جهانرا
زهستئ تو زندگی آسمانرا

Rubâ'îs, on fol. 238b, beginning:

ای حسن تو شمع محفل هستی را
لطف تو شراب ساغر مستی را

Dated, at Haidarâbâd, A. H. 1070 (A. D. 1659, 1660); the first leaves a little injured and worm-eaten.

No. 2694, ff. 419, 2 coll., each ll. 17; Nasta'lîk; illuminated frontispieces on ff. 1b, 112b, and 238b; size, 11½ in. by 6¼ in.

1572

Dîwân-i-Masîḥ (دیوان مسیح).

Lyrical poems by Ḥakîm Rukn-aldîn Mas'ûd, commonly called Ḥakîm Ruknâ, with the takhalluṣ Masîḥ, a native of Kâshân, who was first in Shâh 'Abbâs' service, but feeling offended by him went to India and found great favour with Jahângîr as well as with Shâhjahân, whose court-poet he became; at the advanced age of 105 lunar years he returned to Îrân and died there, according to most tadhkiras, A. H. 1066 (A. D. 1656), see A. Sprenger, Catal., pp. 90 and 151; Khazâna-i-'âmirah, No. 112 (col. 259 in the Bodleian Cat.); Khulâṣat-alafkâr, No. 259 (ib., col. 311); and Makhzan-algharâ'ib, No. 2426 (ib., col. 376); comp. besides Âtashkada, No. 589 (ib., col. 282); Rieu ii. pp. 603a, 688, and 689; and Bodleian Cat., No. 1115. The Mirât-al'âlam fixes his death in A. H. 1057 (A. D. 1647); the Khulâṣat-alkalâm, No. 68 (col. 301 in the Bodleian Cat.), as late as A. H. 1070 (A. D. 1659, 1660); in Beale's Oriental Biogr. Dictionary, p. 226a, A. H. 1056 (A. D. 1646) is given as an alternative for 1066. Besides his lyrical poems he composed a mathnawî قضا و قدر, see Bodleian Cat., loc. cit., Khulâṣat-alkalâm, loc. cit., and W. Pertsch, Berlin Cat., p. 34, No. 10, and four others, among them a رام و سیتا, see Rieu ii. p. 688b sq. Taḳî Kâshî (see A. Sprenger, Catal., p. 24, No. 254) mentions also from his pen an Arabic work on medicine, entitled ضابطة العلاج. The poet Ṣâ'ib (see below, Nos. 1606–1623) was his pupil.

Contents:

Ghazals, in alphabetical order, on fol. 1b, with some kiṭ'as at the end (on ff. 142b–149b). Beginning of the initial ghazal:

نیارم گفت ذکر بر دوام وبر مراد اورا
بدین آلودگی شرم آیدم کارم بیاد اورا

Rubâ'îs, on fol. 149b, beginning:

دیدیم برون زراه و بیراه خدا
گفتیم رموز عشق الله خدا

Kasidas, on fol. 163ª, beginning:

ای حساب غم تو بر انگشت
وی کلید غم تو هر انگشت

According to a colophon at the end of the rubâ'is this copy was finished at Shâhjahânâbâd, the 4th of Rajab, A. H. 1155 (here incorrectly styled the twenty-fifth year of Muhammadshâh's reign, instead of the twenty-fourth) = A. D. 1742, Sept. 4. Which of the ten diwâns which Masîh is said to have composed the present represents, or whether it is a mere selection from several or all of them, cannot be stated.

No. 2093, ff. 1–174, 2 coll., each ll. 14; Nasta'lîk; size, 8¾ in. by 5 in.

1573

A defective copy of the same.

This copy of Masîh's diwân is incomplete both at the beginning and end; it only contains ghazals in alphabetical order, agreeing upon the whole with those in the preceding copy. It opens, on fol. 3ª (where another hand has added دیوان مسیح), with the last bait of a ghazal rhyming in ا, viz. هر زخم سینه ام دهنی گشت ای مسیح الخ, and corresponding to fol. 3ª, l. 10 in the preceding copy; it breaks off in the second ghazal rhyming in ی (= fol. 137ª, l. 3 in the preceding copy). There are, consequently, wanting in this copy some ghazals in ا and ی, the kit'as, rubâ'is, and kasîdas. On the other hand the number of ghazals is apparently larger than in the preceding copy.

Ff. 1–22 are misplaced; their proper order is: 3, 1, 2, 4–15, 17, 16, 18, 19, 21, 20, 22.

No. 3379, olim 19. J. 4, ff. 152, 2 coll., each ll. 13–17; small, but clear Nasta'lîk; size, 8¾ in. by 4⅞ in.

1574

Dîwân-i-Brahman (دیوان برهمن).

Lyrical poems by Candarbhân Brahman of Patyâla or Lâhûr, who flourished under Shâhjahân, was munshî to this emperor as well as to prince Dârâ Shukûh, and died, according to the Mirât-i-Jahânnumâ (see No. 126 above), A. H. 1068 (A. D. 1657, 1658); other authorities, for instance, the Mirât-alkhayâl, No. 78 (col. 209 in the Bodleian Cat.), fix his death in A. H. 1073 (A. D. 1662, 1663); comp. Bodleian Cat., Nos. 1123, 1385, and 1386; Rieu i. p. 397 sq.; ii. p. 838ᵇ; iii. p. 1087ª; A. Sprenger, Catal., pp. 110, 119, and 376; Makhzan-algharâ'ib, No. 404 (col. 324 in the Bodleian Cat.). Besides his diwân he wrote various collections of letters and refined prose-writings, for instance, the چهار چمن (a description of Shâhjahân's court and memoir of his own life), the منشآت برهمن or رقعات برهمن, the مجمع الوزرا, تحفة الفصحا, کارنامه, گلدسته, etc., see Bodleian Cat. and Rieu, loc. cit.

This diwân contains:

Ghazals, in alphabetical order, on fol. 1ᵇ, beginning:

ای برتر از تصوّر وهم وگمان ما
وی در میان ما وبرون از میان ما

Rubâ'is, on fol. 55ª, beginning:

مارا چو بحال خود شناشا (read شناسا) کردی
از خار گل قطره زدریا (correctly in the Bodleian copy:)
گل و ز قطره دریا) کردی

The original diwân closes on fol. 58ᵇ and is dated the 19th of Dhû-alhijjah, A. H. 1143 (A. D. 1731, June 25); on ff. 59–67 a supplementary collection of ghazals by the same poet is added, rhyming in ب, د, ز, م, ن, و, ه, and ی. No ghazals rhyming in و and ه are found in the principal part of the diwân.

No. 1189, ff. 67, 2 coll., each ll. 15; careless Nasta'lîk, mixed with Shikasta; size, 8¼ in. by 4½ in.

1575

Another copy of the same diwân.

Beginning as in the preceding copy. Brahman's diwân comprises ff. 16ª–80ᵇ, the first two pages of which (except the last line of fol. 16ᵇ) are repeated by another hand on fol. 90 (which is turned upside down).

The remaining leaves of this MS. contain:

1. On ff. 1ª–15ᵇ a collection of lyrical poetry, comprising: (*a*) poems, by Mîr Muhammad *Majdhûb* of Tabrîz (who collected his diwân in A. H. 1063 = A. D. 1653, and died A. H. 1093 = A. D. 1682, see A. Sprenger, Catal., pp. 479 and 480, and Rieu ii. pp. 696, 697), on fol. 1ª sq.; (*b*) mathnawi-baits, by Mullâ *Zuhûrî* (see above, Nos. 1500–1514), on fol. 11ª; (*c*) a مربّع, by Mullâ *Wahshî* (see above, Nos. 1444 and 1445), on fol. 11ᵇ; (*d*) miscellaneous verses, some by *Âdhurî* (see above, Nos. 709–711), on fol. 13ᵇ.

2. On ff. 81ª–86ᵇ the allegorical story of Husn u Dil (حسن و دل), or 'beauty and heart,' which is, however, different from the well-known romance of the same title by *Fattâhî* (who died A. H. 852 = A. D. 1448, comp. Bodleian Cat., No. 1343). It begins: سپاس و ستایش مر حضرت احمدیّت را .... امّا بعد ازین آنچه در خاطر این ضعیف بود قلمی نمود ابیات که از نقل بزرگان استماع است نیز تحریر یافت .... ونام این رساله حسن ودل نهاده شد وعبارت او نیز بحسن ودل پرداخته' چنین آورده اند که در ولایت شرق بدن نام شهری بود که در آن شهر عقل شاه نام پادشاهی میکرد الخ.

3. On ff. 87ª–89ᵇ and 91ª–95ª poetical and other miscellanies, comprising: (*a*) mathnawi-baits, by *Ni'matkhân 'Alî* (who died A. H. 1121 or 1122 = A. D. 1709–1711, see below, Nos. 1659–1671), etc., on fol. 87ª; (*b*) a short tradition, in prose, on fol. 89ª; (*c*) a eulogy on the twelve Imâms (منقبت دوازده امام), on fol. 91ª; (*d*) ghazals, by *Kassâb* (contemporary with Sâ'ib), *Shâkir* (still alive in A. H. 1136), and some Rekhta poetry, on fol. 93ª sq.

Bibliotheca Leydeniana.

No. 2596, ff. 95, 2 coll., each ll. 12–13 on ff. 16–80 and 87–90, ll. 20 on ff. 81–86, the remainder in diagonal lines by various hands in careless Nasta'lîk and Shikasta; size, 9⅝ in. by 5⅝ in.

1576

Diwân-i-Ṣaidî (دیوان صیدی).

Lyrical poems, by Mîr Sayyid 'Alî Ṣaidî, of Ṭahrân, who came to India from Iṣfahân, A. H. 1064 (A. D. 1654), in Shâhjahân's reign, and died A. H. 1069 (A. D. 1658, 1659), see Rieu ii. p. 689[b]; A. Sprenger, Catal., pp. 99, 112, 125, and 383; W. Pertsch, Berlin Cat., p. 702, No. 47; Khulâṣat-alafkâr, No. 156 (col. 307 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 1381 (ib., col. 346).

Contents:

Ḳaṣidas, without any order, on fol. 1[b], beginning:

گردون نصیب دیدهٔ من کرد بیحساب

دردی که چشم آئنه آرد در اضطراب

Short mathnawis, on fol. 19[b], beginning:

بنام کردگار دور و نزدیك

مهیّا ساز سامان بد و نیك

Ghazals, intermixed with rubâ'is and a few ḳiṭ'as, in alphabetical order, on fol. 25[b], beginning: شد بسکه از خرام تو تغییر حالها الخ.

Dated, by Ayyûb, A. H. 1077 (A. D. 1666, 1667).

No. 528, ff. 100, 2 coll., each ll. 15; clear Nasta'lîḳ; size, 7½ in. by 4¼ in.

1577

Another copy of the same.

This copy is divided into *two* parts; the *first* on ff. 1–24 contains ḳaṣidas, ghazals, and rubâ'is, all mixed together without any order, beginning, on fol. 1[b]:

گهی که چشم تو در خانهٔ گمان آید

شکست درصف چندین هزار جان آید

the *second*, on ff. 25–73, contains only ghazals, in alphabetical order, with a few rubâ'is at the end, beginning, on fol. 25[b], as in the preceding copy: شد بسکه از خرام الخ.

This copy, which is somewhat injured here and there, is dated A. H. 1087 (A. D. 1676, 1677).

No. 1089, ff. 73, 2 coll., each ll. 23; Shikasta; size, 6¾ in. by 3½ in.

1578

The same.

Ḳaṣidas, on fol. 1[b], beginning, as in No. 1576: گردون نصیب الخ.

Short mathnawis, on fol. 20[a], likewise beginning as in No. 1576.

Three ḳiṭ'as at the end of this part.

Ghazals, rubâ'is, and fards, in alphabetical order, on fol. 26[b], beginning as in the two preceding copies.

No date.

No. 1607, ff. 109, 2 coll., each ll. 14; small Nasta'lîḳ; size, 7⅞ in. by 4 in.

1579

Âshûbnâma-i-Hindûstân (آشوب نامهٔ هندوستان).

Âshûbnâma-i-Hindûstân, or simply Âshûb-i-Hindûstân, a historical mathnawî from the time of the civil wars under Shâhjahân and the struggle of his sons for the empire, A. H. 1067–1069 (A. D. 1657–1659), by an eye-witness of all the events related in this poem, Bihishtî, who was a panegyrist of Sulṭân Murâdbakhsh, and completed this mathnawî before the death of his patron, which took place in A. H. 1071 (A. D. 1660, 1661). Beginning:

کلام سخن سنج را ابتدا – بنام خدایست ونام خدا

Another complete copy of the same is described in Rieu ii. pp. 689 and 690, an incomplete one in No. 1124 of the Bodleian Cat.

Some hemistichs are missing on fol. 93[a].

Dated the last of Rajab, A. H. 1182 (A. D. 1768, Dec. 10).

No. 265, ff. 93, 2 coll., each ll. 14; Shikasta; size, 8¾ in. by 5½ in.

1580

Mathnawiyyât-i-Mullâ Shâh (مثنویّات ملّا شاه).

A large number of religious or Ṣûfic mathnawis, composed by Mullâ Shâh Muḥammad bin 'Abd Muḥammad (called in Rieu ii. pp. 690, 691, Mullâ Shâh, originally Muḥammadshâh, with the epithet Lisân-allâh, son of Mullâ 'Îdî), a great Indian Ṣûfî and spiritual guide of prince Dârâ Shukûh, born in Arksâ (ارکسا), in Rieu, loc. cit., Ark), near Rustâḳ (رستاق) in Badakhshân, comp. the prose-preface of the last poem in this copy, on fol. 334[b], where the author enumerates all his works, and states the exact number of baits and the metre of each of them. He went to India A. H. 1023 (A. D. 1614), and took as his spiritual guide the great saint of Lâhûr, Mîr Muḥammad Miyân Mîr, or Miyânjîv, who died A. H. 1045, 7th of Rabî'-alawwal (A. D. 1635, Aug. 21), see Safînat-alauliyâ, No. 65 (col. 282 in this Cat.). He afterwards settled in a monastery in Kashmîr, and died there, or in Lâhûr, A. H. 1072 (A. D. 1661, 1662). He initiated Dârâ Shukûh to the Ḳâdirî order in A. H. 1049 (A. D. 1639, 1640), and the former has given a full account of his Pîr's life in the special work سکینة الاولیا (not Safînat-alauliyâ, as is by mistake printed in Rieu ii. p. 691[a]), see ib. i. pp. 357 and 358. This copy is of unique value, as it contains a complete collection of Mullâ Shâh's mathnawis, not found anywhere else; on the other hand, the ḳaṣidas, ghazals, rubâ'iyyât, and sharḥ-i-rubâ'iyyât, referred to in the above-mentioned preface, on fol. 335[a], are entirely wanting here. Copies of these lyrical poems are found in the British Museum (Rieu ii. p. 690 sq.) and in the Berlin Library (W. Pertsch, Berlin Cat., pp. 921 and 922); comp. besides on the author Mirât-alkhayâl, No. 77 (col. 209 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 1248 (ib., col. 342). Some of these mathnawis were composed A. H. 1055 (A. D. 1645); they are arranged here in the following order:

1. Risâla-i-walwalah (رسالهٔ ولوله), the treatise on

lamentation, on fol. 1b, in the metre of Khâkânî's Tuhfat-al'irâkain (see above, Nos. 950–960), containing 1506 baits, and beginning:

از ولولهٔ وصال یارم — بنگر دل آفتاب زارم

2. Risâla-i-hûsh (رسالهٔ هوش), the treatise on reason, on fol. 22b, beginning:

طرز خاموشی وطرح گفتن
همه کس میداند غیر از من

3. Risâla-i-ta'rîfât-i-khânahâ u bâghât u manâzil-i-Kashmir (رسالهٔ تعریفات خانها و باغات و منازل کشمیر), description of the houses, gardens, and caravansaries of Kashmîr, on fol. 51b, with a few lines in prose as introduction. Beginning of the poem:

بکنم خانهٔ خود وصفی چند
چکنم خانه زوصف است بلند

Both Nos. 2 and 3 are in the metre of Jâmî's Subhat-alabrâr (see above, No. 1300, 5 sq.), and contain together 2,862 baits.

4. Risâla-i-Nisbat (رسالهٔ نسبت), the treatise on relationship, on fol. 62b, in the metre of Sanâ'î's Hadîkah (see above, No. 914 sq.), containing, together with No. 8 below, which is in the same metre, 10,374 baits, and beginning:

حمد را نسبتی است با تو دُرست
بر در هرکه رفت بر در تُست

5. Risâla-i-Murshid (رسالهٔ مرشد), the treatise on the spiritual guide, on fol. 139b, in different metres, containing 678 baits, and beginning:

حمد ذاتی را که اصل ذات ماست
ذات او در اصل اصل ذاتهاست

6. Yûsuf u Zalîkhâ (یوسف و زلیخا), on fol. 151b, beginning:

الهی حسن یوسف ده بیانرا
بده عشق زلیخا این زبانرا

7. Risâla-i-dîwâna (رسالهٔ دیوانه), treatise on the ecstatic, on fol. 216b, beginning:

مرا دیوانه دارد هوشیاری
تو هم دیوانهٔ گر هوشیاری

Both Nos. 6 and 7 are in the metre of Nizâmî's Khusrau u Shîrîn (see above, No. 972, 2 sq.), and have together 5,727 baits.

8. Risâla-i-shâhiyyah (رسالهٔ شاهیّه), the royal treatise, on fol. 226b, beginning:

ای تو شاه جهان و تو دارا
وی تو دارا و تو جهان آرا

Comp. No. 4; this mathnawî was composed A.H. 1055.

9. Risâla-i-hamd u-na't u mankabat (رسالهٔ حمد ونعت و منقبت), treatise on the praise of God, the encomium of the prophet, and the eulogium of the Imâms, on fol. 284b, in the metre of Firdausî's Shâhnâma (see above, No. 860 sq.), containing 3,654 baits, and beginning:

بیائید یاران محمود من
که حمد یکی هست مقصود من

It was likewise composed A.H. 1055, and is preceded by a short preface in prose, beginning: حمدًا لله ربّ العالمین والعالمین ونعتًا للانبیاء المرسلین والمرسلین الخ.

10. Risâla-i-bismillâh (رسالهٔ بسم الله), treatise on the initial formula, 'In the name of God,' on fol. 335a, in the metre of Nizâmî's Makhzan-alasrâr (see above, No. 972, 1 sq.), containing 3,012 baits, and beginning:

بسم الله الرّحمٰن الرّحیم
خال وخطّ و زلف وقدّ مستقیم

It is preceded, on fol. 334b, by a preface in prose, which begins: احمد لمن قال بسم الله الرّحمٰن الرّحیم وعلّم احمده لدفع الشّیطان الخ.

The mathnawî itself is divided into five different parts, viz.: (a) در تعریف مجموع بسم الله الرّحمٰن الرّحیم بطریق اجمال, on fol. 335a (100 baits); (b) در تعریف هر یك حرف بتفصیل, on fol. 336a (2,200 baits); (c) در تعریف خلوت, on fol. 364a (300 baits); (d) در تعریف صحبت, on fol. 367b, last line (312 baits); (e) خاتمه, on fol. 372a (100 baits). This poem was completed A.H. 1057, or rather, in the first seven days of A.H. 1058 (A.D. 1647–1648, beginning of Febr.). This copy seems to be the great Shaikh's autograph. Mullâ Shâh also wrote prose-works, viz. a تذکرهٔ شعرای معاصرین, see H. Khalfa ii. p. 263, No. 2820; Bland in Journal of Royal Asiat. Soc. ix. p. 167; W. Pertsch, Berlin Cat., p. 922, l. 3, and an unfinished commentary on the Kurân, see Makhzan-algharâ'ib, loc. cit.

No. 578, ff. 373, 4 coll., each ll. 20; clear and distinct Nasta'lîk; a little worm-eaten throughout; as title-page a very good full-size picture, representing Mullâ Shâh and his Pîr Miyân Mîr, done by Miskîn Muhammad; illuminated frontispieces on ff. 1b, 22b, 62b, 139b, 151b, 226b, 284b, and 334b; size, 10¾ in. by 6½ in.

1581

Dîwân-i-Hâdî (دیوان هادی).

Lyrical poems, by Hâdî, who is probably identical with Mirzâ Hâdî, son of Mirzâ Rafî' Sadr Shahrastânî, who went, towards the end of his life, to India and gained the favour of Sultân or prince Murâdbakhsh (who died A.H. 1071, see No. 1579 above), comp. Safînah, No. 801 (col. 238 in the Bodleian Cat.; another Mirzâ Hâdî, who flourished about the same time, was the son of Mirzâ Mu'în-aldîn Muhammad Fârsî and acted as wazîr of Kirmân under Shâh Sulaimân Safawî of Persia (A.H. 1077–1105=A.D. 1666–1694), see Muntakhab-alash'âr, No. 736 (col. 254 in the Bodleian Cat.).

According to a note, on fol. 1^a, this copy seems to have been written by Mullâ 'Abd-alrasûl in or before A. H. 1073 (A. D. 1662, 1663).

Contents:

Ḳaṣîdas, on fol. 1^b, beginning:

هر کس رود بسیر گلستان اعتدال
چون سبزه سر کشد پیٔ پابوس هر نهال

Ghazals, in alphabetical order, on fol. 15^b, beginning:

نگاهش رخنه در بنیاد اندازد سخندانرا
سر زلفش نماید جمع دلهای پریشانرا

No. 1889, ff. 363, 2 coll., each ll. 16, and a third on the margin, ll. 30; sometimes even a fourth column, likewise on the margin; small, but clear Nasta'lîḳ; size, 11 in. by 6¼ in.

1582

Padmâwat (پدماوت).

The story of Padmâwat (or Padam) and Ratan Sên (or simply Ratan or Rat), also frequently styled Rat Padam (رت پدم), founded on the older Hindî story of the same title which Malik Muḥammad Jâ'isî composed in Bhâkhâ, A. H. 947 (A. D. 1540, 1541), and put into Persian verse by Mullâ 'Abd-alshakûr Bazmî (with his real name, according to the colophon of one Bodleian copy, Walker 86, Shaikh Shukr-allâh) of Karj or Karaj in Gujarât, who was born A. H. 1001 (A. D. 1592, 1593), and died, according to Rieu iii. p. 1036^b, A. H. 1073 (A. D. 1662, 1663), at Âgra. He composed this mathnawî in A. H. 1028 (A. D. 1619), and dedicated it to the emperor Jahângîr, see Bodleian Cat., Nos. 1125 and 1126; W. Pertsch, Berlin Cat., p. 911; A. Sprenger, Catal., p. 376. On the Hindî original comp. Garcin de Tassy, Histoire etc. ii., pp. 66–69, and Théod. Pavie in Journal Asiatique, 1856, pp. 1–47, 89–130, and 315–343; copies of the same are contained in Ouseley 196 of the Bodleian Library (No. 2352 in the Bodleian Cat.), and in Nos. 1018, 1819, 1975, 2138, 2459, and 3130 of the India Office Collection; it has been edited at Lucknow, 1844 and 1865; a Hindûstânî translation by Ḍiyâ-aldîn 'Ibrat of Dihlî, completed by Ghulâm 'Alî Mashhadî 'Ishrat, appeared in Lucknow, 1858; another version in a dialect, half Bhâkhâ, half Hindûstânî, by Mîr 'Abd-aljalîl Balgrâmî, is mentioned in Rieu, loc. cit.; a Pushtû translation by Ibrâhîm has been noticed in Zeitschrift der D. M. G. vol. xvi. p. 789. Other Persian versions are: one by Ḥusain of Ghazna, mentioned in W. Pertsch, Berlin Cat., p. 911; another by 'Âḳilkhân Râzî (see further below), and a third by Ḥusâm-aldîn, who completed his mathnawî, styled حسن وعشق, A. H. 1071 (A. D. 1660, 1661), under 'Âlamgîr, to whom it is dedicated, see W. Pertsch, Berlin Cat., p. 929.

Beginning of Bazmî's mathnawî:

ای نام تو نقش لوح جانها — در مانده بوصف او زبانها

The author's name appears on fol. 13^b, l. 10, and on fol. 113^a, l. 4; but the last two verses, containing the date of composition, are missing here.

This copy was finished the 23rd of Shawwâl, A. H. 1194 (A. D. 1780, Oct. 22), at 'Aẓîmâbâd, i. e. Patna.

No. 3010, ff. 115, 2 coll., each ll. 13; Nasta'lîḳ, mixed occasionally with Shikasta; size, 9¼ in. by 6 in.

IND. OFF.

1583

Another copy of the same.

Beginning as in the preceding copy. The date appears here on fol. 96^b, last line. This copy was finished the 27th of Sha'bân, A. H. 1195 (A. D. 1781, August 18).

No. 2632, ff. 97, 2 coll., each ll. 9–16; very unequal Nasta'lîḳ; size, 8⅜ in. by 4⅞ in.

1584

Dîwân-i-Âshnâ (دیوان آشنا).

A collection of lyrical poems by Âshnâ, i. e. Muḥammad Ṭâhir 'Inâyatkhân bin Ẓafarkhân bin Khwâjah Abû-alḥasan, who died A. H. 1077 (A. D. 1666, 1667), the author of a history of Shâhjahân to the close of the thirtieth year of his reign, styled شاهجهاننامه or مُلَخَّص, see No. 331 in this Cat., and Rieu i. p. 261, and iii. p. 1083^b; W. Morley, p. 123; Elliot, History of India, vii. p. 73 sq.; A. Sprenger, Catal., p. 339, and Khulâṣat-alkalâm, No. 3 (col. 295 in the Bodleian Cat.). His father Ẓafarkhân, with the takhalluṣ Aḥsan, was likewise a renowned poet (see below, in No. 1601). The present collection of Âshnâ's poems was already made during the author's lifetime, probably by himself, as it is dated the 1st of Shawwâl, A. H. 1060 (A. D. 1650, Sept. 27), and consequently there are after every part several leaves left blank for future additions; the same occurs after every rhyme-letter in the ghazals and rubâ'îs.

Contents:

1. Ḳaṣîdas, on fol. 1^b, beginning:

باز شد فصل بهار وطرب آمد بوجود
غنچه از فیض هوا لب بتبسّم بگشود

agreeing with the beginning of the Moty Mahall copy in A. Sprenger, p. 340.

2. Muḳaṭṭa'ât, on fol. 30^b, beginning:

بشنود گر گفتگوی قحطیٔ کشمیر را
با وجود کینه‌جوئی آسمان گریان شود

3. Marthiyyât or elegies, in form of tarkîbbands, on fol. 35^b; the first, on the death of the شاه مظلومان عبد السّلام (in the following copy, on fol. 39^b, headed در مرثیّهٔ شاه شهدا امیر المؤمنین امام حسین شهید دشت کربلا), begins:

آنچه شورست ای فلک کاندر جهان افگندهٔ
طائر آرام را از آشیان افگندهٔ

4. Fards, (a) ابیات فرد مطلع, on fol. 39^b; (b) ابیات فرد غیر مطلع, on fol. 41^b.

5. Mathnawîs, on fol. 43^b, beginning with a ساقینامه:

بنام خدای که از قدر و شان
خم باده را نام کرد آسمان

The mathnawî in praise of Kashmîr, quoted in A. Sprenger, Catal., p. 340, and beginning: بهار آمد دلا ساغر بکف گیر الخ, is found here on fol. 53^b.

6. Another series of short mathnawis, on fol. 67ᵇ, beginning:

ز اطوار مردان راه خدا ـ چه بیگانهٔ بشنو از آشنا

7. Ghazals, in alphabetical order, on fol. 71ᵇ, beginning:

ای بسر تاج ز توحید تو هر دیوانرا
حمد تو در لب اندیشهٔ سرگردانرا

8. Short ghazals and rubâ'is, mixed without any order, on fol. 156ᵇ, beginning: نوای عشق بلبل را سوی گلزار می آرد الخ.

9. Rubâ'is, in alphabetical order, on fol. 161ᵇ, beginning:

پیوسته بزیر چرخ بی بهره مرا
طالع کوتاه باشد و ناله رسا

No. 1982, ff. 179, 2 coll., each ll. 15; distinct Nasta'lîk; size, 9½ in. by 5¾ in.

1585

Another copy of the same.

This copy, which contains many additions on the margin and also corrections in red ink, has no date, but seems, like the previous one, made in the author's lifetime, as there are many pages left blank for further insertion; in a note on fol. 1ᵃ occurs the date A. H. 1094 (A. D. 1683).

Contents:

1. A preface in prose by Mîr Muhammad Bâkir 'alawi of Shîrâz, who may be identical with one of the poets of the name Bâkir mentioned in No. 1535 above, on fol. 1ᵇ, beginning: آرایش جمال شاهد کلام بزیور حمد صانعیست الخ.

2. Kasidas, incomplete at the end and followed by a tarji'band, likewise incomplete, on fol. 4ᵇ, beginning:

اگر جمال پری روی من ببیند حور
شود ز غایت انصاف معترف بقصور

agreeing with the initial kasidah in Sprenger's first copy; it is not found in the preceding copy; in fact only a small number of kasidas are identical in both, for instance, fol. 7ᵇ here corresponds to fol. 5ᵃ in the preceding copy, fol. 10ᵃ here to fol. 6ᵇ there, etc.

3. Mukatta'ât, on fol. 33ᵇ, beginning:

ای آصف زمان وارسطوی جم نشان
بر درگه تو قامت گردون خمیده باد

4. Tarji'band-i-Sâkînâma (ترجیعبند ساقی نامه), on fol. 37ᵇ, beginning: ای باده کشان مژده که ایّام بهارست الخ.

5. Marthiyyah or elegy on the death of the Imâm Husain bin 'Ali, on fol. 39ᵇ, beginning: آنچه شورست الخ. See the preceding copy, No. 3, on fol. 35ᵇ.

6. Sâkînâma (ساقی نامه), on fol. 43ᵇ, beginning:

چگویم زوصف شراب قدح ـ نبیند زوال آفتاب قدح

The initial bait here is the third in the same sâkînâma, on fol. 43ᵇ in the preceding copy, except that there زفیض is substituted for زوصف in the first hemistich.

7. Ghazals, in alphabetical order, on fol. 68ᵇ, beginning as in the preceding copy.

8. Incomplete ghazals (غزلهای ناتمام), on fol. 137ᵇ, a collection similar to that in No. 8 of the preceding copy, but greatly differing in contents; here again only a few pieces are identical in both copies (for instance, fol. 141ᵃ, l. 5, here corresponds to fol. 158ᵇ, l. 4); beginning: خموشی بد ده اهل سخن را الخ.

9. Matla'iyyât (مطلعیات), on fol. 152ᵇ, beginning:

زاسباب تعلّق بی تعلّق را چه نقصانست
ببر براهن از فانوس دارد شمع و عریانست

10. Fardiyyât, on fol. 155ᵇ, beginning: نشد جز خود شناسی حاصل ما از خداجوئی الخ.

11. Rubâ'iyyât, on fol. 158ᵇ, in alphabetical order, beginning, as in the preceding copy, with the slight modification of دست رسا for ناله رسا at the end of the second hemistich.

No. 187, ff. 167, 2 coll., each ll. 17; Nasta'lîk; size, 9½ in. by 5 in.

Mullâ Ṭughrâ (Nos. 1586-1591).

1586

Kulliyyât-i-Ṭughrâ (کلّیات طغرا).

A collection of works in verse and prose by Mullâ Ṭughrâ of Mashhad, who went to India towards the end of Jahângîr's reign, was, under Shâhjahân, appointed munshî to prince Murâdbakhsh, in whose honour he wrote several of his refined prose-treatises, and spent the last years of his life in seclusion in Kashmîr, where he died somewhat before A. H. 1078 (A. D. 1667); comp. on his life and prose-works (his poetical works seem to be extant only in the present copy, besides the extracts given in the tadhkiras mentioned below), Bodleian Cat., Nos. 1389 and 1390; Rieu ii. pp. 742–744, 850ᵇ, and 875ᵇ; W. Pertsch, p. 24; Khulâsat-alkalâm, No. 43 (col. 298 in the Bodleian Cat.); Khulâsat-alafkâr, No. 161 (ib., col. 308), and Makhzan-algharâ'ib, No. 1470 (ib., col. 348).

Contents:

1. Sâkînâma (ساقی نامه), a very long and extensive mathnawi, in imitation of Zuhûri's (see above, Nos. 1501 and 1506–1508), on fol. 1ᵇ, beginning:

زهی لطف سازندهٔ آب و خاک
برقص آور سبز طاوس تاک

2. Ta'rîf-i-Kashmîr (تعریف کشمیر), another mathnawi, in imitation of Zulâli (see above, Nos. 1494–1498), containing a poetical description of Kashmîr and evidently composed during his stay in that country towards the end of his life, on fol. 96ᵇ, beginning:

حکمت او در گشود غمکدهٔ خاک را
برگهر اشك ساخت حقّهٔ افلاك را

The titles of both these mathnawis do not appear here, but a comparison with the extracts and additional remarks in the Khulâsat-alkalâm (see above) has supplied them.

3. Muḳaṭṭaʿât, including fards, short mathnawis, mukhammasât, a few ghazals, etc., on fol. 142[b], beginning:

تبارك الله ازين بزم عشرت افروزی
که عیش میرسد از وی بچار حدّ جهان

4. Ghazals, in alphabetical order, except the first, on fol. 174[b]; beginning of the initial poem:

نمیشد نو خط دیوان ما رشك گلستانی
زبسم الله برسر گر نمیزد شاخ ریحانی

Beginning of the first alphabetical ghazal:

تا نام تو سر دفتر معنیست رقم را
بر فرد بیان سجده ضرورست قلم را

5. Rubâʿiyyât, on fol. 300[b], beginning:

یا رب بنشم شورش مستانه بده
وجدی زمیِ عشق چو پیمانه بده

6. A rich collection of refined prose-writings in a very flowery style, which often entirely obliterates the real purpose of the treatise, on fol. 311[b]; it consists of the following twenty-four risâlas (eighteen of these, together with Tughrâ's letters and a commentary, have been printed at Cawnpore, 1871, under the title of رسائل طغرا):

I. Firdausiyyah (فردوسیّه), 'the paradisaical,' a description of Kashmîr (Rieu ii. p. 742, No. II; Bodleian Cat., No. 1; Cawnpore edition, No. 1), on fol. 311[b], beginning: ای درطلب تو خانه بر دوش سحاب ... ثنای بهار پیرائی که انگشت سبزه را بدانهای شبنم الخ.

II. Tâj-almadâ'iḥ (تاج المدائح), 'the crown of eulogies,' in praise of prince Murâdbakhsh (Rieu, No. XI; Cawnpore edition, No. 10), on fol. 317[b], beginning: چو این نسخه زیب لوائح شده ... سرخ روئی قلم بنگارش ثنای شهنشاهیست که تاجداران گلشن را الخ

III. Ilhâmiyyah (الهامیّه), 'inspiration' (Rieu, No. VII; Cawnpore edition, No. 2), a Ṣûfic treatise, on fol. 321[a], beginning: ... در نزد محبّت همه جا خصل حکمست لله الحمد که نقش مرادم در پوست تختهٔ تجرّد نشسته الخ.

IV. Mirât-alfutûḥ (مرآة الفتوح), 'the mirror of victories,' in praise of the conquest of Balkh and Badakhshân by prince Murâdbakhsh during the years A. H. 1055–1057 (A. D. 1645–1647) (Rieu, No. VI; Bodleian Cat., No. 2; Cawnpore edition, No. 4), on fol. 325[a], beginning: یکه تازان میدان تقریر از دولت ستایش الخ.

V. Tajalliyyât (تجلّیات), 'manifestations,' another description of Kashmîr, with a eulogy upon Mîr Ḥusain Sabzwârî (Rieu, No. IX; Bodleian Cat., No. 3; Cawnpore edition, No. 13), on fol. 328[a], beginning: کشمیر بود فصل خزان عالم نور الخ.

VI. Kanz-almaʿânî (کنز المعانی), 'the treasure of ideas,' a eulogy on Shâh Shujâʿ (Rieu, No. X; Cawnpore edition, No. 6), on fol. 331[a], beginning: نفائس مخزن دهان جواهر حمد مکرمیست الخ.

VII. Murtafiʿât (مرتفعات), 'exalted matters,' a description of a darbâr at Jahângîr's court (Rieu, No. V; Bodleian Cat., No. 6; Cawnpore edition, No. 7), on fol. 332[b], beginning: نوبهار آمد که مقراض از پر بلبل کند الخ.

VIII. Majmaʿ-algharâ'ib (مجمع الغرائب), 'collection of wonders,' a description of the lake Kamam (Rieu, No. IV; Bodleian Cat., No. 8; Cawnpore edition, No. 8), on fol. 334[a], beginning: (Rieu نویسم) چه نویسد از وسعت دریاچهٔ کمم الخ.

IX. Mushâbahât-i-rabîʿî (مشابهات ربیعی), 'comparisons drawn from the spring, etc.,' also styled مشابهات بدیعی, 'wonderful comparisons' (Rieu, No. XII; Bodleian Cat., No. 4; Cawnpore edition, No. 9), on fol. 335[a], beginning: موسم آن شد که مینا راگ هندی سر کند الخ.

X. Âhang-i-Bulbul (آهنگ بلبل), 'the melody of the nightingale,' otherwise styled Jûsh-i-Bulbul (جوش بلبل), 'the ebullition of the nightingale,' and also دیباچهٔ معیار الادراك, 'preface to the standard of perception,' in praise of Ḥâfiẓ' diwân (Rieu, No. I; Bodleian Cat., No. 9; Cawnpore edition, No. 5), on fol. 336[b], beginning: پیشرو سازسخن ترانهٔ حمد صانعیست (Rieu خالقیست) الخ.

XI. Taḥḳîḳât (تحقیقات), 'verifications or poetical applications of the names of the planets' (Rieu, No. III; Bodleian Cat., No. 7; Cawnpore edition, No. 3), on fol. 337[b], beginning: از بس غلط است حرف قاموس فلك الخ.

XII. Taʿdâd-alnawâdir (تعداد النّوادر), 'the enumeration of strange things,' a description of eight stages on the road to Kashmîr (Rieu, No. XXII; Cawnpore edition, No. 11), on fol. 338[b], beginning: در تیرهٔ زمین هند دلگیر شدم الخ.

XIII. Cashma-i-Faiḍ (چشمهٔ فیض), 'the source of overflow,' addresses to the monarch, with a description of Muhammad's ascension to heaven (Rieu, No. XXIX; Cawnpore edition, No. 17), on fol. 339[b], beginning: ای ملك وجود بر درت ماوائی ... حمد اکبر پادشاهی که نور دانش در هر جانب الخ.

XIV. Julûsiyyah (جلوسیّه), 'eulogy on the accession,' viz. of the emperor ʿÂlamgîr (Rieu, No. XXIV; Cawnpore edition, No. 16), on fol. 351[b], beginning: ای کوکبه ات فروغ پیمای سریر ... سززبان از حمد شهنشاهی تواند بتاج رسید الخ.

XV. Wajdiyyah (وجدیّه), 'the loveable object,' also styled وجدیّهٔ جان, 'the loveable object of the soul,' i.e. metaphors drawn from music (Rieu, No. XXXI), on fol. 356[b], beginning: نغمهٔ دلنشین بترنّم حمد سازنده مقام پذیرد الخ.

XVI. Thamara-i-Ṭibbi (ثمرۂ طبّی), 'the medical fruit,' i.e. metaphors drawn from the medical art (Rieu, No. XXX), on fol. 363ª, beginning: ای درد تو بهتر از دوای دگری . . . شکر حکیمی که درد بیدرمان ایّوب از داروی صبوریش الخ.

XVII. Namûna-i-Inshâ (نمونۂ انشا), 'a model of composition,' in praise of 'Âlamgîr (Rieu, No. XXXII), on fol. 369ª, beginning: سیمین ورقی زیاسمینم دادند الخ.

XVIII. Anwâr-almashârik (انوار المشارق), 'the lights of the East,' i.e. the joys of the spring (Rieu, No. XIX; Cawnpore edition, No. 12), on fol. 371ª, beginning: ای جوش دل صراحی وجام از تو . . . شب نشینان بزم سخن بشراب حمد خالقی سرخوش اند که ساقی الخ.

XIX. Parîkhâna (پریخانه), 'the house of the fairy,' in praise of Shâh 'Abbâs II of Persia (Rieu, No. XXV), on fol. 375ᵇ: ای راقم فرد رزق چه صبح وچه شام . . . لفظ قلمی که قطعه نویسان مقال سر مشق تازگی تقریر الخ.

XX. Kalimat-alḥakk (كلمة الحقّ), 'the word of truth,' i.e. a complaint against the king and the king's son for their want of liberality (Rieu, No. XVIII), on fol. 379ª, beginning: دوران چو در ستایش مزدی بما نداده افکنده کار مارا الخ.

XXI. Âshûbnâma (آشوب نامه), 'the book of tumult,' a praise of the seven mathnawis of Zulâli (Rieu, No. XXI; Cawnpore edition, No. 15), on fol. 380ª, beginning: شکر ناظمی که ابیات بروج سپهر از معنیٔ ابداعش صورت وجود بسته الخ.

XXII. Mi'râj-alfaṣâḥat (معراج الفصاحة), 'the ascent of eloquence,' a eulogy on Sayyid Bahâdurkhân (Rieu, No. XXVIII), on fol. 385ª, beginning: از حقّ سخن معجزه آئین خواهم الخ.

XXIII. Ruḳa'ât (رقعات), 'letters,' beginning with the 'Ibratnâma (عبرت نامه), 'the book of warning,' or (as it is called in Rieu) عنبرنامه, 'the book of ambergris,' setting forth the plagiaries of Nasîrâ-i-Hamadânî from Zulâlî (Rieu, Nos. XVI and XVII; Bodleian Cat., No. 10; Cawnpore edition, pp. 193–270), on fol. 386ᵇ, beginning: در حالتی که تیغ جان خراشرا قلمتراش شمردی الخ. The 'Ibratnâma was written for Muḳimâ, i.e. Muḳim Kâshi (قلمی بهر مقیما شده), or as in the following copies (بمقیما نوشته); the heading in Rieu's copy appears to imply that it was written *by* Muḳimâ.

XXIV. Tadhkirat-alâhibbâ (تذکرۂ الاحبّا), 'memorial of the lovers,' otherwise called تذکرۂ الاخیار, 'memorial of the good,' or تذکرۂ الاتقیا, 'memorial of the godly,' a eulogy on twelve contemporary Shaikhs and other renowned men, living in Kashmir (Rieu, No. VIII; Cawnpore edition, No. 14), on fol. 411ª, beginning: طغرا تا کی تیغ زبان تیز کنی الخ.

No date.

No. 321, ff. 412, 4 coll. in the poetical parts, each ll. 25; clear and distinct Nasta'lik; ornamental binding; size, 14¼ in. by 10 in.

1587

Munsha'ât-i-Mullâ Ṭughrâ (منشآت ملّا طغرا).

An extensive collection of Tughrâ's refined prose-writings, containing the following eighteen treatises:

I. فردوسیّه, on fol. 1ᵇ (I in the preceding copy).

II. تاج المدائح, on fol. 25ᵇ (II in the preceding copy), beginning: سرخ روئی قلم بنگارش الخ.

III. الهامیّه, on fol. 41ª (III in the preceding copy).

IV. جوش بلبل, on fol. 56ᵇ (X in the preceding copy).

V. کنز المعانی, on fol. 61ª (VI in the preceding copy).

VI. مرآت الفتوح, on fol. 67ª (IV in the preceding copy).

VII. تجلّیات, on fol. 79ᵇ (V in the preceding copy).

VIII. مرتفعات, on fol. 88ᵇ (VII in the preceding copy).

IX. تعداد النّوادر, on fol. 95ª (XII in the preceding copy).

X. مشابهات بدیعی, on fol. 99ᵇ (IX in the preceding copy).

XI. Khamsa-i-durûriyyah (خمسۂ ضروریّه), 'the needful quintet,' or as it is called in Rieu, No. XIII, خمسۂ ناقصه, 'the defective quintet,' an attack directed upon five persons in the court of Gulkundah (*not* found in the preceding copy), on fol. 104ᵇ, beginning: آزرده ام از دیدن بیدردی چند الخ.

XII. I'lâmiyyah (اعلامیّه), 'notification,' addressed to *Yûlćikhân*, son of Âḳâkhân, identical with the مرآت العیوب, or 'mirror of blemishes,' in Rieu, No. XIV, where it is described as a satire on *Pûlćikhân*, an Amîr of the court of Gulkundah (*not* found in the preceding copy), on fol. 107ª, beginning: یولچی همه وقت باده عنّابی نیست الخ.

XIII. Ishâratiyyah (اشاراتیّه), 'insinuation,' likewise addressed to *Yûlćikhân*, here distinctly called Tabrizi (*not* found in Rieu or the preceding copy), on fol. 111ª, beginning: چون رعایت مضمون کلّموا النّاس علی قدر عقولهم لازم است الخ.

XIV. مجمع الغرائب, on fol. 114ª (VIII in the preceding copy), beginning: marginal emenda-) چه نویسم نویسد (tion) از وسعت الخ.

XV. تحقیقات, on fol. 118ª (XI in the preceding copy).

XVI. تذکرۂ الاحبّا, on fol. 122ª (XXIV in the preceding copy).

XVII. عبرت نامه, on fol. 126ᵇ (XXIII in the preceding copy).

XVIII. Another رقعه, or letter, on fol. 129ᵇ, beginning:

بشنو جواب رقعۂ ایلچیٔ پادشاه
در وصف هون وباقیٔ اسباب نزد گاه

(corresponding to fol. 387ª, l. 16 in the preceding copy).

This copy, a very modern one, is dated A. H. 1264, Samvat 1904 (=A. D. 1848), by Faḳîr Nadhar Muhammad تلوندیه (see the colophon at the end and fol. 126ª), and was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab

Committee at Lahore. It was received into the Library from Dr. Royle, July, 1856.

No. 3224, ff. 151, ll. 11; splendid, large, and distinct Nasta'lik; beautifully illuminated frontispieces at the beginning of each of the eighteen treatises; every page besides is framed with stripes of various colours and embellished with small ornaments between the lines; size, 15 in. by 8¾ in.

1588

Another copy of the same.

This copy, styled انشاء طغرا, contains the following sixteen treatises, some of which appear in a rather curtailed form:

I. فردوسيّه, on fol. 1b.
II. تجلّيات, on fol. 11a.
III. تعداد النّوادر, on fol. 15a.
IV. مجمع الغرائب, on fol. 17a.
V. مرتفعات, on fol. 19a.
VI. تذكرة الاحبّا, on fol. 21b.
VII. مشابهات ربيعى, on fol. 23a.
VIII. مرآت الفتوح, on fol. 25b.
IX. تاج المدائح, on fol. 30b.
X. كنز المعانى, on fol. 37a.
XI. تحقيقات, on fol. 39b.
XII. جوش بلبل, on fol. 41a.
XIII. الهاميّه, on fol. 42b.

XIV. Risâlah dar hajwiyyât-i-ba'dî az mardum-i-Dakhan (رسالۀ در هجويّات بعضى از مردم دكهن), 'satires,' the first of which, on fol. 48b, is designated as نامۀ اوّل and styled خمسۀ ناقصه (see No. XI in the preceding copy), but beginning here as the مجمع الغرائب, viz.: چه نويسد الخ; this treatise also includes parts of the اعلاميّه or مرآت العيوب (here styled كاشف العيوب, on fol. 49b, l. 10), and of the اشاريّه (Nos. XII and XIII of the preceding copy).

XV. انوار المشارق, on fol. 51a.

XVI. رقعات, or letters, beginning with one addressed to Sultân Shujâ' (as in No. XVII of Rieu), on fol. 58a; the letter to Muhammad Mukîm, quoted in Rieu, No. XVI, is found here on fol. 59b; the one quoted in No. XVIII of the preceding copy, on fol. 61b.

Dated the first of Ramadân, A. H. 1148 (A. D. 1736, January 15).

No. 1983, ff. 70, ll. 14–19; Shikasta; parts of pages written in diagonal lines; size, 9⅝ in. by 5⅜ in.

1589

The same.

This copy contains the following fourteen treatises:

I. تاج المدائح, on fol. 17a, beginning: سرخ روئى قلم الخ.
II. مراتب الفتوح, identical with the مرآت الفتوح in the preceding copies, on fol. 27b.
III. كنز المعانى, on fol. 36a.
IV. تذكرة الاخبار, on fol. 40a (identical with the تذكرة الاتقيا or تذكرة الاحبّا, see XXIV in No. 1586 above).
V. مجمع الغرائب, on fol. 43b, beginning: چه نويسد الخ.
VI. ديباچۀ معيار الادراك, on fol. 46a (otherwise آهنگ بلبل or جوش بلبل, see X in No. 1586).
VII. تعداد النّوادر, on fol. 48b.
VIII. تجلّيات, on fol. 52a.
IX. مشابهات ربيعى, on fol. 58a.
X. مرتفعات, on fol. 62a.
XI. تحقيقات, on fol. 66b.
XII. انوار المشارق, on fol. 69b, beginning: شب نشينان الخ.
XIII. رقعات, beginning with the عبرت نامه, on fol. 81b (see XXIII in No. 1586).
XIV. فردوسيّه, on fol. 104a, beginning: ثناى بهار الخ.

A few detached prose-pieces, without any value, on ff. 122–124.

Dated, on fol. 121a, the 22nd of Dhû-alhijjah, A. 1165 of the Fasli era (A. H. 1171 = A. D. 1758, August 27).

No. 3078, ff. 17–124, ll. 15–17; Shikasta; size, 7¾ in. by 3⅞ in.

1590

The same.

This copy contains, on ff. 1b–64b, ten of Tughrâ's refined prose-treatises, viz.:

I. مرتفعات, on fol. 1b. Copied the 11th of Ramadân, A. H. 1092 (A. D. 1681, Sept. 24).
II. كنز المعانى, on fol. 5a. Copied the 12th of Ramadân in the same year (A. D. 1681, September 25).
III. مشابهات بديعى, on fol. 9b.
IV. تعداد نوادر, on fol. 12a.
V. تحقيقات, on fol. 14b.
VI. تجلّيات, on fol. 17b.
VII. مجمع الغرائب, on fol. 22b, beginning: چه نويسى الخ.
VIII. فردوسيّه, on fol. 25b, beginning: ثناى بهار الخ.
IX. ديباچۀ معيار الادراك, on fol. 35b, followed by
X. رقعات.

The remaining portion of this MS. (ff. 65b–98) contains miscellanies in prose and verse, viz.:

1. قصيدۀ شمس المناقب, by Mûsawikhân (i. e. Mir Mu'izz-aldin Muhammad Mûsawikhân), who had first the takhallus of Fitrat, who was born A. H. 1050 (A. D. 1640, 1641), and died in India A. H. 1106 (A. D. 1694, 1695), see A. Sprenger, Catal., p. 408.
2. A tract on marriage (نكاح), on fol. 68b.
3. Poetical extracts, on fol. 69b.
4. A mukhammas by Mullâ Hâdî (see No. 1581 above), on fol. 71b, followed by rubâ'is, fards, and short poems by other poets, for instance, Jâmî, Amir Khusrau, Saifî, etc.
5. A kasîdah by Sa'dî, on fol. 75a.
6. A letter of Maulânâ Zuhûrî of Tarshîz to Faidî (see Nos. 1464 sq. and 1500 sq.), on fol. 76b, followed by other indifferent prose-pieces, both in Persian and Arabic.

7. A Persian treatise on the soul (روح) by Abû 'Alî Ibn Sînâ (Avicenna), on fol. 82^b, beginning: سپاس خداوند آسمان و زمین و ستایش دهندهٔ جان ودین الخ; see on this work Bodleian Cat., No. 1422, II, and compare Landauer, Die Psychologie des Ibn Sînâ in Zeitschrift der D. M. G. xxix. p. 335 sq. Copied the 12th of Muharram, A.H. 1093 (A.D. 1682, January 21).

8. Again poetical extracts, on fol. 88^a.

9. Beginning of an اعراس نامه, or book of friends, a sort of almanack or birthday book, in which, under each day of every month, the names of certain Shaikhs are marked, on fol. 92^b; but only the first Rabî' and part of the second are found here; all the rest is left blank.

No. 1902, ff. 98; written in various styles of Nasta'lîk, mostly in diagonal lines, except ff. 41–64, ll. 21, very neatly executed, and ff. 68^b and 69^a, ll. 12–14; size, $9\frac{5}{8}$ in. by $5\frac{3}{8}$ in.

1591

Another copy of Ṭughrâ's Mirât-alfutûḥ.

Mullâ Ṭughrâ's مرآت الفتوح (see IV in No. 1586), beginning: یکه تازان میدان الخ.

No date. A seal of Riḍâ 'Alîkhân shows the year A.H. 1172 (A.D. 1758, 1759).

No. 2095, ff. 1–7, ll. 18–20; Shikasta; size, $8\frac{3}{4}$ in. by $4\frac{1}{2}$ in.

1592

Ḳiṣṣa-i-Muḥammad Ḥanîf (قصّهٔ محمّد حنیف).

A Persian romance on the warlike exploits of Muḥammad Ḥanîf (or as he is invariably called here, to suit the metre, Muḥammad Ḥanfiyah, see, for instance, fol. 3^a, l. 7; fol. 5^a, l. 1; fol. 10^b, l. 3; fol. 16^b, l. 1, etc.), the third son of 'Alî (comp. fol. 5^a, l. 1: محمّد حنفیه فرزند حیدر), by Muḥammad 'Âshiḳ (see the poet's name on fol. 137^b, l. 5), who is probably identical with Shaikh Nûr-aldîn Muḥammad 'Âshiḳ, the author of the mathnawî عیش و طرب, composed A.H. 1079 (A.D. 1668, 1669), see A. Sprenger, Catal., p. 339, and comp. W. Pertsch, Berlin Cat., p. 923. At the end of this poem the great Shaikh Zain-al'âbidîn, properly called Shaikh Ṣadr-aldîn, is praised (see fol. 137^b, l. 9 sq.), and we may perhaps identify this Shaikh with the well-known Mullâ Ṣadr-aldîn Muḥammad bin Ibrâhîm Shîrâzî, commonly called Mullâ Ṣadrâ, who died A.H. 1050 (A.D. 1640, 1641), see Rieu ii. p. 829^a. This Persian romance, which is undoubtedly the original and prototype of a mathnawî in Dakhnî verses styled ظفرنامه or جنگنامه or جنگنامهٔ محمّد حنیف, composed A.H. 1095 (A.D. 1684), by a poet with the takhalluṣ Laṭîf and the epithet Miftâḥ-al'âshiḳîn, who, in a note on fol. 1^a of No. 3036 of the India Office Collection, has been identified with Ghulâm 'Alî, and dedicated his poem to Abû-alḥasan Ḳuṭbshâh who, succeeding 'Abdallâh Ḳuṭbshâh, ascended the throne of Gulkundah in Ḥaidarâbâd, A.H. 1083 (A.D. 1672), and was taken prisoner by 'Âlamgîr, A.H. 1098 (A.D. 1687). A shorter redaction of the same Dakhnî version is preserved in No. 2721 of the India Office Collection.

Beginning of 'Âshiḳ's mathnawî, on fol. 1^b:

سر نامه کنم نام خدائی
که نتوان گفتنش چون و چرائی

It is slightly defective, owing to a lacuna on fol. 134^b (fol. 135 is entirely left blank) and a few missing verses at the end.

Modern transcript of the present century, without any date.

No. 3167, ff. 139, 2 coll., each ll. 13; Nasta'lîk; size, $8\frac{5}{8}$ in. by $6\frac{1}{4}$ in.

1593

Yûsuf u Zalîkhâ (یوسف و زلیخا).

Yûsuf and Zalîkhâ, a mathnawî by Mullâ Nâẓim of Harât, who was a court-poet and favourite of 'Abbâs Ḳulîkhân Shâmlû, the Beglerbeg of Harât, at whose request he composed this mathnawî, which is to a great extent based on Firdausî's mathnawî of the same name; he even mentions Firdausî's name on fol. 19^a, l. 7. He commenced the poem in A.H. 1058 (A.D. 1648), and completed it A.H. 1072 (A.D. 1661, 1662); he died A.H. 1081 (A.D. 1670, 1671), see Bodleian Cat., No. 1130; Rieu ii. p. 692; W. Pertsch, Berlin Cat., pp. 29, 721, and 927; A. Sprenger, Catal., pp. 151 and 515; Âtashkada, No. 305 (Bodleian Cat., col. 273), and Khulâṣat-alkalâm, No. 71 (ib., col. 301). It has been printed at Lucknow, A.H. 1286.

Beginning:

خدایا چون سپهرم سینه بگشا
دلم طوطی کن و آئینه بنما

No date. Many pages worm-eaten and severely damaged at the corners.

No. 184, ff. 165, 2 coll., each ll. 15; Nasta'lîk; size, $9\frac{1}{2}$ in. by $4\frac{3}{4}$ in.

1594

Another copy of the same.

Beginning as in the preceding copy.

No date. Ff. 193^a–195^b are left blank.

No. 1159, margin-column, ff. 179^b–348, ll. 28–40; (14–20 baits), written by different hands in irregular Nasta'lîk, which sometimes resembles Shikasta.

1595

A slightly defective copy of the same.

One leaf is missing at the beginning of this copy. The first bait, appearing here, corresponds to No. 184 (1593 above), fol. 3^a, l. 8.

Dated A.H. 1103, Rajab (A.D. 1692, March–April).

No. 3106, ff. 1–156, 2 coll., each ll. 17; Shikasta, in most cases without any diacritical points and consequently very difficult to read; size, $6\frac{1}{4}$ in. by $3\frac{3}{4}$ in.

1596

A fragment of the same.

This copy goes down to the third dream of Zalîkhâ,

in which she saw Yûsuf. The last bait corresponds to No. 184 (1593 above), fol. 40b, l. 5.

No date. Modern transcript.

No. 3391, olim 14. J. 19, ff. 1–53, 2 coll., each ll. 14; Nasta'lîk; size, 7⅞ in. by 4⅝ in.

1597

Ghazaliyyât-i-Nâẓim (غزلیّات ناظم).

Ghazals, by the same Nâẓim of Harât, arranged alphabetically and concluded by rubâ'is.

Beginning, on fol. 460b:

عشق ناظم شد چو دیوان دل آگاه را
آهی انشا کرد و مصرع داد بسم الله را

No date. Another copy of Nâẓim's diwân is noticed in A. Sprenger, Catal., p. 515.

No. 1159, margin-column, ff. 460b–611b, ll. 20–24; written in a strange Nasta'lîk, often difficult to decipher, diacritical points frequently missing.

1598

Kaṣâ'id-i-Nâẓim (قصائد ناظم).

A collection of kaṣidas by the same, beginning, on fol. 558b:

ای ظهورت سایه برمائی (?بر ما بی) ظهور انداخته
شمع پنهان بر در و دیوار نور انداخته

It breaks off on fol. 588b.

No date.

No. 1159, ff. 558b–588b, 2 centre-coll., each ll. 11; written in the same style as the ghazals in No. 1597; size, 9⅞ in. by 5¾ in.

1599

Dîwân-i-Fânî (دیوان فانی).

Lyrical poems of Shaikh Muḥsin Fânî, of Kashmîr, pupil of Mullâ Ṣarfî of Kashmîr and teacher of Ṭâhir Ghanî (who died A. H. 1079 = A. D. 1668, 1669), and Ḥâjî Aslam Sâlim. He was greatly honoured by the emperor Shâhjahân, was in friendly connexion with the prince Dârâ Shukûh, and died in Kashmîr, to which he retired in the latter part of his life, A. H. 1081 (A. D. 1670, 1671), or according to others A. H. 1082 (A. D. 1671, 1672), comp. Rieu ii. p. 692a, and iii. p. 1036b; Makhzan-algharâ'ib, No. 1979 (Bodleian Cat., col. 362). The first ghazal, quoted in that tadhkirah, is found here on fol. 216a, margin, beginning:

اگرچه آتش عشق تو زنده ساخت مرا
چو شمع سوخت درون وبرون گداخت مرا

This dîwân contains ghazals, in alphabetical order, on fol. 214b, and rubâ'is, on fol. 278b; beginning of the latter:

عالم همه ذات حق تعالی باشد
این عالم هم عالم بالا باشد

No date. Another copy of Muḥsin Fânî's dîwân is described in A. Sprenger, Catal., p. 393.

No. 891, ff. 214–287, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 24; Shikasta, a few leaves written in Nasta'lîk; size, 9⅝ in. by 5½ in.

1600

Maṣdar-alâthâr (مصدر الآثار).

A mathnawî by the same Muḥammad Muḥsin Fânî, written in imitation of Niẓâmî's Makhzan-alasrâr, and completed A. H. 1067 (A. D. 1656, 1657); see the chronogram in the last verse of the poem:

بود اثرهاش چو از حد فزون — آمده تاریخ زنامش برون

It is dedicated to the emperor Shâhjahân, see fol. 78b, l. 9, and fol. 98a, l. 6 sq.

Beginning of the prose-preface, on fol. 77b: سپاس بیقیاس و ستایش قدسی اساس تحفه ایست لائق بجناب حضرت احدیّت الخ.

Beginning of the mathnawî, on fol. 81b:

بسم الله الرّحمٰن الرّحیم — تازه نهالیست زباغ قدیم

No date. College of Fort William, 1825.

No. 2053, ff. 77–144, 2 coll., each ll. 13; Nasta'lîk; size, 9 in. by 5¼ in.

1601

Dîwân-i-Aḥsan (دیوان احسن).

The lyrical poems of Ẓafarkhân Mirzâ Aḥsan-allâh, with the takhallus Aḥsan, the father of the poet Âshnâ (see above, Nos. 1584 and 1585), and one of the great Amîrs of Jahângîr and Shâhjahân; concerning his life comp. Rieu ii. pp. 687b and 688a. According to the date given there, he died before his son Âshnâ in A. H. 1073 (A. D. 1662, 1663), but according to Sirâj his death took place after that of his son in A. H. 1081 or 1083 (A. D. 1670–1672), see A. Sprenger, Catal., pp. 109, 149, and 325; and Muntakhab-alash'âr, No. 49 (Bodleian Cat., col. 241). He began his poetical career in A. H. 1032 (A. D. 1623), and the present dîwân, which is dated the 21st of Sha'bân, A. H. 1039 (A. D. 1630, April 5), must therefore contain his earliest poems.

Contents:

A detailed preface, in prose, beginning, on fol. 1b: بلبل خوش الحان قلم در بستان سرای دستانسرای بصفیر دلپذیر حمد چمن الخ.

Ghazals, in alphabetical order, on fol. 9b, beginning:

چو گردد شرمساری در قیامت عذر خواه ما
بسوزد خرمن عصیان خلق از برق آه ما

Rubâ'is, likewise in alphabetical order, on fol. 116b, beginning:

با ما شب و روز آشنا بود خدا
از ما نفسی جدا کجا بود خدا

No. 890, ff. 122, 2 coll., each ll. 17; Nasta'lîk; size, 9⅝ in. by 4⅞ in.

1602

Dîwân-i-Kaiṣar (دیوان قیصر).

Lyrical poems of a poet with the takhallus Kaiṣar, who flourished in the second half of the eleventh century of the Hijrah, as a chronogram for A. H. 1071 (A. D. 1660, 1661), قطب زمان رفت بسوی جنان, proves, and is, therefore, no doubt identical with Kaiṣar Shâmlû,

who was in the service of Hasankhân Shâmlû, the governor of Harât, and had literary controversies with the poet Mullâ Shukûhî, of Hamadân (see A. Sprenger, Catal., p. 91, l. 13), under Shâh 'Abbâs. He was contemporary with Tâhir Naṣrâbâdî (see A. Sprenger, Catal., p. 94, last two lines), who completed his tadhkirah A. H. 1083 (A. D. 1672, 1673), but added some biographies later. Kaiṣar is stated there to have mostly resided at Harât, wherefore he is often called Harawî; see also Safînah, No. 660 (Bodleian Cat., col. 233). This diwân contains:

Ghazals, in alphabetical order, with one tarkibband and a few rubâ'is at the end.

Beginning of the initial ghazal, on fol. 1b:

از عشق نُست سوز دل بی زبان ما
وز شوق نُست نظم و نسق در جنان ما

Dated the 9th of Dhû-alhijjah, A. H. 1154 (A. D. 1742, February 15).

No. 935, ff. 32, 2 coll., each ll. 17; Nasta'lîk; size, 8¼ in. by 4½ in.

1603

Kulliyyât-i-Rafî' (كلّيّات رفيع).

Complete poetical works of Mirzâ Hasanbeg Rafî' of Mashhad, who came to India under Shâhjahân, and lived at the court of that emperor as his and his son Dârâ Shukûh's panegyrist, comp. Makhzan-algharâ'ib, No. 841 (Bodleian Cat., col. 333); he was still alive in A. H. 1083 (A. D. 1672, 1673), but had died at Dihlî, when Sarkhwush wrote his tadhkirah, A. H. 1093 (A. D. 1682), see A. Sprenger, Catal., pp. 92 and 111.

This copy contains:

1. Ghazals, in alphabetical order, beginning, on fol. 1a; but the first bait is a little injured, and we can only quote the second hemistich of it, which runs thus:

زلن نام بهر عنوان ظاهر شده فرمانها

2. Rubâ'is, on fol. 251a, beginning:

این بیخردان که طالب دنیایند
هر یك بگمان خویشتن یکتایند

3. Short mathnawîs:

a. در تعریف شاهجهان پادشاه, on fol. 258b.
b. در صفت عمارات, on fol. 264a.
c. ستایش اسپ, on fol. 266b.
d. مذمّت اسپ, on fol. 268b.
e. هجو شخصی, on fol. 270b.
f. تعریف شاهجهان, on fol. 272a.
g. تعریف مسجد, on fol. 276a.
h. تعریف قصر, on fol. 277b.
i. تعریف برج, on fol. 278a.
k. تعریف خاصّ وعامّ, on fol. 279b.
l. تعریف تخت مرصّع, on fol. 280a.
m. تعریف حمّام, on fol. 281a.
n. تعریف باغ, on fol. 282b.
o. تعریف عید وزن, on fol. 283a.

No date.

No. 471, ff. 283, 2 coll., each ll. 15–16; unequal Nasta'lîk; size, 8⅞ in. by 5 in.

1604

Dîwân-i-Âṣaf (دیوان آصف).

An incomplete copy of the lyrical poems of Âṣaf, i. e. Muhammad Kulî Âṣaf or Âṣafâ of Kumm, who came to India under Shâhjahân; he was still alive in A. H. 1083, but had died in A. H. 1093, see A. Sprenger, Catal., pp. 97 and 109, and Beale's Oriental Biogr. Dictionary, p. 54b; see also No. 1487 above. This diwân is arranged alphabetically, consists of kaṣîdas and ghazals, but goes down only to the letter د; it breaks off at the end of a ghazal rhyming in دارد. There are besides small lacunas after ff. 9 and 11. Beginning:

صبح دمید بال ده نالهٔ عذر خواه را
پاك زنگ جهل کن آئینهٔ گناه را

No. 3373, olim 13. J. 9, ff. 504, ll. 11–20; written very unequally by different hands, partly in careful and distinct Nasta'lîk, partly in very careless Nasta'lîk and even Shikasta; illuminated frontispiece; size, 8⅞ in. by 4⅝ in.

1605

Dîwân-i-Nadîm (دیوان ندیم).

The fragment of a diwân by Nadîm, who seems to be identical with Nadîm of Kashmîr, who was still alive in A. H. 1083 (A. D. 1672, 1673), see the Makhzan-algharâ'ib, No. 2908 (Bodleian Cat., col. 389), and A. Sprenger, Catal., p. 107. A later poet of the same takhalluṣ is Mirzâ Zakî Nadîm of Iṣfahân, who was a contemporary of Sulṭân Husain Ṣafawî, and afterwards entered into Nâdirshâh's service. The present copy contains only a part of the ghazals, arranged alphabetically and going from the rhyme-letter ا to the middle of د. Beginning:

میکشم هر دم بیاد روی جانان آه را
دود آهم سرمه گردد چشم مهر و ماه را

No. 114, ff. 17–42, 2 coll., each ll. 17–19; Nasta'lîk; size, 8¼ in. by 4½ in.

Ṣâ'ib (Nos. 1606–1623).

1606

Kulliyyât-i-Ṣâ'ib (كلّيّات صائب).

A complete collection of Ṣâ'ib's poetical works, copied under his own superintendence, as we learn from the vignette on fol. 1a: دیوان صائب از اوّل تا آخر بنظر و صلاح صائب رسیده.

Mirzâ Muhammad 'Alî Ṣâ'ib of Iṣfahân, who is usually called the greatest among the modern Persian poets, was born about A. H. 1012 (A. D. 1603), went at an early age to Kâbul, where he became the favourite of the governor Ẓafarkhân, betook himself afterwards to Shâhjahân's court and returned, after some stay in Kashmîr, to his native country, where Shâh 'Abbâs II (A. H. 1052–1077 = A. D. 1642–1666) made him 'king of

poets.' He died, according to a chronogram of Wâ'iẓ, A.H. 1088 (A.D. 1677, 1678), comp. Rieu ii. p. 693 sq.; Bodleian Cat., Nos. 1131–1137; W. Pertsch, Berlin Cat., p. 930 sq.; A. Sprenger, Catal., p. 384 sq.; other dates of his death are A.H. 1080 (A.D. 1669, 1670), see Khulâsat-alafkâr, No. 157 (Bodleian Cat., col. 307), and A. Sprenger, Catal., p. 151; A.H. 1081 (A. Sprenger, Catal., p. 112); A.H. 1087 (A.D. 1676, see H. Khalfa iii. p. 290, No. 5506); or even A.H. 1089 (A.D. 1678, as in the Mirât-al'âlam); see besides Ouseley, Biogr. Notices, p. 227; Cat. des MSS. et Xylographes, p. 398; G. Flügel i. p. 597; J. Aumer, p. 38; J. C. Tornberg, p. 110; some of his poems have been translated into German by Tholuck, Blüthensammlung, p. 288 sq. The dîwân has been lithographed in Lucknow, A.H. 1292; a small selection from the same, Lucknow, A.H. 1264 and A.D. 1871.

This valuable MS. contains the following parts:

1. Ḳaṣidas, on fol. 1^b, beginning:

ای سوادِ عنبرین قامت سویدای زمین
مغز خاك از نكهت مشكين لباست خوشه چين

agreeing with the initial bait of the خلاصۀ كبير, see A. Sprenger, loc. cit.; and Rieu ii. p. 694^a.

2. A mathnawî, styled مثنوئ رزميّه, on fol. 13^b, beginning:

برآرندۀ تاج و تخت و كلاه
خديو جوانبخت عبّاس شاه

Composed A.H. 1079 (A.D. 1668, 1669), and dedicated to Shâh Sulaimân (originally called Ṣafî Mirzâ), the successor of 'Abbâs II. The same is noticed in Rieu ii. p. 694^a.

3. Persian ghazals, in alphabetical order, on fol. 16^b, beginning:

اگر نه مدّ بسم الله بود تاج عنوانها
نگشتی تا قیامت نو خط شیرازه دیوانها

4. A series of Turkish (i.e. Ćaghatâi) ghazals (غزليّات تركى), on fol. 477^b.

5. Mutafarriḳât, on fol. 479^b, beginning: حسرت اوقات غفلت چون زدل بيرون رود الخ.

6. Unfinished ghazals, in alphabetical order (غزلهاى ناتمام موافق رديف), on fol. 481^b, beginning: خدايا در پذير اين نعرۀ مستانۀ مارا الخ.

Many additions on the margin.

No. 560, ff. 488, 4 coll., each ll. 37; small Nasta'lîk; illuminated frontispieces on ff. 1^b, 16^b, 447^b, 479^b, and 481^b; size, $13\frac{5}{8}$ in. by $8\frac{1}{2}$ in.

1607

Dîwân-i-Ṣâ'ib (ديوان صائب).

A very large collection of the lyrical poems of Ṣâ'ib, being similar to the خلاصۀ كبير, or 'large selection,' as in Sprenger's copy, loc. cit. (see the preceding copy). It contains ghazals, intermixed with ḳaṣîdas, in alphabetical order, beginning, on fol. 1^b: اگر نه مدّ بسم الله الخ.

At the end, on ff. 612^b–621^b, a series of so-called rubâ'îs (which have, however, not the usual rubâ'î-metre), beginning:

ياد ايّامى كه رويش را بهار شرم بود
با حيا هنگامۀ نظّارۀ او گرم بود

Dated the last of Dhû-alḳa'dah, A.H. 1148 (A.D. 1736, April 12); according to a note on the last page this collection contains 32,000 baits.

No. 748, ff. 621, 2 centre-coll., each ll. 14, and a margin-col., ll. 24; clear and distinct Nasta'lîk; illuminated frontispiece; size, $12\frac{5}{8}$ in. by $7\frac{5}{8}$ in.

1608

The same.

This collection is similar to the خلاصۀ صغير, or 'smaller selection' (see W. Pertsch, Berlin Cat., p. 930 sq.), and contains:

Fards, on fol. 1^b, beginning, as the Mutafarriḳât in No. 1606: حسرت اوقات غفلت الخ.

Ghazals, in alphabetical order, except the first, on fol. 6^b. Beginning of the initial poem:

يا رب از عرفان مرا پيمانۀ سرشار ده
چشم بينا جان آگاه و دل بيدار ده

Beginning of the first alphabetical ghazal, on fol. 7^a: زهى بغمزۀ جانسوز برق مذهبها الخ. At the end of this part a mukhammas.

Mutafarriḳât, on fol. 344^b, containing rubâ'îs, fards, and short ghazals, likewise in alphabetical order, beginning:

در كوى عشق ره نبود جبرئيل را
پى كرده است تيزئ اين ره دليل را

Copied by Muḥammad Shâkir in the fifth year of the reign (of whom is not stated). The right order of ff. 359–366 is: 359, 361, 360, 362, 363, 365, 364, 366.

No. 724, ff. 387, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece; size, $8\frac{1}{4}$ in. by $4\frac{1}{2}$ in.

1609

The same.

Contents:

A few ḳaṣîdas, on fol. 1^b, beginning: اى زسودا سايه برزلف الخ. They break off on fol. 5^b, and ff. 6–10^a are left blank.

Ghazals, in alphabetical order, except the first, on fol. 10^b. Beginning of the initial poem: يا رب از عرفان الخ.

Beginning of the first alphabetical ghazal, on fol. 11^a: خدايا در پذير اين نعرۀ مستانۀ مارا الخ; see No. 1606 above, where this poem heads the unfinished ghazals. At the end, on fol. 558^a, a rubâ'î. Ff. 81–83, 315^b, 388^b, and a part of fol. 80^b are left blank.

No date. On fol. 1^a a note from A.H. 1193 (A.D. 1779).

No. 1159, ff. 1–558, 3 coll., each ll. 14–16 on ff. 1–5; 2 coll., each ll. 11 on ff. 10–558; written in the same strange Nasta'lîk as Nos. 1594, 1597, and 1598 above; small illuminated frontispiece on fol. 10^b; size, $9\frac{5}{8}$ in. by $5\frac{3}{4}$ in.

1610

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning: اگر نه مدّ بسم الله الخ.

Rubâ'is, intermixed with a few short ghazals and fards, on fol. 353a, beginning: صبر کن بر آب الخ.

No date.

No. 3498, olim 13. J. 27, ff. 364, 2 coll., each ll. 15; Nasta'lîk; size, 8¾ in. by 5¾ in.

1611

An incomplete copy of the same.

This collection, which contains ghazals in alphabetical order, interspersed with a few kaṣîdas, tarkîbbands, and rubâ'is, opens abruptly in the middle of the rhyme-letter د with a ghazal, beginning: آبها آیینهٔ سرو خرامان تو اند الخ. It corresponds to No. 1606 above, fol. 167a, l. 7.

Many pages are severely damaged at the inner side; a great number of small blanks besides, both in the centre and the margin. The right order of ff. 1–29 is: 1–22, 28, 24–27, 23, 29.

No date.

No. 847, ff. 339, 2 centre-coll., each ll. 21, and a third column on the inner margin, ll. 40; sometimes additional verses on the outer margin; Shikasta; size, 11½ in. by 6 in.

1612

Ṣâ'ib's ghazals.

A complete copy of all the ghazals of Ṣâ'ib, in alphabetical order, the fullest collection extant. Beginning: اگر نه مدّ بسم الله بودی تاج عنوانها الخ.

No date. The margin of the first two pages is covered with some mathnawi-baits, apparently by Ṣâ'ib too, beginning: الهی ذرهٔ دردی بجان ریز الخ.

College of Fort William, 1825. Special selections of Ṣâ'ib's ghazals are noticed in W. Pertsch, Berlin Cat., p. 62, ii, 3a, and p. 702, No. 44.

No. 2117, ff. 657, 4 coll., each ll. 29; good and clear Nasta'lîk; size, 19 in. by 10 in.

1613

A shorter collection of the same ghazals.

Beginning as in the preceding copy. At the end six rubâ'is. This copy, injured in many places, was finished on Sunday the 9th of Ramadân, in the fourth year of ? (the name of the ruler is omitted).

No. 2750, ff. 256, 2 coll., each ll. 13; Nasta'lîk; size, 8⅜ in. by 4⅝ in.

1614

Selections from the same.

Ghazals, in alphabetical order, on fol. 1b, beginning:

ای ز مژگان تو در چشم گلستان خارها
گل ز سودای رخت افتاده در بازارها

Corresponding to No. 1606 above, fol. 17a, l. 5.

Dated the 15th of Ramadân, A.H. 1138 (A.D. 1726, May 17), at Shâhjahânâbâd.

On the margin of ff. 2b–9a some ghazals of *Jân Kudsî* (see above, Nos. 1552–1557) are written, beginning: داد عشقم بادهٔ نابی که می سوزد مرا الخ, and on the margin of ff. 10b–15b a few ghazals and rubâ'is of *Wâ'iż*, probably Muhammad Rafi' Wâ'iż of Kazwin, who was still alive A.H. 1093 (A.D. 1682), see Rieu ii. p. 698a; they begin: دل چه سان پنهان کند در سینه آه خویش را الخ. One ghazal and two rubâ'is of Ṣâ'ib himself are added on the margin of ff. 18a, 18b, and 22b.

No. 725, ff. 1–89, 2 coll., each ll. 12; very distinct Nasta'lîk; illuminated frontispiece; the first two pages written on gilt ground; ff. 1–26 on red paper, the rest on white one; size, 8¼ in. by 4½–5 in.

1615

A fragment of the same.

Extracts from Ṣâ'ib's ghazals, breaking off in the rhyme-letter ن.

No. 488, ff. 33, 3 coll., each ll. 14–20; very careless Nasta'lîk; size, 9⅝ in. by 5¼ in.

1616

Ghazaliyyât-i-Ṣâ'ib bâ radîf-i-alif (غزلیّات صائب با ردیف الف).

An incomplete collection of those ghazals of Ṣâ'ib which rhyme in ا, beginning: اگر نه مدّ بسم الله الخ.

There are two lacunas, one on fol. 9 which is left entirely blank, and the other on fol. 17b. Fol. 97 is severely damaged.

Worm-eaten.

No. 822, ff. 98, 2 coll., each ll. 14–16; Nasta'lîk; size, 8¼ in. by 4½ in.

1617

Ghazaliyyât-i-Ṣâ'ib bâ radîf-i-dâl (غزلیّات صائب با ردیف دال).

The richest collection extant of those ghazals of Ṣâ'ib which rhyme in د, beginning:

اوّل ثنای عشق فصیحان ادا کنند
آری طعام را بنمك ابتدا کنند

No date. Not only the centre of the copy is filled, but in many places the margin is covered too, and a great number of smaller or larger leaves, containing likewise ghazals of Ṣâ'ib rhyming in د, are inserted between the original leaves.

No. 388, ff. 244, 2 coll., each ll. 21; Nasta'lîk, by at least two different hands; size, 10½ in. by 5½ in.

1618

Wâjib-alhifż-i-Mirzâ Ṣâ'ib (واجب الحفظ مرزا صائب).

Wâjib-alhifż, a selection from Ṣâ'ib's diwân, made, according to Sprenger, Catal., p. 386, by Darwish 'Âmilâ of Balkh, who paid a visit to Ṣâ'ib at Iṣfahân and obtained his diwân. It contains ghazals, rubâ'is, single baits, etc., brought together according to the subjects of which they treat, under many different, but

alphabetically arranged, topics, beginning with the letter ا and ending with ی. The title, sometimes given to this selection (as for instance in the following copy), viz. مرآت الجمال, applies to another selection, describing the beauty of the human figure and its various parts, see Rieu ii. p. 694^b, and A. Sprenger, Catal., p. 386. Here follows a complete list of the heads of all those bâbs:

1. ا: آدم و دانه, on fol. 1^b; آئینه, on fol. 3^b; آئینه و سکندر, on fol. 18^b; ابرو, on fol. 24^b; آسیا, on fol. 27^b; آبله, on fol. 30^a; آبرو, on fol. 34^a; آبدست و سمندر, on fol. 34^b.
2. ب and پ: بهله, on fol. 37^b; بوریا, on fol. 38^a; بلبل و گل, on fol. 43^b; بید مجنون, on fol. 47^a; پسته و بادام, on fol. 49^a; پیکان, on fol. 51^b; پل, on fol. 52^b; پیاله و پیمانه, on fol. 53^a; بدن, on fol. 54^a; بناگوش, on fol. 55^a; بوسه, on fol. 56^a; بیاض کردن, on fol. 60^b; پری, on fol. 61^b.
3. ت: تاك, on fol. 63^b; توبه, on fol. 65^b; ترازو و میزان, on fol. 67^b; تبخال, on fol. 68^a; تنور, on fol. 69^a; تحمّل, on fol. 70^a; تیر و کمان, on fol. 70^a; تیغ, on fol. 77^a; تمکین, on fol. 85^b.
4. ج and چ: چین پیشانی, on fol. 86^b; چشم, on fol. 87^a; چشم ومژگان و نگاه, on fol. 88^b and fol. 95^a; جام, on fol. 97^a; جرس, on fol. 97^b; جوی شیر و کوهکن, on fol. 99^b; چراغ و فانوس, on fol. 100^a; چغد و ویرانه و گنج, on fol. 101^b; چنار, on fol. 102^a.
5. ح: حباب و دریا, on fol. 102^b; حنا, on fol. 108^a; حیرانی, on fol. 108^b.
6. خ: خضر, on fol. 110^a; خاموشی, on fol. 113^b; خورشید و آفتاب, on fol. 120^a; خم, on fol. 124^b; خم و افلاطون, on fol. 125^b; خرقهٔ پشمینه, on fol. 126^b; خزان, on fol. 127^b; خواب, on fol. 129^a; خطّ, on fol. 131^a; خال, on fol. 150^a; خانهٔ زین, on fol. 154^a; خراب, on fol. 154^b.
7. د: دریا, on fol. 155^b; دهن و لب, on fol. 157^a; دست رد, on fol. 164^a; دختر زر, on fol. 164^a; دستار, on fol. 164^b; دربان, on fol. 165^b; داغ ودد, on fol. 165^b; دندان, on fol. 167^b; دام و چشم, on fol. 169^a; دامن شب, on fol. 170^b; درد, on fol. 173^a.
8. ر: ریحان و سفال, on fol. 174^a; رشته و گوهر, on fol. 175^a; رگ کردن, on fol. 176^b; روز و شب, on fol. 177^a; رخنهٔ دیوار, on fol. 177^b.
9. ز: زنبور, on fol. 178^a; زنجیر, on fol. 179^a; زخم, on fol. 181^a; زلف, on fol. 181^b.
10. س: سیل, on fol. 193^b; سوزن, on fol. 200^a; سنگ و شرار, on fol. 203^b; سبو, on fol. 205^a; سائل و فقیر و گدا, on fol. 208^b; سرو, on fol. 210^b; سرو و قمری, on fol. 216^a; سرو و فاخته, on fol. 217^a; سپند, on fol. 219^b; سیب ذقن, on fol. 224^b; سیماب, on fol. 227^b; سبحه, on fol. 228^a; ساغر, on fol. 229^a.
11. ش: شگوفه, on fol. 229^b; شیر و شکر, on fol. 231^b; شهباز و شاهین, on fol. 231^b; شیر و نیستان, on fol. 233^b; شمع و پروانه, on fol. 235^a; شیشه و پری, on fol. 244^a; شبنم و خورشید, on fol. 246^b; شب آدینه, on fol. 249^b.
12. ص: صبح, on fol. 250^a; صندل, on fol. 260^b; صنوبر, on fol. 261^a; صدر و آستانه, on fol. 261^b.
13. ض: ضعف و ناتوانی, on fol. 261^b.
14. ط: طوطی, on fol. 262^a; طوطی و خطّ, on fol. 264^b; طفل و دیوانه, on fol. 266^a; طفل و شیر وپستان و طفل بسته زبان, on fol. 269^b; طفل نی سوار, on fol. 270^b.
15. ع: عود, on fol. 272^a; عمامه, on fol. 273^a; عصا, on fol. 273^b; عنکبوت و مگس, on fol. 275^a; عنبر, on fol. 276^a; عنقا, on fol. 277^a; عذار و عارض و رخسار, on fol. 277^b; عرق, on fol. 281^b; عقیق, on fol. 285^a.
16. غ: غربت و وطن, on fol. 287^a; غنچه, on fol. 287^a.
17. ف: فرهاد و شیرین وجوی شیر و تیشه, on fol. 292^b; فتراك, on fol. 297^a; فلاخن, on fol. 298^a.
18. ق: قبله و قبله نما, on fol. 300^a; قفل و کلید, on fol. 300^b; قارون, on fol. 302^a; قفس, on fol. 303^b; قلم, on fol. 306^b; قافله, on fol. 308^a; قدّ دوتا و قامت خم, on fol. 308^b; قمری و قامت و سرو, on fol. 310^a.
19. ك and گ: کاه و کهربا, on fol. 316^a; کافور, on fol. 317^a; کبك و کهسار, on fol. 317^b; کلاه و طرف کلاه, on fol. 319^b; گل رعنا, on fol. 320^b; گوی وچوگان, on fol. 321^b; گهواره, on fol. 323^a; کباب, on fol. 324^a; گریه و اشك, on fol. 326^b; گل و شبنم, on fol. 327^b; کاکل, on fol. 338^a; کاروان, on fol. 338^b; کشتی و ناخدا و طوفان, on fol. 339^a; کعبه, on fol. 340^b; گوهر, on fol. 344^a; گرد تیمّم, on fol. 353^a; گرداب, on fol. 355^b; گرد باد, on fol. 357^a.
20. ل: لیلی, on fol. 359^b; لیلی و مجنون, on fol. 360^b; لاله, on fol. 366^a.
21. م: مور و سلیمان, on fol. 373^b; مور و خرمن, on fol. 378^b; منصور و دار, on fol. 379^b; ماهی و دریا و قلّاب, on fol. 383^a; موی سفید, on fol. 386^b; محراب, on fol. 388^a; مکافات, on fol. 391^b; مومیائی, on fol. 392^a; مدّ احسان, on

fol. 392ᵇ; مه عید, on fol. 393ᵃ; موی میان, on fol. 393ᵇ; ماهتاب, on fol. 395ᵇ; محمود واياز, on fol. 399ᵇ.

22. ن : نقاب, on fol. 339ᵇ; نامهٔ غزل, on fol. 400ᵇ; نامهٔ اعمال, on fol. 401ᵇ; ناقوس و بتخانه, on fol. 404ᵃ; نرگس, on fol. 404ᵃ; نی, on fol. 405ᵇ; نقطه و پرگار, on fol. 408ᵇ; نگین, on fol. 410ᵃ.

23. ه : هما و استخوان, on fol. 411ᵃ; هلال, on fol. 414ᵇ; هاله, on fol. 416ᵇ.

24. ی : یوسف و زلیخا, on fol. 418ᵃ.

Beginning: خرد دانست آنکه جرم خویش را بیچاره شد الخ. Upon this work, or rather the selection from it, see No. 1620 below, is founded the lithographed edition of selections from Ṣâ'ib, entitled انتخاب دیوان صائب, and published in Lucknow, 1264.

No date.

No. 696, ff. 425, 2 coll., each ll. 13; clear Nasta'lîk; illuminated frontispiece; size, 7½ in. by 4½ in.

1619

Another copy of the same.

Another copy of the same selections in the same order and under the same heads, introduced by a preface, which Mîr Muḥammad Murâd composed, in order to say a few words about Ṣâ'ib's excellency and to give an index of the whole work. It is wrongly styled here (fol. 1ᵇ, l. 4) مرآت الجمال, comp. the remark in the preceding copy.

Beginning of the preface, on fol. 1ᵇ: این مجموعهٔ راکه معنی پردازان ایران وسخن پناهان مقامان بمددگاری طبع سلیم الخ.

Beginning of the selections the same as in the preceding copy: خرد دانست آنکه الخ.

Slightly injured here and there.

No. 274, ff. 461, 2 coll., each ll. 15; Nasta'lîk; small illuminated frontispiece; size, 8⅝ in. by 4½ in.

1620

Ash'âr-i-muntakhabah (اشعار منتخبه).

A selection from the selections, which are styled واجب الحفظ, arranged exactly in the same way, but containing less and shorter extracts. From this extract was probably made the edition of the انتخاب دیوان صائب, comp. above in No. 1618.

Beginning the same as in the preceding copy.

No date.

No. 260, ff. 149, 2 coll., each ll. 17; Nasta'lîk; size, 8¼ in. by 5 in.

1621

Short extracts from Ṣâ'ib's dîwân.

A short selection of ghazals, kiṭ'as, and rubâ'is from Ṣâ'ib's dîwân, beginning: کسی کز خلق خواهد حاجت خود مردنش اولی الخ.

Dated the 19th of Ṣafar, A.H. 1095 (A.D. 1684, February 6), at Bahâr, by a naukar of Shaikh 'Inâyat-allâh, the comptroller of the jâgirs of prince Wâlâ-guhar Shâh 'Âlam (afterwards emperor Bahâdurshâh).

No. 3234, ff. 1–12, 4 coll. in diagonal lines; written in careless Nasta'lîk; size, 9¾ in. by 5⅝ in.

1622

Ṣâ'ib's kaṣîdas.

A few kaṣîdas by Ṣâ'ib, beginning, on fol. 288ᵃ: اینچنین هجران اگر دارد مرا در پیچ و تاب الخ.

No. 891, ff. 288–293, 2 centre-coll., each ll. 11–13, and a third on the margin, ll. 26; Shikasta; size, 9⅝ in. by 5½ in.

1623

Miscellanies in prose and verse.

The main portion of the MS. (ff. 21–36) is filled with extracts from the dîwân of Ṣâ'ib, made by Muḥammad Ṭâhir Naṣrâbâdi, the author of the famous tadhkirah (see No. 669 above), and entitled انتخاب دیوان صائب. These extracts were made by the compiler after the completion of his extracts from the Shâhnâma, styled انتخاب شاهنامه, and begin: بر رای ارباب هوش روشن باشد که این درد نوش بزم نامرادی محمّد طاهر نصرابادی الخ.

Ff. 22–27 are turned upside down and must be read from fol. 27ᵇ backward.

The remainder of the MS. contains:

1. Scattered pieces of poetry from the dîwâns of Nâṣir 'Ali, Rafî', Faiḍi, and Shaikh Tâj-aldin, on ff. 4ᵇ–6ᵃ, 12ᵇ–14ᵇ, and 15ᵇ–16ᵃ. An Arabic kaṣîdah by Farazdak (died A.H. 110=A.D. 728), in praise of the legitimate successor to the prophetic office (قصیدهٔ فرزدق در مدح وارث نبوّت), is found on fol. 11ᵇ.

2. Small prose-pieces, chiefly traditions of the prophet, 'Ali, and other saints, some theological tracts in Arabic, on fol. 6ᵇ; another tract, styled الخابطة الفريدة, on fol. 7ᵇ; one in Hindûstâni, on fol. 10ᵃ; the story of Solomon and the birds, in Persian, on fol. 10ᵇ; again an Arabic treatise, فی الروع وقت السحر, dated Rajab, A.H. 1103 (A.D. 1692, March–April), on fol. 17ᵇ, and a letter by Ṣâ'ib (رقعهٔ مرزا صائب), on fol. 20ᵇ.

The extracts from Ṣâ'ib's dîwân are dated, on fol. 36ᵃ, the 19th of Rabî'-alawwal, A.H. 1095 (A.D. 1684, March 6), at Sûrat, by Abû Muḥammad bin Muḥammad Ṭâhir alkutbi.

No. 1911, ff. 36, 3 coll., each ll. 22, on ff. 21–36; Nasta'lîk, by different hands; size, 9⅝ in. by 5⅝ in.

Poets who died between A.H. 1100 *and* 1200.

1624

Dîwân-i-Sâbik (دیوان سابق).

Lyrical poems of Ḥâji Farîdûn or Âkâ Farîdûn Ḥusain, with the takhallus Sâbiḳ, who went to India under 'Âlamgir and was still alive in Lâhûr A.H. 1103 (A.D. 1691, 1692), as a short postscript of the poet himself, on fol. 209ᵇ, is dated Jumâdâ-alûlâ of that

year. Sâbiḳ is mentioned in A. Sprenger, Catal., p. 123, l. 8 ab infra; in the Ṣuḥuf-i-Ibrâhîm, see W. Pertsch, Berlin Cat., p. 644, No. 92; and in the Makhzan-algharâ'ib, No. 1048 (col. 337 in the Bodleian Cat.). This very rare dîwân, which is moreover the poet's autograph, written in the twenty-eighth year of 'Âlamgîr's reign (A. H. 1096=A. D. 1685), is found in no other collection described hitherto, and contains:

Ḳaṣîdas, tarkîbbands, and ḳiṭ'as, on fol. 1b, beginning:

منادیست در آنکو که هر که کشتهٔ ماست
بروز حشر زما خونها نخواهد خواست

Some leaves are left blank at the end of this part, for future insertions.

Ghazals, in alphabetical order (also with some partly or wholly blank leaves for additions), on fol. 61b, beginning:

خون وحدت میزند جوش از رگ زنّار ما
نالهٔ ناقوس می آید زاستغفار ما

Rubâ'îs, on fol. 203b, beginning:

سلطان سریر لی مع الله علیست
در مملکتی هستیٔ ما شاه علیست

Bibliotheca Leydeniana.

No. 2829, ff. 209, 2 coll., each ll. 15; Nasta'lîḳ; small illuminated frontispieces, on ff. 1b and 61b; size, $6\frac{5}{8}$ in. by $3\frac{1}{2}$ in.

1625

Dîwân-i-Kirâmî (دیوان کرامی).

The lyrical poems of Kirâmî (Girâmî in A. Sprenger, pp. 128 and 412, and in Rieu ii. p. 714a, and iii. p. 1092a; Karâmî in W. Pertsch, Berlin Cat., Index, p. 1172b, or Kurrâmî, ib., p. 1189b), whose autograph this copy seems to be, since there are many blanks left between the single poems, probably with the intention of filling them up afterwards with poems of the same rhyme-letter; according to the chronogram in the last verse on the last page, آخر شد, it was finished A. H. 1105 (A. D. 1693, 1694). The poet must therefore have flourished towards the beginning of the twelfth century of the Hijrah, and may be identical with Mirzâ 'Abd-alraḥmân Kirâmî, the son of Amânatkhân (who was in 'Âlamgîr's service); see the Hamîsha Bahâr in A. Sprenger, Catal., p. 128; Makhzan-algharâ'ib, No. 2200 (col. 369 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 655, No. 38. Another well-known poet, with the same takhalluṣ, is the Kashmirian poet Mirzâ Kirâmî, son of Mirzâ 'Abd-alghanibeg Ḳabûl and brother of Mirzâ Arjumand Âzâd (the father died A. H. 1139=A. D. 1726, 1727; Mirzâ Kirâmî himself A. H. 1155=A. D. 1742, comp. Rieu, loc. cit.; A. Sprenger, Catal., p. 128, where it is stated that he was a young man in A. H. 1136=A. D. 1723, 1724; and Makhzan-algharâ'ib, No. 2198). Besides these two there are mentioned in the various tadhkiras: Ḥasanbeg Kirâmî Shâmlû, who was a high official under Jahângîr, see Khulâṣat-alafkâr, No. 434 (col. 314 in the Bodleian Cat.); Makhzan-algharâ'ib, No. 2126 (ib., col. 367); and W. Pertsch, Berlin Cat., p. 655, No. 37; Ḳâsimbeg Kirâmî, see Makhzan-algharâ'ib, No. 2204 (ib., col. 369); Maulânâ Kirâmî of Tabrîz, see Makhzan-algharâ'ib, No. 2188, and W. Pertsch, loc. cit., No. 40; Allahwirdîbeg Kirâmî, see W. Pertsch, ib., No. 39; Mullâ Kirâmî Kâshî, ib., No. 36; and a Mirzâ Kirâmî, without any further designation, ib., No. 41. This copy contains:

Ghazals, in alphabetical order, on fol. 1b, beginning:

شُست و شُوی ده بخون عاشقان میخانه را الخ

Mukhammasât, on fol. 309a, beginning:

دختر زر بسوی پیر مغان خواهد شد الخ

Rubâ'îs and fards, on fol. 317a, beginning:

در فکر شراب تا بکی خواهی بود الخ

Tarkîbbands, ḳiṭ'as, ḳaṣîdas, and short mathnawîs, on fol. 380a.

No. 882, ff. 404, 2 coll., each ll. 9; large and distinct Nasta'lîḳ, illuminated frontispiece; size, 10 in. by $5\frac{3}{4}$ in.

1626

Another copy of the same dîwân.

This copy, not dated, contains:

Ghazals, in alphabetical order, intermixed with rubâ'îs and fards, on fol. 1b, beginning as in the preceding copy. Here too blanks are left at the end of several rhyme-letters.

Mukhammasât and rubâ'îs, on fol. 242b.

No. 1820, ff. 265, 2 coll., each ll. 11; Nasta'lîḳ, mixed with Shikasta; waterspots; size, $9\frac{1}{2}$ in. by $6\frac{1}{4}$ in.

1627

Dîwân-i-'Îsâ (دیوان عیسی).

Lyrical poems by 'Îsâ, who flourished under Shâh Sulaimân Ṣafawî of Persia (A. H. 1077–1105=A. D. 1666–1694), as several of his ḳaṣîdas are in praise of that monarch; he therefore cannot be identical with an older poet, Ḳâḍî Masîḥ-aldîn 'Îsâ of Sâwa, who flourished under Sulṭân Ya'ḳûb, and was killed A. H. 898=A. D. 1493 (see Muntakhab-alash'âr, No. 436, Bodleian Cat., col. 248; Âtashkada, No. 473, ib., col. 279, and Makhzan-algharâ'ib, No. 1596, ib., col. 352). This dîwân contains:

A short preface in prose, on fol. 1b, beginning:

خورشید سپاس متکلّم بیچون از آن رفیقه است که مسیح قلم بدستیاریٔ مریم افکار الخ.

Ḳaṣîdas (several in honour of Shâh Sulaimân), ḳiṭ'as, and short mathnawîs, on fol. 3b, beginning:

میزند آئینهٔ حسن بتان جوش صفا
تا غباری هست از خاکستر دلها بجا

Ghazals, in alphabetical order, followed by rubâ'îs and fards, beginning, on fol. 65b:

یا رب از زنگ هوس پاک کن آئینهٔ ما الخ

No date.

No. 507, ff. 124, 2 coll., each ll. 16; clear Nasta'lîḳ; size, $8\frac{3}{4}$ in. by $4\frac{7}{8}$ in.

Shaukat (Nos. 1628–1633).

1628

Diwân-i-Shaukat (دیوان شوکت).

Lyrical and epical poems by Maulânâ (Khwâjah or Mullâ) Muḥammad Isḥaḳ (or Abû Isḥaḳ), or—according to others—Muḥammad Ibrâhîm, with the takhalluṣ Shaukat of Bukhârâ, who went, A. H. 1088 (A. D. 1677), to Harât, later on to Mashhad, and finally settled in Iṣfahân, where he died, A. H. 1107 (A. D. 1595, 1596). He collected his diwân in A. H. 1093 (A. D. 1682); comp. Bodleian Cat., Nos. 1145 and 1146; Khulâṣat-alafkâr, No. 151 (ib., col. 307); Rieu ii. p. 698; W. Pertsch, Berlin Cat., p. 934; A. Sprenger, Catal., p. 568; Krafft, p. 69, etc. The statement of the Muntakhab-alash'âr, No. 330 (col. 246 in the Bodleian Cat.), that he was a native of Iṣfahân, went to India and was killed by a young Hindû, is obviously wrong. Equally wrong are the data of his life both in G. Flügel i. pp. 588 and 589, where he is, on the authority of Ḥ. Khalfa vi. p. 575, No. 14708, represented as a contemporary of Shâh Isma'il II, and in the Hamisha Bahâr (A. Sprenger, Catal., p. 124), where he is said to have been probably alive as late as A. H. 1136 (A. D. 1720, 1721). A Turkish commentary on Shaukat's diwân is noticed in G. Flügel i. p. 590.

Contents:

A large mystical mathnawî, without any special heading, on fol. 2^b, beginning:

حمد و شکر اورا که هرچه هست اوست
دام هستی حلقه از های و هوست

The first page of this poem is repeated on fol. 1^b; ff. 168 and 169 are misplaced, and must, as belonging to the lyrical portion of this MS., be inserted between ff. 187 and 188.

Ghazals, intermixed with rubâ'îs and fards, all in alphabetical order, on fol. 186^b, beginning:

خدایا رنگ تأثیری کرامت کن فغانم را
بموج اشك بلبل آب ده تیغ زبانم را

Dated the 2nd of Dhû-alḥijjah, A. H. 1138 (A. D. 1726, Aug. 1).

No. 708, ff. 346, 2 coll., each ll. 12–14; written by at least three different hands on different paper in partly careful, partly careless Nasta'lîḳ; many pages greatly injured; size, 8¼ in. by 5¾ in.

1629

Another copy of the same.

This very badly-written copy contains, as first part, instead of the mathnawî, the ḳaṣîdas of Shaukat, which are entirely wanting in the preceding copy; but, unfortunately, they are defective at the beginning and open abruptly thus:

رویم بسوی غربت و دل جانب وطن
افتاده گاه من بمیان دو کهربا

A number of these ḳaṣîdas are in praise of Mirzâ Sa'd-aldîn Muḥammadkhân, the governor of Khurâsân (see a prominent specimen of them in No. 1146 of the Bodleian Cat.), others celebrate the Imâm Riḍâ.

On fol. 18^b begins the collection of ghazals, rubâ'îs, and fards, in alphabetical order, with the same bait as in the preceding copy: خدایا رنگ الخ.

Some ḳiṭ'as and rubâ'îs at the end.

Ff. 215^a–220^a are a repetition of fol. 207^a, first line, to fol. 211^a, l. 12.

No date.

No. 911, ff. 220, 2 coll., each ll. 17–19; written by many different hands in various styles of Nasta'lîḳ; size, 9¼ in. by 5½ in.

1630

Shaukat's ghazals.

This copy of Shaukat's lyrical poems contains the ghazals, intermixed with rubâ'îs and fards, arranged alphabetically in *two* series.

First series, on ff. 1^b–130^a, beginning as usually: خدایا رنگ الخ.

This series goes from the rhyme-letter ا to ی.

Second series, on ff. 130^b–158^b, beginning with a rubâ'î:

رخساره نمود همچو پای همه را الخ

This series is separated from the first by four rubâ'îs, which stand outside the alphabetical system, and goes down from the rhyme-letter ا to م only.

Dated the 3rd of Ramaḍân, A. H. 11ˣ (1140? or 1104?=A. D. 1728, April 13, or 1693, May 8), by Ḥâfiẓ Muḥammad Ṣâliḥ, son of Ḥâfiẓ Abû-alkhair. Calcutta, March, 1806.

No. 2388, ff. 158, 2 coll., each ll. 11; Nasta'lîḳ; size, 8¼ in. by 4¾ in.

1631

The same.

Ghazals, in alphabetical order, intermixed with some rubâ'îs and fards; beginning, on fol. 1^b, the same as in the preceding copies, but thus (substituting الهی for خدایا, as in the first copy of the British Museum): الهی رنگ الخ.

Seven unalphabetical rubâ'îs at the end. No date. This splendid copy has at the end several leaves, which are ornamented, but left blank for the insertion of further poems.

No. 3513, ff. 110, 2 coll., each ll. 12; excellent Nasta'lîḳ; illuminated frontispiece; each ghazal framed in by gold stripes and arabesques on the first thirty-two leaves; gorgeous illuminations on the margin of the first twenty-three leaves; all pages besides powdered with gold; size, 10⅝ in. by 6⅜ in.

1632

The same.

Ghazals, in alphabetical order, beginning as usually: خدایا رنگ الخ.

No date.

No. 3343, olim 13. J. 31, ff. 111, 2 coll., each ll. 13; careless Nasta'lîḳ; size, 7¼ in. by 3¾ in.

1633

An incomplete copy of the same.

Ghazals, in alphabetical order, with the usual beginning, on fol. 94ᵇ, which, however, break off already in the first rhyme-letter ا, on fol. 113ᵇ. The last bait, appearing here, is the beginning of a new ghazal, ميرزند زلف كجت الخ, and corresponds to fol. 30ᵇ, l. 2 in No. 2388 (1630 in this Cat.).

No. 95, ff. 94ᵇ–113ᵇ, 2 coll., each ll. 15; very bad Shikasta; size, 8½ in. by 4½ in.

1634

Mathnawis by 'Âḳilkhân Râzî.

Two romantic stories in verse by Mîr 'Askarî 'Âḳilkhân Râzî, who was in high favour with the emperor 'Âlamgîr, and died as governor of the province of Dihlî in Rabî' II, A. H. 1108 (A. D. 1696, Nov.); comp. Bodleian Cat., Nos. 1148 and 1149; Rieu ii. p. 699; A. Sprenger, Catal., pp. 123 and 543; W. Pertsch, Berlin Cat., p. 935; Khulâṣat-alkalâm, No. 29 (col. 297 in the Bodleian Cat.); Ouseley, Notices of Persian Poets, p. 167 sq. Besides the three mathnawis, contained in the India Office Collection, he also composed the نغمات العشق, the ظفرنامهٔ عالمگیری, also styled واقعات عالمگیری, a history of the first five years of 'Âlamgîr's reign (see Nos. 345 and 346 above), and a dîwân, which is described both in the Bodleian Cat. and in A. Sprenger, loc. cit. The present copy contains:

1. Ff. 1–80: Sham' u Parwâna (شمع و پروانه), Candle and Moth, that is the Indian love-story of Ratan Sên (or Ratan) and Padmâwat (or Padam), composed A. H. 1069 (A. D. 1658, 1659), see fol. 80ᵃ, l. 2: سال هجرت هزار وشصت و نهم. The title appears in the heading of fol. 1ᵃ and on fol. 79ᵃ, lin. penult. It is based on an older Hindî story (see fol. 80ᵃ, l. 5), which had already been treated in Persian by Bazmî, A. H. 1028 (A. D. 1619), see Nos. 1582 and 1583 above.

Beginning:

اى فرازندهٔ رواق سپهر — وى طرازندهٔ سپهر بمهر

A Persian prose-version of the same story, founded on this poem of Râzî, viz. فرح بخش, by Lachmî-Râm, is noticed in Rieu ii. p. 768ᵇ. Another prose-version is described in W. Pertsch, Berlin Cat., p. 998.

Ff. 81–87 contain smaller poetical pieces, ta'rîkhs, rubâ'is, and tarjî'bands, probably by the same author, and an epilogue in prose by the transcriber, Mîr 'Alî Muḥammad Akbar, who dated this copy the 25th of Dhû-alḥijjah, A. H. 1148 (eighteenth year of Muḥammad-shâh's reign) = A. D. 1736, May 7, in a place near Seringapatan.

2. Ff. 88–170ᵃ: Mihr u Mâh (مهر و ماه), Sun and Moon, that is the Indian love-story of prince Manôhar and princess Madhumâlat, composed A. H. 1065 (A. D. 1655), see fol. 170ᵃ, lin. penult.: زهجرت يكهزار و شصت و پنج است, and last line: بخوان تاریخ این دیباچه غم. In the Khâtimah this poem is styled قصهٔ عشق, fol. 168ᵃ, l. 7, and غم نامه, fol. 170ᵃ, lin. penult. It is, like the preceding mathnawî, based on an older Hindî story by Shaikh Jamman or Manjhan, which was first translated into Persian verse A. H. 1059 (A. D. 1649), see Rieu ii. pp. 700ᵃ and 803ᵇ, and three years after the second Persian adaptation by 'Âḳilkhân Râzî, turned into Dakhnî verses by Miyân Nuṣratî A. H. 1068 (A. D. 1657, 1658), under the title of گلشن عشق, copies of which are found in the India Office Collection, Nos. 1434, 2486, and 2621; in the Bodleian Library, No. 2320 of the Cat., etc. Comp. A. Sprenger, Catal., p. 630, and Garcin de Tassy, Histoire de la Littér. Hindouie, etc. i. p. 388; ii. pp. 485 and 486; on prose-versions of the same story, see above, No. 803, 3.

Beginning:

خداوندا غم خود ده دلم را
زعشق آسان نما هر مشکلم را

Lithographed, Lucknow, 1846.

Ff. 170ᵇ and 171ᵃ contain eight rubâ'is; ff. 171ᵇ and 172ᵃ an epilogue of the transcriber, who is identical with that of the first mathnawî, viz. Mîr 'Alî Akbar, and dated this poem the 26th of Dhû-alḳa'dah, A. H. 1148 (A. D. 1736, April 8), at بنواسى (Banawasse, as the place is called on the last fly-leaf).

No. 3082, ff. 172, 2 coll., each ll. 13; Nasta'lîḳ; curious drawings on ff. 28ᵇ, 50ᵇ, 52ᵇ, 64ᵇ, 65ᵃ, 65ᵇ, 75ᵇ, 79ᵃ, 81ᵇ, 101ᵇ, and 142ᵃ; blanks left for illustrations on ff. 41ᵃ, 112ᵃ, and 114ᵇ; ff. 49, 70, 140, and 157 are left entirely blank; fol. 112ᵇ is greatly injured; size, 8½ in. by 4½ in.

1635

Sham' u Parwâna (شمع و پروانه).

Another copy of the *first* mathnawî in the preceding collection, beginning: اى فرازندهٔ رواق سپهر الخ.

On fol. 1ᵃ and on the fly-leaf this title is given to it: قصهٔ پدم ورتن. The date of composition appears here on fol. 94ᵃ, l. 4; the correct title, شمع و پروانه, on fol. 93ᵃ, l. 7.

No date. Bibliotheca Leydeniana.

No. 2515, ff. 1–95, mostly in diagonal lines, except ff. 1, 5, and 91–95 which have been added later, ll. 10–15; Shikasta; size, 7¾ in. by 4½ in.

1636

Mihr u mâh (مهر و ماه).

Another copy of the *second* mathnawî in No. 1634, beginning, with a slight modification:

خداوندا بغم خود ده دلم را الخ

Dated the 29th of Rajab, in the second year of Farrukhsiyar's reign (= A. H. 1126, A. D. 1714, Aug. 10), by Mîr Muḥammad Isḥâḳ, son of Mîr Muḥammad Ḥasan of Aḥmadnagar, in the service of Shâh Muḥammad Muḥsin.

College of Fort William, 1825.

No. 2198, ff. 68, 2 coll., each ll. 15; small Nasta'lîḳ; size, 8⅝ in. by 4½ in.

1637

Another copy of the same.

Beginning, as in the preceding copy: خداوندا بغم خود الخ. As title is given to this poem on the first fly-leaf: و منوهر (or مدهمالت) مدمالت.

No date. The transcriber was Ni'mat-allâh.

No. 613, ff. 59, 2 coll., each ll. 17–18, written in a mixture of Nasta'lîk and Shikasta, but quite legible; size, 9⅞ in. by 5½ in.

1638

Murakka' (مُرَقّع).

Patchwork or scrap-book, a mystical mathnawî on the chief points of Ṣûfism, illustrated by short tales, somewhat in the style of Jalâl-aldîn Rûmî's mathnawî, by the same 'Âkilkhân Râzî, beginning:

Pertsch ايّها السّاقى اغثنى فى الغمام (;فى الغمام (Sprenger فى المنام

Pertsch and) اشقنى (اسقنى (read من جرعة كاس (Sprenger الكاس) الكرام

Sarkhwush in his tadhkirah كلمات الشّعرا (see A. Sprenger, Catal., p. 111) says: 'it may be considered as a poetical version of the امواج خوبى,' but to what book does that title apply?

No date. The transcriber was Mîr Ibrâhîm Ḥusain alḥusainî.

No. 486, ff. 156, 2 coll., each ll. 13; slightly injured and worm-eaten here and there; size, 8⅞ in. by 5 in.

Nâṣir 'Alî (Nos. 1639–1648).

1639

Dîwân-i-Nâṣir 'Alî (ديوان ناصر على).

The lyrical poems of Shaikh (or Shâh) Nâṣir 'Alî of Sirhind, who died at Dihlî the 6th of Ramaḍân, A. H. 1108 (A. D. 1697, March 29); comp. Rieu ii. p. 699 sq.; Bodleian Cat., Nos. 1150–1152; W. Pertsch, p. 80; and Berlin Cat., p. 936; A. Sprenger, Catal., pp. 113, 126, 151, 201, and 329; Cat. Codd. Or. Lugd. Bat. ii. p. 107; see also Rosen, Persian MSS., p. 167 (No. 109); Muntakhab-alash'âr, No. 458 (col. 249 in the Bodleian Cat.); Khulâṣat-alkalâm, No. 47 (ib., col. 298); Khulâṣat-alafkâr, No. 178 (ib., col. 308), and Makhzan-algharâ'ib, No. 1743 (ib., col. 355). All tadhkiras agree about the date A. H. 1108, but a strange contradiction appears in the chronogram, composed by Sarkhwush, the friend of the poet and the collector of his dîwân: آه على بعالم معنى رفت, which gives A. H. 1109, see A. Sprenger, Catal., p. 113, and the Khulâṣat-alkalâm, loc. cit. This copy, the fullest in the India Office Collection, contains:

Ghazals, rubâ'îs, and fards, all mixed together in alphabetical order, with interlinear and marginal glosses, on fol. 1ᵇ, beginning:

محبّت جادّة دارد نهان در خلوت دلها الخ

At the end of this part another series of rubâ'îs (on ff. 95ᵃ–99ᵇ).

Kaṣîdas, on fol. 100ᵃ, beginning:

گداخت بسكه هواى تموز مغز خيال الخ

The poet's name appears as takhallus several times, for instance, on fol. 106ᵇ, l. 8. The dîwân has been lithographed in Lucknow, 1844, A. H. 1263 and 1281.

Copied by Khwâjah 'Aẓîm in the twenty-ninth year of Muḥammadshâh's reign (=A. H. 1160, A. D. 1747); the larger portion of the dîwân, i. e. to the end of the rubâ'îs, was finished the 19th of Muḥarram in that year (1747, Jan. 31).

No. 1078, ff. 110, 2 coll., each ll. 14; careless Nasta'lîk; size, 8 in. by 5½ in.

1640

Another copy of the same dîwân.

The same dîwân, without the kaṣîdas, chiefly consisting of ghazals, in alphabetical order, on fol. 1ᵇ, beginning as in the preceding copy. The ghazals conclude on fol. 73ᵃ and are dated the 25th of Ṣafar, A. H. 1132 (the first year of Muḥammadshâh's reign) =A. D. 1720, Jan. 7, at Shâhjahânâbâd, during the governorship of Nawwâb Najm-aldîn 'Alîkhân Bahâdur. The remaining leaves contain:

Fol. 73ᵇ: nine mathnawî-baits by the حكيم غزنوى (i. e. Ḥakîm Sanâ'î of Ghazna, see above, No. 914 sq.), beginning:

بود در شهر بلخ بقّالى الخ

Ff. 74ᵇ–78ᵃ: a mathnawî which has no heading, but is clearly identical with the Sarâpâi (سراپاى) or 'description of the human figure,' by Mîr Sayyid 'Alî *Mihrî* 'Arab, who flourished under Sulṭân Ḥusain of Persia (A. H. 1105–1135=A. D. 1694–1722), and died about A. H. 1130 (A. D. 1718); comp. Bodleian Cat., No. 1168; Rieu ii. pp. 796ᵃ and 850ᵇ; W. Pertsch, Berlin Cat., p. 680 (No. 671, fol. 43ᵇ) and p. 696, No. 9; Khulâṣat-alkalâm, No. 67 (Bodleian Cat., col. 301); and Khulâṣat-alafkâr, No. 249 (ib., col. 311). Beginning:

اى بت چابك شيرين حركات الخ

Fol. 78ᵇ: some lines in prose, beginning: بعد از نماز مغرب دو ركعت نماز الخ.

No. 95, ff. 1–78, 2 coll., each ll. 15; on ff. 74ᵃ–78ᵃ diagonal lines; Shikasta; various readings and additions on the margin; the first pages greatly injured; size, 8¼ in. by 4¾ in.

1641

The same.

Ghazals, rubâ'îs, and fards, mixed together in alphabetical order, beginning as usual. This dîwân concludes on fol. 109ᵃ and is dated the 21st of Muḥarram, A. H. 1143 (the thirteenth year of Muḥammadshâh's reign, correctly the twelfth, as his accession to the throne took place in Dhû-alka'dah of A. H. 1131)=A. D. 1730, Aug. 6. The remaining leaves contain:

Ff. 109ᵇ and 110ᵃ: a kasîdah by Anwarî (see above, Nos. 935–949), beginning:

قرطهٔ زر چاك زد لعبت سیمین بدن الخ

Ff. 110^b–113^a: a mukhammas by Shâh Raḍî Fâtiḥ, i.e. Mîr Raḍî Fâtiḥ of Gîlân, a contemporary of 'Alî Ḥazîn (see above, Nos. 677–679), mentioned in the Makhzan-algharâ'ib, No. 1971 (col. 361 in the Bodleian Cat.), beginning:

عالم همه هیولی و صورت محمّد است
جام جهان نمای حقیقت محمّد است

Fol. 113^a: a mukhammas by Khânjahân Bahâdur (perhaps Kûkultâshkhân, who died A. H. 1109=A. D. 1697, 1698, see Rieu i. p. 62); beginning:

دم بمردی میزنم تا در تن من جان بود الخ

Fol. 113^b: a mustazâd by Fâtiḥ, see above.

Ff. 114^a–118^b: letters, addressed to Manṣûrkhân, Mun'imkhân, Muḥammad Yûsufkhân, Mîr Muḥammad Ḥusain, and others.

No. 1364, ff. 49^b–118^b, ll. 9–17; written by different hands, partly in Nasta'lîk, partly in Shikasta; size, $8\frac{1}{4}$ in. by $4\frac{3}{4}$ in.

1642

The same.

Ghazals, in alphabetical order, interspersed with some rubâ'is and fards, and concluded by a short series of rubâ'is, beginning as usual.

This very badly-written copy was finished in Muḥarram, A. H. 1157 (A. D. 1744, Feb.–March). It belonged formerly to the College of Fort William.

No. 2192, ff. 76, 2 coll., each ll. 13; Shikasta; size, $8\frac{1}{4}$ in. by 6 in.

1643

The same.

Ghazals and rubâ'is, in alphabetical order, beginning as usual, on fol. 1^b. No date.

No. 3478, olim 13. J. 17, ff. 86, 2 coll., each ll. 15; written by three different hands, partly in careful, partly in very careless Nasta'lîk; the first hand goes from fol. 1 to fol. 48, the second from fol. 49 to fol. 62, the third from fol. 63 to fol. 86; size, $8\frac{1}{4}$ in. by $4\frac{1}{4}$ in.

1644

The same.

Ghazals, interspersed with fards, in alphabetical order, beginning, on fol. 1^b, as usual.

No date. Collated.

No. 3494, olim 13. J. 21, ff. 61, 2 coll., each ll. 15; Nasta'lîk; slightly injured by worms; size, $9\frac{1}{4}$ in. by $4\frac{3}{8}$ in.

1645

A defective copy of the same.

This copy opens abruptly at the end of a ghazal, rhyming in اینجا, with this bait:

غرور فقر استغنای منعم بر نمی تابد الخ

corresponding to fol. 12^a, l. 10 in No. 3478 (No. 1643 in this Cat.); the first complete ghazal on the same first page (fol. 76^a) agrees with that which begins on fol. 7^b, l. 8 in the same copy. The last bait on fol. 121^b, the second of a ghazal, rhyming in ی, corresponds to fol. 84^a, l. 3 there. The ghazals are arranged alphabetically and interspersed with rubâ'is and fards.

No. 3461, olim 13. J. 12, ff. 76–121, 2 coll., each ll. 15; Nasta'lîk; size, $7\frac{3}{4}$ in. by $4\frac{3}{8}$ in.

1646

Mathnawîs by Nâṣir 'Alî.

A number of mathnawîs by the same Nâṣir 'Alî, the *first* of which, on ff. 1^b–52^a, is the same religious poem which appears in most copies of Nâṣir 'Alî's poetical works (see Rieu, Sprenger, Pertsch, and Bodleian Cat., loc. cit.), and begins:

الهی ذرّهٔ درد (read دردی) بجان ریز
شرر در پنبه‌زار استخوان ریز

A special copy of this mathnawî is noticed in W. Pertsch, Berlin Cat., p. 697, No. 15.

On ff. 53^a–105 a large number of smaller mathnawîs are added, no doubt by the same Nâṣir 'Alî, the first of which begins:

بنام خداوند ناز آفرین — جگرهای عاشق گداز آفرین

The others are partly Sâḳînâmas, partly encomiums of the Kalandarî monks, all of mystical import. The mathnawî on Kashmîr, noticed in Rieu ii. p. 700^a, is not found among them.

No date.

No. 213, ff. 105, 2 coll., each ll. 17; Nasta'lîk; all the headings (invariably in verses and sometimes very long) written in red ink; size, $9\frac{1}{2}$ in. by $5\frac{3}{8}$ in.

1647

Another copy of Nâṣir 'Alî's religious mathnawî.

Another copy of the *first* and longest mathnawî of the preceding collection, beginning:

الهی ذرّهٔ دردی الخ

No date. Various readings on the margin.

No. 2004, ff. 63, 4 coll., in diagonal lines, the first and third containing five baits each, the second and fourth two baits; Shikasta; size, 6 in. by 5 in.

1648

An incomplete copy of the same.

Beginning as usual. It goes down to fol. 33^b, l. 3 ab infra in No. 213 (1646 in this Cat.); the headings on ff. 265^b, 267^b, 269^a, and 274^a are left blank. This copy ends on fol. 278^a and is dated A. H. 1103 (A. D. 1691, 1692). On ff. 278^b–283^b another short mathnawî, in the same metre, is added, probably by the same Nâṣir 'Alî (but not found in No. 213), beginning:

شنیدم روزی از خونابه نوشی الخ

No. 3106, ff. 246^b–283^b, 2 coll., each ll. 17; Shikasta; worm-eaten and damaged in many places; size, $6\frac{1}{2}$ in. by $3\frac{3}{8}$ in.

1649

Nairang-i-'Ishḳ (نیرنگ عشق).

The love-story of Shâhid and 'Azîz, a romantic

mathnawi by Shaikh Muhammad Akram, with the takhallus Ghanîmat, of Ganjâh in the Panjâb, a pupil of Mîr Muhammad Zamân Râsikh of Lahûr (who died A.H. 1107=A.D. 1695, 1696, see a description of his mathnawi in No. 1147 of the Bodleian Cat.) and a favourite of the emperor 'Âlamgîr. It was completed A.H. 1096 (A.D. 1685) and begins:

بنام شاهد نازك خيالان – عزيز خاطر آشفته حالان

The poet died about A.H. 1110 (A.D. 1698, 1699). His dîwân is described in Rieu ii. p. 700[b]; see also ib. iii. p. 1034[b]. Other copies of this poem are noticed in Bodleian Cat., Nos. 1153–1155, and A. Sprenger, Catal., p. 410; comp. also A. Sprenger, Catal., pp. 113 and 127, Khulâsat-alkalâm, No. 51 (col. 299 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 1815 (ib., col. 357). It was lithographed in Lucknow about A.H. 1263, with glosses by Muhammad Sâlih and others. This copy is dated A.H. 1152 (A.D. 1739, 1740).

No. 490, ff. 33–79, 2 coll., each ll. 17; Shikasta; size, 8⅝ in. by 4¾ in.

1650

Another copy of the same.

Beginning as in the preceding copy. It is styled here simply مثنوی غنیمت. Dated the 11th of Rajab in the twenty-ninth year of Muhammadshâh's reign (=A.H. 1160, A.D. 1747, July 19).

No. 2266, ff. 71[b]–124, 2 coll., each ll. 15; written by different hands, partly in Nasta'lîk, partly in Shikasta; size, 8⅝ in. by 4⅝ in.

1651

The same.

Beginning as in the preceding copies. As heading before the preface appears here: غازه پردازی رخسار شاهد کتاب از ریختن رنگ سخن در مقام توحید وگلگونه سازی چهرهٔ عشق نیرنگ از خون دل خوردن در عرصهٔ تقریر و از تقلید.

No date. Twelfth century of the Hijrah. As copyist is mentioned, on fol. 55[a] (by a third hand, it seems), Ghulâm Muhammad. A note, affixed to the fly-leaf by C. Raikes, Commissioner and Superintendent, states that this, 'like Heer and Ranja, is a love-story. Ghuneemut died recently (sic!) at Goojerat and is the author of a Deewan or collection of odes. Sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore.' It was received from Dr. Royle, July, 1856.

No. 3230, ff. 55, 2 coll., each ll. 14 (on ff. 1–30), ll. 15 (on ff. 31–54); Nasta'lîk, by two different hands; size, 10½ in. by 6½ in.

1652

A short anonymous mathnawî, apparently a ساقی نامه and probably by the same Ghanîmat; it is written by the same hand as the نیرنگ عشق in No. 1649 and immediately after it. Beginning:

بیا ساقی که فصل نوبهارست
قلع گلرنگ می مطرب هزارست

End:

چه حاصل نکهت از طول کلامست
تمام است و تمام است و تمام است

As a kind of colophon appear the words: محمّد عین الدّین توحید.

No. 490, ff. 79[a]–88[b], 2 coll., each ll. 17; Shikasta; size, 8⅝ in. by 4¾ in.

1653

Dîwân-i-Tâhir Wahîd (دیوان طاهر وحید).

The largest collection extant of the lyrical poems of 'Imâd-aldaulah Mirzâ Muhammad Tâhir Wahîd of Kazwin, who was a friend of Sâ'ib (see above, Nos. 1606–1623) and historiographer of Shâh 'Abbâs II of Persia (A.H. 1052–1077=A.D. 1642–1666), whose life from his birth to the fifteenth or sixteenth year of his reign he wrote in the تاریخ شاه عبّاس ثانی (see above, Nos. 555–557). He died, according to the Khulâsat-alafkâr, No. 298 (col. 312 in the Bodleian Cat.), A.H. 1110 (A.D. 1698, 1699); Sirâj gives the earlier date, A.H. 1108 (A.D. 1696, 1697), see A. Sprenger, Catal., p. 151, and the Zînat-almajâlis the later date, A.H. 1118 or 1119 (A.D. 1706, 1707); comp. Rieu i. p. 189; comp. besides A. Sprenger, Catal., pp. 130 and 137; Âtashkada, No. 549 (col. 281 in the Bodleian Cat.); Khulâsat-alkalâm, No. 73 (ib., col. 301), where extracts from three different mathnawîs of his are given, and Makhzan-algharâ'ib, No. 2976 (ib., col. 391).

This copy contains:

Ghazals, intermixed with tarkîbbands, kit'as, and rubâ'is, arranged in alphabetical order, with a few unalphabetical mukatta'ât at the end. Beginning, on fol. 1[b]:

کرامت کن عیاری یا رب این ناقص عیارانرا
بده دستی که گیرم دامن پرهیزگارانرا

The proper order of ff. 560–572 is: 560, 569–571, 561–568, 572. No date.

No. 41, ff. 586, 2 coll., each ll. 18–19; written by different hands, partly in Nasta'lîk, partly in Shikasta; size, 11¼ in. by 6½ in.

1654

Another copy of the same diwân.

A much smaller collection of Tâhir Wahîd's lyrical poems, containing:

A few kasîdas, on fol. 1[b], beginning:

خداوندا دلی ده پر زگوهر چون دل دریا
که بتواند درو افگند کشتی خواهش دنیا

Ghazals, rubâ'is, and fards, mixed together in alphabetical order, on fol. 5[b], beginning as in the preceding copy.

Dated the 3rd of Shawwâl in the twenty-third year

of Muhammadshâh's reign (=A.H. 1154, A.D. 1741, Dec. 12).

No. 891, ff. 1-128, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 24-26; Nasta'lik; size, 9⅝ in. by 5½ in.

1655

Selections from the same dîwân.

These selections from Tâhir Wahîd's lyrical poems consist of rubâ'is and ghazals, mixed together in alphabetical order, and beginning:

چنان کز سنگ و آهن آتش پنهان شود پیدا
زنی چون هر دو عالم را بهم جانان شود پیدا

This is the first rubâ'î, quoted in the Makhzan-algharâ'ib, loc. cit., see No. 1653.

No date.

No. 519, ff. 1-55, 2 coll., each ll. 13; careless Nasta'lik, very like Shikasta; size, 8½ in. by 4½ in.

1656

Ghazaliyyât-i-Athar (غزلیّات اثر).

Ghazals, in alphabetical order, with some rubâ'is and fards at the end, by Shafi'a Athar of Shîrâz, who spent the chief part of his life in Isfahân and died at Lâr A.H. 1113 (A.D. 1701, 1702), according to the chronogram کرد وداع از جهان معلم ثانی, quoted in A. Sprenger, Catal., p. 344; a later date, viz. A.H. 1124 (A.D. 1712, 1713), is given in the دیوان منتخب of Sirâj, ib., p. 149; comp. also ib., p. 117. As he was blind from early boyhood, he never visited India. His dîwân was collected A.H. 1106 (A.D. 1694, 1695). Copies of his complete lyrical poems are described in the Bodleian Cat., No. 1156; Rieu ii. p. 791b, and A. Sprenger, p. 344; comp. also Âtashkada, No. 645 (col. 284 in the Bodleian Cat.), and Khulâsat-alafkâr, No. 19 (ib., col. 303), where he is called a panegyrist of Shâh Sulaimân Safawî.

Beginning of the ghazals, on fol. 1a:

بکش بوادئ افتادگی تن خود را الخ

No date.

No. 477, ff. 73, 2 coll., each ll. 15; Shikasta; size, 8⅞ in. by 5¼ in.

1657

Two anonymous mathnawis.

1. The *first*, on ff. 1b-53a, is styled, on fol. 1a, لیلی و مجنون, but its real title appears to be Mihr u Wafâ (مهر و وفا); it is dedicated to the emperor 'Âlamgîr, see fol. 3a; and in the preface, on fol. 7a sq., the anonymous author mentions all the former great poets from Rûdagî down to his own time, and bestows a special praise upon each of them. Beginning:

خداوندا دلی ده داغ پرورد — سراپا داغ وداغش سربسر درد
بمهر خود مرا گرم آشنا کن — دلم را نسخهٔ مهر و وفا کن

2. The *second*, on ff. 54b-112, is styled, on ff. 1a and 54a, شیرین و خسرو, but this seems to be incorrect too; on fol. 59a, l. 2, the real title appears, شمع انجمن, in the following bait:

گفت ناگه هاتفی درگوش من
نام این مجموعه شمع انجمن

Beginning, on fol. 54b:

ای وجودت واجب و ممکن همه
بر وجودت مؤمن و موقن همه

The author of both mathnawis is probably the same; the only poet of 'Âlamgîr's time, to whom a mathnawî, مهر و وفا, is ascribed, is 'Ârif of Lâhûr, see Makhzan-algharâ'ib, No. 1672 (col. 354 in the Bodleian Cat.).

No. 112, ff. 150, 2 coll., each ll. 14-17; written by different hands in different kinds of careful and careless Nasta'lik; size, 8¼ in. by 4¾ in.

1658

Dîwân-i-Rasâ (دیوان رسا).

The lyrical poems of Mirzâ Îzadbakhsh Rasâ, who flourished under 'Âlamgîr and died, according to the chronogram quoted both in the Hamîsha Bahâr (A. Sprenger, Catal., p. 123) and the Makhzan-algharâ'ib, No. 893 (col. 334 in the Bodleian Cat.): رسا رفته از جهان بجنان, A.H. 1119 (A.D. 1707, 1708); the رياض الشعرا, however, say, that he died in 'Âlamgîr's reign, see Rieu iii. pp. 985b and 986a, where another work of Rasâ, the رياض الوداد, a collection of letters and refined prose-writing, is described. He was a descendant of Jahângîr's wazîr, Âsafkhân Ja'far Kazwînî, and lived under 'Âlamgîr in Akbarâbâd. The dîwân begins, on fol. 40b, with kasidas, the initial bait of which runs thus: ای کرده دل دوست تو ایجاد کرم را الخ. The kasidas conclude on fol. 48a, and are followed on ff. 49b-100b by a series of ghazals, rubâ'is, and fards, in alphabetical order, with a short mathnawî at the end; this series begins: نبود شعر شعاری بخدا پیشهٔ ما الخ.

On ff. 4b-38a an anonymous *mystical mathnawî* is written by another hand in Shikasta, beginning: الهی ذرّهٔ آگاهیم بخش الخ, and dated A.H. 1147 (A.D. 1734, 1735). All the remainder of the MS., ff. 1-4a, 38b-40a, 48b, 49a, 101a-104, and the margin throughout are filled by a third hand which is much smaller than the other two, with a *poetical anthology*; ff. 39b and 40a also contain some prose-extracts. Many leaves are greatly damaged by worms.

No. 863, ff. 104, ll. 15; three different handwritings; Shikasta on ff. 4b-38a; larger and smaller Nasta'lik in the remaining parts of the copy; size, 8¾ in. by 5¼ in.

Ni'matkhân 'Âlî (Nos. 1659-1671).

1659

Kulliyyât-i-Ni'matkhân 'Âlî (کلّیّات نعمتخان عالی).

The complete works in prose and verse of Mirzâ

Nûr-aldîn Muhammad, who sprung from a Persian family of Shîrâz, received in A. H. 1104 (A. D. 1692, 1693) from 'Âlamgîr the honorary title of Ni'matkhân, and later on that of Mukarrabkhân, and was honoured by Bahâdurkhân with the epithet of Dânishmandkhân; in his poetical works, which are chiefly remarkable for their sharp wit and their great satirical power, he uses as takhallus 'Âlî. The usual date of his death given in most tadhkiras is A. H. 1121 (A. D. 1709, 1710); only in the Ta'rîkh-i-Cagbatâi and the Ta'rîkh-i-Muhammadî (see Rieu ii. p. 703^a, and iii. p. 1049^b), A. H. 1122, first of Rabî' II, is given (= A. D. 1710, May 30); comp. also A. Sprenger, Catal., pp. 127, 151, and 328; Khulâsat-alafkâr, No. 176 (col. 308 in the Bodleian Cat.); and Makhzan-algharâ'ib, No. 1675 (ib., col. 354).

Contents:

1. An abridged version of the Bahâdurshâhnâma (بهادرشاه نامه) or history of the first two years of the emperor Bahâdurshâh's reign, see above, Nos. 385–387; beginning:

بسم الله الرّحمٰن الرّحيم ــ دست بر آورد بجود كريم
ناز و نعيم دو جهان دركفش ــ خلق ازل تا بابد مصرفش الخ

Collated A. H. 1136 (A. D. 1723, 1724).

2. Wakâ'i'-i-Haidarâbâd (وقائع حيدرآباد) or, with its fuller title, Wâki'ât-i-Haidarâbâd u Gulkundah (واقعات حيدرآباد و گلكنده), also styled frequently Wakâ'i'-i-Ni'matkhân 'Âlî (وقائع نعمت خان عالى), a satirical chronicle of the siege of Haidarâbâd, in seven sections, describing the Wâki'ât or events from the 14th to the 16th of the month Rajab, and from the 19th to the 22nd of the month Sha'bân in A. H. 1097, the thirtieth—or rather twenty-ninth—year of 'Âlamgîr's reign = A. D. 1686, June, July (in Rieu's copy 13th–15th Rajab and 17th, 18th, 25th, and 29th Sha'bân), beginning, on fol. 69^b: دمى كه مدرّس كشّاف صبح در صفّهٔ صدق وصفا الخ; other copies of the same are found in Bodleian Cat., No. 1157, 5, No. 1159, 1, and No. 1160; Rieu i. p. 268, ii. pp. 745^a, 796^a, and 850^b, iii. p. 1049^a; W. Pertsch, Berlin Cat., p. 492; see also Elliot, History of India, vii. p. 200. Lithographed in India A. H. 1248 (together with حسن و عشق, see No. 4 in this copy), and printed in Lucknow A. H. 1259 (with marginal notes by Maulawî Makbûl Ahmad). A more modern lithographed edition appeared in Kanpôr, 1870.

This part likewise collated, A. H. 1136.

3. Ruka'ât-i-Ni'matkhân (رقعات نعمتخان), letters and other elegant prose-writings, on fol. 125^b, beginning: رقعه در طلب عزيزى براى تماشاى بازئ مير و وزير الخ امروز فلك شعبده باز هنگامهٔ دوستانرا الخ.

Other copies of these رقعات or منشآت are noticed in Bodleian Cat., No. 1157, 7, No. 1159, 2 and 3; single letters are mentioned in Rieu ii. pp. 738^b, No. 6, 796^a, No. IV, and 796^b, No. X; additional satirical pieces, for instance, the رسالهٔ هجو حكما, ib., p. 744^b, No. I, and p. 850^b; the راحت القلوب, ib., p. 796^a, No. I.

On fol. 135^b a مناظرهٔ اطبّا is found.

4. Husn u 'Ishk (حسن و عشق), 'beauty and love,' an allegorical story in prose and verse, also called كتخدائئ حسن و عشق or مناكحهٔ حسن و عشق, 'the wedding of beauty and love,' on fol. 144^b, beginning:

حديث عشق شد زيب بيانم
چو شمع افتاد آتش در زبانم

Other copies of this story in Bodleian Cat., No. 1157, 6, No. 1159, 3; Rieu ii. pp. 703^b, 796^a, No. III, and 850^b; extracts from the same, ib., p. 738^b; W. Pertsch, Berlin Cat., p. 681. Edited at Lucknow, 1842 and 1873; with commentary at Dihlî, 1844.

Collated in the same year as Nos. 1 and 2 of this copy.

5. Kasîdas, kit'as, satires, chronograms, etc. (قصائد و قطعهها و هجوها از تصنيف نعمتخان), on fol. 156^b, beginning with a poem in honour of 'Âlamgîr:

شاها نظر بروى تو كردن عبادتست
مژگان بهم زدن چو نماز جماعتست.

A short پند نامه, on fol. 180^a; other copies of these poems in Bodleian Cat., No. 1157, 3, and No. 1158 (fol. 158^a sq.); the ghazals, rubâ'îs, and prose-preface appearing there in Nos. 1157, 1, and 1158 (ff. 13^a sq. and 168^a sq.), as well as in British Museum copies, Rieu ii. pp. 702^b and 703^a, and in A. Sprenger, Catal., p. 328, are entirely wanting in the present copy. This dîwân is entitled in A. Sprenger, loc. cit., خوان نعمت; but that is probably a mistake, since this title properly belongs to a prose-work of Ni'matkhân 'Âlî on cookery, not included in his Kulliyyât; comp. W. Pertsch, Berlin Cat., p. 343.

6. A large mathnawî, on ethical and moral matters, with mystic tendency, interspersed with short tales and anecdotes, on fol. 185^b, beginning:

حمد و شكر اورا كه هرچه هست ازوست
دام هستى حلقه دارهاى هوست (دار ازهاى و هوست read)

See the same mathnawî in Bodleian Cat., No. 1157, 4, and No. 1161; Rieu ii. pp. 703^a, and 796^b, No. XII; A. Sprenger, Catal., p. 329. This last part was written by another hand and at an earlier period than the preceding ones, and according to a note on fol. 185^a, مثنوئ نعمتخان بنسخهٔ عالى, probably by the author himself.

No. 83, ff. 313, ll. 17; 2 coll., in the poetical parts; Nasta'lîk, by two different hands; size, $8\frac{3}{4}$ in. by $4\frac{3}{4}$ in.

1660

A smaller collection of Ni'matkhân 'Âlî's works.

This copy contains:

1. A prose-treatise, intermixed with verses by the author himself and with numerous passages of the Kurân, not found in the preceding copy, on fol. 1^b, beginning: صبح صادق سخن از پرتو آفتاب ربوبيّت كه فلكش الخ.

2. The prose-preface of the dîwân, identical with that in Nos. 1157 and 1158 of the Bodleian Cat., and

A. Sprenger's copy, loc. cit., on fol. 11ᵃ, beginning: عیار افزای نقد سخن اکسیریست که چون بر فلزات معدن نقد طرح شود زر خالص الخ.

3. Dîwân (دیوان), consisting of ḳaṣîdas, ghazals, ḳiṭʿas, rubâʿîs, fards, and a great number of short mathnawis, mostly in alphabetical order, on fol. 18ᵃ; beginning (as Rieu's first copy, Sprenger's copy, and No. 1158 of the Bodleian Cat.):

تمامی یابد از مصراع بسم الله دیوانها
ببین کز مدّ آن ابروست زیب روی عنوانها

4. Waḳâʾiʿ-i-Ḥaidarâbâd, on fol. 222ᵃ, beginning: دمی که مدرّس الخ

No date.

No. 3145, ff. 253, ll. 21; Nastaʿlîḳ; splendid binding in green and gold; size, 10⅜ in. by 6 in.

1661

A collection of Niʿmatkhân ʿÂlî's smaller works in prose.

This copy contains:

1. Waḳâʾiʿ-i-Ḥaidarâbâd, on fol. 1ᵇ.

2. The prose-preface of the dîwân, on fol. 34ᵃ, beginning as in No. 2 of the preceding copy.

3. Another prose-tract, identical with the رسالهٔ هجو حکما or 'satire on physicians' (see Rieu ii. p. 744ᵇ and the remark to No. 1659, 3 above), on fol. 41ᵃ, beginning: حکیم علی الاطلاق از دار الشفای الخ.

4. Ḥusn u ʿIshḳ, on fol. 43ᵇ, beginning as in No. 1659, 4.

5. A third prose-tract, identical with the letter, quoted in Rieu ii. p. 796ᵃ, No. IV, on fol. 52ᵃ, beginning: حکیم حقیقی مرزای دوستان الخ.

Dated the 9th of Jumâdâ-alawwal, A.H. 1191 (A.D. 1777, June 15). Bibliotheca Leydeniana.

No. 2465, ff. 54, ll. 21; large Nastaʿlîḳ; size, 9 in. by 5⅝ in.

1662

Another collection of the same kind.

This copy contains:

1. A prose-tract, styled دیباچهٔ بیاض, on fol. 1ᵃ, beginning: سبحان الله دلیر ساله را الخ.

2. Waḳâʾiʿ-i-Ḥaidarâbâd, on fol. 9ᵇ.

3. The same prose-tract, as No. 5 in the preceding copy, on fol. 67ᵇ, beginning here: حکیم حقیقی آن مرزای دوستان الخ.

4. The 'satire on physicians,' on fol. 70ᵇ, beginning as No. 3 in the preceding copy: حکیم علی الاطلاق از دار الشفای الخ.

5. Ḥusn u ʿIshḳ, on fol. 73ᵇ. No date.

No. 1835, ff. 83, ll. 13–20; written by different hands in various styles of Nastaʿlîḳ and Shikasta; size, 9½ in. by 6 in.

1663

Another copy of the Waḳâʾiʿ-i-Ḥaidarâbâd.

Beginning as usual. Dated the 14th of Shawwâl, A.H. 1135 (A.D. 1723, July 18).

No. 683, ff. 115–166, ll. 17; Shikasta; size, 8⅜ in. by 4⅝ in.

1664

The same.

Dated the 15th of Rajab in the twenty-first year of Muḥammadshâh's reign (=A.H. 1152, A.D. 1739, Oct. 18).

No. 284, ff. 1–56, ll. 13; careless Nastaʿlîḳ; size, 7¾ in. by 4 in.

1665

The same.

In this copy there are marked the following days: Rajab 13–15, Shawwâl 14 and 20–22. It concludes on fol. 62ᵇ; ff. 63ᵃ–69ᵇ contain some رقعات, one of which bears the date A.H. 1100 (A.D. 1689), on fol. 64ᵇ, l. 9, and a portion of Ḥusn u ʿIshḳ, beginning, on fol. 67ᵃ, l. 3 ab infra: حدیث عشق شد الخ.

No colophon, but at the bottom of the last page a seal of Mîr Shams-aldîn ʿAlîkhân Wâlâjâhî is found, with the date A.H. 1190 (A.D. 1776).

No. 2101, ff. 69, ll. 13; Shikasta, by two different hands; size, 8⅜ in. by 5 in.

1666

The same.

Beginning: وقائع ایّام محاصرهٔ قلعهٔ دار الجهاد حیدرآباد تاریخ سیزدهم رجب سنهٔ ۳۰، دمی که مدرّس الخ.

The days, marked here, are Rajab 13–15, Shaʿbân 14 (on fol. 56ᵃ), 19 (on fol. 61ᵃ), 21 (on fol. 67ᵇ), 22 (on fol. 73ᵇ), and 23.

Dated the 7th of Ṣafar, A.H. 1207 (A.D. 1792, Sept. 24). Bibliotheca Leydeniana.

No. 2556, ff. 39–91, ll. 12–14; Shikasta; size, 9½ in. by 6⅜ in.

1667

The same.

Modern copy, not dated. Only the first five days are marked here, but in the following strange way: 14th of Rajab (on fol. 1ᵇ), 15th (on fol. 7ᵃ), 19th (on fol. 14ᵃ), 14th of Shaʿbân (on fol. 17ᵇ), and 15th of Rajab again (on fol. 23ᵇ); the other headings are missing.

No. 3057, ff. 1–56, ll. 13; Nastaʿlîḳ; size, 8⅜ in. by 5½ in.

1668

The same.

Quite modern copy, not dated.

No. 3056, ff. 1–43, ll. 11; Nastaʿlîḳ; size, 8¼ in. by 6⅜ in.

1669

Another copy of Husn u 'Ishk.
Beginning as usual. No date.

No. 490, ff. 89–95, 20–27 diagonal lines in the page; Shikasta; size, 8⅝ in. by 4⅞ in.

1670

Another copy of the abridged Bahâdurshâhnâma.
The same abridgement of the Bahâdurshâhnâma, as in No. 1659, 1, beginning in the same way:
بسم الله الرّحمٰن الرّحيم — دست بر آورده بجود كريم الخ
In the colophon it is styled بادشاهنامه.
No date.

No. 950, ff. 74, ll. 13; large and distinct Nasta'lîk; size, 7⅞ in. by 4⅛ in.

1671

A single kit'ah by the same Ni'matkhân 'Âlî, containing a satirical attack upon Kâmgârkhân, the son of Ja'farkhân, at the occasion of his marriage, accompanied by a detailed Persian commentary by an unknown author. The latter begins: شرح قطعهٔ تاريخ كدخدائی كامگارخان ولد جعفرخان . كه ميرزا محمّد مخاطب بنعمت خان متخلّص بعالی در سلك نظم آورده الخ.
Beginning of 'Âlî's satire:

كدخدا شد بار ديگر خان عالی منزلت
بالكمال و عزّ و تمكين و وقار و زيب و زين

Dated A. H. 1191 (A. D. 1777).

No. 1359, ff. 188–196, ll. 17; distinct Nasta'lîk; size, 8⅝ in. by 4⅞ in.

1672

Dîwân-i-Khâlis (ديوان خالص).
Lyrical poems by Mirzâ Sayyid Husain, with the takhallus Khâlis, who went under 'Âlamgîr from Persia to India, obtained the title of Imtiyâzkhân, and was under Bahâdurshâh raised to the rank of a master of the horse (مير آخور بادشاهی); on his way back to Persia he was killed, A. H. 1122 (A. D. 1710, 1711); the chronogram of his death is آه امتيازخان, see Khulâsat-alkalâm, No. 25 (col. 297 in the Bodleian Cat.); and A. Sprenger, Catal., pp. 111, 121, 141, and 150; other copies of his dîwân are noticed in A. Sprenger, Catal., p. 460, and W. Pertsch, Berlin Cat., pp. 937 and 938; some of his ghazals, ib., p. 700, No. 27. This dîwân consists of ghazals, intermixed with kasîdas, kit'as, rubâ'is, and fards, all in alphabetical order, beginning, on fol. 136ᵇ:

چنان دارند شوق وصل بسم الله عنوانها
كه در پرواز آيند از دو بال جلد ديوانها

(This initial bait agrees, as Sprenger has noticed, verbatim with that of Atharkhân bin Amîr Nizâm-aldîn Radawî's diwân, see ib., p. 345.) The mathnawîs of Khâlis (see A. Sprenger, loc. cit., and W. Pertsch, Berlin Cat., p. 698, No. 17) are not found in this or the following copy.
Dated A. H. 1138 (A. D. 1725, 1726) at Shâhjahânâbâd.

No. 725, ff. 136–202, 2 coll., each ll. 12, and a third on the margin of ff. 138ᵇ–161ᵃ, 162ᵃ, 163ᵃ–174ᵇ, 176ᵃ and ᵇ, 178ᵃ–180ᵃ, 180ᵇ–187ᵇ, 192ᵃ–193ᵇ, and 195ᵃ and ᵇ, differing in lines from 2 to 32; ff. 136–187 on white, the rest on red paper; distinct Nasta'lîk; illuminated frontispiece; size, 8⅝ in. by 4⅝ in.

1673

Another copy of the same dîwân.
This copy contains the same ghazals, kasîdas, kit'as, rubâ'is, and fards mixed together in alphabetical order as the preceding one. Beginning the same: چنان دارند الخ.
Dated the 5th of Muharram in the tenth year of the first karn of Muhammadshâh's reign, that is, A. H. 1141 (A. D. 1728, Aug. 11), at Shâhjahânâbâd.

No. 1671, ff. 151, 2 coll., each ll. 17; Shikasta, nearly illegible in many places; size, 10 in. by 5⅞ in.

1674

Intikhâb-i-Kulliyyât-i-Wâdih (انتخاب كلّيات واضح).
Large selections from the complete poetical works of Mîr Mubârak-allâh, with the takhallus Wâdih, and the honorary title of Irâdatkhân, which was originally borne by his father Mîr Ishâk Irâdatkhân (who died as Nâzim of Oude A. H. 1068 = A. D. 1657, 1658), and bestowed upon the poet by the emperor 'Âlamgîr, A. H. 1108 (A. D. 1696, 1697). He died in Farrukhsiyar's reign, A. H. 1128 (A. D. 1716), see Rieu iii. p. 938; A. Sprenger, Catal., pp. 130, 151, 160, and 583; Makhzan-algharâ'ib, No. 2990 (col. 392 in the Bodleian Cat.). In poetry he was a pupil of Mîr Muhammad Zamân Râsikh (see above, No. 1649), and wrote besides his poetical works a volume of historical memoirs, covering the period from 'Âlamgîr's death, A. H. 1118 (A. D. 1707), to Farrukhsiyar's entrance into Dihlî, in Muharram, A. H. 1125 (A. D. 1713, Febr.), styled مقتل السّلاطين, and completed A. H. 1126 (A. D. 1714), see Rieu, loc. cit. (it appeared in a condensed translation by Jonathan Scott, London, 1780; comp. also Elliot, History of India, vii. pp. 534–544). The statement in the preface, on fol. 2ᵃ, that Zamân Râsikh made this selection in A. H. 1098 (A. D. 1687) refers not to the present collection, but to the much smaller extracts in the following copy, to which the preface originally belonged and from where it has been transferred into this. That such is the case, is evident from the inclusion of the Sâkînâma (on fol. 106ᵃ sq.), which was completed A. H. 1107 (A. D. 1695, 1696). Sprenger's statement, that among Wâdih's rubâ'is is a chronogram for A. H. 1134 (A. D. 1721, 1722), must be due to a mistake, as all tadhkiras agree about his death having taken place under Farrukhsiyar, and the ta'rîkh in question, as it is worded on fol. 584 of his Catal., gives the impossible date of 1183 (!)
Contents:
1. Preface, on fol. 1ᵇ, beginning: واضح صاحب كمالان بلند خيال است كه هر نموديرا الخ.

2. Kasidas, on fol. 2b, beginning:

کی گردد از عزیمت من سست نیم تار الخ

3. Ghazals, in alphabetical order, intermixed with rubâ'is, on fol. 20b, beginning:

ای خشك زبان ساخته مقصد طلبانرا
گرداب عدم کرده سراب دو جهانرا

4. Another short collection of ghazals and rubâ'is, in alphabetical order, with a short preface in prose, on fol. 94a, beginning: حمد صانعی که ربع مسکون سخت را چون سریر عرش نظیر دیباچه الخ.

Beginning of the initial poem, on fol. 95a:

بسم الله این رباعیٔ عنصر ما الخ

The last two parts fill in Sprenger's copy more than twice the number of leaves.

5. Sâkînâma (ساقینامه), with preface, completed A. H. 1107 (A. D. 1695, 1696); beginning of the preface, on fol. 106a: شربنا علی ذکر الحبیب مدامة سکرنا بها من قبل الخ.

Beginning of the poetry, on fol. 111a:

بهشیار مستی که تاك آفرید الخ

6. Six other mathnawis of mystic tendency, preceded by a preface, which begins, on fol. 114a: عشقست جمال کمالی را که صفای حیرت فزای قلوب عشاق الخ.

If the remark of the Hamisha Bahâr, that Wâdih wrote a mathnawi in six daftars, should apply to this poem, then the six, enumerated here, would form *one* mathnawi, viz. the آئینهٔ راز; but the difference of metre especially between the *first*, *second*, and *third* speaks against this assumption; at any rate, the *first*, being longer than the five following ones together, seems to be a separate and independent poem.

First mathnawi, on fol. 121a, styled Â'ina-i-râz (آئینهٔ راز), 'the mirror of secrecy,' commenced A. H. 1075 (A. D. 1664, 1665), and completed A. H. 1078 (A. D. 1667, 1668); it begins:

بنام آنکه دل آئینه سازست
نظر باز نهانی جمله رازست

Second mathnawi, on fol. 169b, beginning:

بشنو از نائی که چون نی در دمید الخ

Third, on fol. 184b:

ای مطلع فکر خوش خیالان الخ

Fourth, on fol. 195a:

ای زیبرنگیٔ تو رنگ همه الخ

Fifth, on fol. 199a:

لوحهٔ دیوان کلام قدیم الخ

Sixth, on fol. 201b:

قل هو الله احد الخ

No date.

No. 558, ff. 202, ll. 15; Nasta'lik; size, 13½ in. by 7 in.

1675

Intikhâb-i-Dîwân-i-Wâdih (انتخاب دیوان واضح).

Extracts from the lyrical poems of Wâdih, made A. H. 1098 (A. D. 1687) by his teacher and friend Zamân Râsikh; comp. fol. 2a in the preface, and the remark thereupon in the preceding copy. Râsikh states besides, that he carried these extracts always with him as a token of his friendly feelings towards the author.

Contents:

The same preface, noticed in the preceding copy, on fol. 1b, beginning: واضح صاحب کمالان الخ.

Ghazals, rubâ'is, and fards, in alphabetical order, beginning: ای خشك زمان (زبان) ساخته مقصد (sic! for طالبانرا (read طلبانرا) الخ.

This copy is dated A. H. 1152 (A. D. 1739, 1740).

No. 490, ff. 1–31, 2 coll., each ll. 17; Shikasta; size, 8⅝ in. by 4⅞ in.

Bîdil (Nos. 1676–1686).

1676

Dîwân-i-Bîdil (دیوان بیدل).

The lyrical poems of Mirzâ 'Abd-alkâdir Bîdil, the greatest of the Persian poets in India during the last century, who was born at Akbarâbâd A. H. 1054 (A. D. 1644), and died at Dihli the 4th of Safar, A. H. 1133 (A. D. 1720, Dec. 5), see Bodleian Cat., Nos. 1169 and 1170, and the Khulâsat-alkalâm, No. 11 (ib., col. 296); Rieu ii. pp. 706 and 707; A. Sprenger, Catal., pp. 119, 213, and 378–380; W. Pertsch, p. 80, and Berlin Cat., pp. 938–941; Rosen, Persian MSS., p. 167. Only Garcin de Tassy, in his Histoire de la littér. Hindouie etc. i. p. 312 sq. (see also W. Pertsch, p. 80), fixes his death, four years later, in A. H. 1137 (A. D. 1724, 1725). Besides his lyrical poems he composed several mathnawis, viz. the محیط اعظم (see below, Nos. 1682 and 1683); the طلسم حیرت (Nos. 1684 and 1685); the طور معرفت (No. 1686); the گلگشت حقیقت (A. Sprenger, Catal., p. 380); the عرفان (Rieu ii. p. 707a); a mystical poem without title, dealing with love, the lover, and the beloved, in the metre رمل (W. Pertsch, Berlin Cat., p. 940); and smaller poems of the same kind (see ib., p. 698, No. 20); also several important prose-works, for instance, the بیاض or anthology of Persian poetry (Rieu ii. p. 737b sq.), the نکات or subtle thoughts (ib., p. 745b), the رقعات, or private letters (W. Pertsch, Berlin Cat., p. 147, No. 2; see also Rieu ii. p. 811a, and iii. pp. 1006b and 1068a), and the چهار عنصر (A. Sprenger, Catal., p. 119, l. 9). The present copy contains, according to the colophon, the دیوان قدیم مرزای بیدل, the old or first dîwân of the poet, with the following subdivisions:

Preface in prose, on fol. 1b, beginning: حمد مبدعی که تردّد انفاس هستیٔ موجودات تحریکیست الخ.

Ghazals, in alphabetical order, on fol. 4b, beginning:

نفس آشفته میدارد چو گل جمعیّت مارا
پریشان می نویسد کلك موج احوال دریارا

A few kasidas, on fol. 336^b, beginning:

درحریم خاك مارا موی پیری رهبراست الخ

Rubâ'is, in alphabetical order, on fol. 343^b, beginning:

حمد دو جهان سزاست سبحانی را الخ

This copy was made by Khwâjah Bâbar Kalandar Kâdiri in Shâhjahânâbâd, at the request of Mirzâ Sa'id, and finished the 15th of Dhû-alka'dah, A. H. 1106 (A. D. 1695, June 27), twenty-seven years before the poet's death. Some pages injured; fol. 206^b almost entirely effaced. This diwân, together with the نکات, رقعات, and چهار عنصر, has been lithographed, A. H. 1287, at Lucknow, under the title کلّیات بیدل.

No. 3480, olim 13. J. 26, ff. 358, 2 coll., each ll. 16; clear and distinct Nasta'lik; size, 9½ in. by 5 in.

1677

A less complete copy of the same.

Ghazals, in alphabetical order, with an incomplete series of rubâ'is at the end.

Beginning of the ghazals, on fol. 1^b, as in the preceding copy: نفس آشفته الخ.

Beginning of the rubâ'is, on fol. 251^b:

ای دانه ازین مزرع اندیشه برآ الخ

corresponding to the second rubâ'i in the preceding copy (on fol. 343^b). This part breaks off on fol. 264^b; the last rubâ'i corresponds to fol. 357^b, last line there.

No. 480, ff. 264, 2 coll., each ll. 17; small Nasta'lik; size, 8⅝ in. by 4⅝ in.

1678

Diwân-i-Bidil (دیوان بیدل).

Another collection of Mirzâ Bidil's lyrical poems, containing:

Ghazals, in alphabetical order, on fol. 1^b, beginning, as in Sprenger's copy and in the first of the Berlin collection:

باوج کبریا کز پهلوی عجزست راه اینجا
سر موی گر اینجا خم شوی بشکن کلاه اینجا

Rubâ'is, likewise in alphabetical order, on fol. 192^a.

Dated by Ghulâm Muhyi-aldin ibn Muhammad 'Abdallâh ibn Muhammad Wajih-aldin the 7th of Dhû-alhijjah, A. H. 1192 (A. D. 1778, Dec. 27).

No. 355, ff. 210, 2 coll., each ll. 19; careless Nasta'lik, mixed with Shikasta, the first leaves greatly injured; size, 11 in. by 6¼ in.

1679

The same.

A third collection of Bidil's lyrical poems, a kind of abridgement, in which the ghazals are much shorter than in the preceding ones and often mere fragments of the original poems, beginning:

ای مردهٔ تکلّف از کیف وکم برون آ الخ

Rubâ'is, in alphabetical order, on fol. 149^a, beginning:

گردون در خاك اگر نشاند مارا الخ

corresponding to the second in the preceding copy, and the sixth in No. 1677. At the end the fragment of a kasidah.

Dated the 6th of Rajab in the thirteenth year of Muhammadshâh's reign = A. H. 1144 (A. D. 1732, Jan. 4).

No. 3387, olim 13. J. 25, ff. 163, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 4¼ in.

1680

Short extracts from Bidil's diwân.

A small collection of ghazals and rubâ'is, the former arranged alphabetically. Beginning of the ghazals, on fol. 1^b:

بخیال چشم که الخ

Rubâ'is, on fol. 27^b. No date. On fol. 31^b the seal of a former owner, Kâsim 'Ali Mirkhân, with the date, A. H. 1191 (A. D. 1777). Bibliotheca Leydeniana.

No. 2897, ff. 1–31, 2 coll., each ll. 15; Nasta'lik, mixed with Shikasta; size, 9¼ in. by 5 in.

1681

Rubâ'iyyât-i-Bidil (رباعیّات بیدل).

One of the most complete collections of Bidil's rubâ'is extant, containing nearly 3,500 epigrams in a strictly alphabetical order. Beginning:

آنکس که منزّه است از آب و گل ما
بی او عدم است خلوت و محفل ما

Dated the 17th of Muharram, A. H. 1126 (A. D. 1714, Febr. 2), by Muhammad Wârith bin Muhammad Bâkir alsadiki.

No. 574, ff. 288, six rubâ'is in every page; clear and distinct Naskhi; size, 12¼ in. by 6⅞ in.

1682

Muhit-i-a'zam (محیط اعظم).

The great ocean, a mystical mathnawi or rather a kind of sâkinâma, interwoven with short tales, by Bidil, beginning:

خوش آندم که در بزمگاه قدم
میٔ بود بی نشاه و کیف وکم

The title is a chronogram for A. H. 1078 (A. D. 1667, 1668), see the prose-preface of the following copy (fol. 33^b, l. 5: سال اتمام بنامش مدغم). Dated the 19th of Shawwâl, A. H. 1161 (A. D. 1748, Oct. 12).

No. 410, ff. 204, 2 coll., each ll. 15; Nasta'lik; size, 10½ in. by 6⅝ in.

1683

Another copy of the same.

This copy, which is much smaller than the preceding one, contains the same prose-preface as Sprenger's, beginning, on fol. 32^b: حمد ثناء آفرینی که میخانهٔ حقیقت انسانی را الخ.

Beginning of the mathnawi, on fol. 33^b, the same as in the preceding copy.

Dated the 26th of Safar, A.H. 1191 (A.D. 1777, April 5), by Muhammad Ja'far Rif'ati.

No. 2397, ff. 32–74, 2 centre-columns, each ll. 15, and a margin-column, ll. 28; Nasta'lik, mixed with Shikasta; size, 9¼ in. by 5 in.

1684

Tilism-i-hairat (طلسم حیرت).

The magic of amazement, an allegorical mathnawi by Bidil (styled on the fly-leaf نظم حیرت), composed according to Sprenger, Catal., p. 379, A.H. 1125 (A.D. 1713), and beginning:

بنام آن که دل کاشانهٔ اوست
نفس کرده متاع خانهٔ اوست

No date; but on ff. 1ᵇ and 105ᵃ there are seals of Kâsim 'Ali Mirkhân, with the date A.H. 1191 (A.D. 1777), see above, No. 1680.

No. 2395, ff. 105, 2 coll., each ll. 17; clumsy Nasta'lik, often quite like Shikasta; size, 8 in. by 4½ in.

1685

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 787, ff. 52, partly 4, partly 3 coll., each ll. 16–18; Shikasta; size, 10 in. by 5¾ in.

1686

Tûr-i-ma'rifat (طور معرفت).

The mount of knowledge, another mystical mathnawi by Bidil (see title and author's name on fol. 85ᵃ, ll. 8 and 11), beginning:

بینوای ز محفل هستی ـ داشت پیمانهٔ تهی دستی

Dated the 2nd of Rabi'-alawwal, A.H. 1191 (A.D. 1777, April 10), by Muhammad Ja'far Rif'ati.

No. 2397, ff. 75–85, 2 centre-columns, each ll. 15, and a margin-column, ll. 28; Nasta'lik, mixed with Shikasta; size, 9¼ in. by 5 in.

1687

Diwân-i-Mukhlis Kâshi (دیوان مخلص کاشی).

Lyrical poems by Mirzâ Muhammad Mukhlis or Mukhlisâ of Kâshân, who went to Isfahân under Sultân Husain Mirzâ Safawi (A.H. 1105–1135=A.D. 1694–1722), and died there at the age of sixty; he never visited India; see Rieu ii. p. 709ᵃ, iii. p. 1091ᵇ; W. Pertsch, Berlin Cat., p. 699, No. 24; A. Sprenger, Catal., pp. 128 and 138; Makhzan-algharâ'ib, No. 2583 (Bodleian Cat., col. 380). Why Rieu, in the Index of his Cat. iii. p. 1171ᵇ, fixes his death as late as A.H. 1150 (A.D. 1737, 1738), is not clear, since Hazin mentions him in his tadhkirah among the earliest of his contemporaries, and there is no evidence even that he actually lived to the end of Sultân Husain's reign, that is to say, to A.H. 1135.

This diwân consists of ghazals only, arranged alphabetically, and beginning, on fol. 56ᵇ (in the same way as Rieu's and Pertsch's copies):

الهی پرتو از نور یقین ده شمع جانم را
بشو از حرف باطل یکقلم لوح بیانم را

No date.

No. 519, ff. 56–143, 2 coll., each ll. 15; Nasta'lik; size, 8¼ in. by 4¾ in.

1688

Diwân-i-Ghairat (دیوان غیرت).

Lyrical poems of Ghairat, a poet who must have flourished in the beginning of Muhammadshâh's reign, as he mentions this emperor twice, on ff. 146ᵇ, l. 6, and 147ᵃ, l. 1, and there are besides the dates A.H. 1135 and 1134 (A.D. 1722, 1723 and 1721, 1722) given in the ta'rikhât, on ff. 146ᵇ and 147ᵃ. There are mentioned in the various tadhkiras three poets with this takhallus, all of whom might be identical with this one, viz. Mullâ Muhammad Ghairat of Kashmir, Makhzan-algharâ'ib, No. 1823 (Bodleian Cat., col. 357); Muhammad 'Âkil Ghairat, Safinah, No. 558 (ib., col. 229), and Makhzan-algharâ'ib, No. 1827 (ib., col. 358); and Mullâ Ghairat of Hamadân, Muntakhab-alash'âr, No. 460 (ib., col. 249).

Contents:

Ghazals, in alphabetical order, on fol. 1ᵇ, beginning:

تجلی زار کن یا رب صفای سینهٔ مارا
دو چار جلوهٔ دیدار ساز آئینهٔ مارا

The first twenty-three leaves are more or less seriously injured, and many verses entirely destroyed.

Some mukhammasât and rubâ'is, on fol. 126ᵇ.

Kasidas, kit'as, and ta'rikhât, on fol. 134ᵇ, beginning:

تا که در کام من زبان باشد ـ همه ذکر خدایگان باشد

Rich marginal additions by another hand.

Now and then blank spaces are left for the insertion of further poems; it is probable, therefore, that this copy is the poet's autograph.

No. 815, ff. 150, 2 coll., each ll. 12; Nasta'lik; size, 8¾ in. by 4⅝ in.

1689

Diwân-i-Kâsim Diwâna (دیوان قاسم دیوانه).

The earliest collection, it seems, of the lyrical poems of Mullâ Muhammad Kâsim Diwâna of Mashhad, who was a pupil of Sâ'ib (Nos. 1606–1623 above) and a contemporary of Sarkhwush, the author of the Kalimât-alshu'arâ (see Nos. 670–672); he was still alive in A.H. 1136 (A.D. 1723, 1724), comp. Rieu ii. p. 707ᵇ; A. Sprenger, Catal., pp. 113, 128 and 534, and W. Pertsch, Berlin Cat., p. 699, No. 26 (where a few of his ghazals are noticed). This collection, which contains ghazals and rubâ'is in alphabetical order, with a few fards and rubâ'is at the end, was written in A.H. 1101 (A.D. 1689, 1690), probably by the poet himself.

Beginning:

بسکه افتاد از غمت شوریدگی در کار ما
بر سر ما خود بخود وا میشود دستار ما

College of Fort William, 1825.

No. 2320, ff. 109, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; size, 8½ in. by 4⅝ in.

1690

Another copy of the same diwân.

Ghazals and rubâ'is in alphabetical order, with a tarkibband and a short mathnawi at the end. Beginning: بسکه افتاد از غمت آشفتگی در کار ما الخ.

This copy is not dated, but as the handwriting agrees with that of Nâzim's Yûsuf and Zalikhâ (see No. 1595 above), it must be written about the same time, viz. in or shortly after A. H. 1103 (A. D. 1692).

No. 3106, ff. 158ᵇ–243ᵃ, 2 coll., each ll. 17; Shikasta; size, 6¾ in. by 3¾ in.

1691

The same.

Ghazals, in alphabetical order, interspersed with rubâ'is, beginning as in No. 1689. At the end, on ff. 118ᵇ–124, additional rubâ'is and a mathnawi; beginning of the rubâ'is: ای یافته تخمیر ونظام از اضداد الخ.

Many interlinear and marginal glosses, together with various readings.

No date. The proper order of ff. 45–54 is: 45, 52, 46–51, 53, 54.

No. 3417, olim 13. J. 16, ff. 124, 2 coll., each ll. 13; Nasta'lik; size, 7¼ by 4⅛ in.

1692

The same.

Ghazals, in alphabetical order, with some ruba'is and fards at the end.

Beginning:

سرو در گلشن اگر یافته رعنائی را
قامت او علم آراسته زیبائی را

No date.

No. 212, ff. 193–224, 2 coll. on the first three pages, each ll. 12–15; 4 coll. on all the remaining pages, each ll. 18; Shikasta; size, 9–9½ in. by 6 in.

1693

The same.

Ghazals, in alphabetical order, intermixed with rubâ'is and fards, beginning, on fol. 1ᵇ: بسکه افتاد از غمت الخ.

At the end a series of rubâ'is.

On the margin of this copy and on the last leaves (ff. 92–97) there is found, written by another hand in Nasta'lik, an anthology of Persian poetry, containing extracts from the diwâns of the following poets: *Sâ'ib* (died A. H. 1088), on fol. 1ᵇ; *Sa'îdâi Kaṣṣâb* (contemporary with Ṣâ'ib), on ff. 6ᵇ and 48ᵃ; *Kaplânbeg* (under Jahângir, author of a mathnawi شاه دوستان), on ff. 8ᵇ, 24ᵇ, 61ᵃ, 68ᵃ, 70ᵃ, 72ᵇ, 76ᵇ, 85ᵇ, 87ᵃ, 92ᵃ, 93ᵇ, 95ᵇ, and 96ᵇ; *Dârâb Jûyâ* (died A. H. 1118), on ff. 11ᵃ and 49ᵃ; *Wahshati of Khurâsân*, on ff. 11ᵇ, 31ᵇ, and 49ᵃ; *Âṣafi* (died A. H. 923), on fol. 12ᵃ; *Muḥammad Riḍâi Mushtâk* of Tabriz, on ff. 13ᵇ and 85ᵇ; *Abû Ṭâlib Kalîm* (died A. H. 1062), on ff. 17ᵇ and 96ᵃ; *Nazîrî of Nîshâpûr* (died A. H. 1021), on ff. 21ᵃ and 58ᵇ; *Kâsim Kâhî* (died A. H. 988), on fol. 23ᵇ; *Nishânî* (died A. H. 1025), *'Âdilshâh, Shamsî Badakhshî, Ṣâdikbeg Halwâ'î*, Mullâ *Mukîmâ Iḥsân*, on fol. 24ᵃ; *Yârî Nirûi*, on fol. 25ᵇ; *Shafî'âi Athar* (died A. H. 1113), on ff. 25ᵇ, 73ᵃ, 76ᵇ, and 77ᵃ; *Muḥsin Ta'thîr* (contemporary with Ḥazîn), on fol. 32ᵇ; *Nawîdî*, on fol. 46ᵃ; *Fidâ'î, Sanâ'î* (died probably A. H. 545); *Faḍlî, Shaikh Rubâ'î, Imâmî of Ardabîl*, Mir *Ja'far*, on fol. 46ᵇ; *Abû Sa'îd bin Abû-alkhair* (died A. H. 440), on ff. 47ᵃ, 69ᵇ, 70ᵃ, and 96ᵇ; *'Alâ-aldaulah of Simnân* (died A. H. 736), *Abû-alkâsim 'Abd-alkarîm, Rashîd Waṭwâṭ* (died A. H. 578), on fol. 47ᵃ; *Mâhirâ Naṣrâbâdî*, on ff. 47ᵃ and 62ᵇ; Mirzâ *Muḥammad 'Alî Afsar Kâshî*, on ff. 47ᵇ and 62ᵇ; *Istighnâ*, Mullâ *Shikîbî* (died A. H. 1023), on fol. 47ᵇ; *Ghanî of Kashmîr* (died A. H. 1079), on ff. 47ᵇ, 48ᵃ, 64ᵇ, 65ᵇ, and 97ᵃ; Mirzâ *Kâẓim Munshî*, on fol. 47ᵇ; *Muḥammad Jân Ḳudsî* (died A. H. 1056), on ff. 47ᵇ, 58ᵇ, 86ᵃ, 87ᵇ, 90ᵇ, 92ᵃ, 92ᵇ, and 94ᵃ; *Âshnâ* (died A. H. 1077), on fol. 47ᵇ; *Sarwarî* (died A. H. 1050), *Sâlik*, (died A. H. 1080), on fol. 48ᵃ; Sirâj-aldîn *'Alîkhân Ârzû* (died A. H. 1169), on ff. 48ᵃ and 59ᵃ; Hakîm *Abûbakr, Yaḥyâ Lâhijî* (under Shâhjahân), on fol. 48ᵃ; *Yûnus* (probably Mir Yûnus of Abhar, under Jahângir), *Yakînî Lâhijî* (uncle of Yaḥyâ Lâhijî), *'Urfî* (died A. H. 999), *Yûsufkhân, Shâh Sanjân, Yârî Shîrâzî* (contemporary with Mir 'Alishir), *Shahîdî* (died A. H. 957), *Kâlibî Mûzatarâsh*, on fol. 48ᵇ; *Mun'im Jauharî, Yâr Muḥammad Rakhta, Nasîm Hindî*, on fol. 49ᵃ; Shâh *'Abd-allaṭîf* of Shâhâbâd, on fol. 49ᵇ; Mir *Maḥmûd Tasallî* of Tabriz, on ff. 56ᵃ and 62ᵇ; *Zîb-alnisâ Begam* ('Âlamgir's daughter, died A. H. 1114), on ff. 56ᵇ and 71ᵇ; *Shaukat* (died A. H. 1107), on fol. 57ᵃ; *Nâṣir 'Alî* (died A. H. 1108), on fol. 57ᵇ; Mirzâ *'Abd-alkâdir Bîdil* (died A. H. 1133), on ff. 58ᵃ, 62ᵇ, 66ᵃ, 68ᵃ, 70ᵃ, 71ᵃ, and 72ᵇ; *Muḥammad Ṣâliḥ Kanbû* (died after A. H. 1074), *Faiḍî* (died A. H. 1004), on fol. 58ᵃ; *Mîr Ma'ṣûm* (Ḥaidar Rafi'i's son), on ff. 58ᵃ and 63ᵇ; *Sarkhwush* (died A. H. 1126), on fol. 58ᵃ; *Bîkhud*, on fol. 58ᵇ; *Muḥammad Rafî' Wâ'iẓ* (died A. H. 1105), on ff. 58ᵇ, 60ᵇ, and 94ᵇ; *Âbrû*, on ff. 58ᵇ and 59ᵇ; *Taslîm* (under 'Âlamgir), on fol. 59ᵃ; Maulawi *Farḥat, Ṣalâbatkhân Sayyid, Imtiyâz* (under 'Âlamgir), on fol. 59ᵇ; *'Alî 'Inâyatkhân Jâmi'*, on fol. 60ᵃ; Mirzâ *Faṣîḥî* (died A. H. 1046), *Sairî Ghaffârî*, on fol. 62ᵇ; Shaikh *'Abd-alriḍâi Matîn* (died A. H. 1175), *Munîr of Lâhur* (died A. H. 1054), *Mas'ûd Kâshî*, Mirzâ *Ḳuṭb-aldîn Mâ'il* (died A. H. 1108), *Muḥammad Riḍâi Mushfiḳî* (of Ḳumm), *Mukîmâi Maḳṣûd* (contemporary with Shaikh Bahâ-aldîn 'Âmilî), on fol. 63ᵃ; Mullâ *Mufrid, Masîḥ*, on fol. 63ᵇ; *Niẓâm Dast-i-Ghaib* (died A. H. 1039), on ff. 63ᵇ and 65ᵃ (a ḳaṣidah); Ḥakîm *Thanâ'î* (died A. H. 996), on fol. 65ᵇ; Shaikh *'Alî Naḳî* (died A. H. 1031), *Ẓuhûrî* (died A. H. 1025), *Shâh Muḥammad Shîrâzî*, Mirzâ *Malik Mashriḳî* (died after A. H. 1050), on fol. 66ᵃ; *Ṭâlib Âmulî* (died A. H. 1035), on fol. 66ᵇ; *'Umar Khayyâm* (died A. H. 517), on ff. 68ᵇ and 97ᵃ; Shaikh *Abû 'Alî Ibn Sînâ* (died A. H. 428), on fol. 69ᵇ; Khwâjah *Faḍîl, 'Âlamshaikh, Waḥshî* (died A. H. 991), on fol. 70ᵃ; *Shâpûr* (died about A. H. 1020), on ff. 70ᵇ and 72ᵃ; Mirzâ *Adham* (died A. H. 1060), on fol. 70ᵇ; *Ulfat, Hayâ* (about A. H. 1124), *Bînâ*, on fol. 71ᵇ; *Burhân Abarkû'î*, on fol. 72ᵇ; *Muḥammad Samî' Niyâzî*, on fol. 74ᵇ; *Âgah* (about A. H.

1135), on fol. 76^{a}; Hakîm *Shifâ'î* (died A. H. 1037), on ff. 76^{a}, 81^{b}, and 82^{a}; Mîr *Bâkir Wazîr, Zamânâi Zarkash, Jânîbeg 'Izzati*, on fol. 79^{a}; *Malik Kummî* (died A. H. 1024 or 1025), on ff. 79^{a}, 80^{b}, 81^{b}, 82^{a}, and 90^{b}; *Nuṣrat-allâhkhân Nithâr* (under Muḥammadshâh), on fol. 80^{b}; Mirzâ *Ṭâhir Waḥîd* (see No. 1653), on ff. 81^{a} and 82^{a}; *Wâhib, Waḥshat*, on fol. 81^{b}; *Murtaḍâ Kulîkhân* (died A. H. 1074), Mirzâ *Jânjânân Maẓhar* (died A. H. 1195), *Muḥammad Shafî' Wârid*, Mîr *Muḥammadkhân Kalân Ghaznawî, Khâliṣ of Shîrâz, Mirzâ Muḥammad 'Alî Jam*, on fol. 82^{b}; Sayyid *Ghulâm 'Alî Âzâd* (died A. H. 1200), *Band 'Alîkhân*, on fol. 83^{a}; *Fâṭimah, Shâh Yakîn, Ishâḳkhân*, Shaikh *Muḥammad 'Alî Ḥazîn* (died A. H. 1180), on fol. 83^{b}; *Ṣafî-aldîn Râzî*, Shaikh *Rûzbahân* (died A. H. 606), *Munṣif of Ṭahrân*, on fol. 84^{a}; Maulânâ *Muḥsinbeg Rashkî* of Hamadân (died after A. H. 988), on fol. 84^{b}; *Rukn-aldîn Kummî, Râi Manohar Râjah*, 'Abdallâh Abû-alḥasan *Rûdagî* (died probably A. H. 343), on fol. 85^{a}; *Rûḥî* of Hamadân, *Zamrî of Iṣfahân*, on fol. 85^{b}; Mirzâ *Sa'd-aldîn Râkim, Rafî'â*, Mîr *Muḥammad Zamân Râsikh* (died A. H. 1107), on fol. 86^{b}; Sayyid *Murtaḍâ of Shîrâz*, on fol. 87^{a}; *Ghiyâth-aldîn*, on fol. 91^{b}; *Ḥaidar Kalûčî* (in the beginning of Shâh Ṭahmâsp's reign), on fol. 92^{b}; *Yûsufî Ṭabîb* (died about A. H. 950), on fol. 93^{b}; Hakîm *Ṭufailî*, Muḥammad *Ṭâhir 'Aṭṭâr, Ṭâhir Kummî, Ṭâhir Dakhanî*, on fol. 96^{a}; *'Îsâ Shîrâzî, Mullâ Jalâlî, Amânî Mahâbatkhân*, on fol. 97^{a}, etc.

No. 656, ff. 97, 2 centre-coll., each ll. 17; Shikasta; size, 8⅝ in. by 4⅝ in.

1694

Dîwân-i-Nuṣrat (دیوان نصرت).

Ghazals by Dilâwarkhân, with the takhalluṣ Nuṣrat, who died A. H. 1139 (A. D. 1726, 1727), see A. Sprenger, Catal., pp. 151 and 525. They are arranged alphabetically and begin (differently from Sprenger's copy): الهی سرعت برقی کرامت کن زبانم را الخ.

This copy, not dated, is probably the poet's first brouillon.

No. 331, ff. 109, 2 and sometimes 3 coll., each ll. 12; Shikasta; size, 11 in. by 5⅞ in.

1695

Dîwân-i-Munshî (دیوان منشی).

Lyrical poems by Jaswant Râi Munshî, who made a fair copy of his dîwân in A. H. 1124 (A. D. 1712), and is probably identical with the author of the popular epopee سسّی وپنو, which was completed A. H. 1140 (A. D. 1727, 1728), see A. Sprenger, Catal., pp. 507 and 508. This copy contains ghazals, in alphabetical order, mixed with a few rubâ'îs, and at the end another series of rubâ'îs together with portions of a Sâkînâma. Its rather unfinished state makes it probable, that it is an autograph of the poet himself.

Beginning of the ghazals, on fol. 1^{b}:

ای پر دُر از سحاب ثنایت رسالها
گردید سینه چاك صدف زین نوالها

The initial ghazal of Sprenger's copy is here the *third* (on fol. 2^{a}), beginning thus:

ای پر شکر زنام تو کام و دهان ما
طوطی سبق گرفته زنطق زبان ما

No date.

No. 1454, ff. 71, 2 coll., each ll. 11; clear and distinct Nasta'lîk; size, 9¼ in. by 4⅝ in.

1696

Jilwa-i-Dhât (جلوهٔ ذات).

A very large mathnawî on the adventures of Krishna, interspersed with many ghazals and rubâ'îs, and founded on Sanskrit sources, by a poet with the takhalluṣ Amânat (امانت), see this name in all the last baits of the ghazals and besides on fol. 13^{a}, lin. penult. It was composed A. H. 1145 (A. D. 1732, 1733), the title being a chronogram, comp. fol. 17^{b}, l. 12.

Beginning:

بنام آنکه جانان جهان است
چو جان از دیدهٔ مردم نهان است

This copy was finished the first of Ramaḍân, A. H. 1176 (A. D. 1763, March 16), at Farrukhâbâd. The proper order of ff. 218–235 is: 218, 227–234, 219–226, 235.

No. 270, ff. 499, 2 coll., each ll. 17; Nasta'lîk; size, 6⅝ in. by 3½ in.

1697

Bahrâm u Gulandâm (بهرام و گلندام).

The love-story of prince Bahrâm and Gulandâm, a romantic mathnawî which seems to be identical with Amîn's epopee of the same title, noticed in Rieu ii. p. 877^{b}. It opens here with seven admonitions (پند), on fol. 1^{a}, thus: بخواهم گفتنت هفت پند موزون الخ.

The story itself begins, on fol. 4^{a}, with the following chapter: بخشیدن شاه کشور تاج و جهان پیمائی به بهرام.

Rieu's copy is dated A. H. 1147 (A. D. 1734, 1735), the present one the 18th of Jumâdâ-althânî, A. H. 1224 (A. D. 1809, July 31). A version of the same story in Pushtû verses by a poet with the takhalluṣ Fayyâḍ is preserved in No. 3249 of the India Office Collection. It is written in stanzas of unequal length, each of which is a ghazal, somewhat like Bâ'ikhân's مجنون ولیلی, see Z. D. M. G. xvi. p. 789; another version in the Gûrân dialect of Eastern Kurdistân is described in Rieu ii. p. 734; a third in Dakhnî verses by Ṭab'î is noticed in A. Sprenger, Catal., pp. 639 and 643; the last-mentioned was composed A. H. 1081 (A. D. 1670, 1671).

No. 2097, ff. 113, 2 coll., each ll. 12; large and distinct Nasta'lîk; size, 8¼ in. by 5¼ in.

1698

Thamarat-alfu'âd wa natîjat-alwadâd (ثمرة الفؤاد و نتيجة الوداد).

Collected works in prose and verse treating of love and lovers, and consisting of little mathnawîs, poetical

and prose stories, ghazals, rubâ'îs, etc., all of the elegiac kind, as the author composed them three years after a great misfortune, a فراق or هجران (a parting), that seems to have been the loss of his beloved one, which befell him in A. H. 1143 (A. D. 1730, 1731), in A. H. 1146 (A. D. 1733, 1734), and finished this, his own autograph, the 22nd of Rajab, A. H. 1147 (A. D. 1734, Dec. 18). The author's name is, according to the preface (see fol. 1ᵇ, lin. penult., and fol. 2ᵃ, l. 1), Muhammad Kâsim, with the takhallus *Zarâfat* (ظرافت), but this seems to have been an afterthought of the poet, since in all the lyrical poems of this work the takhallus is either *Kâsim* or *Sadâkât* (صداقت), see, for instance, fol. 92ᵇ, l. 2, fol. 173ᵃ, ll. 3 and 8, fol. 173ᵇ, ll. 3 and 9, etc., and in all places where ظرافت appears, it is evidently corrected out of an original صداقت, signs of scratching being clearly visible.

Beginning of the preface, on fol. 1ᵇ: الحمد لله الذی برحمته ألف بین القلوب و جعل العشاق مشقة للجیوب و صیّر الصبر سبب وصال المطلوب الخ.

The first poetical piece is a حمد و نعت, on fol. 3ᵃ, beginning:

بنام آنکه نامش الفت آموخت
رخ عصیان زنهار رحمت افروخت

The second, a مناجات, on fol. 3ᵇ, beginning:

الهی عاصی رحمت پناهم
گنهکار ضراعت دستگاهم

The principal part of this collection ends with the colophon, on fol. 187ᵃ, giving the above-mentioned date, A. H. 1147, 22nd of Rajab; but on ff. 188ᵇ–212ᵃ a longer mathnawi follows by the same author, and composed, as he says on fol. 189ᵃ, l. 8, six years after his heavy loss, i. e. A. H. 1149 (A. D. 1736, 1737), or two years after the completion of the main part of this work.

Beginning:

بنام آنکه نامش ذکر جانست
بعاصی بندگانش مهربانست

It is copied, like the preceding portion, by the author's own hand.

Another copy of this work is described in Rieu ii. p. 710ᵇ, where it is represented as a coherent mathnawi with inserted extracts from Arabic and Persian works and consisting of two daftars, completed respectively A. H. 1146 and 1149 (see above); the appendix mentioned there, as describing a happy meeting of the poet with his beloved in A. H. 1156 (A. D. 1743), is not found in this copy, which seems somewhat different from Rieu's and does decidedly not represent a coherent mathnawi, as, apart from the inserted pieces in prose and verse, even the original parts differ both in metre and in poetical character, lyrical poetry being mixed up with the epical to a great extent.

No. 261, ff. 212, ll. 12; two illuminated frontispieces on ff. 1ᵇ and 188ᵇ; small illuminations throughout; Nasta'lîk; size, 8⅝ in. by 5⅝ in.

1699

Kulliyyât-i-Nadrat (کلّیات ندرت).

Complete lyrical poems of Nadrat, who is, no doubt, identical with 'Ali Fitrat 'Atâ-allâh, with the takhallus Nadrat, the author of a tadhkirah described in No. 676 above, and completed A. H. 1149, 1150 (A. D. 1737).

This copy contains: ghazals, mukhammasât, and fards, all arranged together in alphabetical order, beginning, on fol. 1ᵇ:

الهی مشرق خورشید عرفان کن دل مارا
بر افروز از چراغ طور شمع محفل مارا

No date.

No. 257, ff. 157, 2 coll., each ll. 15; legible Shikasta; size, 7¾ in. by 5 in.

1700

Kulliyyât-i-Dîwân (کلّیات دیوان).

Complete works in prose and verse by a hitherto unknown author, Zain-al'âbidîn Birâdar (see fol. 114ᵇ, l. 9), with the takhallus Dîwân, who flourished, according to the two dates which are found in this copy, viz. A. H. 1145 (A. D. 1732, 1733), on fol. 468ᵇ, first line, and A. H. 1150 (A. D. 1737, 1738), on fol. 297ᵃ, last line, about the middle of the twelfth century of the Hijrah.

Contents:

A. Complete index, on ff. 1ᵇ–2ᵃ.

B. Treatises in prose, on various theosophical, scientific, and literary topics, the explanation of the Kurân and traditions, etc.:

1. رسالهٔ فیوضات الفاتحه که تفسیر سورهٔ الحمد است بجامعیّت علوم اجمالیّه, a treatise on the first sûrah of the Kurân, on fol. 3ᵇ, beginning: فیض پایان فیوضات غیبی را بهوای الخ.

2. حاشیهٔ رسالهٔ فیوضات الفاتحه, glosses to the preceding treatise, by the author himself, on fol. 35ᵇ, beginning: الهی آفتاب صبح عزت کن زبانم را الخ.

3. حلّ معنیٔ حدیث نبوی صهیبیّه, on fol. 92ᵇ.

4. اظهار اسرار فاطمویّه, on fol. 96ᵇ.

5. رسالهٔ شمّة الاسرار مرتضویّه, on fol. 99ᵇ.

6. رسالهٔ اتّفاقیّهٔ مذهبیّه, on fol. 116ᵇ.

7. نسخهٔ دائرهٔ وجود و هیئة, on fol. 122ᵇ.

8. نسخهٔ اجوبهٔ خمسهٔ عربیّه, on fol. 130ᵇ.

9. تحقیق گردش آفتاب, on fol. 136ᵇ.

10. نسخهٔ شرح بیت اوّل مثنوی مولوی روم, on fol. 140ᵇ.

11. نسخهٔ شرح غزل اوّل دیوان حافظ شیرازی, on fol. 147ᵇ.

12. نسخهٔ شرح ابیات مثنوی مولوی, on fol. 154ᵇ.

13. کتاب شرح سُلّم العلوم, a commentary on the treatise on logic, by Kâdi Muhibb-allâh bin 'Abd-alshakûr Bahârî, who died A. H. 1119 (A. D. 1707, 1708), see Loth, Arabic Cat., p. 153 sq., on fol. 176ᵇ; this part was completed A. H. 1150.

14. حلّ مستزاد مرزا بیدل, on fol. 298ᵇ.

15. حلّ معنیٔ رباعیٔ زن شاعره, on fol. 301ᵇ.

16. رسالهٔ شرح ربع مجیّب اسطرلاب, a commentary on the sinuated quadrant of the astrolabe, on fol. 304b.

17. سوال و جواب پیر و مرید هنگام ملاقات, on fol. 314b.

18. رسالهٔ ردّ منافق, on fol. 320b.

19. استفسار شبه المتأدّبین با دایه, on fol. 346b.

20. نسخهٔ ردّ غیریّت حقیقی, on fol. 349b.

21. حلّ معنیٔ هرسه بیت مشهوره, on fol. 356b.

22. تحقیق حدوث و قدوم کلام مجید, on fol. 359b.

23. رسالهٔ کلید سُنْدر سِنْگار, a key to the Sundar Singâr, an erotic poem in Hindî, by Sundar Mahâkawi, dedicated to the emperor Shâhjahân, 1632, see Bodleian Cat., Nos. 2353 and 2354 (a third copy is preserved in No. 1974, ff. 1–35b of the India Office Library), and Garcin de Tassy, Histoire de la Littér. Hindouie, etc. iii. p. 177, on fol. 362b.

24. حلّ معنیٔ لغزان شیخان آملی, on fol. 375b.

25. حلّ معنیٔ لغز بدر چاچ, on fol. 379b.

26. کتاب شرح ابیات غوامض مرزا جلال اسیر وغیره, on fol. 382b.

27. سراپای دیوان, on fol. 415b.

28. حسن دیوان, on fol. 419b.

29. شرح اسرار طِمْر از ابیات دکهنیٔ حضرت شمس (Wali-allah Shams, a poet of the Dakhan under 'Âlamgîr, who wrote a dîwân in the dialect of his native country), on fol. 424b.

30. دستور العمل و اختراعات تازه, on fol. 428b.

31. کتاب انشای دیوان, on fol. 431b.

32. ترتیب مجلس جشن, on fol. 464b.

33. عرس حضرت امام علیه السّلام, on fol. 468b. This part was completed A. H. 1145.

34. آمد ابیات دکهنی, on fol. 473b.

35. رویهٔ ردیّه, on fol. 477b.

36. سبب قصیدهٔ دکهنی, on fol. 483b.

C. Poetry:

37. Dîwân-i-Dîwân (دیوان دیوان), the lyrical poems of Dîwân, on fol. 487b, consisting of ghazals, in alphabetical order, with a longer poem at the end. Beginning with the same bait as the prose-treatise, No. 2:

الهی آفتاب صبح عزّت کن زبانم را
تجلّی رنگ بست بزم معنی کن بیانم را

No date. The copy seems to be Dîwân's autograph.

No. 221, ff. 520, ll. 19; good Shikasta; an illuminated heading at the beginning of each of the thirty-seven parts; size, 9½ in. by 5¾ in.

1701

Dîwân-i-Thâbit (دیوان ثابت).

Lyrical poems by Mîr Muhammad Afdal (or Afdal-aldin Muhammad), with the takhallus Thâbit, who was born at Dihlî and died there the 13th of Rabî' I, A. H. 1151 (A.D. 1738, July 1); see Rieu ii. p. 709b; A. Sprenger, Catal., pp. 154 and 578.

Contents:

Three short mathnawis in honour of God, the prophet, and 'Alî. Beginning of the first (در توحید و اظهار شوق و عرض نیاز بدرگاه بی نیاز):

خداوندا دلم را سادگی ده — زقید ما سوا آزادگی ده

Ghazals, in alphabetical order, preceded by a kasidah in honour of 'Alî and followed by some mathnawi-baits. Beginning of the kasidah, on fol. 151b:

گر شبی خیزد زغم آه از دل شیدای من
بگذرد از نه فلك آهنگ شیون را یمن

Beginning of the first ghazal, on fol. 152a:

هست تا نام خوشت در دل غم پیشهٔ ما
نیست جز ذکر تو بر دفتر اندیشهٔ ما

Dated the 24th of Shawwâl in the 30th year of Muhammadshâh's reign (= A.H. 1160, A.D. 1747, Oct. 29). This full dîwân, of which this copy only represents a small portion, was collected by Thâbit's disciple Band-i-'Alî. Thâbit's son, Mîr Muhammad 'Azîm Thabât, who died A. H. 1161 (A. D. 1748), is likewise renowned as poet, see A. Sprenger, loc. cit.

No. 114, ff. 149–162, 2 coll., each ll. 19–20; very careless Nasta'lîk; size, 8¼ in. by 4½ in.

1702

Dîwân-i-Râjâ (دیوان راجا).

Lyrical poems by a poet with the takhallus Râjâ (راجا) or Râjah (راجه), who is not mentioned in any tadhkirah. Copies of his ghazals are noticed in Bodleian Cat., No. 1179, and A. Sprenger, Catal., p. 539. According to the date of the present copy he must have flourished in or before the middle of the twelfth century of the Hijrah.

Contents:

Ghazals, without alphabetical arrangement, intermixed with a few kit'as and mathnawi-baits, beginning as in the Bodleian and Sprenger's copies: رونیکه من بدیدم اندر عیان نگنجد الخ.

Dated A. H. 1158 (A. D. 1745). At the end of the dîwân there is added by another hand a short fragment of a curious Persian prose-treatise in two bâbs, viz.

باب اوّل در بیان محافظت

باب دوم در دانستن دیو و پری وکفّار و عفاریت و سحر و مانند آن.

No. 1625, ff. 1–17, 2 coll., each ll. 17; Nasta'lîk; size, 9½ in. by 5¼ in.

1703

Dîwân-i-Ummîd (دیوان امّید).

Lyrical poems of Kizilbashkhân, whose original name was Mirzâ Muhammad Ridâ, with the takhallus Ummîd, a native of Hamadân and a pupil of Mirzâ

Tâhir Waḥîd (see Nos. 1653–1655 above) and of Mîr Najât (the lyrical poet and author of the famous mathnawî on wrestling, گل کشتی, who died A.H. 1126 = A.D. 1714; see Bodleian Cat., Nos. 1162–1165). He came to India under Bahâdurshâh and died in Dihlî, A.H. 1159, 9th of Jumâdâ I (A.D. 1746, May 30). He left besides his Persian dîwân a few Rekhta verses; see Rieu ii. p. 711b; A. Sprenger, Catal., pp. 149, 153, 300, and 581; comp. also Âtashkada, No. 776 (Bodleian Cat., col. 289), and Khulâsat-alafkâr, No. 39 (ib., col. 304), where an earlier date for his death is given, viz. A.H. 1155.

This copy contains only ghazals, in alphabetical order, beginning:

ای شکاری آهوی صد افگند صیّادها
ای خراب از خلوه ات مانند سیل آبادها

The initial ghazal, quoted in Sprenger's copy, is here the second. The kaṣîdas, kiṭ'as, mukhammasât, mufradât and rubâ'îs are entirely wanting here. On fol. 1a and at the end this dîwân is wrongly ascribed to Tâlib Âmulî (see Nos. 1524–1529 above). No date. This copy belonged formerly to the College of Fort William.

No. 2346, ff. 1–27, 2 coll., each ll. 15–20; Shikasta; size, 7¾ in. by 5⅜ in.

1704

Dîwân-i-Sâmî (دیوان سامی).

Lyrical poems by a poet with the takhalluṣ Sâmî, identical with Khwâjah 'Abdallâh Sâmî, who was in the service of A'ẓamshâh and died under Muḥammadshâh (reigned A.H. 1131–1161 = A.D. 1719–1748) in Lâhûr; see A. Sprenger, Catal., p. 156. An elder Shaikh Sâmî Jazâ'irî of Mashhad came to India in Akbar's reign, see Makhzan-algharâ'ib, No. 1001 (Bodleian Cat., col. 336); a Luṭf 'Alîbeg Sâmî is mentioned, ib., No. 1085 (Bodleian Cat., col. 338).

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning:

چون زبی‌برگی ندارد خامه در دل آه را
ساخت از خون جگر شنگرف بسم الله را

Tarjî'bands, mukhammasât, kiṭ'as, and a few rubâ'îs, on fol. 133a, beginning: ای دل چکنم که با تو سازم الخ.

A mathnawî, on fol. 146a:

چهل تن بحکم قضا و قدر — بیکبار کردند عزم سفر

The copy ends, on fol. 148b, without a date; on fol. 149b the first seven baits of another mathnawî are written (whether belonging to the same poet or not, is impossible to say), beginning:

الهی گریه ام را تازگی ده — فغانم را بلند آوازگی ده

Many additions by other hands on the margin; on ff. 128–132 one top-corner has been cut off and part of the text destroyed.

No. 2838, ff. 149, 2 coll., each ll. 9; small, but clear Nasta'lîk; small illuminated frontispiece; size, 5½ in. by 3½ in.

1705

Dîwân-i-Raḥîm (دیوان رحیم).

A collection of ghazals by a poet with the takhalluṣ Raḥîm, who is probably identical with Muḥammad Raḥîmkhân Karâ'ilî, the son of Shâh Wirdî, the ruler of Karâ'il, with the takhalluṣ Raḥîm, who was first at the court of Nâdirshâh (A.H. 1148–1160 = A.D. 1736–1747), and later on in the service of Muḥammadshâh, see Makhzan-algharâ'ib, No. 904 (Bodleian Cat., col. 334); A. Sprenger, Catal., p. 156; W. Pertsch, Berlin Cat., p. 642, No. 148. There are mentioned besides in the last-named work three other poets with the same nom de plume, viz. Nawwâb 'Abd-alraḥîm Khânkhânân (No. 146), Mîrzâ Raḥîm (No. 147), and Mîr Raḥîm Farrâsh (No. 149).

The ghazals are arranged alphabetically, but only extend as far as the letter د; between ff. 104 and 105 there is moreover a lacuna.

Beginning:

حمد توگشت جوهر تیغ زبان ما
روشن بود چو آئنه فکر بیان ما

No date. Bibliotheca Leydeniana.

No. 2728, ff. 105, 2 coll., each ll. 13; Nasta'lîk, the last two pages in diagonal lines by a different hand in Shikasta; size, 8⅝ in. by 4¾ in.

1706

Muntakhab-i-dîwân-i-Mu'jiz (منتخب دیوان معجز).

Selections from the lyrical poems of Muḥammad Niẓâm (or as he is called here in the colophon: Mirzâ Jalâl Miyân Niẓâmkhân) with the takhalluṣ Mu'jiz, who was an Afghân of Kâbul and died at Dihlî A.H. 1162 (A.D. 1749); see A. Sprenger, Catal., pp. 129, 159, and 506; W. Pertsch, Berlin Cat., p. 943, where a copy of his complete works is described, written A.H. 1205 (A.D. 1790, 1791) by his pupil Ghulâm Murtaḍâ Surûrî, who was still alive in A.H. 1211 (A.H. 1796, 1797), in Lucknow, and excelled also as poet, see his dîwân, ib., pp. 948–950, and A. Sprenger, Catal., p. 573. This selection contains chiefly ghazals, in alphabetical order, intermixed with a few rubâ'îs and fards (on ff. 1b–287b), some mukhammasât (on ff. 287b–290b), and a full series of rubâ'îs at the end (on ff. 290b–309).

Beginning of the ghazals (as in Sprenger's and Pertsch's copies):

ای گفتگوی عشق تو خون کرد سینها
چون داغ لاله رانده در آتش سفینها

Two hemistichs omitted on fol. 79a.

Copied at the request of Miyân Raḥîmkhân, the son of Raḥmatkhân, and dated the 2nd of Dhû-alka'dah, A.H. 1163, the third year of the emperor Aḥmadshâh's reign (= A.D. 1750, Oct. 3), one year after the poet's death.

No. 207, ff. 309, 2 coll., each ll. 15; distinct Nasta'lîk; size, 9¼ in. by 5½ in.

1707

Dîwân-i-Mukhlis (دیوان مخلص).

Lyrical poems by Râi Ânand Râm Mukhliṣ, a Khatri of Dihli, son of Râjah Mardi Râm, a Khatri of Lâhûr; he was a pupil of Bîdil (see Nos. 1676–1686 above), was appointed wakîl of the Nawwâb I'timâd-aldaulah Kamar-aldînkhân Bahâdur, A.H. 1132 (A.D. 1720) in Muhammadshâh's reign, and died A.H. 1164 (A.D. 1751), in the fourth year of Ahmadshâh's reign. His house in Dihli was frequented by many poets and learned men. He left besides his Persian dîwân some Rekhta poetry, a collection of letters, edited A.H. 1149 (A.D. 1736, 1737), a history of the war of Nâdirshâh with Muhammadshâh (see Elliot, History of India, viii. p. 76), and a dictionary of poetical phrases and proverbial sentences, entitled مرآت الاصطلاح, and composed A.H. 1158 (A.D. 1745); comp. Rieu iii. p. 997; see besides A. Sprenger, Catal., pp. 159 and 262; and Makhzan-algharâ'ib, No. 2683 (Bodleian Cat., col. 383). This copy contains:

Ghazals, in alphabetical order, on fol. 175ª, beginning:

الهی آب و رنگ شور بلبل ده بیانم را
زبرگ لاله قدری خونچکان ترکن زبانم را

Rubâ'is, on fol. 255ᵇ, beginning:

فصل گل و جوش ابر سرمست برآ
مخلص اگرت ذوق طرب هست برآ

This copy was written in the poet's lifetime and dated the 10th of Rabî'-althânî, A.H. 1157 (twenty-sixth year of Muhammadshâh's reign = A.D. 1744, May 23).

No. 2093, ff. 175–260, 2 coll., each ll. 14; Nasta'lîk; size, 8¾ in. by 5 in.

1708

Dîwân-i-Wâlih (دیوان واله).

The lyrical poems of Nawwâb 'Alikulikhân Dâghistânî Shamkhâlî, with the takhalluṣ Wâlih, who was born A.H. 1124 (A.D. 1712), in Iṣfahân, as son of Muhammad 'Alîkhân; the rising power of Nâdirshâh drove him from Persia and he fled to India, where he arrived A.H. 1147 (A.D. 1734, 1735), and entered Muhammadshâh's service; here he composed in A.H. 1149 (A.D. 1736, 1737) a mystical mathnawî نجم الهدا or the 'star of guidance,' followed by another of romantic character, the مرزا نامه (see A. Sprenger, Catal., p. 589), and in A.H. 1161 (A.D. 1748) his famous tadhkirah رياض الشعرا (see Bodleian Cat., Nos. 377, 378; Rieu i. p. 371 sq.; A. Sprenger, Catal., p. 132; W. Pertsch, Berlin Cat., p. 622 sq.; Bland in Journal As. Soc., ix. pp. 143–147, etc.). He died in Dihli A.H. 1169, 1st of Rajab (A.D. 1756, April 1); see on his life Rieu, loc. cit. and iii. p. 1086ª; Khulâṣat-alafkâr, No. 301 (Bodleian Cat., col. 312), and Makhzan-algharâ'ib, No. 3018 (ib., col. 393). His dîwân, a much larger copy of which is described in Bodleian Cat., No. 1182, was completed A.H. 1157 (A.D. 1744, 1745); his love-adventures with his cousin Khadîjah Sulṭân have been treated in a mathnawî by Fakîr (see No. 1711 below).

This copy contains:

Kaṣîdas, without any order, beginning (as in the Bodleian copy):

منم که نیست مرا در جهان شبیه و مثال
مگر خدای غفو ستم و حق متعال

Ghazals, in alphabetical order, beginning (likewise as in the Bodleian copy), on fol. 57ª:

عالم برند رشك بعيش مدام ما
گر عکس چهرهٔ تو در افتد بجام ما

The first ghazal, quoted in the Makhzan-algharâ'ib, is found here on fol. 58ª.

Kiṭ'as and a few mathnawî-baits at the end, beginning, on fol. 99ª:

گلی از خارزار دشت فنا — برياض بقا فرستادم

This too agrees with the initial kiṭ'ah in the Bodleian copy.

No date.

No. 114, ff. 44–101, 2 coll., each ll. 17; careless Nasta'lîk; size, 8¼ in. by 4½ in.

1709

Dîwân-i-Shahîd (دیوان شهید).

The large dîwân of a modern poet with the takhalluṣ Shahîd, who is probably identical with Mirzâ Muhammad Bâkir Shahîd, who was still alive in A.H. 1169 (A.D. 1756), see A. Sprenger, Catal., p. 150, last line. Another Shahîd of Kashmîr is mentioned in W. Pertsch, Berlin Cat., p. 684, l. 21.

Contents:

Ghazals, in alphabetical order, on fol. 1ᵇ, beginning:

زهی اندیشهٔ ذات تو مستغنی زدقتها
زوصف پشت بر دیوار حیرت مانده فطرتها

Kiṭ'as, tarkîbbands, kaṣîdas, short mathnawîs, and rubâ'is, on fol. 370ᵇ; beginning of the kiṭ'as:

ای شهید هوا دلت تا کی — آرزومند آرزو باشد

The first mathnawî, on fol. 446ª, begins:

خداوندا کریما کارسازا — قدیما قادرا عاجز نوازا

This copy is defective at the end, and besides greatly damaged in the last pages; it was purchased at Haidarâbâd.

No. 256, ff. 456, 2 coll., each ll. 14; small, but clear Nasta'lîk; size, 8½ in. by 5 in.

1710

Kulliyyât-i-Fakîr (کلیات فقیر).

The poetical works of Mîr Shams-aldîn Fakîr 'Abbâsî, who was born at Shâhjahânâbâd A.H. 1115 (A.D. 1703, 1704), and perished A.H. 1180, according to one tadhkirah only A.H. 1181 (A.D. 1766, 1767), by shipwreck while on his pilgrimage to Makkah, see A. Sprenger, Catal., pp. 158, 223, and 394–396; Khazâna-i-'âmirah, No. 95 (Bodleian Cat., col. 258); Khulâṣat-

alkalâm, No. 52 (ib., col. 299); Khulâṣat-alafkâr, No. 202 (ib., col. 309); and Makhzan-algharâ'ib, No. 1993 (ib., col. 362). Besides the works contained in these so-called كلّيات, Fakir wrote two mathnawîs, viz. the والہ و سلطان (see the following copy) and the شمس الضحی, the noon-sun, in praise of the Imâms, also styled معجزات چهارده معصوم (see A. Sprenger, Catal., p. 395); various prose-treatises on prosody, rhetorical art, etc., for instance, the وافیۂ فی علم العروض و القافیة, on metres and rhyme, in a مقدّمه, two رکن, and a خاتمه, and the خلاصة البدیعی, on tropical figures, in a مقدّمه, two فصل, and a خاتمه (see W. Pertsch, Berlin Cat., p. 623), and some Rekhta verses. According to A. Sprenger, loc. cit., and the Makhzan-algharâ'ib, he used originally the takhalluṣ Maftûn.

Contents:

I. Diwân, consisting of

1. Kaṣidas, tarji's, and tarkîbbands, on fol. 1b, beginning:

ای غم عشق تو شوری در جهان انداخته
طشت عاشق را ز بام آسمان انداخته

2. Kiṭ'as and chronograms, on fol. 46b, beginning:

سؤالی کرد با من نکته‌دانی
که ای جانت بسرّ غیب همدم

3. Ghazals, in alphabetical order, on fol. 54b, beginning:

ای در طلب نام تو آوارہ نشانها
گم کرده ره معنیٔ وصف تو بیانها

4. Rubâ'is, on fol. 155b, beginning: اسم الله که هست سرمایۂ جان الخ.

II. Mathnawis, viz.:

5. Durr-i-maknûn (درّ مکنون), the hidden pearl, or the story of the daughter of the Kaiṣar of Rûm, ملیکه or نرجس خاتون, and the Imâm Ḥasan 'Askari, composed A.H. 1169 (A.D. 1755, 1756), beginning, on fol. 167b:

خداوندا ره تفرید بنما — بروی من در توحید بگشا

In A. Sprenger, Catal., p. 396, this mathnawi is called مولد امام مهدی, the birth and miracles of Imâm Mahdi.

6. Tuḥfat-alshabâb (تحفة الشباب), the present of youth, on fol. 281b, beginning:

مرحبا ای صبح ایّام وصال — مرحبا ای آفتاب بیزوال

composed A.H. 1163 (A.D. 1750).

7. Mathnawi dar wâḳi'a-i-jânsûz-i-Karbalâ (مثنوی در واقعۂ جانسوز کربلا), the heart-burning calamity of Karbalâ, on fol. 286b, beginning:

باز از ماه محرّم در جهان — تازه شد داغ مصیبت دوستان

8. Mathnawi dar ta'rîf-i-daulatkhâna-i-Nawwâb Amîr-alumarâ Sâdâtkhân Bahâdur (مثنوی در تعریف دولتخانۂ نوّاب امیر الامرا سادات‌خان بهادر), description of the palace of the Nawwâb Sâdâtkhân Bahâdur, on fol. 289b, beginning:

دگر بر روی طبع نکته پرداز
دری گردیده از فیض سخن باز

9. Taṣwîr-i-maḥabbat (تصویر محبّت), the image of love, or the story of Râmćand the son of the Betel-seller, on fol. 294b, beginning:

خداوندا دلی ده شعله سانم
که از سوزش فتد آتش بجانم

Composed A.H. 1156 (A.D. 1743), the title being a chronogram.

Dated the 22nd of Dhû-alhijjah, A.H. 1184 (A.D. 1771, April 8), by Muhammad Ḥusain Ghûri.

No. 468, ff. 323, 2 coll., each ll. 15; clear and distinct Nasta'lîḳ; size, 8½ in. by 4⅞ in.

1711

Wâlih u Sulṭân (والہ و سلطان).

The story of the love of the poet Wâlih (see above, No. 1708) with his cousin Khadîjah Sulṭân or Khadîjah Begam, daughter of Hasan 'Alikhân, by the same Shams-aldin Fakir, composed A.H. 1160 (A.D. 1747), see fol. 107b, ll. 11–13, where two chronograms are given, viz. نظم منیع and نخص معنی.

Beginning:

ای والہ حسن دلکشت جان
عشق تو بهر دو کون سلطان

No date.

No. 392, ff. 111, 2 coll., each ll. 15; Nasta'lîḳ; size, 10⅜ in. by 5¼ in.

1712

Diwân-i-Ḥazin (دیوان حزین).

A collection of poetical works by Shaikh Muḥammad 'Alî Jilânî Ḥazin, the well-known author of the تذکرة الاحوال (his autobiography) and the تذکرة المعاصرین (or biographies of contemporary poets), written A.H. 1154 (A.D. 1741) and 1165 (A.D. 1752) respectively; see Nos. 677–679 above. He wrote four diwâns, the last of which he completed A.H. 1155 (A.D. 1742), and died in Banâras the 13th of Jumâdâ I, A.H. 1180 (A.D. 1766, Oct. 17).

Contents of this collection:

A short preface in prose, on fol. 1b, beginning: انت الظاهر فلیس فوقك شیء — وانت الباطن فلیس دونك شیء — آن نور ماه وانجم از پرتو تو تابی — خاك ز عزّت تو هر ذرّه آفتابی ' لا احصی ثناء علیك انت کما اثنیت علی نفسك والصّلوة علی من ارسلته الخ بعد از حمد و ستایش و درود و نیایش شکسته الخ.

Ghazals, in alphabetical order, on fol. 2b, beginning (as in the Bodleian, Berlin, and Sprenger's copies):

درین دریای بیپایان درین طوفان شور افزا
دل افگندیم بسم الله مجریها و مرسیها

Rubâ'is, on fol. 201a:

شد صید خم زلف رسائی دل ما
افتاد بدام اژدهائی دل ما

Mukatta'ât, on fol. 218b, interspersed with a few kasidas, the first of which (on ff. 226b–227b) was composed, according to the last bait, A. H. 1132, the 7th of Shawwâl (A. H. 1720, Aug. 12).

Mathnawis, on fol. 230a; the *first* is entitled چمن وانجمن, and begins:

بنام آنکه آذر را چمن ساخت
دل دوزخ شرر را انجمن ساخت

It breaks off on fol. 236b, l. 2, but is continued on ff. 243a–245a; the *second* is called تذكرة العاشقين and begins on fol. 236b, l. 4:

ساقی زمیٔ موّحدانه ــ ظلمت بر شرك از میانه

This breaks off on fol. 240a, l. 4, but a short chapter on fol. 242b, l. 5 to fol. 243a, l. 3, simply styled مثنوى, seems to belong to the same poem, as it is written in the same metre; the *third* is a short extract from the خرابات, beginning, on fol. 240a, l. 6:

الا ای جهاندار فرخنده خوی
دمی گوش بگشا بفرخنده گوی

and ending on ff. 242b, l. 3.

No date. Complete copies of Hazin's poetical works (كلّيات حزين) are described in Bodleian Cat., No. 1184, and A. Sprenger, Catal., p. 425; copies of his diwân in Rieu ii. pp. 715–717; a copy of his seven mathnawis in Bodleian Cat., No. 1185; extracts from the خرابات are noticed in W. Pertsch, Berlin Cat., p. 696, No. 6, some of his kasidas, ib., p. 695, No. 1. Hazin's poetical works, with the addition of his autobiography and his tadhkirah, have been lithographed under the title of كلّيات حزين, in Lucknow, A. H. 1293. Among other prose-treatises of the same Hazin are to be mentioned the رسالهٔ فرسنامه on farriery, the رساله در خواصّ الحيوان or تذكرهٔ صيديّه on zoology, the رساله در اوزان مثقال و درهم و دينار و غيره on the weight of coins and on legal measures in Khurâsân (all three described in Rieu ii. p. 483); an enumeration of the warlike expeditions of Persian kings against India down to Ahmadshâh Abdâli (W. Pertsch, Berlin Cat., p. 54, No. 11); and the واقعات ايران و هند, see further below in No. 1714.

No. 903, ff. 245, 2 coll., each ll. 17; Nasta'lîk; size, 9½ in. by 5⅝ in.

IND. OFF.

1713

Ghazaliyyât-i-Hazin (غزليّات حزين).

A large collection of ghazals only, in alphabetical order, by Hazin, beginning, on fol. 9b (as in the preceding copy): درين درياى الخ. They were transcribed in the very year of Hazin's death, A. H. 1180. On ff. 1b–8a another hand has written in diagonal lines a series of kasidas and kit'as by the same Hazin, beginning, on fol. 1b:

مسخّر كرده حسن فتنه‌گر دلهاى مفتونرا
سواد داغ سودا خيمهٔ ليليست مجنونرا

This additional part is dated in the month Shawwâl, A. H. 1172 (A. D. 1759, June). Another complete copy of Hazin's ghazals is described in W. Pertsch, Berlin Cat., p. 945; a large series of them, ib., p. 699, No. 23. The present copy belonged originally to Mr. Richard Johnson.

No. 569, ff. 321, 2 coll., each ll. 17; irregular Nasta'lîk; the first eight leaves written by another hand in diagonal lines; size, 11¼ in. by 5⅝ in.

1714

Wâki'ât-i-Îrân u Hind (واقعات ايران و هند).

Short historical memoirs by the same Hazin (see fol. 2b, ll. 1 and 2), who relates in them all the remarkable events in Persia and India from A. H. 1134 to 1154 (A. D. 1722–1741), beginning with the 'calamities of Isfahân and the prevalence of the Afghân power' (حادثات اصفهان و استيلاى افاغنه). They open thus: الحمد لوليه ونشكر على نعمائه ونسأله التّقى ونعتصم الخ.

This copy is dated the 17th of Muharram, A. H. 1183 (A. D. 1769, May 23), by Shaikh Karimbakhsh.

No. 1306, ff. 60, ll. 11; Nasta'lîk; size, 9½ in. by 6 in.

1715

Najibnâma (نجيب نامه).

A poetical history of the life and exploits of the famous Rohilla chief Najib-aldaulah or Najibkhân, who was nominated by Ahmadshâh Durrâni A. H. 1170 (A. D. 1756, 1757) Amir-alumarâ, and retained the absolute mastership of Dihli until his death in A. H. 1185 (A. D. 1771), comp. Rieu i. p. 306, where a special history of Najibkhân is noticed, and Beale, Orient. Biogr. Dict., p. 202 (in the latter his death is wrongly fixed in Rajab, A. H. 1184=October, 1770). This mathnawi was composed by Muhyi-aldin, son of Abû-alhasan (see, for instance, fol. 138b), with the takhallus Dhauki (see fol. 133a, l. 4, fol. 139b, l. 5, fol. 184b, l. 2, etc.), the same who wrote kasidas in praise of the principal Shaikhs of the Kâdiri order under the title of مدائح المشايخ (see A. Sprenger, Catal., p. 389), and was himself a zealous champion of the said order, as the last hemistich of this mathnawi proves:

كنم ختم اين نامه بر نام غوث

The date of composition does not appear.

According to the last verses the poem contains 1,400 baits, and was written in seven days; the poet was at that time thirty-five years old.

Dated the 25th of Ṣafar, A.H. 1213 (A.D. 1798, Aug. 8). Bibliotheca Leydeniana.

No. 2725, ff. 131–199, 2 coll., each ll. 11; Nastaʿlīḳ; size, 8¾ in. by 6¼ in.

1716

Anwarnâma (انورنامه).

A mathnawî, celebrating the exploits of Nawwâb Anwarkhân (or Anwar-aldînkhân), the ruler of the Carnatic, who died A.H. 1162 (A.D. 1749), by Mîr Muḥammad Ismaʿîlkhân, with the takhalluṣ Abjadî, who had been tutor of Anwarkhân's son and successor, Nawwâb Muḥammad ʿAlî ʿUmdat-almulk (A.H. 1163–1210=A.D. 1750–1795), and who dedicated this work to him, for which he received 6,700 rupees, and was, A.H. 1189 (A.D. 1775, 1776), appointed king of poets; comp. No. 501 above, where the تورك والاجاهي is described, a special history of the Carnatic, based on this Anwarnâma, with a eulogium of Abjadî, by Munshî Burhân (or Burhânkhân) bin Hasan, who completed the mukaddimah and the first daftar A.H. 1200 (A.D. 1786). This mathnawî was composed in A.H. 1174 (A.D. 1760, 1761), see fol. 276ᵃ, last verse; other copies of the same are noticed in W. Pertsch, Berlin Cat., pp. 944 and 945, and A. Sprenger, Catal., p. 308. Abjadî wrote besides a Persian dîwân, containing ghazals and rubâʿîs (see A. Sprenger, Catal., p. 307), and a Rekhta dîwân, likewise containing ghazals and rubâʿîs, with a few kiṭʿas at the end (preserved in No. 2512 of the India Office Collection, dated A.H. 1192, 15th of Muḥarram=A.D. 1778, Febr. 13).

This mathnawî begins:

خدایا توئی شاه فرمان روا – توئی آفریننده ما سوا

The story itself begins, on fol. 10ᵇ, with this heading: در بیان آغاز داستان انور نامه و ذکر ریاست و محاربات نوّاب انور الدّینخان الخ.

Various readings and occasional glosses of particular interest on the margin.

No date. Bibliotheca Leydeniana.

No. 2710, ff. 276, 2 coll., ll. 15; Nastaʿlīḳ; size, 9½ in. by 5⅞ in.

1717

Laʿl u Gauhar (لعل و گوهر).

The love-story of Laʿl and Gauhar (ruby and pearl), a mathnawî based upon older sources and completed A.H. 1192 (A.D. 1778), by Ḥasan ʿAlî ʿIzzat, who was commissioned to write this poem by Nawwâb Fatḥ ʿAlîkhân Bahâdur, better known as Tîpû Sulṭân (who succeeded his father Ḥaidar ʿAlîkhân in the government of Maisûr, A.H. 1197=A.D. 1782).

Beginning, on fol. 8ᵇ:

الهی ده زعین لطف و رافت
بگلزاری (read بگلزار) کلامم بوی الفت

It concludes on fol. 69ᵃ; the date appears in the last verse but two:

ز هجرت یکهزار وصد و هشتاد
که بود اثنا عشر بالای تعداد

A version of the same story and with the same title (قصّهٔ لعل و گوهر) in Dakhnî verses is preserved in No. 2495, ff. 83ᵃ–97ᵇ of the India Office Library.

On ff. 1–5ᵃ there are written by another hand some mystical tracts, beginning: بدانکه این رسالهٔ دم از خواصّ الخیال نوشته می شود آفتاب و ماهتاب هرچه تأثیر الخ.

Ff. 6 and 7 are left blank. At the end there are some more blank leaves, but on the last two leaves the first twenty-nine verses of the mathnawî are repeated.

No. 464, ff. 69, 2 centre-columns, each ll. 9, and a margin-column, ll. 16; Nastaʿlīḳ; size, 8¾ in. by 6½ in.

1718

Dîwân-i-Wafâ (دیوان وفا).

Lyrical poems of Mîrzâ Sharaf-aldîn ʿAlî alḥusainî of Kumm, with the takhalluṣ Wafâ (see fol. 2ᵇ, last line, and fol. 3ᵃ, first line), who was, according to the Makhzan-algharâʾib, No. 3011 (Bodleian Cat., col. 393), a descendant of Mîrzâ Muḥammad Hâshim Ḥusainî Kummî from father's side, and of Maulânâ ʿAbd-alrazzâk Fayyâḍ from mother's side. According to Hairat's مقالات الشعرا (A. Sprenger, Catal., p. 160), he was originally in the service of Nâdirshâh, but went in A.H. 1162 (A.D. 1749) to India and lived at Dihlî in Wâlih's house. The Makhzan-algharâʾib, on the other hand, asserts that he reached Dihlî still in Muḥammadshâh's reign, and the Âtashkada, No. 842 (Bodleian Cat., col. 292), says, he remained about thirty years in India and returned to Persia in A.H. 1183 (A.D. 1769, 1770); if the latter remark is correct, he must have gone to Dihlî about A.H. 1152, 1153 (A.D. 1739, 1740). According to the same Âtashkada he made, after his return to Persia, the pilgrimage to Makkah, and died A.H. 1194 (A.D. 1780). Another copy of his dîwân is described in A. Sprenger, Catal., p. 584.

This copy contains:

A preface in prose, on fol. 1ᵇ, beginning: بهترین حمدی که عندلیبان شیرین زبان گلشن نظم در گلزار معانی الخ.

Kasîdas, in honour of the prophet, ʿAlî, and the Imâms, some also in praise of ʿAlî Kulîkhân Bahâdur, i.e. Wâlih, the poet (see above and No. 1708), beginning, on fol. 8ᵇ: مبادا همچو من بیجا کسی از خان ومان خیزد الخ.

Ghazals, in alphabetical order, on fol. 36ᵃ, beginning:

الهی خون بجوش آوردمی تیغ زبانم را
برنگین جلوگی دست و گریبان کن بیانم را

Rubâʿîs, with some tarjîʿât at the end, on fol. 96ᵇ, beginning:

مائیم که خون دیده آرایش ماست الخ

Incomplete at the end; the mathnawi لؤلؤ منظوم, found in Sprenger's copy, is wanting here.

No. 954, ff. 114, 2 coll., each ll. 9; Nasta'lîk; size, 7¼ in. by 5½ in.

1719

Tipûnâma (تیپونامه).

A mathnawi, composed in honour of the warlike exploits of Tipû Sultân (see No. 1717 above), by Ghulâm Hasan, who (according to Garcin de Tassy, Histoire de la Littér. Hindouie etc., i. p. 543) is identical with Hasan 'Alîkhân of Kirmân. He wrote this poem at Tipû's request, and finished it the 25th of Ramadân, A. H. 1198 (A. D. 1784, Aug. 12), see the last lines at the end. It is divided into forty-nine chapters, called داستان. The above title appears here on fol. 118a, l. 3, fol. 119b, l. 2, fol. 120b, l. 3 ab infra, and fol. 206a, l. 4 ab infra: کہ تیپو نامہ است این نام مشهور. The heading of the forty-ninth or last dâstân gives the title as شه نامه بنام تیپو سلطان (the same in No. 1721 below); on fol. 119a, l. 2 ab infra appears as designation: فتح نامهٔ نامدار باسم پادشاه سلطان تیپو بهادر. The mathnawi is commonly styled فتح نامهٔ تیپو سلطان. Beginning:

بگویم حمد ربّ العالمین است
ضیا بخشنده ایمان ما و طین است

Dated the 14th of Dhû-alka'dah, A. H. 1221 (A. D. 1807, Jan. 23). A similar, but less extensive mathnawi in Rekhta verses, celebrating the exploits of Tipû Sultân and composed by the same Ghulâm Hasan in twenty-three dâstân, is preserved in No. 2499 of the India Office Collection. Garcin de Tassy, loc. cit., seems only to have known this Hindûstânî version, but not the longer and more important Persian one.

No. 3057, ff. 113–206, 2 coll., each ll. 15; large Nasta'lîk; size, 8⅝ in. by 5½ in.

1720

Another copy of the same.

The title تیپو نامه appears here on fol. 7a, l. 7, fol. 8a, l. 10, fol. 9b, lin. penult., etc. Beginning as in the preceding copy. No date. Bibliotheca Leydeniana.

No. 2509, ff. 108, 2 coll., each ll. 13; Nasta'lîk; size, 8¼ in. by 5⅞ in.

1721

The same.

Beginning as usual. No date. The copyist was Mirzâ Muhammad Isma'îl. Bibliotheca Leydeniana.

No. 2551, ff. 97, 2 coll., each ll. 13–14; Nasta'lîk; size, 9⅝ in. by 6⅝ in.

1722

Dîwân-i-Âzâd (دیوان آزاد).

Lyrical poems by Mîr Ghulâm 'Alî Husainî Wâsitî Balgrâmî, with the takhallus Âzâd, who has been mentioned already as the first editor of the مآثر الامرا and as author of the روضة الاولیا, the مآثر الکرام, the سرو آزاد, and the خزانهٔ عامره (see above, Nos. 622 sq., 655, and 682–690); he died towards the end of A. H. 1200 (A. D. 1786, September).

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning:

برآر از مدّ بسم الله تیغ خوشمقالی را
مسخّر کن سواد اعظم نازک خیالی را

A few rubâ'îs and ta'rîkhât, on fol. 94b sq.

No date. This copy is probably Âzâd's autograph, but another hand has supplied a few pages and also a great number of additional ghazals on the margin. Another copy of this dîwân in A. Sprenger, Catal., p. 364. A detailed biography with a full list of Âzâd's Persian works is noticed in Rieu iii. p. 978a (the غزلان الهند, mentioned there, is preserved in a copy of the Berlin Library, see W. Pertsch, Berlin Cat., p. 1001; it was composed A. H. 1177 (A. D. 1763, 1764).

No. 1738, ff. 97, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece; size, 8¼ in. by 4⅞ in.

Poets who died between A. H. 1200 *and* 1300.

1723

Dîwân-i-Minnat (دیوان منّت).

The minor poems of Mîr Kamar-aldîn, with the takhallus Minnat, who was born at Dihlî about A. H. 1159 (A. D. 1746), went to Lucknow A. H. 1191 (A. D. 1777), was taken by Mr. Richard Johnson to Calcutta and introduced to the Governor-General Warren Hastings, who bestowed upon him the title of a 'king of poets,' and died A. H. 1207 (or according to others 1208 = A. D. 1792–1794), comp. A. Sprenger, Catal., pp. 171, 258, 259, and 498.

Contents:

Kasîdas, on fol. 1b, beginning:

زهی بسویتو هرکس بغیر تو محتاج
گدای کویتو فارغ زننگ افسر و تاج

A mathnawi, on fol. 65a, beginning:

حبّذا صانع صورتگر معنی پرداز
که چنین ریخت سراپای تو در قالب ناز

Ghazals (with some mukhammasât and kit'as at the end), on fol. 78b, arranged in alphabetical order, beginning: بآب زر سزد تحریر بسم الله عنوانها الخ.

The initial poem of Sprenger's copy is missing here.

No date. The copyist was Mîr Wilâyat.

No. 54, ff. 190, 2 coll., each ll. 15; Shikasta âmîz, written on brown paper, except the last twenty-one leaves; excellent frontispieces on ff. 1b and 78b; ff. 1b, 2a, 78b, and 79a luxuriously illuminated with beautiful pictures on the margin in gold and other colours; all the pages and columns framed with gilt stripes; ff. 63b, 64, 77, and 78a are left blank; size, 9⅝ in. by 5⅝ in.

1724

Kiṣṣa-i-Hîr u Rânjhâ (قصّهٔ هیر و رانجها).

The story of two Panjâbî lovers, Hîr and Rânjhâ (or Rânjhan), a romantic mathnawî by the same Minnat, composed A. H. 1195 (A. D. 1781), see the chronogram: قصّهٔ عشق هیر و رانجهن, and dedicated to Mr. R. Johnson.

Beginning:

خداوندا طلسم راز بگشای — بمن سرّ نیاز وناز بنمای

The oldest poetical version of this tale (the original of which was composed in Hindî by Damodar) in Persian is by Âfarîn (who died at Lâhûr A. H. 1154 = A. D. 1741), written about A. H. 1143 (A. D. 1730, 1731), and sometimes styled ناز و نیاز, see Rieu ii. p. 710; A. Sprenger, Catal., p. 317. A Hindûstânî adaptation of the same by Maḳbûl has been translated by Garcin de Tassy, Revue de l'Orient, 1857. Another Persian version, in prose and verse, was made A. H. 1157 (A. D. 1744), by Mansârâm Munshî, see Rieu ii. p. 770^b.

No. 1318, ff. 27–65, ll. 15; large and clear Nasta'liḳ; size, 9⅝ in. by 5⅝ in.

1725

Mathnawî-i-Kajkulâh (مثنوئ کج کلاه).

The *second* volume (دفتر دویم) of a mystical mathnawî in imitation of Jalâl-aldîn's famous mathnawî, containing stories of a theosophical and Ṣûfic tendency, by Ânandghana (آنندگهن, 'cloud of happiness,'=ابر سرور, see fol. 56^a, l. 12), with the takhalluṣ Khwush (خوش, see ib., l. 11), who completed this second volume in the month of Ṣafar, A. H. 1209 (A. D. 1794, September). The mathnawî bears the title of Kajkulâh or Kajkulah, 'the fop who wears his cap awry' (a designation often given to the mystic 'lover of God,' the advanced Ṣûfî), see ff. 30^a, l. 9; 43^b, l. 12; 49^b, l. 11; 56^a, ll. 5, 16, and 18, etc.; and was to contain seven volumes, see fol. 56^a, l. 9; the forthcoming third volume is announced in the last bait of this copy.

This copy contains the following stories:

1. قصّهٔ حضرت ضیا الحقّ و فرّخ شاه, disputation between Ḍiyâ-alḥaḳḳ and Farrukhshâh, on fol. 1^b, beginning:

بشنو از طوطی حکایت میکند
شکر گوید نه شکایت میکند

2. حکایت سکندر پادشاه ذو القرنین, the story of Alexander Dhû-alkarnain, and the four advices he gave to his sons and wazîrs in his last hour, on fol. 27^a, beginning:

ای عزیزان این حکایت بشنوید
این نصیحت را بگوش جان دهید

3. حکایت نانك شاه درویش و پادشاه, the story of the darwish Nânakshâh and the Pâdishâh, on fol. 30^a, beginning:

بشنوید ای دوستان قصّهٔ عجیب
این سوانح نیك مرد پر غریب

4. حکایت آن دهقان که ارادهٔ کشتن دیگری کرده بجای آن پسر خود را کشت, story of the Dihḳân, who wanted to kill another one and instead of that killed his own son, on fol. 33^b, beginning: بشنوید ای دوستان قصّهٔ غریب الخ.

5. قصّهٔ پیر مصری و حضرت موسی, the story of the old Egyptian and Moses, on fol. 35^a, beginning: بشنوید ای دوستان این داستان الخ.

6. حکایت دارا شکوه بی اندوه وشاه لال درویش حقّ کیش, the story of prince Dârâ Shukûh and the darwish Shâh Lâl, to whom the former puts three questions, on fol. 42^b, beginning:

این حکایت پادشه هندوستان
گوش داده بشنوید این داستان
بود یك شه نام آن دارا شکوه
در تحمّل بردباری هم چو کوه

Prose-treatises, containing a debate of prince Dârâ Shukûh with Bâbâ La'l (لعل), on questions of Hindû theosophy, are described in Bodleian Cat., col. 758, No. 14; Rieu ii. p. 841^b (where the Hindû sage is called La'ldâs, لعلداس), and iii. p. 1034^a (where he is called, as here, Bâbâ Lâl); similar disputations of the prince are noticed in W. Pertsch, Berlin Cat., p. 45, No. 50 (where the Shaikh Muḥibb-allâh Allâhâbâdî is interviewed), and p. 1028, No. 2.

7. حکایت حضرت موسی (afterwards عیسی) واعرابی, the story of Moses (or rather of Jesus, as he is called in all the following headings) and the Bedouin and his wife, on fol. 43^b, beginning: بشنوید ای دوستان در گوش جان. At the end the story is called قصّهٔ مرد اعرابی و زن بدکار او.

8. حکایت سلیمان پیر و سلیمان پیغمبر, the story of old Solomon (the wood-merchant, هیزم فروش, as he is called) and Solomon the prophet (king Solomon), on fol. 49^b, beginning:

بشنوید ای دوستان این داستان
بهر حق جویان و مردم راستان

A certain laxity in the metrical treatment, omission of Iḍâfas, etc., is conspicuous throughout the poem. This copy was transcribed by Bholanâth in the very year of composition, A. H. 1209, and finished the 16th of Rabî'-alawwal (A. D. 1794, Oct. 11). A large picture on fol. 1^b.

No. 2914, ff. 56, 4 coll., each ll. 23; Nasta'liḳ; size, 12½ in. by 9¼ in.

1726

Bakhtyârnâma (بختیارنامه).

A very modern adaptation of the famous Bakhtyârnâma, see No. 859, 2 above, and Bodleian Cat., No. 475, 3 (col. 436), in Persian verse, made A. H. 1210 (see fol. 142^a, l. 2) = A. D. 1795, 1796, by Kadkhudâ Marzubân (see the last verse but one of the poem).

Beginning:

بنام خداوند ربّ جلیل — که آتش گلستان کند بر خلیل

Copied in the same year (undoubtedly the author's own copy), in the month Sha'bân, see the colophon on fol. 142ª.

Ff. 143ª–154ª contain another Persian poem, by the same poet, and composed as well as copied in the same year 1210, styled: قصّهٔ خواجه سعید و خواجه مسعود بازرگان و حکایت عوض لخیر و حکایت سگ و عفریت. Beginning:

ابتدا می کنم بنام خدا
آن خدائی که هست بی همتا

Bibliotheca Leydeniana.

No. 2668, ff. 154, 2 coll., each ll. 18–20; Nasta'lîk; size, 12¾ in. by 7¾ in.

1727

Dîwân-i-Âftâb (دیوان آفتاب).

The lyrical poems of the emperor Shâh 'Âlam (reigned A.H. 1173–1221 = A.D. 1759–1806), with the takhallus Âftâb; see Bodleian Cat., No. 1195; Rieu ii. p. 720; A. Sprenger, Catal., p. 318; J. Aumer, p. 40, etc. He is also known as a Hindûstânî poet, see Garcin de Tassy, Histoire de la Littér. Hindouie etc., i. p. 137, and A. Sprenger, Catal., p. 597, where besides his Rekhta diwân a Rekhta mathnawî from his pen is also noticed, entitled منظوم اقدس, and containing the story of the king of China, Muzaffarshâh.

This dîwân contains only ghazals, in alphabetical order, beginning (as in the usual copies of Âftâb's poems):

الهی از کرم چون پادشاهی دادهٔ مارا
مطیع حکم ما از لطف کن اقلیم دلهارا

No date. Quite modern copy.

No. 210, ff. 69, 2 coll., each ll. 13; very distinct Nasta'lîk; size, 9 in. by 6½ in.

1728

Rahîmâ (رحیما).

A poem on ethical and religious questions, in the form of a series of mukhammasât, a vademecum of practical wisdom, by Muhibb-alhakk, who completed it on the عید الفطر or festival of the breaking of the fast, i.e. the 1st of Shawwâl, A.H. 1233 (A.D. 1818, Aug. 4), see fol. 22ᵇ, last mukhammas (styled تاریخ کتاب و اسم مؤلف).

Beginning:

بحمد الهی زبان کن روان — رحیم است دستار روزی رسان

Dated, on fol. 23ª, the 20th of Safar, A.H. 1240 (A.D. 1824, Oct. 14). On fol. 23ᵇ there is added by the same Muhibb-alhakk a kasîdah in honour of Mr. Jenkins (مستر جنکنس), in which, apart from the chief rhyme, running through the whole poem, inside each bait a special and always varying rhyme is found in three repetitions, viz. in the middle of the first hemistich, at the end of the first hemistich, and in the middle of the second hemistich. Beginning:

مظهر لطف خدا — مصدر جود و سخا
مخزن مهر ووفا — معدن علم و حیا
ساعد تو با ظفر — سگ تو بر سیم وزر
سرو قدس خوب تر — سایه چو ظلّ هما

No. 2844, ff. 23, ll. 15 (5 mukhammasât) in a page; Nasta'lîk; size, 14 in. by 10¾ in.

1729

Kulliyyât-i-Shâ'ik (کلّیات شائق).

Complete poetical works of Mîr Ghulâm Husain, with the takhallus Shâ'ik, the son of Sayyid Fath 'Alî alradawî aljâlisî, who flourished under Ghâzî-aldîn Haidar, the eldest son of Nawwâb Sa'âdat 'Alîkhân of Oudh (Ghâzî-aldîn Haidar succeeded his father as ruler of Oudh A.H. 1229 = A.D. 1814, and died A.H. 1243 = A.D. 1827, after a reign of thirteen years); another copy of these poems, styled دیوان شائق, is described in A. Sprenger, Catal., p. 569.

Contents:

Kasîdas, on fol. 1ª, beginning:

نور بخش مهر وماه ولؤلؤ لالاستی
جلوه سازگلشن و هم لعل و هم خاراستی

They are chiefly in praise of God, Muhammad, and the Imâms.

A mathnawî, containing stories based on legends and traditions of the prophet and Imâms, on fol. 17ᵇ, beginning:

بنام خداوند دیّان دین — ضیا بخش دلها به نور یقین

Ghazals, in alphabetical order, on fol. 35ᵇ, beginning:

بدرد عشق تو دارم چو دین ودنیی را
بریده ام زدل خویشتن تمنّی را

Rubâ'îs, on fol. 99ª, the first two *not* in the usual rubâ'î-metre; beginning of the initial quatrain: درد پنهان چو بدل داشتم از دلبر خویش الخ.

Beginning of the first rubâ'î in the usual metre (the third of the series): این سوزش عشقت بجگر داشتیست الخ.

Kit'as and chronograms, on fol. 103ª, beginning:

تنگ روزی چو شد و تلخی نش
یکی از اهل عرب پشت دو تا

The ta'rîkh on Mîrzâ Jân Tapish's death, quoted in Sprenger, is found here on fol. 107ª: حالا بکسوف آمد سخن اردو ماهی (read ماه) = A.H. 1220 (A.D. 1805, 1806).

Tapish of Dihlî was a well-known Rekhta poet who composed, among other works, a یوسف و زلیخا in Hindûstânî, see A. Sprenger, Catal., p. 297.

The last ta'rîkh is on the death of Sayyid Hasan-bakhsh, which took place the 10th of Muharram, A.H. 1236 (A.D. 1820, Oct. 18). The collection winds up with a poetical prayer (فاتحهٔ سیّد الشهدا) for Husain, the martyr of Karbalâ.

No. 2944, ff. 113, 2 coll., each ll. 12; large Nasta'lîk; size, 10 in. by 7 in.

1730

Dîwân-i-Khâkân (دیوان خاقان).

The poems of Fath 'Alî Shâh of Persia (reigned A. H. 1212–1250=A. D. 1797–1834), who used Khâkân as his takhalluṣ; compare Bodleian Cat., No. 1201; Rieu ii. p. 721; J. Aumer, p. 41; Rosen, Persian MSS., p. 269; Cat. des MSS. et Xylographes, p. 403, etc. This most magnificent copy, gorgeously illuminated throughout, received its final redaction A. H. 1227 (A. D. 1812), in the presence of the royal author himself, in Ṭahrân, see the following Persian note on fol. 1a: این دیوان همیون موسوم به دیوان خاقان در سنهٔ ۱۸۱۲ عیسوی مطابق سنهٔ ۱۲۲۷ هجری در حضور مصنّف شاهنشاه جهان پناه فتحعلی شاه قاجار در دار الخلافهٔ طهران تصحیح یافت.

Contents:

Dîbâća, on fol. 1b, beginning: ناظم العوالم بدیع المناظم احتبس هواءً واحترس عماءً الخ.

This introduction, as well as the shorter prefaces, prefixed to the various portions of the dîwân, and the khâtimah were written by the minister and court-poet of Fath 'Alî Shâh, Mirzâ 'Abd-alwahhâb, with the takhalluṣ Nashâṭ, whose odes are preserved in the Bodleian Library, see Bodleian Cat., No. 1200, and in the British Museum, see Rieu ii. p. 722. A note at the end of this MS. also confirms Nashâṭ's authorship of these prose-portions.

Ḳaṣîdas, on fol. 7a, beginning:

چشمت زسحر جادوی بابل نشان دهد
زلفت نشان زسنبل باغ جنان دهد

Preface to the ghazals, on fol. 14b, beginning: مطلع هر کلام براعت نظام نام ناظمی سزد که ابیات موزون روح فلکی را الخ.

Ghazals, in alphabetical order, on fol. 16a, beginning: از مهر روی گلرخان در سینه دارم خارها الخ.

Tarkîbbands with a dîbâća in three lines, on fol. 85b.

Fards, ḳiṭ'as, and other minor poems, again with four introductory lines in prose, on fol. 88b.

Rubâ'is (with two lines as introduction), on fol. 95b.

Marâthî or elegies (likewise prefaced by two lines in prose), on fol. 97b.

Short mathnawîs (with three lines in prose), on fol. 100b; among them a ساقی نامه, on fol. 102a, beginning:

چمن تازه شد باز چون روی یار
بده ساقی آن بادهٔ خوشگوار

Khâtimah, on fol. 107b. This copy was received from Comm. Corresp., 28th March, 1816.

No. 2148, ff. 110, 2 coll., each ll. 12; Nasta'lîḳ; most artistically executed frontispieces in rich colours on ff. 1b, 14b, and 16a; ff. 1b, 2a, and 14b–16a splendidly embellished; minor illuminations throughout at the beginning of each single poem, of the same high and refined style of art; magnificent Eastern binding of exquisite taste; size, $9\frac{1}{4}$ in. by $5\frac{1}{2}$ in.

1731

Gham u 'Ishrat (غم و عشرت).

A mathnawî by Amîr Ćand of Amritsur (the author's name is given in an English note by Mr. Ch. Raikes attached to the fly-leaf, see below), lamenting the death of Mahârâjah Ranjît Singh, the Sikh ruler of the Panjâb, the 27th of June, 1839, and rejoicing in the accession of his son, Kharaj Singh, together with a eulogium on prince Nûnihâl Singh, Kharaj Singh's son, see ff. 5a, 7a, and 8b. The title of the poem appears on fol. 9a, l. 3: مسمّی باسم غم وعشرتست.

It must have been composed soon after Ranjît Singh's death, in 1839 or 1840 (A. H. 1255, 1256), as both Kharaj Singh and Nûnihâl Singh died in November of that year.

Beginning:

بنالم ز گردون صحّاف کار — که جم عشرتانرا برآرد دمار

According to the note, mentioned above, by Mr. Ch. Raikes, Commissioner and Superintendent of Lâhûr, this MS. was sent 'to the Imperial Exhibition at Paris for works of art and industry, by the Punjab Committee at Lahore.' The MS. was received from Dr. Royle, July, 1856.

No. 3518, ff. 10, 2 coll., each ll. 13; large Nasta'lîḳ; size, $9\frac{3}{4}$ in. by $6\frac{1}{4}$ in.

1732

Dîwân-i-Shauḳ (دیوان شوق).

The lyrical poems of Allâhjûyâ (الله جویا), with the takhalluṣ of Shauḳ, who died, according to the prose-preface (fol. 2b, ll. 1–3), A. H. 1263, 13th of Dhû-alḥijjah (A. D. 1847, Nov. 22), near Gujarât.

Contents:

Prose-preface, on fol. 1b, a eulogium of the poet by his son, beginning:

طرفه نبود گر فدا آید پسند اهل ذوق
زانکه طبعش ساخت با دیباچهٔ دیوان شوق

(or according to a various reading on the margin in the second hemistich: کز دلش زد سر برون الخ).

Ḳaṣîdas, ghazals, rubâ'îs mixed, in alphabetical order, beginning, on fol. 5b:

الا یا ایّها الطّالب اقم فی العشق و اکملها
که گر همّت بود آسان نماید جمله مشکلها

Short mathnawîs at the end (ff. 65b, last line–79b, last line). Copied by Ghulâm Muḥammad, A. H. 1270, (A. D. 1854). The copy was sent to the Imperial Exhibition at Paris for works of art and industry, by the Punjab Committee at Lahore. It was received into the library from Dr. Royle, July, 1856. The dîwân of an elder poet, with the takhalluṣ Shauḳ, is noticed in Bodleian Cat., No. 1183.

No. 3232, ff. 80, 2 coll., each ll. 13; Nasta'lîḳ; size, $10\frac{1}{4}$ in. by $5\frac{3}{4}$ in.

1733

Majmû'a-i-taṣnîfât-i-Âkhund Sayyid Saif-aldîn Kashmîrî (مجموعهٔ تصنیفات آخوند سیّد سیف الدّین کشمیری).

The complete poetical and prose works of a modern Kashmirian poet, Mîr Saif-aldîn Âkhund, with the takhalluṣ Saif (fol. 11ª, l. 2), who lived at the time of writing this collection (i. e. A. H. 1270=A. D. 1854, see ff. 10ᵇ, 78ª, etc.), in Lûdiyâna (لودیانه), in the province of Dihlî, one of the principal stations of the British territory on the north-western frontier. The poems are partly in Persian, partly in the modern Kashmirian dialect, considerably mixed with Persian.

Contents:

1. قطعات سلامیّه با صنائع و رموز حروف سلام, on fol. 1ᵇ, a number of twenty-three highly artificial Persian kiṭ'as setting forth the hidden meaning and the secret qualities of the letters in the words سلام (kiṭ'as 1–19), تحیّة (kiṭ'as 20 and 21), دعا (kiṭ'ah 22), and الهی (kiṭ'ah 23), with a detailed commentary on the margin and numerous interlinear paraphrases and glosses. It is concluded by a short epilogue in prose (on fol. 11ª), in which the author states that he composed the first eleven kiṭ'as during a severe fever, and the last twelve as a token of gratitude for his recovery. Beginning of the first kiṭ'ah:

سلام نافته انوار بسم از سینش
خواصّ اللّهش از لام بر زده اعلام

Written by the author himself in the month Shawwâl, A. H. 1270 (July, 1854), see fol. 10ᵇ.

2. شرح منظوم چیستان مُغلق, on fol. 12ᵇ, a Persian poetical commentary on an intricate riddle, beginning:

حمد حق را که بی همال بود — لطف او حلّ هر شکال بود

It is in form of a lengthy kaṣîdah with the radîf بود, just as the baits of the riddle (چیستان) itself, which begins, on fol. 13ª (distinguished by red ink):

چیست آن جانور که هیأت او
گاه بدر و گهی هلال بود

The riddle is in form of a kiṭ'ah; the metre is the same in both, viz. خفیف. A Persian prose-commentary on the margin and interlinear paraphrases as in the first part.

3. نظم و نثر غیر منقوط که برای شاه جمجاه شجاع الملك شاه مرحوم ساخته شده بود, on fol. 17ᵇ, most artificial Persian pieces in prose and poetry, in *two distinct sections*, the *first* of which (on ff. 17ᵇ–25ª) is headed in the index (on the fly-leaves) thus: عبارات منثور و منظوم در صنعت تجرید یعنی بی نقطه بزبان عربی و فارسی معه دو بیت در صنعت منقوط التّمام یعنی تمام نقطه دار, i.e. all the letters employed are مجرّد (stripped), that is to say, have *no* diacritical points whatever, except the last two baits (on fol. 25ª), in which only letters *with* diacritical points are used; the *second* section (ff. 25ª–29ᵇ) is headed in the index: قصیده مشتمل بر صنائع نادره یعنی تجرید و توصیل یعنی اوّلا جملهٔ حروف متفرّقه بعد از آن دو دو بهم پیوسته، پس سه سه تا ده ده تا موصّل التّمام یعنی تمام بیت متّصل, i.e. the whole section consists of one lengthy kaṣîdah with numerous subdivisions, each of which exhibits a special kind of تجرید and توصیل, that is to say, some of the first contain only words with *unconnected* letters (حروف متفرّقه), partly *with*, partly *without* diacritical points; the following divisions give then gradually words with two, three, and more connected letters up to ten, and the last piece (on fol. 29ᵇ) contains exclusively connected letters, so that each hemistich appears as *one unseparated word*, having a strong resemblance to long Sanskrit composita. The whole part was composed for Shujâ'-almulk, king of Afghânistân, who died A. H. 1258 (A. D. 1842), see Rieu iii. p. 905ᵇ. Beginning of the first prose-piece, on fol. 17ᵇ: الحمد لله الواحد الاحد الملك الودود الصّمد لا ملك الّا له ولا اله الّا هو الخ. Commentary on the margin and interlinear paraphrases.

4. قصائد و غزلها, kaṣîdas and ghazals of the most subtle description, in Persian, on fol. 30ᵇ. The first is addressed to the same Shujâ'-almulk, and begins:

حمد خداست مطلع دیوان اختراع
نعت نبیست مقصد انشا و ابتداع

Commentary and paraphrases as before.

5. ابیاتیکه بطریق رقعات و تهنیت نامجات بزرگان و عزیزان نوشته, on fol. 46ª, poetical epistles, congratulations, etc., composed for certain festive occasions in the form of kiṭ'as; the first is headed در تهنیت عید برای بزرگی, and begins:

این عید سعید خوش مواعید
بر بخت مبارك مبارك

Occasional explanations and glosses.

6. قصّهٔ وامق وعذرا بزبان کشمیری که با فارسی مختلط است, on fol. 55ᵇ, a mathnawî, 'Wâmik and 'Adhrâ,' in the modern Kashmirian dialect, which is considerably mixed with Persian. Saif-aldîn composed it, according to the colophon (on fol. 78ª), in his youth, when still living in Kashmîr, and completed this transcript in Lûdiyâna the 11th of Dhû-alḥijjah, A. H. 1270 (A. D. 1854, Sept. 4). He says, with the common conceit of all Eastern poets, that this mathnawî is the finest poem ever written in the idiom of Kashmîr. Beginning:

خداوندا بکن شیدای عشقم
بگردان وامق عذرای عشقم

7. قواعد زبان کشمیری, on fol. 79ᵇ, grammatical tables, paradigms, and glossary of the modern Kashmirian dialect, beginning: حمد بحدّ مر خدای سخن بر زبان آفرین را که السنهٔ مختلفه ولغات گونا گون آدمیان را دلیلی الخ.

An index of the whole collection on the fly-leaves. The copy was received from Dr. Royle, July, 1856.

form and its charms (see a similar work by Ṣâ'ib, No. 1618, col. 885 above), on ff. 299^{b}–310^{b}, beginning:

گر من زچشم خلق نهان دارم این بیاض
عیبم مکن که هیچ ندارم درین گناه

7. Some kasidas and short mathnawîs, on ff. 311^{b}–323^{b}, beginning: پر شد زعطر خوشدلی ازبسکه روزگار الخ. A lacuna after fol. 313.

8. Another series of short mathnawîs, defective at the end, on ff. 324^{b}–327.

No. 38, ff. 327, 2 coll., each ll. 19; Nasta'lîḳ; size, 10⅝ in. by 6¼ in.

1742

Poetical extracts.

A collection of Persian poetry by different poets, the most prominent of whom are: *Ṣâ'ib* (died A. H. 1088), on fol. 1^{b}, beginning: اگر نه مدّ بسم الله بود تاج عنوانها الخ, see No. 1606, 3 above; *Ḳâsim Dîwâna* (still alive A. H. 1136), on fol. 57^{a}; Mirzâ 'Abd-alḳâdir *Bîdil* (died A. H. 1133), on ff. 77^{a} and 97^{a} (the first series of specimens is dated A. H. 1174=A. D. 1760, 1761); *Nâṣir 'Alî* (died A. H. 1108), on fol. 108^{a}; *Fiṭrat* (died A. H. 1106), on fol. 124^{a}; *Shauḳat* (died A. H. 1107), on fol. 146^{a} (this part is dated A. H. 1173=A. D. 1759, 1760); *Hilâlî* (died A. H. 939), on fol. 160^{b}; *Kalîm* (died A. H. 1062), on fol. 174^{a}; Shaikh Muhammad 'Alî *Ḥazîn* (died A. H. 1180), on fol. 185^{a}; *Ṣaidî* (Mîr Ṣaidî of Tahrân, died A. H. 1069), on fol. 193^{a}, etc. The fly-leaves and a part of the margins are also filled with poetical specimens.

No. 3481, olim 13. J. 28, ff. 240, written partly in Nasta'lîḳ (on ff. 1–56 and 174–181, 2 coll., each ll. 15), partly in Shikasta; size, 9 in. by 5¾ in.

1743

Tuḥfat-i-shu'arâ (تحفت شعرا).

An anthology of Persian poetry, incomplete both at the beginning and end, with lacunas after the first and the second leaf. It contains:

1. Some anonymous kaṣîdas, ghazals, and rubâ'îs, on fol. 1^{a}, beginning:

چو صبح از افق باز خندان بر آید
نفیر از خروس سحر خوان بر آید

2. Ghazals and rubâ'îs, by Maulânâ *Waḥshî* (died A. H. 991 or 992), on fol. 7^{a}.

3. Ghazals and rubâ'îs, by *Bâbâ Fighânî* of Shirâz (died A. H. 922 or 925), on fol. 26^{b}.

4. A tarkîbband and ghazals, by Shaikh *'Alî Naḳî* (of Kamarah, died between A. H. 1012 and 1031), on fol. 45^{b}.

5. One rubâ'î, by *Abû-alfaraj Rûnî* (died after A. H. 492, see No. 905 above), and one ghazal, by *Ḥakîm Azraḳî* (of Harât, died A. H. 527), on fol. 52^{a}.

6. One kaṣîdah, by *Kamâl Isma'îl Iṣfahânî* the خلاق المعانی (died A. H. 635), on fol. 52^{b}.

7. Kaṣîdas and ghazals, by Mirzâ Ḳulî *Mailî* (of Harât, went to India A. H. 979 or 983), on fol. 55^{a}.

8. Ghazals and rubâ'îs, by *Mîr 'Abd-alghanî* (of Hamadân, about A. H. 1000), on fol. 59^{a}.

9. Poems, by *Mas'ûd of Iṣfahân* (son of Âḳâ Zamân Zarkash, lived in great distress at the time of Naṣrâbâdî, A. H. 1083–1092), on fol. 60^{b}.

10. Ghazals, by *Shifâ'î* (died A. H. 1037), on fol. 62^{b}.

11. Ghazals, by Khwâjah *Ḥusain Thanâ'î* (died A. H. 996), on fol. 64^{b}.

12. A ḳaṣîdah, by Shâh Muhammad *Mâlâmâl*, on fol. 72^{a}.

13. A few rubâ'is and one fard, by Mirzâ *Nizâm-almulk*, on fol. 74^{b}.

14. Extracts from *Jâmî's* سلسلة الذهب (see above, No. 1300, 9 sq.), on fol. 75^{a}; with a few other little poems by the same.

15. A kaṣîdah, by *Kamâl Isma'îl Iṣfahânî* (see No. 6), on fol. 76^{b}.

16. A mathnawî, by Maulânâ *Jismî* (under Akbar), on fol. 78^{b}.

17. Another rubâ'î, by *Abû-alfaraj Rûnî* (see No. 5), on fol. 81^{b}; and a kaṣîdah and a ghazal, by *'Imâdî* of Ghazna (died after A. H. 582), on fol. 82^{a}.

18. Kaṣîdas and ghazals, by *Azraḳî* and *Shifâ'î* (see Nos. 5 and 10), fol. 84^{b}.

19. A sâkinâma, by *Partawî* (of Shirâz, about A. H. 1000), on fol. 92^{a}.

20. Two kaṣîdas and one ghazal, by *Mas'ûd bin Sa'd bin Salmân* (died A. H. 525), on fol. 94^{b}.

21. Rubâ'îs, by Ḥakîm *Sanâ'î* (died probably A. H. 545) and *Mîr Mu'izzî* (died A. H. 542), on fol. 97^{a}.

22. Ghazals and rubâ'îs, by *Shifâ'î* (see Nos. 10 and 18) and *Mîr Ṣabrî* (i.e. Amîr Rûzbahân Ṣabrî of Iṣfahân, who was a contemporary of Taḳî Kâshî and still alive A. H. 993), on fol. 100^{a}.

23. Ghazals, by Shaikh *Âdhurî* (died A. H. 866), *Nau'î* (died A. H. 1019), and *Mîr Ṣabrî* again, on fol. 102^{a}.

24. Two rubâ'îs, by *Auḥadî* (died A. H. 738), and a tarkîbband, by *Shifâ'î* (see Nos. 10, 18, and 22), on fol. 104^{b}.

25. Ghazals and rubâ'îs, by *Shukrî*, *Rûshanî of Hamadân* (under Akbar), *Mashhadî*, *Naṣîbî* (died A. H. 944), *Sa'dî* (died A. H. 690), *Asîr* (i.e. Jalâl Asîr, died A. H. 1049), and Shaikh *Abû Sa'îd bin Abû-alkhair* (died A. H. 440), on fol. 107^{b}.

26. Extracts from *Amîr Khusrau's* خضرخانی (see col. 694, No. 11 in this Cat.), on fol. 109^{b}.

27. Poetry, by *Kamâl Sabzwârî* (about A. H. 1000), *Ṣâdiḳî* of Abarkûh, and Maulânâ *Muḥammad Ṣûfî* (still alive A. H. 1038), on fol. 110^{b}.

28. Rubâ'îs and ghazals, by *Mîr Mughîth* (i.e. Mîr Mughîth-aldîn Maḥwî of Hamadân, who died A. H. 1016) and Nawwâb *Sanjar Mirzâ* (under Shâhjahân), on fol. 112^{a}.

29. Poetical specimens, by Maulânâ *'Arshî* (about A. H. 1000), *Sa'dî* (see No. 25), *Anîsî* (died A. H. 1014), *Kâdî Nûrî* (died A. H. 1000), *Maulânâ Ḍiyâ-aldîn Kâshî* (contemporary with Taḳî Kâshî), *Amîr Khusrau* (died A. H. 725), *Karamî*, *Âḳâ 'Îsâ* (perhaps identical with Ḳâḍî 'Îsâ of Sâwa, who died A. H. 896),

Radî (of Artimân, under Shâh 'Abbâs the Great), *Muhammad Ṣâliḥ*, *Rûshanî* (see No. 25), *Anwarî* (died A. H. 585 or 587), and a short anonymous mathnawî, on fol. 114^{b}.

30. A rubâ'î of *Kamâl Isma'îl* (see Nos. 6 and 15) extracts from a يوسف و زليخا, by *Mahmûdbeg Fusûnî* (of Tabrîz, under Jahângîr and Shâhjahân), and other poetry by the same, on fol. 119^{b}.

No. 960, ff. 123, 2 coll., each ll. 12; Nasta'lîk; size, 7¼ in. by 4¾ in.

1744

Majmû'a-i-mushtamil bačand abwâb dar fann-i-ash'âr (مجموعهٔ مشتمل بچند ابواب در فنّ اشعار).

Fragment of a collection of specimens of the different branches of poetry, by various authors, arranged according to the topics of which they treat, in a great number of chapters, for instance: در توحيد بارى تعالى — در نعت مصطفى صلّى الله عليه و سلّم — در حقائق و حكمت و موعظه — الخ.

This copy contains only a portion of the whole, comprising kaṣîdas, ghazals, kiṭ'as, and rubâ'îs, chiefly by *Sanâ'î*, *Sûzanî* (died A. H. 569), *Sa'dî*, *Khâkânî* (died A. H. 595), Amir *Khusrau*, *Nizâmî* (died A. H. 598 or 599), *'Irâkî* (died A. H. 686 or 688), etc.

Beginning: ابتدا بسم الله الرّحمن — الرّحيم المتوالى الاحسان' بعد از حمد و ثناء ربّ الودود و درود نامعدود الخ.

A lacuna after fol. 428. Many small blanks.

No. 992, ff. 321^{b}–460^{b}, ll. 25; clear Nasta'lîk; size, 10⅝ in. by 6⅜ in.

1745

Bayâḍ (بياض).

A similar album of Persian lyrics, arranged in forty chapters according to the topics of which they treat, by an anonymous compiler.

Beginning of the preface, in prose, on fol. 1^{b}: سپاس فراوان و ستايش بى پايان مر حضرت ذو الجلال را كه نگارندهٔ لوح الخ.

Index of the forty chapters, on ff. 3^{b}–4^{b}.

Beginning of the first poem of the first chapter (فى التّوحيد): اى بصفّ صنع تو پويان شده چرخ برين الخ.

The second chapter, on fol. 9^{a}, is headed: فى مدح النّبى; the third, on fol. 12^{a}, فى احاديث النّبوى; the fourth, on fol. 13^{a}, فى المواعظ و النّصائح, and so on.

The collection ends on fol. 91^{b}. Ff. 92–108 are filled with very roughly written extracts, both in prose and verse, by different hands.

No date.

No. 2087, ff. 108, 2 coll., each ll. 17; Nasta'lîk, on ff. 1–91; Shikasta, by various hands, often illegible, on ff. 92–108; size, 8¼ in. by 4⅝ in.

1746

Persian anthology.

Contents:

Kaṣîdas, on fol. 73^{b}; tarkîbbands, on fol. 83^{b}; a kaṣîdah in honour of 'Alî, on fol. 89^{b}; another series of kaṣîdas, kiṭ'as, tarkîbbands, and mukhammasât, on fol. 91^{a}; a collection of ghazals, arranged alphabetically, on ff. 104^{b}–152^{b}; rubâ'îs, on fol. 153^{a} sq. A قصيدهٔ تأريخ من تصنيف غلام مصطفى سخن كه از هر مصراعش تأريخ برآيد در تعريف تعمير مكان كلان واقعهٔ نانك رام كه بخدمت مهاراجه بهادر گذرانيده, on ff. 156^{a}–158^{b}.

The poems collected here are mostly by modern poets of the eleventh and twelfth centuries, among them some by Hâtif, that is Sayyid Aḥmad of Iṣfahân, who died A. H. 1198 (A. D. 1784, see Bodleian Cat., No. 1188). The chief portion of this collection was written A. H. 1180 = A. D. 1766, 1767 (see fol. 98^{a}, l. 5).

Beginning of the first kaṣîdah, on fol. 73^{b}:

اى زگلزار جلالت لالهٔ شمس الضّحى
وز خمستان جمالت ساغرى بدر الدّجى

On fol. 73^{a} a خطبه in prose. The margin of many pages is covered with additional poetry.

No. 3168, ff. 73–158, 2 coll., each ll. 15 (a few pages with oblique lines); Nasta'lîk; ff. 156–158 and a few pages here and there added by other hands; size, 8⅝ in. by 4½ in.

1747

Ash'âr-i-mutafarrikah (اشعار متفرّقه).

A collection of Persian poems, chiefly extracts from lyrical and didactical works, and rubâ'îs, by various old and modern poets. The authors represented in this 'Safînah' are the following ones (compare the index on the fly-leaf):

Shaikh Abû-alḥasan Kharakânî (died A. H. 425), on fol. 1^{b}.

Shaikh Abû Sa'îd bin Abû-alkhair (died A. H. 440), on fol. 1^{b}.

Khwâjah 'Abdallâh Anṣârî (died A. H. 481), on fol. 2^{b}.

Hakîm Sanâ'î (died probably A. H. 545), on fol. 3^{a}.

Shaikh Saif-aldîn Bâkharzî (died A. H. 658), on fol. 12^{b}.

Shaikh Majd-aldîn Baghdâdî (died A. H. 607 or 616), on fol. 12^{b}.

Shaikh Sa'd-aldîn Ḥummû'î (died A. H. 650), on fol. 12^{b}.

Shaikh Farîd-aldîn 'Aṭṭâr (died A. H. 627), on fol. 12^{b}.

Jalâl-aldîn Rûmî (died A. H. 672), on fol. 23^{a}.

Shaikh Ahmad-i-Jâm (died A. H. 536), on fol. 34^{a}.

Shaikh Abû Sa'îd Buzghush (the father of Shaikh Najîb-aldîn 'Alî of Shîrâz, who died A. H. 678), on fol. 34^{b}.

Shaikh Abû-alkâsim, the son of Yâsîn (according to the Khulâsat-alafkâr, No. 4, col. 302 in the Bodleian Cat., an elder contemporary of Abû Sa'îd bin Abû-alkhair), on fol. 34^{b}.

Shaikh Abû-alfaḍl of Mahnah, on fol. 34^{b}.

Khwâjah Abû Sa'îd of Mahnah, ib.

Khwâjah Abû-alnaṣr of Mahnah, ib.

Khwâjah Abû-alkâsim of Mahnah, ib.

Shâh Ni'mat-allâh Walî (died A. H. 834), ib.

Shaikh Fakhr-aldîn 'Irâkî (died A. H. 686 or 688), on fol. 36^{b}.

Shaikh Abû Hâmid Auḥad-aldîn Kirmânî (died A. H. 697), on fol. 37^{b}.

Shaikh Auhadî Marâghî (died A. H. 738), on fol. 38^{a}.

Sayyid Nâṣir bin Khusrau 'Alawî (died A. H. 481), on fol. 41^{b} (twenty-five verses from his extremely rare سعادتنامه, edited by M. Fagnan, Z. D. M. G., vol. 34, pp. 643–674).

Shaikh Najm-aldîn Dâya Râzî (died A. H. 654), on fol. 42^{a}.

Bâbâ Afḍal-aldîn Kâshî (died A. H. 707), on fol. 42^{a} (a rich collection of his rubâ'is and also a rare tarji'band).

Shâh Ḳâsim-i-Anwâr (died A. H. 837), on fol. 45^{b}.

Shaikh Najm-aldîn Kubrâ (died A. H. 618), on fol. 46^{b}.

Shaikh Abû 'Alî Dakkâḳ (died A. H. 405 or 406), on fol. 46^{b}.

Mîr Sayyid 'Alî Hamadânî (died A. H. 786), ib.

Pîr Jamâl Ardastânî, on fol. 47^{a}.

Shaikh 'Alâ-aldaulah Simnânî (died A. H. 736), ib.

Shaikh 'Izz-aldîn Maḥmûd Kâshânî (contemporary with the following Shaikh Kamâl-aldîn), ib.

Shaikh Kamâl-aldîn 'Abd-alrazzâḳ (died A. H. 730), on fol. 47^{b}.

Shaikh Auḥad-aldîn 'Abdallâh bin Ḍiyâ-aldîn Mas'ûd Balyânî (died A. H. 680 or 686), on fol. 47^{b}.

Shaikh Abû Zarbûzjânî, ib.

Shaikh Ḳuṭb-aldîn Abû-alfaḍl, ib.

Shaikh Najm-aldîn Zarkûb, ib.

Shaikh Muḥammad Lâhijî Asîrî Nûrbakhshî (died after A. H. 910), ib.

Bâbâ Kamâl Jandî (pupil and companion of Shaikh Najm-aldîn Kubrâ, who died A. H. 618), ib.

Shaikh Raḍî-aldîn 'Alî Lâlâ, ib.

Shaikh Aḥmad Ghazâlî (died A. H. 517), ib.

'Ain-alḳuḍât Hamadânî (died A. H. 533), on fol. 48^{a}.

Shaikh Maḥmûd Shabistarî, author of the گلشن راز (died A. H. 720), on fol. 48^{a}.

Shaikh Maghribî (died A. H. 807 or 809), on fol. 48^{b}.

Shaikh Muṣliḥ-aldîn Sa'dî (died A. H. 690), on fol. 48^{b}.

Khwâjah Ḥâfiẓ (died A. H. 791), on fol. 54^{a}.

Maulânâ Saḥâbî of Astarâbâd (died A. H. 1010), on fol. 60^{a}.

Amîr Ḥusainî Sâdât (i. e. Fakhr-al-Sâdât, died A. H. 718), on fol. 68^{a}.

Shaikh 'Imâd-aldîn Faḍl-allâh, on fol. 68^{b}.

Shâh Dâ'î Shîrâzî, pupil of Shâh Ni'mat-allâh (died after A. H. 865), on fol. 68^{b}.

Shaikh Rûzbahân Ṣûfî (probably identical with Rûzbahân Shîrâzî, who died A. H. 606), on fol. 68^{b}.

Imâm Nûrbakhsh (i. e. Sayyid Muḥammad, the founder of the Nûrbakhshî order, died A. H. 869), on fol. 68^{b}.

Shaikh Kamâl Khujandî (died A. H. 803), ib.

Amîr Khusrau of Dihlî (died A. H. 725), on fol. 70^{a}.

Amîr Ḥasan of Dihlî (died A. H. 727), on fol. 84^{b}.

No date.

No. 1265, ff. 85, 4 coll., each ll. 25; Nasta'lîḳ; size, 11¾ in. by 6¾ in.

1748

Rubâ'iyyât.

A collection of rubâ'iyyât by different Persian poets. Unfortunately no author's name is added to the single pieces, but a great number at least of the first portion of these rubâ'îs belong to the famous Shaikh *Abû Sa'îd bin Abû-alkhair* (died A. H. 440, 4th of Sha'bân, A. D. 1049, January 12), as a comparison with those published by Dr. Ethé in the 'Sitzungsberichte der Königl. Bayr. Akad. der Wissenschaften, 1875, Phil.-histor. Classe, pp. 145–168' shows; No. 2 of that collection, for instance, is found here on fol. 2^{a}, ll. 4 and 5; No. 3, on fol. 3^{b}, ll. 6 and 7; No. 12, ib., ll. 8 and 9; No. 5, on fol. 4^{a}, ll. 1 and 2, etc. Later on appear rubâ'îs by *Jâmî* (died A. H. 898), *'Urfî* (died A. H. 999), *Ṣâ'ib* (died A. H. 1088), &c. Beginning of the initial rubâ'î:

ای نام تو دیباچهٔ مجموعهٔ راز
نازند بنام تو همه اهل نیاز

No date.

No. 1231, ff. 76, 4½ rubâ'îs on each page; careless Nasta'lîḳ; size, 7½ in. by 4¼ in.

1749

Persian anthology.

A collection of Persian poems, (*a*) ghazals, rubâ'îs, etc., by: *Muḥtasham Kâshî* (died A. H. 996; see Nos. 1447 and 1448 above), on fol. 1^{b}; *Sharaf-i-Jahân* of Ḳazwîn (flourished under Shâh Ṭahmâsp and died A. H. 968), on fol. 11^{b}; *Fighânî* of Shîrâz (died A. H. 922 or 925), on fol. 16^{a}; *Sharîf* of Tabrîz (pupil of Lisânî), on fol. 17^{b}; *Lisânî* of Shîrâz (died A. H. 941), on fol. 24^{b}; *Wiṣâlî* (Muḥammad Amîn, died A. H. 967), on fol. 27^{a}; (*b*) rubâ'îs only by: *Ḥabîb-allâh* of Shîrâz, on fol. 27^{b}; Amîr *Muḥammad Hâshim* (was in Lâhûr A. H. 969); Mullâ *Âhî* (died A. H. 927); *Ḥuḍûrî* (died after A. H. 984, see No. 1442 above), ib., etc.; (*c*) mathnawî-baits by *Niẓâmî*, etc., on fol. 29^{b}; (*d*) rubâ'îs again by: *Kâtibî* (died A. H. 838 or 839); *Ghazâlî* (of Mashhad, died A. H. 980), ib., etc.; (*e*) ghazals again by *Fighânî* (second collection), ib.; a lacuna after fol. 15. Many pages injured.

Bibliotheca Leydeniana.

No. 2678, ff. 1–31, 4–5 coll., in diagonal lines, with additional straight lines running between them; Nasta'lîḳ; size, 11¼ in. by 7¼ in.

1750

Abyât-i-shu'arâ (ابیات شعرا).

Another, very short, anthology of Persian verses, taken for the greater part from the dîwâns of modern poets, without any special arrangement. Prominent contributors are *Ṣâ'ib* (died A. H. 1088), *Wâlih* (died A. H. 1169, see No. 1708 above), *Shaukat* (died A. H. 1107), *Bîdil* (died A. H. 1133), etc. It opens with a bait by Ṣalâḥ-aldînkhân, with the takhalluṣ *Ṣalâḥ*.

No date.

No. 1740, ff. 13, ll. 15; Nasta'lîḳ; size, 8¾ in. by 4¾ in.

1751

A collection of short extracts, chiefly rubâ'îs and fards, from the poems of old and modern Persian authors, collected in form of an album, as it seems, by prince Jahândârshâh, or with his full title, Mirzâ Juwânbakht Jahândârshâh, the eldest son of Shâh 'Âlam, who died in Banâras the 24th of Sha'bân, A. H.

1202 (A. D. 1788, May 30); see a sketch of his life in Francklin's History of Shah Aulum, pp. 154–162, and comp. Rieu iii. pp. 946 and 1084. On the fly-leaf is written عنایتی مرشد زاده, 'Poems by the prince Jahândârshâh,' but that these are not the prince's own verses, but extracts, made by him from others, we see from the headings of the single pieces, beginning with extracts from *Ghazâlî of Mashhad* (died A. H. 980) thus:

چرخ فانوس خیال و عالمی حیران درو
مردمان چون صورت فانوس سرگردان درو

From fol. 17 down to the end the headings are wanting, but sometimes a takhalluṣ occurs, for instance, *Sa'dî* and others, and proves these poems likewise to be from the dîwâns of other poets.

Copied in the month Ramaḍân, A. H. 1198 (A. D. 1784, July–August), by Ḥâfiẓ Muḥammad Wâsi' Khân.

No. 57, ff. 97, 2 coll., each containing five baits; clear Nasta'lîk; size, 9 in. by 4⅛ in.

1752

Poems by prince Jahândârshâh.

A collection of Persian and Hindûstânî poems, ghazals, rubâ'îs, and mathnawî-baits, by the same prince Jahândârshâh, entitled on the fly-leaf: بیاض عنایتی مرشد زاده. This title seems to be written by mere mistake on the fly-leaf of this MS., as it properly belongs to the preceding album, whereas the title given to that collection, 'Poems by the prince Jahândârshâh,' refers to this copy. That this collection contains the prince's own poetry, is proved by the takhalluṣ *Jahândâr*, which very often occurs.

Contents:

Persian lyrical poems, on fol. 1b, beginning:

پیش من تحفهٔ نوکار کهن هر دو یکیست
کوه و صحرا و کف دشت و چمن هر دو یکیست

Hindûstânî lyrical poems, on fol. 9b, beginning:

خود بخود چو یار همسی آج سکهانی لکا الخ

A Hindûstânî mathnawî, on fol. 62a, headed: مثنوی شهزادهٔ عالم میرزا جوان بخت جهاندار شاه دام اقباله, and beginning:

الهی رکهه مجهی آوارهٔ عشق — میری دل کوکر آتشپارهٔ عشق

This mathnawî concludes on fol. 71a and is followed on ff. 73a–86a by another Hindûstânî mathnawî, or rather a collection of mathnawî-baits, by the emperor Shâh 'Âlam, as the following heading seems to imply: ارشاد حضور پر نور شاه عالم پادشاه غازی خلد الله ملکه و سلطانه.

Copied by Muḥammad 'Alî of Mashhad.

No. 58, ff. 86, 8 baits on every page; clear Nasta'lîk; size, 9 in. by 4⅛ in.; in outward appearance both MSS., Nos. 57 and 58, are quite alike.

1753

A short, but very curious collection of Ṣûfic poetry, beginning with a series of short poems in honour of God, Muḥammad, the Tâbi'în, etc., arranged in the following manner: each part or hymn opens with a certain number of short mathnawîs (each comprising two baits), arranged alphabetically according to the end-rhyme; after that follows a مثنوی مطلق which falls out of the alphabetical order (also comprising two baits), and then an equal number of strophes, each of which contains just as many hemistichs as there are mathnawîs belonging to that particular hymn; for instance, the first hymn on the unity of God consists of three mathnawîs, rhyming in ا, ب, and ت respectively, of an intermediate مثنوی مطلق, and three muthallathât; the second hymn on the Prophet contains four mathnawîs, rhyming in ث, ج, ح, and خ, and of four murabba'ât, separated from the mathnawîs again by the مثنوی مطلق, as is the case in all the following hymns; the third hymn has five mathnawîs, rhyming in د, ذ, ر, ز, and س, and five mukhammasât; the fourth has six mathnawîs, rhyming in ش, ص, ض, ط, ظ, and ع, and six musaddasât; the fifth has seven mathnawîs, rhyming in غ, ف, ق, ك, ل, م, and ن, and seven musabba'ât; the sixth (and last) has three mathnawîs, rhyming in و, ه, and ی, but no corresponding strophes. This series of hymns is followed by a variety of other poems on spiritual and pantheistic matters, ghazals, mathnawîs, rubâ'îs, ḳiṭ'as, and one ḳaṣîdah.

Beginning: الحمد لله ربّ العالمین . . . . . . اسم الله ذات رحمانرا ـ اسم اعظم صفات سبحانرا المثنویّات المقیّد فی الالف و الباى و التاى فی التّوحید بالحمد و الثّناء و المناجات العرفانی الخ.

No date. Collated.

No. 1900, ff. 17, 2 coll., each ll. 19; clear Nasta'lîk; size, 9⅞ in. by 5½ in.

1754

Ash'âr-i-mutafarriḳah (اشعار متفرّقه).

A rough sketch of an anthology of Persian lyric poetry, written by different hands, without any value. Even some Rekhta poetry occurs sometimes. A series of rubâ'îs by *'Umar Khayyâm* (died A. H. 517) begins on fol. 6b.

No. 538, ff. 87, varying much in the number of columns as well as of lines; written by different hands in Nasta'lîk and Shikasta; many pages left blank, or only partly filled; size, 8½ in. by 5⅞ in.

1755

Another rough album of Persian poetry, beginning with an incomplete copy of the famous little mathnawî سوز و گداز by *Nau'î* (died A. H. 1019; see above, No. 1485), the first hemistich of which runs here thus:

الهی سینه ام را نالگی ده الخ. The remaining portion of this MS. contains extracts from the diwâns of well-known lyrical poets, viz. *Âhî* (died A. H. 927), *Kalîm* (Abû Ṭâlib, died A. H. 1062), *Nâsir 'Alî* (died A. H. 1108), *Fudûlî* (of Baghdâd, died A. H. 970), Mîr *Siyâdat* (Jalâl-aldîn, flourished about A. H. 1081), *Jalâl Asîr* (died A. H. 1049), Mullâ *Munîr* of Lâhûr (died A. H. 1054), etc.

No. 902, ff. 64, 3 or 2 coll. in a page; written by different hands in Nasta'lîk and Shikasta; many leaves left blank, others partly filled; injured and effaced in many places; illuminated frontispiece, partly damaged; size, 9¾ in. by 5¼ in.

1756

An album of Persian poetry, without any value, containing indifferent specimens of Persian ghazals and rubâ'îs, bound together without any order. *Sâ'ib* (died A. H. 1088) is the most conspicuous among the contributors.

No. 1319, ff. 121; Nasta'lîk; size, 9¼ in. by 4¾ in.

1757

Naḳl-i-bayâḍ (نقل بیاض).

Another kind of album with selections from Persian poets, beginning:

رفعت زدرت سپهر آموخته است
حاشا که ارادهٔ جفا با تو کنیم

There are many lacunas between the single leaves. The principal portion breaks off on fol. 30^b. Ff. 31^a–39^a, also filled with poetical quotations, are of much smaller size and written by another hand, apparently bound together with the first part by mere chance.

No. 1085, ff. 39, 2 coll. on ff. 1–30, varying much in the number of lines; 3 and 4 columns (partly in diagonal lines) on ff. 31–39; Nasta'lîk; size, 8 in. by 4¾ in. on ff. 1–30; 7 in. by 4½ in. on ff. 31–39.

Miscellaneous Poetry in Persian, Hindûstânî, Dakhnî, and Turkish, and Extracts in Verse and Prose (Nos. 1758–1772).

1758

An album of Persian and Rekhta poetry, containing different collections in alphabetical arrangement, the proper order of the leaves being this: ff. 1–31, 88–150, 32–87, 151–229.

First series, on ff. 1^b–31 and 88–105: Persian ghazals and mukhammasât by various poets, beginning, on fol. 1^b:

الحمد لذاته العلی الاعلی ــ النّعت لاسماء صفات الحسنی

Second series, on ff. 106^b–150^b and 32^a–87^b: Persian rubâ'îs, arranged alphabetically, without any author's name, beginning, on fol. 106^b:

یاران چو نصیر نیستم هرزه درا
امّا حرفی حقّی بگویم بشما

Third series, on ff. 151^b–194^b: Rekhta ḳaṣîdas, ghazals, mukhammasât, etc.

Fourth series, on ff. 195^a–229: Persian miscellaneous poems, rubâ'îs by *Hishmat* (Muḥammad 'Alî, pupil of 'Abd-alghanîbeg Ḳabûl, who died A. H. 1139, was over thirty years in A. H. 1136), *Bîdil* (died A. H. 1133), etc.; fards, ḳiṭ'as, ta'rîkhât, ghazals, mathnawî-baits, etc., on fol. 203^b sq., by *Nâṣir bin Khusrau* (died A. H. 481); Ḳizilbashkhân *Ummîd* (died A. H. 1159), Shaikh *Ḥazîn* (died A. H. 1180), *Sâ'ib* (died A. H. 1088), *Ḥâfiẓ* (died A. H. 791), *Mukhliṣ Kâshî* (see No. 1687 above), *Fiṭrat* (died A. H. 1106), Shaikh *Niẓâmî*, *Luṭf 'Alîbeg Sâmî*, and other minor poets.

Many pages left blank for later insertion of poems in their proper alphabetical place.

No date.

No. 1488, ff. 229, ll. 9–12; Nasta'lîk; size, 7¾ in. by 4¼ in.

1759

Short mathnawîs in Hindûstânî, Dakhnî, and Persian.

1. Bahlûl-i-Ṣâdiḳ (بهلول صادق), in Rekhta verses, on fol. 1^b, beginning: سنا یك روز مین صاحب زبان سین الخ.

2. Wafâtnâma-i-Paighambar (وفاتنامهٔ پیغمبر), 'the story of the prophet's death,' in Dakhnî verses, on fol. 8^b, beginning: یو دنیاتو فانی عجب باغ هی الخ.

3. 'Îsâ u Kallah (عیسی و کلّه), in Persian verses, on fol. 22^b, beginning: ناگهان روزی زتقدیر خدا الخ. Attached to this mathnawî and written by the same hand is a *Persian story* in prose, the story of *Sulṭân Sanjar* (died A. H. 552 = A. D. 1157), on ff. 25^b–27, beginning: حکایت سلطان سنجر ماضی السّلطان الاعظم و الخاقان المعظّم سلطان سنجر الماضی ابن سلطان ملکشاه رحمة الله علیه الخ.

No. 1050, ff. 27, ll. 10 (on ff. 1–7) in Shikasta; ll. 13 (on ff. 8–21) in Nasta'lîk; ll. 15 (on ff. 22–27), also in Nasta'lîk, by another hand; size, 7¾ in. by 4¾ in.

1760

Miscellanies.

1. On ff. 205–234^a: a short mathnawî in Dakhnî verses, entitled قصّهٔ ابو شحمه, and beginning: راهی میری دلمین یون کیان دی الخ. Copied at Patna.

2. On ff. 234^b–237^b: a few ḳaṣîdas and ḳiṭ'as, partly in Persian, partly in Hindûstânî; the first is styled مناجات غوث الاعظم (in honour of 'Abd-alḳâdir Gîlânî, who died A. H. 561 = A. D. 1166), the second مدح (in honour of Muḥammad), both in Persian; the third is in Hindûstânî, without any heading; the fourth, in honour of the prophet (رسول الله), again in Persian; the fifth, again in honour of 'Abd-alḳâdir, and the sixth, headed مدح حضرت صلعم, are both in Hindûstânî.

No. 2832, ff. 205–237, the first part in 2 coll., each ll. 11; the second in diagonal lines; Nasta'lîk; size, 6½ in. by 4¼ in.

1761

Miscellaneous Persian and Turkish poetry.

This MS., the leaves of which are misplaced to an almost bewildering extent, contains:

1. On ff. 1–8, 95, 9–17, 23–52, 93, 94, 96–143: a *Turkish* adaptation and amplification of Shabistari's *Gulshan-i-râz*, by a Turkish poet Shirazi (کتاب گلشن راز ترجمهٔ شیرازی), incomplete at the end and with probable lacunas between the various fragmentary pieces, beginning:

نفس اوردی نفس رحمان نسیمی
معطر اولدی جان و دل حریمی

2. On ff. 144–173 and 19–22: the *Persian* original of the *Gulshan-i-râz*, with the omission of the first thirteen verses, beginning, on fol. 144ª: جهان و خلق ..., امر اینجا یکی شد الخ, corresponding to ver. 14 in Whinfield's edition, London, Trübner, 1880. On the Gulshan-i-râz (composed A. H. 717=A. D. 1317), by Mahmûd Shabistari (died A. H. 720=A. D. 1320), see Bodleian Cat., No. 1260, and further down, under "Sûfism", in this Cat.

3. On ff. 18 and 53–86ᵇ: a large fragment (end of the second daftar) of Farîd-aldîn 'Aṭṭâr's *Jawâhir-aldhât* (جواهر الذات), comp. fol. 86ª, l. 9: کنون عطار گفتی جوهری ذات الخ; see No. 1031, 17; No. 1033, 2; No. 1035, 2; and Nos. 1046 and 1047 above.

4. Ff. 86ᵇ and 87ª: a few Persian ḳiṭ'as and rubâ'îs.

5. Ff. 87ᵇ–92ᵇ and 174ª–183ª: Nâṣir bin Khusrau's *Rûshanâ'înâma* (روشنائی نامه), beginning:

بنامی (sic!) کردگاری (!) پاك داور
که هست از فهم و فکر و عقل برتر

comp. No. 904 above.

6. Ff. 183ᵇ–184ᵇ: a Turkish tarkîbband.

The whole copy is written by a scribe who was apparently ignorant of Persian, as the spelling in the few lines quoted above proves. The simple Iḍâfat he expresses, for instance, almost always by a full ی.

Bibliotheca Leydeniana.

No. 2559, ff. 184, 2 coll., each ll. 15; Turkish hand; size, 8¼ in. by 6 in.

1762

Miscellanies.

This MS., written by many different hands, contains a great number of complete and incomplete treatises, detached prose-pieces and fragments of poetry, all confusedly mixed together. The principal portions of this copy are as follows:

1. Extracts from the Shâhnâma (see No. 860 sq. above), beginning: بنام خداوند جان و خرد الخ.

2. A ساقی نامه, by *Ṣidkî* (i.e. Sulṭân Muḥammad Ṣidkî of Astarâbâd, a panegyrist of Shâh Ṭahmâsp, died A. H. 952), on fol. 10ª, beginning:

خوشا حال مستی که منصور وار
میسّر شدش مستیٔ پایدار

3. Ghazals, by *Ṣidkî* and *'Urfî* (died A. H. 999), on fol. 13ª.

4. Fragment of an Inshâ, by Ghiyâth-aldîn bin Humâm, commonly called Khwândamîr, that is the famous author of the خلاصة الاخبار, the حبيب السير, etc. (see Nos. 76–100 above), on fol. 18ª, beginning: ای حمد تو دیباچهٔ منشور کمال الخ.

5. Short extracts from *Niẓâmî's* mathnawîs (see Nos. 972–1027 above), ghazals by *Ḥâfiẓ* (see Nos. 1246–1274 above), a letter by *Naṣîrâ* of Hamadân (who was met by Taḳî Auḥadî in Shîrâz, A. H. 1015=A. D. 1606, 1607, see A. Sprenger, Catal., p. 512, and Rieu iii. p. 1093ᵇ) to the Wazîr of Iṣfahân, and various poetical specimens, especially mukhammasât, on fol. 24ᵇ.

6. Poems by *Jalâl-aldîn Rûmî* (see Nos. 1060–1115 above), Maulânâ *Dakhlî* (came from 'Irâḳ to India under Akbar), *Ḥâfiẓ*, *Khâḳânî* (see Nos. 950–970 above), etc., on fol. 41ª.

7. Extracts from *Jalâl-aldîn Rûmî's* mathnawî, on fol. 50ª.

8. A prose-piece, beginning: مرویست از امام جعفر صادق علیه السّلام که هرکه سورهٔ یسین را سه روز بر زعفران و گلاب نویسد الخ, and ghazals by different Persian poets, on fol. 51ᵇ.

9. A poetical description of Kashmir, by *Jân Ḳudsî* (see Nos. 1552–1557 above), حاجی محمّد جان قدسی در تعریف کشمیر, on fol. 62ª, beginning: خوشا کشمیر و خاك پاك کشمیر الخ. Both from the initial bait and the metre it is evident that this poem is different from the usual mathnawî in praise of Kashmir, see No. 1552, 4.

10. Ghazals, by Maulânâ *Hashrî*, Shaikh *Abû-alḳâsim*, Ḥakîm *Ruknâ* (died A. H. 1066), *Amîr Khusrau* (died A. H. 725), Abû Ṭâlib *Kalîm* (died A. H. 1062), *Maḥsharî* (teacher of Mullâ Naẓîrî of Nîshâpûr, who died A. H. 1021, see No. 1489 above), Shaikh *Bû 'Alî*, *Akdasî* of Mashhad (died A. H. 1003), etc., a فائدهٔ ده پند دیگرک از قول بوزرجمهر حکیم, and a few ḳiṭ'as and rubâ'îs, on fol. 64ª.

11. A short story (حکایت), a few verses, a prescription جهت قوّة باه, and a مخلوق (مخلوق) نامهٔ پیغمبر, on fol. 67ª.

12. Another collection of Persian, poems by *Sa'dî* (died A. H. 690), *Shâh Ḳâsim*, *Ahlî* (of Shîrâz, died A. H. 942), *Waḥshî* (died A. H. 991 or 992), *Amîr Khusrau*, etc., on fol. 70ª.

13. از منشآت ارسطاطالیس حکیم, in verse, beginning: بدان ای خردمند نیکو سیر الخ; followed by ghazals of *'Urfî*, *Shâhî* (died A. H. 857), etc., and a series of fards, on fol. 73ª.

14. Poems by *Ḳâsim* (probably Ḳâsim-i-Anwâr, who died A. H. 837), extracts from *Jâmî's* سلسلة الذهب (composed A. H. 890, see No. 1300, 9 above), ghazals

by *Kâtibî* (died A.H. 838 or 839), *Kamâl* (Khujandî, died A.H. 803), etc., and a Turkish poem by *Âyâzî* (آیازی), on fol. 83ᵃ.

15. Selections from the لطائف الطّوائف, by 'Alî bin Husain alwâ'iz (see Nos. 778 and 779 above), arranged in a somewhat puzzling manner. There appears a fifth faṣl on the first page, fol. 88ᵃ, در ذکر بعضی از فوائد انفاس امام محمّد باقر; a sixth on fol. 88ᵇ, در ذکر بعضی نکات لطیفهٔ امام جعفر صادق; a seventh on fol. 89ᵃ, در ذکر شمّهٔ از انفاس متبرّکهٔ امام موسی الکاظم; then follows a second on fol. 89ᵇ, در لطائف شعرا نسبت توانگران و بخیلان; after that a ninth on fol. 90ᵃ, در لطائف متفرّقهٔ ظرفا; and an eighth on the same page, در لطائف ظرفا باعراب; again a seventh occurs on fol. 92ᵇ, در بدیهه گفتن شعرا با یکدیگر; a third on fol. 93ᵃ, در ذکر بعضی از کلمات شریفهٔ امام حسین; again an eighth on fol. 93ᵇ, در بدیهه که عرفا و شعرا در وقت وفات گفته; again a seventh on fol. 94ᵃ, در دین‌داری و مسلمانیٔ پادشاهان; and again a second on fol. 94ᵇ, در لطائف و فوائد حکماء متأخّرین.

16. The three prose-treatises by *Zuhûrî* (see No. 1509 sq. above), viz. (*a*) Preface to the نورس, beginning: سرود سرایان الخ, on fol. 96ᵃ; (*b*) Preface to the گلزار ابراهیم, beginning: خرّمی چمن الخ, on fol. 98ᵃ; (*c*) Preface to the خوان خلیل, beginning: ای از تو الخ, on fol. 101ᵃ.

17. Ghazals, by *Ṣâ'ib* (died A.H. 1088), *Ḳâsim-i-Anwâr*, etc., on fol. 104ᵃ.

18. Story of Buzurjmihr and Aristotle (!), on fol. 115ᵇ, beginning: الحمد لله . . . . آورده اند که روزی نوشیروان عادل بخواجه بوزرجمهر حکیم الخ. It is a tract, similar to, if not identical with the ظفرنامهٔ بزرجمهر, published by Schefer in his Chrest. Persane i. pp. ۱–۲, comp. also Bodleian Cat., col. 765, No. 43. Dated at Daulatâbâd the 3rd of Muharram, A.H. 1175 (A.D. 1761, Aug. 4).

19. Poems by Shâh *Ni'mat-allâh Walî* (died A.H. 834), on fol. 120ᵃ.

20. اسناد فاتحهٔ بازگونه, on fol. 121ᵃ, beginning: روایت میکند از امیر المؤمنین عثمان الخ.

21. Bread and sweetmeat (نان و حلوا), the well-known mathnawî by Bahâ-aldîn Muhammad 'Âmilî (died A.H. 1030), on fol. 122ᵃ, beginning: مرحبا ای بلبل دستان حی الخ, see Nos. 1517–1520 above.

22. A story, beginning: درویشی بدر خانهٔ بازرگانی رسید الخ, on fol. 125ᵃ.

23. An ethical treatise in forty bâbs, entitled تحفة السّلاطین, on fol. 126ᵃ, beginning: الحمد لله . . . . امّا بعد بدانکه این رسالهٔ تحفة السّلاطین مبوّب بر چهل بابست و در هر بابی چهار نصیحت باب ۱ در آنکه چهار چیز پادشاهانرا نگاهدارد اوّل رعایت و محافظت الخ. It is identical with the رسالهٔ تحفة الملوك, described in Bodleian Cat., col. 765, No. 45.

24. An astronomical treatise in verse by Khwâjah Naṣîr of Ṭûs (در دانستن آن که ماه در کدام برج است), on fol. 128ᵃ; Naṣîr-aldîn of Ṭûs, the great philosopher and astronomer, died A.H. 672 (A.D. 1273, 1274).

25. A treatise on pearls, jewels, and precious stones, on fol. 129ᵇ, beginning: فهرست ابواب در معرفت جواهر و فائدهٔ آن باب اوّل در معرفت مروارید الخ. In twenty-one bâbs (not twenty, as the fihrist states).

26. Another treatise, styled: کلمهٔ چند در بیان حلیهٔ صورت ظاهر انسان و شکل و شمائل و اعضا و جوارح ایشان, on fol. 136ᵃ.

27. Metaphysical and pschological tracts in various fuṣûl; the first faṣl is styled:

در تمهید معذرت جهت قصور ادراك و عبادت

on fol. 138ᵃ.

28. A treatise on the horse, said to have been translated from Aristotle, in thirty bâbs (در معرفت انواع اسپان و هنر آن و الوان وافعال و علّت و دفع علّت ایشان الخ), on fol. 142ᵇ followed by miscellaneous verses, a prose-fragment, and rubâ'îs.

29. Fragment of the *first* volume of Mirkhwând's universal history, on fol. 150ᵃ. Title: تاریخ روضة الصّفا فی شرف الانبیا, see Nos. 24–75 in this Cat.

30. در خواصّ اسما و آیات, a large treatise on the hidden science and magic influence of special verses and phrases of the Kurân, translated from Arabic sources by 'Abd-al'alî bin Husain, A.H. 926 (A.D. 1520), on fol. 213ᵇ, beginning: الحمد لله الّذی انزل القرآن علی عبده لیکون للعالمین نذیرا الخ.

31. Durr-almajâlis (درّ المجالس), a collection of legends relating to the Patriarchs, Prophets, Muhammad, 'Alî, and various Saints, by Saif al-Żafar Naubahârî, in thirty-three chapters, on fol. 293ᵇ, beginning: حمدی که از عنایت الهی بر زبان الخ; comp. Rieu i. p. 44; J. Aumer, p. 58; G. Flügel iii. p. 444; Cat. Codd. Or. Lugd. Bat. i. p. 359; W. Pertsch, Berlin Cat., p. 980, etc.

32. A poem by Haidar (i.e. Haidar Kulûć or Kulîćapaz, died A.H. 959), and various prose-fragments, among which an incomplete treatise on similar topics as No. 30, styled شرح ردّ سحر صحیح و مجرّب, and beginning on fol. 357ᵇ: روایت است که روزی شخص پیش خواجه رشید رحمة الله علیه آمد الخ.

The right order of the leaves of this treatise is: fol. 357ᵇ; 351ᵃ–355ᵇ.

On the fly-leaves in the beginning of the MS. there are also some scattered prose-fragments.

No. 1521, ff. 357; written in many different styles of Nasta'lîḳ; size, 12⅝ in. by 7½ in.

1763

A large collection of miscellaneous works in prose and verse.

This collection of treatises, loosely bound together, contains:

1. An anonymous treatise in prose, not even specified in the index on the fly-leaf, beginning, on fol. 1ª: . . . و سپاس مصوّری که ارژنگ آسمان را بنقوش انجم پرداخته الخ; ll. 25; written in careless Nasta'lîk and Shikasta.

2. Another short anonymous treatise, likewise not marked in the index, beginning, on fol. 9ᵇ: آب و رنگ بهارستان سخن ثنای چمن سرائیست که به نسیم هدایتش طفل الخ; ll. 12–13; rude handwriting in careless Nasta'lîk.

3. دستان, according to the index, by Muhyî-aldîn Ghulâm, with the takhallus *Khushdil*, comprising letters, notes, short stories, etc., beginning, on fol. 14ª: منّت متّانی که معنی آشنایان حقیقت اندیش امرای عالی وقارش و حمد سلطانی الخ; ll. 21–24; careless Nasta'lîk and Shikasta, very much resembling the handwriting of No. 1.

4. نسخهٔ خطّ و سواد, a treatise on the style of writing, called Naskhu Ta'lîk and their respective character, by Majnûn bin Mahmûd alrafîkî (see fol. 38ª, l. 6), beginning, on fol. 36ᵇ: حمد و سپاس استادی راکه کاتب لوح و قلم بیچون و حافظ نون و القلم الخ. Another copy of the same is noticed in Bodleian Cat., No. 1369, and Rieu ii. p. 531ᵇ; Majnûn was the takhallus of the great penman and Nasta'lîk-writer, Mîr 'Alî-alkâtib of Mashhad, who lived at the court of 'Abdallâhkhân Uzbeg in Bukhârâ, and died about A. H. 950 (A.D. 1543, 1544). He wrote besides a رسم الخطّ in verse and a رسالهٔ وضع نسخ و تعلیق, likewise in mathnawî-baits, both on the same topics, see Bodleian Cat., loc. cit., and No. 1370; Rieu, loc. cit., and p. 532ª; see also iii. p. 1089; ll. 15; Nasta'lîk.

5. مثنوی ناصر علی, the same religious mathnawî, by Nâsir 'Alî of Sirhind (who died A. H. 1108), which is found in Nos. 1646–1648 above, beginning, on fol. 50ª: الهی ذرّهٔ دردی بجان ریز الخ; usually seventeen baits in a page; clear, but small Nasta'lîk.

6. Some scattered pieces in prose, on ff. 71ª–75ᵇ, written in Shikasta.

7. انشاء امان الله حسینی, a collection of letters by Amân-allâh Husainî, on fol. 76ᵇ, beginning: حمد وافر مر خدای را که یاقوت قوّت ناطقهٔ بی بها در عقد انشای کبریای او بی بهاست الخ. Amân-allâh Husainî, with the epithets of Khânazâdkhân Fîrûzjang and later on of Khânzamân, was the son of Mahâbatkhân Zamânabeg and greatly distinguished himself under Jahângîr and Shâhjahân; he died A.H. 1044 or 1046 (A.D. 1634–1637), and left besides a dîwân, in which he uses Amânî as takhallus (a copy is described in the Bodleian Cat., No. 1095, see also A. Sprenger, Catal., p. 330) and a general history, an Arabic and Persian dictionary, styled چهار عنصر دانش (see Rieu ii. pp. 509 and 510); a گنج باداورد on Indian agriculture (ib. p. 489ᵇ), an امّ العلاج on purgatives (ib., p. 794ª, No. III), and the same انشا (ib., p. 877ª, No. II), of which a considerable portion is found here; the انشا (or رقعات) has been printed in Calcutta, and lithographed in Lucknow, A. H. 1269, see also W. Pertsch, Berlin Cat., p. 129, No. 14, and a complete copy further down in this Cat.; ll. 13, large rude Nasta'lîk, sometimes plain Shikasta. It comprises ff. 76ᵇ–99ᵇ and 119ª–139ª, dated the 10th of Shawwâl, A. H. 1075 (A. D. 1665, April 26), at Lâhûr, and written by Sayyid 'Abd-allatîf.

8. Two other prose-tracts, one treating of rhetorics and tropical figures, inserted into the two halves of the preceding work, on ff. 100ª–118ª, very rudely written in Shikasta.

9. مثنوی محیط اعظم (the great ocean), by 'Abd-alkâdir Bîdil (died A. H. 1133), in eight دور, only six of which are found in this incomplete copy, beginning with a preface in prose, on fol. 141ᵇ: حمد نشاء آفرینی که میخانهٔ حقیقت انسانی الخ. The first دور begins on fol. 143ᵇ: خوش آندم که در بزمگاه قدم الخ; see two other copies of the same in Nos. 1682 and 1683 above; 2 columns, each ll. 17; Shikasta. The last leaves extremely damaged. The two pages before it are filled with a رقعهٔ محمّد قلی سلیم, that is, the prose-story of the 'Complaint of the mouse and request of the cat,' noticed above in the complete works of Salîm (who died A. H. 1057), No. 1558, 3; it begins: صاحب سلیم سلامت فریاد الخ.

10. Scattered pieces in prose and verse.

11. A fragment of Shaikh Muhammad Murâd's writings, incomplete at the beginning, on fol. 188ª.

12. بحر طویل محمّد بیك, beginning, on fol. 216ª: ابتدا میکنم این نامه بر درد بنام ملك قادر قیّوم الخ. Other treatises with the same title بحر طویل, by Mîr Sayyid 'Alî Mihrî (under Shâh Sultân Husain, A. H. 1105–1135), and by Muhammad Kâsim bin 'Abd-alkâdir Tûnî, are noticed in Rieu ii. p. 796ª, No. VII, and p. 833ᵇ, No. IV (the latter in praise of Muhammad and 'Alî), see also W. Pertsch, Berlin Cat., pp. 119, No. 13, and 175, No. 3.

13. Another fragment of only two pages (fol. 218), taken from Zuhûrî's مینا بازار (see above, No. 1509, 6; and Rieu ii. p. 742ª, No. IV). All three pieces, 11–13, written by the same hand in Shikasta, ll. 20–21.

14. Mirzâ Muhammad Takî Munshî's description of Banâras, etc., تعریف بنارس و دریای کنك, beginning, on fol. 219ª: دیباچه از میرزا محمّد تقی حمدی که طرّاحان بناء اذکار الخ.

15. The same Muhammad Takî's contest between 'mirror and target' (مناظرهٔ آئینه و نشانه), on fol. 237ª.

16. Naubâwa (نوباوه), a collection of letters and notes,

by Abû-albarakât Munîr of Lâhûr (died A. H. 1054), compiled A. H. 1051 (A. D. 1641, 1642), beginning on fol. 240ª: این منتخب از بخت نکو فرجامش الخ.

17. Zuhûrî's preface to the نورس (see No. 16 in the preceding copy), on fol. 264ᵇ, and some other treatises without any heading, the last dated A. H. 1104 (A. D. 1692, 1693). This tract and the preceding ones are all written in the same style of Shikasta, ll. 20–21.

18. انوار المشارق, by Tughrâ (see No. 1586, XVIII, above), incomplete at the beginning, on fol. 291ª; ll. 15; careless Nasta'lîk.

19. رساله در فن انشاء, beginning, on fol. 299ᵇ: الا ای دوستان نکته پرداز — قدردان سخنهای سرافراز ll. 13; Nasta'lîk.

20. Letters, notes, and other fragmentary prose-pieces, on fol. 306ª sq. (خطوط و رقعات متفرقه).

21. خطبهٔ دیوان حکیم شفائی, i. e. Mirzâ Jalâl-aldîn Muhammad Tabâtabâ'î's preface to the dîwân of Shifâ'î (died A. H. 1037); the same Tabâtabâ'î wrote a preface to Kudsî's dîwân (see above, Nos. 1531–1533 and Nos. 1552–1557), on fol. 312ª, and other scattered prose-pieces; ll. 21–25; careless Nasta'lîk and Shikasta.

No. 483, ff. 345; written by many different hands in the most various styles of Nasta'lîk and Shikasta; size, 8½ in. by 5⅝ in.

1764

Poetical miscellanies and fragments.

A collection of lyrical and epical poems, mostly fragmentary, bound together with a defective copy of a prose-story, for the greater part in a very precarious state.

Contents:

1. Ghazals, by *Shâhî* (died A. H. 857), *Hâfiz*, *Âsafî* (died A. H. 923), *Jâmî*, etc., forming a sort of anthology, on ff. 1ᵇ–50ª, usually four baits in a page.

2. Fragment of the dîwân of *Sâ'ib*, containing ghazals, in alphabetical order, on ff. 51ᵇ–66ᵇ, beginning: اگرنه مد بسم الله الخ, and breaking off already in the first rhyme-letter ا (comp. above, No. 1606, 3 etc.); 2 columns, each ll. 15.

3. Fragment, defective both at the beginning and end, of an allegorical mathnawî, حسن و دل (beauty and heart, see, for instance, fol. 71ª), by a poet with the takhallus *Sairafî* (i. e. Maulânâ Salâh-aldîn of Sâwa, who came to India under Akbar and still flourished under Jahângîr, to whom this poem is dedicated, see fol. 69ᵇ), on ff. 67ª–111ᵇ; 2 columns, each ll. 15.

4. A large portion of the mystical mathnawî زاد المسافرین (provision for travellers), by the great Sûfic poet and writer Mîr Fakhr-alsâdât Husainî (i. e. Husain bin 'Âlim bin Abî-alhasan alhusainî), who died after A. H. 720 (A. D. 1320), see complete copies of the same in Nos. 1832–1834 below. It begins, on fol. 112ᵇ: ای برتر از آن همه که گفتند الخ, and breaks off on fol. 151ᵇ.

5. A fragment, defective both at beginning and end, of the کارستان (see fol. 156ª) or کارنامه, an Indian story of the exploits and adventures of Wâlâ Akhtar, the prince of Hurmuz, composed A. H. 1050 (A. D. 1640, 1641) in Jaunpûr by the same Abû-albarakât Munîr of Lâhûr (who has been mentioned in No. 16 of the preceding copy), and dedicated to the emperor Shâh-jahân, on ff. 152ª–196ᵇ, ll. 15.

No. 281, ff. 196, written by different hands in different styles of Nasta'lîk; small illuminated frontispiece on fol. 1ᵇ; size, 7¼ in. by 4 in.

1765

Miscellanies.

A large collection of Persian compositions in prose and verse, containing:

1. An incomplete copy of Jâmî's *Lawâ'ih* (see No. 1357, 15; No. 1358, 2; and Nos. 1368–1373 above), on ff. 1ª–13ᵇ, defective at the beginning and injured moreover on fol. 1.

2. A story from Muhammad's life, on ff. 14ª–16ᵇ, beginning: اسناد هفت کلام ربّانی چهارده حدیث پیغمبر علیه السّلام اسرار تمام الخ.

Dated the 28th of Dhû-alka'dah, A. H. 1066 (A. D. 1656, Sept. 17).

3. Grammatical fragments, on ff. 17ª–26ª, for instance: فصل در بیان اخفا ; فصل در قلب ; فصل در بیان تنوین ; فصل در بیان ; فصل در بیان مخارج حروف ; باب المداد در بیان ; های ضمیر و های اصلی و های سکته الخ فصل در ; فصل در بیان الف ولام تعریف ; ادغامات ; فصل در بیان قواعد وقف ; بیان ساکن ; etc.

4. قتیل نامهٔ امام حسین (the scourge-book of Imâm Husain), a lamentation over Husain's martyrdom, on fol. 26ᵇ.

5. Short Persian commentary on Sûras 73 (سورة المزّمّل) and 74 (سورة المدّثّر), on ff. 27ª–35ᵇ.

6. A poetical Persian paraphrase of verses and phrases of the Kurân, on ff. 36ᵇ–52ᵇ, 81ª–82ᵇ, and 89ª–90ᵇ.

7. Nizâmî's *Makhzan-alasrâr* (see No. 972 sq. above), on ff. 53ª–75ᵇ.

8. Fragment of a Persian commentary on the initial kasîdah of *Khâkânî's* dîwan (see No. 950 sq. above), beginning: دل من پیر تعلیم است الخ, on ff. 75ᵇ and 76ª.

9. Some other kasîdas of the same *Khâkânî*, on ff. 76ᵇ–78ᵇ.

10. A short mystical mathnawî, entitled: ترغیب القلوب (identical with the مرغوب القلوب in Nos. 1840 and 1841 below), on ff. 79ª–80ᵇ, in ten fasls, beginning:

بگویم حمد ربّ العالمین را
عطا کو کرد بر ما عقل و دین را

11. Extracts from Persian diwâns, on ff. 88ᵇ–83ᵇ (the order of leaves is inverted).

12. A ghazal of Shaikh *Auhadî Kirmânî*, correctly *Auhad-aldîn Kirmânî* (died A. H. 697 = A. D. 1298), the

spiritual guide of *Auhadî Marâghî*, who died A. H. 738 (A. D. 1337, 1338), on fol. 91ª.

13. Mathnawî-fragments, on ff. 91ᵇ–124ᵇ; the larger portion is filled by the مظهر الآثار of Khwâjah *Hâshim* of Tattah, correctly Mîr *Hâshimî* of Kirmân, surnamed Shâh Jahângîr, who completed this Ṣûfic mathnawî in Tattah, A. H. 940 (A. D. 1533, 1534), and was slain during his pilgrimage, A. H. 948 (A. D. 1541, 1542), see further down in this Cat. Copied A. H. 1065 (A. D. 1655).

14. Shabistarî's *Gulshan-i-râz* (see No. 1761, 2 above), on ff. 125ª–136ª (fol. 131ª does not belong to it).

15. رقعه, a note, on fol. 136ᵇ.

16. Various kaṣîdas, a short mathnawî-fragment, and a ghazal, on ff. 137ª–151ᵇ.

17. A mathnawî on the seven days of the week, styled: ساعت‌نامهٔ روزهاء کریم, on ff. 152ª–153ᵇ, beginning:

گر تو خواهی که گرددت فیروز
کار و بار جهان بتو هر روز

18. Various poetical fragments, a معراج نامه (on the ascension of Muḥammad), in form of a kaṣîdah, by Muḥtasham, who died A. H. 996 (see Nos. 1447 and 1448 above), a وفات‌نامهٔ حضرت, etc., on ff. 154ᵇ–164ᵇ.

No. 1415, ff. 164; written by different hands, mostly in careless Nasta'lîk, with a great variety in the number of lines; size, 11¼ in. by 5⅜ in.

1766

Scattered selections from Persian works in verse and prose, put together without any order. The copy begins with extracts from the poems of Shaikh *'Aṭṭâr* (died A. H. 627, see Nos. 1031–1054 above), Mirzâ *Kâsim*, Maulânâ *'Abdî* (an 'Abdî of Bâkû died A. H. 965; an 'Abdî of Nîshâpûr was the uncle of Shâh Maḥmûd Zarîn-kalam, a third was 'Abdî of Abarkûh under Shâh Ṭahmâsp, a fourth 'Abdî of Gunâbâd, a protégé of prince Ibrâhîm Mirzâ Jâhî Ṣafawî and author of a mathnawî گوهر شاهوار, a fifth lived in India under Shâhjahân, about A. H. 1051), etc.; Hakîm *Jauharî* (probably Jauharî Zargar, the contemporary of Athîr-aldîn Akhsîkatî, who died A. H. 608, see Haft Iklîm, No. 1481, col. 490 above), is found on fol. 9ª; then follow again *'Aṭṭâr*, *Hâfiz*, etc.; several kaṣîdas and rubâ'îs; extracts from *Jâmî*, Shaikh *Rûzbahân Ṣûfî* (on fol. 30ª, see No. 1747, fifth Shaikh ab infra), *Shâh Shujâ'*, Mirzâ *Raḍî Artîmânî* (see No. 1522 above), Shaikh *Auḥadî* (died A. H. 738), *Kulî Salîm* (died A. H. 1057, see No. 1558 above), Abû *Turâbbeg* (under Shâh 'Abbâs I, see No. 1528 above), *Hijâbî*, Shaikh *Abû-alkâsim* (on fol. 33ᵇ), *Thanâ'î* (died A. H. 996), *Ṣâ'ib*, *Khâkânî*, a مناجات by Amîr Khusrau (died A. H. 725, on fol. 36ᵇ), etc.; a ساقینامه, by *Akdasî* (of Mashhad, died A. H. 1003, on fol. 41ᵇ), another by Hakîm *Partawî* (of Shîrâz, about A. H. 1000, on fol. 43ª), a third by *Mashrab* (on fol. 48ª); poems by *Asadî of Ṭûs* (died between A. H. 421 and 432, see No. 893 above, on fol. 54ᵇ), etc., by *Nizâm of Astarâbâd* (died A. H. 921, on fol. 61ᵇ, etc.), by *Salmân* (of Sâwa, died A. H. 778 or 779, see Nos. 1237–1243 above, on fol. 64ᵇ); a mathnawî on Muḥammad's ascension to heaven, در معراج (on fol. 76ᵇ sq.); short pieces in prose (on fol. 98ᵇ), intermixed with poetry, by *Auḥadî*, etc.; a fourth ساقینامه, by Hakîm *'Aṭâi* (on fol. 104ª); prose-extracts from a book, entitled اخلاق رسول (on fol. 106ª); poems by *Nizâmî* (on fol. 109ᵇ); prose-stories, etc. (on fol. 110ª sq.); در ذکر فضیل عیاض (on fol. 123ᵇ sq., see on Fuḍail bin 'Iyâḍ the Safînat-alauliyâ, No. 96, col. 284 in this Cat.); در فضیلت وآداب نماز شب (on fol. 135ᵇ sq.); extracts from a book on traditions, and other scattered prose-pieces (on fol. 139ª sq.).

No. 900, ff. 176; written in Nasta'lîk by different hands; great variety in the number of columns and lines in a page; size, 9½ in. by 5¾ in.

1767

Bayâḍ (بیاض).

An album of Persian poetry and prose, containing miscellaneous pieces in a very confused order, many leaves being turned upside down. The principal contents are:

1. A kiṭ'ah by *'Alî Ḥazîn* (died A. H. 1180, see Nos. 1712–1714 above), reproaching Kashmîr (قطعه در مذمّت کشمیر), on fol. 4ª, and other miscellaneous lyric poems.

2. *Mîr Najât's* گل کشتی (a mathnawî on wrestling, composed A. H. 1112 = A. D. 1700, 1701; Mîr 'Abd-al'âl Najât died about A. H. 1126 = A. D. 1714, see Bodleian Cat., Nos. 1162–1165; Rieu ii. p. 821; A. Sprenger, Catal., p. 512; W. Pertsch, Berlin Cat., p. 697, No. 10; lithographed at Lucknow (with commentary), A. H. 1258), on fol. 7ᵇ.

3. *Mullâ Nau'î's* سوز و گداز (see No. 1485 above), on fol. 18ª.

4. A kaṣîdah, by *Hijrî* (see Nos. 1440 and 1441 above), in homage of Nawwâb Âṣaf-aldaulah Bahâdur, on fol. 19ᵇ.

5. A tarjî'band, a mukhammas, and a short mathnawî, by Mîr *Zain-al'âbidîn* (see No. 20 below), on fol. 24ᵇ.

6. مناظرهٔ سرما و گرما, a dispute between cold and heat, in prose, on fol. 30ª.

7. Poems, by *Mihrî* (died about A. H. 1130), on fol. 35ᵇ.

8. Rubâ'iyyât.

9. On the tobacco-pipe (تعریف قلیان تنباکو), in prose, on fol. 42ᵇ.

10. Several mukhammasât and other miscellaneous poems, on ff. 48ᵇ and 63ª.

11. Admonitions, by *'Abdallâh Anṣârî* (نصائح عبد الله انصاری), the great mystic Shaikh, who died A. H. 481 (A. D. 1088), see No. 1778 sq. below, in prose, on fol. 68ᵇ.

12. A few poems, by *Ḥazîn*, on fol. 71ª.

13. Ghazals, by *Shaukat* (died A. H. 1107, see Nos. 1628–1633), *Mihrî*, etc., on fol. 79ª.

14. Historical incidents from Nâdirshâh's time, beginning with A. H. 1149 (A. D. 1736), on fol. 80ª.

15. A kaṣîdah by *Nâṭik* (قصیدهٔ ناطق), and other poetry, on fol. 84ª.

16. چار اندر چار, a prose-piece by *'Ubaid Zâkânî* (died A. H. 772), on fol. 89ª, and another چار در چار,

likewise in prose, by Maulânâ *Mushfiḳî* (of Bukhârâ, died A. H. 994), on fol. 87ᵃ.

17. Miscellaneous pieces in prose and verse.

18. قضا و قدر, a mathnawî on predestination, by Mirzâ *Ṭâhir*, on fol. 117ᵇ.

19. A ḳaṣîdah, by Mirzâ *Ṭâhir*, on fol. 119ᵇ.

20. Ḳaṣîdas, by Mîr *Zain-al'âbidîn*, with the takhalluṣ *Hijrî*, on fol. 133ᵇ.

21. قضا و قدر, a second mathnawî of the same title, by *Hijrî*, on fol. 143ᵇ.

22. A short mathnawî قضا و قدر, by Muḥammad *Salîm* (see No. 1558, 5 above), on fol. 148ᵇ.

23. A fourth mathnawî قضا و قدر, by Ḥakîm *Ruknâ* (see No. 1572 above), on fol. 150ᵇ; a fifth mathnawî of the same title, by Amîrbeg Wâlih, is quoted in the Bodleian Cat., col. 768, c.

24. A mathnawî, by *Mihrî*, entitled سراپای (description of the human figure, see Bodleian Cat., No. 1168), on fol. 153ᵇ.

25. Ḳaṣîdas, rubâ'îs, and fards, on fol. 164ᵇ.

It might have been better to page the MS. from the back, as most of the poems are running in that way. Therefore in using this copy the reader must read backward. A short index of the more prominent pieces of this album is found twice, both on ff. 165ᵇ and 166ᵇ.

No. 454, ff. 166; written in Nasta'lîḳ and Shikasta; size, 9¾ in. by 4½ in.

1768

Miscellanies.

This MS., written like some of the preceding ones, by a very rude and inexperienced hand, contains:

1. A short collection of letters by *Ni'mat-allâh*, a Jew, entitled انشاء نعمت, on fol. 1ᵇ, beginning: الحمد لله . . . . . . بندهٔ درگاه . . . . . اشتیاه نعمت الله بنی اسرائیل الخ

2. Maḥmûdnâma (محمود نامه), a collection of ghazals (from five to seven baits), by an unknown author, arranged in the form of a dîwân, so that for every rhyme-letter there appears *one* ghazal, and forming a complete poem, treating of the well-known story of Maḥmûd and Ayâz (the best-known poetical version of which is the mathnawî of the same title, by Zulâlî, see No. 1494, 2 above); in the concluding verse of each stanza 'Maḥmûd,' or 'Maḥmûd u Ayâz' appears as a kind of takhalluṣ. Beginning, on fol. 12ᵃ: ای داغ بر دل از غم خال تو لاله را الخ.

3. *Sa'dî's* alleged پندنامه (see No. 1127, 7 above), beginning, on fol. 28ᵃ: کریما ببخشای الخ.

4. A Rekhta mathnawî, on fol. 39ᵃ. At the end of No. 2 is written: این کتاب در سرکار تیپو سلطان است.

No. 505, ff. 48, 2 coll., each ll. 9; rude Shikasta; size, 7¾ in. by 5½ in.

1769

Another copy of the Maḥmûdnâma.

The same collection of ghazals, forming the story of Maḥmûd and Ayâz, as in No. 2 of the preceding copy. Beginning the same.

No date.

No. 1083, ff. 76–84, 2 coll., each ll. 15; Nasta'lîḳ; size, 8¾ in. by 5¾ in.

1770

Miscellanies.

1. نقل حکم نامهٔ اتالیق شاه زاده, on fol. 1ᵇ, beginning: باسم محمد جعفر و مهدی علیخان و غلام حیدر معلم زیب نگارش می باید الخ.

2. پندنامهٔ حیدری, on fol. 4ᵇ, in mathnawî-baits, beginning:

پس از حمد رب نعت خیر الورا
هم از بعد مدح همه اوصیا

Bibliotheca Leydeniana.

No. 2634, ff. 12, ll. 10 on ff. 1–3; 2 coll., each ll. 9 on ff. 4–12; Shikasta; size, 8 in. by 6 in.

1771

Majmû'ah (مجموعه).

A very uncouth collection of mathnawîs, lyrical poetry, and prose-treatises, consisting of:

1. An anonymous mathnawî, on fol. 1ᵇ, beginning:

نفس را در برند (؟ پرند) صبح بیزم
که رنگ مدّ بسم الله ریزم

2. A second anonymous mathnawî, on fol. 5ᵇ, beginning:

شنیدم از سکندر احتشامی
ارسطو دانشی قیصر غلامی

3. A third anonymous mathnawî, on fol. 19ᵃ, beginning:

الهی نالهٔ دردم حزین کن
چو نی کلکم فغان در آستین کن

4. A fourth mathnawî, styled بخت بیدار (Luck alert), on fol. 29ᵇ, beginning: شبی خلوتگزین با صبح امّید الخ.

5. Ḳaṣîdas, etc., on fol. 35ᵃ (without authors' names); poems by *Zuhûrî* (see Nos. 1500–1514 above), on fol. 44ᵇ sq. Between ff. 108 and 109 one leaf is wanting according to the Arabic paging.

6. A prose-tract on archery (در بیان تیراندازی و کمانداری), on fol. 132ᵃ.

7. Some other poetical specimens, on fol. 134ᵃ.

8. واقعجات نعمت خان عالی تخلص, extracts from the satirical chronicle of the siege of Haidarâbâd in A. H. 1097 (A. D. 1686), by Ni'matkhân 'Âlî, see above, No. 1659, 2. They begin here with the 15th of Rajab.

9. Some poetry again, on fol. 138ᵇ. Ff. 144ᵇ and 145 are left blank.

10. Poetical specimens by *Waḥîd* (probably Ṭâhir Waḥîd, see Nos. 1653–1655 above), *Mu'minkhân*, etc. Between ff. 153 and 154 two leaves are wanting according to the Arabic paging.

11. Letters and refined prose-writings, on fol. 154^a; one is headed نصيرا درطلب آب, on fol. 154^b, perhaps by *Naṣîrâ* of Hamadân, who lived about A. H. 1015 (A. D. 1606); another, on fol. 162^b, ديباچهٔ سفينهٔ مرزا محمّد حسين; a third, on fol. 167^a, ديباچهٔ ديوان ابو طالب كليم, an introduction to *Abû Ṭâlib Kalîm's* dîwân, which is not found in the usual copies of his works, see above, Nos. 1563–1570; it is probably due to the same *Jalâl-aldîn Muḥammad Ṭabâṭabâ'î*, who wrote the dibâća to *Kudsî's* dîwân, which is also found here on fol. 169^b sq., and another to that of *Shifâ'î* (see No. 1763, 21). Ff. 177 and 178 are left blank.

12. Some poetry and prose-pieces, without headings, on fol. 179^a.

13. Mirât-alfutûḥ (مرآت الفتوح), the well-known prose-treatise of Mullâ *Tughrâ* (see above, No. 1586, IV), on fol. 184^b, beginning: يكه تازان ميدان الخ.

No. 2830, ff. 191; written by many different hands in rude Nasta'lîk and Shikasta, partly in diagonal lines; size, $6\frac{1}{2}$ in. by $3\frac{1}{4}$ in.

1772

A scrap-book or rough album of Persian poetry without any value; a few prose-specimens are mixed up with the verses.

No. 1091, ff. 69; carelessly written in Nasta'lîk; size, 6 in. by $3\frac{3}{4}$ in.

II. Ṣûfism in Prose and Verse.

1773

Kashf-almaḥjûb (كشف المحجوب).

The oldest systematical work on the theoretical and practical doctrines of Ṣûfism in Persian, with a great amount of historical and biographical material, styled كشف المحجوب, or with its fuller title, كشف المحجوب لارباب القلوب, 'Explanation of the veiled (or hidden) things for men of heart (i. e. for Ṣûfis),' and composed by Abû-alḥasan 'Alî bin 'Uthmân bin 'Alî (in the Vienna, Bodleian, and Berlin copies, bin Abî 'Alî; in Rieu's copy, Abî 'Alî) al-Jullâbî al-Hujwîrî (the reading, al-Manjûrî, in the Vienna copy, is a mere corruption of the last word), sometimes simply called al-Ghaznawî (since Jullâb and Hujwîr are suburbs of Ghazna), who in the heading of the Vienna copy is designated as a contemporary of the famous Ṣûfic Shaikh and poet Abû Sa'îd bin Abû-alkhair (died A. H. 440, 4th of Sha'bân = A. D. 1049, January 12), whilst in the رسالهٔ ابداليّه (see the following copy, fol. 283^b sq.) he is called Abû Sa'îd's own brother. According to the رياض الاوليا (see Rieu iii. p. 975^a), he died A. H. 456 or 464 (A. D. 1064 or 1072, see the Safînat-alauliyâ, No. 298, col. 304 in this Cat.); according to Âzâd's مآثر الكرام تاريخ بلگرام (see No. 612, fol. 4^a in this Cat.), A. H. 465 (A. D. 1073); but as Rieu has proved, the date of his death must be somewhat later still, since Shaikh Abû-alkâsim Kushairî, who is mentioned by the author among those who had passed away before the composition of this work, died in the very year 465, in the month Rabî'-alâkhar, see Safînat-alauliyâ, No. 299 (col. 304 in this Cat.). Other copies of the كشف المحجوب are described in Rieu i. p. 343; G. Flügel iii. p. 440 sq.; Bodleian Cat., No. 1245; W. Pertsch, Berlin Cat., p. 287; Rosen, Persian MSS., p. 291; see also H. Khalfa v. p. 215, No. 10,753, and Notices et Extraits, xii. p. 360. Other works of the same author, mentioned incidentally in the present book, are the منهاج الدين, the بحر القلوب, and البيان لاهل العيان (comp. Rosen, loc. cit.); he also wrote a diwân. According to his own statement in the preface, he composed this work in answer to some questions addressed to him by Abû Sa'îd al-Hujwîrî.

Beginning: ربّنا آتنا من لدنك رحمةً وهيّ لنا من امرنا رشداً، الحمد لله الذى كشف لاوليائه بواطن ملكوته وقشع لاصفيائه سرائر جبروته الخ.

On fol. 3^a, last line but one sq., the author explains the title of his work thus:—وآنچه گفتم که مر اين کتاب را کشف المحجوب نام کردم مراد آن بود که تا نام کتاب ناطق باشد بر آنچه اندر کتاب است مر گروهی را که بصيرت بود چون نام کتاب بشنوند دانند که مراد از آن چه بوده است و بدانکه همه عالم از لطيفهٔ تحقيق محجوب اند بجز اولياء الخ.

It is divided, like all the following copies, into forty bâbs (whereas the Vienna and Bodleian copies contain sixty-four, among which are counted several faṣls and the eleven Kashfs noticed in the following table of contents), viz.:—

1. باب (فى) اثبات العلم, on fol. 7^a.
2. باب (فى) الفقر, on fol. 12^b.
3. باب (فى) التصوّف, on fol. 19^b.
4. باب (فى) لبس المرقّعات, on fol. 27^b.
5. باب فى اختلافهم فى الفقر والتصوّف, on fol. 36^a.
6. باب فى الملامت, on fol. 38^a.
7. باب فى ائمّتهم من الصّحابه, on fol. 43^b.
8. باب فى ذكر ائمّتهم من اهل البيت, on fol. 47^b.
9. باب فى ذكر اهل (or اصحاب) الصّفّة, that is, فى ذكر ائمّتهم من اهل الصّفّة, on fol. 54^b.
10. باب فى ذكر ائمّتهم من التّابعين, on fol. 56^a.
11. باب فى ذكر ائمّتهم من تبع التّابعين, on fol. 60^a.
12. باب فى ذكر ائمّتهم من المتاخّرين, on fol. 113^b.
13. باب فى ذكر رجال الصّوفيّة من المتاخّرين على الاختصار من اهل البلدان, on fol. 120^a.
14. باب فى فرق فرقهم فى (او or) مذاهبهم, on fol. 122^b. At the end of this bâb there are four different Kashfs (كشف الحجاب): 1st, فى معرفة الله, on fol. 188^a; 2nd, فى التّوحيد, on fol. 195^b; 3rd, فى الايمان, on fol. 201^b; 4th, فى الطّهارة, on fol. 204^b.
15. باب فى التّوبة وما يتعلّق بها, on fol. 207^a. 5th Kashf, فى الصّلوة, on fol. 211^a.

16. باب المحبّة و ما يتعلّق بها, on fol. 214^b. 6th Kashf, فی الزّکوة, on fol. 221^b.

17. باب الجود و السّخا, on fol. 223^b. 7th Kashf, فی الصّیام, on fol. 225^b, last line.

18. باب الجوع و ما يتعلق به, on fol. 229^a. 8th Kashf, فی الحجّ, on fol. 230^b.

19. باب المجاهدة, on fol. 233^b. 9th Kashf, فی الصّحبة مع آدابها, on fol. 236^a.

20. باب فی الصّحبة و ما يتعلّق بها, on fol. 238^a.

21. باب آدابهم فی الصّحبة, on fol. 240^a.

22. باب فی آداب الصّحبة فی الاقامة, on fol. 243^a.

23. باب فی آدابهم فی السّفر, on fol. 245^b.

24. باب فی آدابهم فی الاكل, on fol. 247^a.

25. باب فی آدابهم من المشی, on fol. 248^b.

26. باب فی نومهم فی السّفر و الحضر, on fol. 249^b.

27. باب فی آدابهم فی الكلام و السّكوت, on fol. 252^a.

28. باب فی آدابهم فی السؤال و التّركة, on fol. 254^b.

29. باب فی آدابهم فی التّزويج و التّفريد, on fol. 256^b.

30. 10th Kashf, فی بیان الفاظهم و حقائق معانیها, on fol. 261^a; 11th Kashf, فی السّماع, on fol. 277^b.

31. باب فی السّماع و ما يتعلّق به, on fol. 278^b.

32. باب فی سماع الشّعر, on fol. 282^b.

33. باب فی سماع الاصوات و الالحان, on fol. 283^b.

34. باب فی كلام السّماع, on fol. 285^a.

35. باب فی اختلافهم فی السّماع, on fol. 287^b.

36. باب فی مراتبهم فی حقيقة السّماع, on fol. 288^b.

37. باب فی الوجد و الوجود و الواجد و مراتبه, on fol. 292^b.

38. باب فی الرّقص و ما يتعلّق به, on fol. 294^b.

39. باب فی الخرق, on fol. 295^a.

40. Is missing here in consequence of a small lacuna after fol. 295 (extending to two pages, from fol. 279^b, l. 11, to fol. 280^b, l. 7 in the following copy), and may be supplied from the other copies: باب فی آداب السّماع.

Some leaves are slightly injured. Occasionally various readings, notes, and additions on the margin. An index on ff. 297^b and 298^a. Copied by Junaid of Sirhind and finished the 21st of Shawwâl, A. H. 1019 (A. D. 1611, Jan. 6).

No. 930, ff. 298, ll. 19; Nasta'lîk; a picture, representing probably the author's portrait, at the top of the MS.; size, 7¼ in. by 4¼ in.

1774

Another copy of the same.

This copy is badly injured on the first page, one half of which is torn away, and slightly damaged on some others. Ff. 2 and 3 do not belong to this work, the continuation of fol. 1^b being on fol. 4^a. Ff. 256–265 are misplaced, the right order of the leaves is this: 256, 264, 258–263, 257, 265. Beginning the same as in the preceding copy.

The bâbs are found here :—

1. on fol. 9^a; 2. on fol. 14^b; 3. on fol. 21^a; 4. on fol. 29^a; 5. on fol. 37^a; 6. on fol. 39^b; 7. on fol. 44^a; 8. on fol. 48^a; 9. on fol. 54^b; 10. on fol. 56^a; 11. on fol. 59^b; 12. on fol. 108^b; 13. on fol. 114^b; 14. on fol. 116^b; the first four Kashfs appear here on ff. 178^a, 185^a, 190^b, and 193^b; 15. on fol. 195^b; 5th Kashf, on fol. 199^b; 16. on fol. 203^b; 6th Kashf, on fol. 209^a; 17. on fol. 210^b; 7th Kashf, on fol. 213^a; 18. on fol. 216^a; 8th Kashf, on fol. 217^b; 19. on fol. 220^a; 9th Kashf, on fol. 222^b; 20. on fol. 224^b; 21. on fol. 226^b; 22. on fol. 229^a; 23. on fol. 231^a; 24. on fol. 232^b; 25. on fol. 234^a; 26. on fol. 235^a; 27. on fol. 237^b; 28. on fol. 239^b; 29. on fol. 242^a; 30. 10th Kashf, on fol. 246^b; 11th Kashf, on fol. 261^b; 31. on fol. 263^a; 32. on fol. 266^b; 33. on fol. 267^b; 34. on fol. 269^b; 35. on fol. 272^a; 36. on fol. 272^b; 37. on fol. 276^b; 38. on fol. 278^b; 39. on fol. 279^a; 40. on fol. 250^a.

This work concludes on fol. 281^b, and is followed by two short treatises on the same mystical doctrine, the first of which is complete, fills ff. 283^b–289^b, and is entitled رسالۀ ابداليّه, composed by Ya'kûb bin 'Uthmân bin Maḥmûd bin Maḥmûd alghaznawî (later الجرخی and السّوزی), who very often refers to 'Alî bin 'Uthmân's Kashf-almaḥjûb and tells us that he was Abû Sa'îd bin Abû-alkhair's brother and very often in the majlis of Sultân Maḥmûd. This treatise begins: الحمد لله الّذی زيّن السّماء الدّنيا بمصابيح و جعلها رجوماً للشّياطين و زيّن الارض با الرّسل (sic!) و الانبياء و الاولياء الخ.

The same Ya'kûb bin 'Uthmân alghaznawî (later الجرخی) is noticed as author of a tabulated list of renowned Shaikhs (اسمآء المشايخ الكرام) in W. Pertsch, Berlin Cat., p. 4, No. 8.

The second treatise is anonymous and incomplete, beginning: بعد حمد او كه ليس كمثله شئی هيچ شبه ندارد و آن حضرت بيچون همچون رنگ سفيد سيه ندارد الخ.

It fills ff. 290^b–295^b, continues on fol. 3 and then on fol. 2, where it breaks off with the words: مطلق باشی ای حاجی . . . . The first treatise is dated the 24th of Jumâdâ-alawwal, A. H. 1095, that is the twenty-seventh year of 'Âlamgîr's reign (= A. D. 1684, May 9).

No. 1274, ff. 295, ll. 17; clear and distinct Nasta'lîk; size, 10⅝ in. by 6¾ in.

1775

The same.

This copy is not dated; it is a little worm-eaten and slightly injured on fol. 196^a. There is a lacuna after fol. 218, corresponding to No. 930 (1773 in this Cat.), fol. 206, l. 13, to fol. 214^b, l. 12. A great number of headings are left out.

Bâb 1. on fol. 8^a; 2. on fol. 11^a; 3. on fol. 19^a; 4. on fol. 30^a; 5. on fol. 41^a; 6. on fol. 43^b; 7. on fol. 50^a; 8. on fol. 55^a, last line; 9. on fol. 63^b; 10. on fol. 65^b; 11. on fol. 70^b; 12. on fol. 132^a, last line; 13. on fol. 138^a; 14. on fol. 140^b; Kashf 1, on fol. 202^b;

Kashf 2, on fol. 208^{a}; Kashf 3, on fol. 214^{a}; Kashf 4, on fol. 217^{b}; 15. on fol. 207^{a} (Kashf 5 missing in consequence of the lacuna); 16. on fol. 219^{a}; Kashf 6, on fol. 224^{b}; 17. on fol. 226^{a}; Kashf 7, on fol. 228^{b}; 18. on fol. 231^{a}; Kashf 8, on fol. 232^{b}; 19. on fol. 235^{a}; Kashf 9, on fol. 237^{b}; 20. on fol. 239^{b}; 21. on fol. 241^{a}; 22. on fol. 243^{b}; 23. on fol. 245^{b}; 24. on fol. 247^{a}; 25. on fol. 248^{b}; 26. on fol. 249^{a}; 27. on fol. 251^{b}; 28. on fol. 254^{a}; 29. on fol. 256^{a}; 30. Kashf 10, on fol. 261^{a}; Kashf 11, on fol. 282^{a}; 31. on fol. 283^{a}; 32. on fol. 288^{a}; 33. on fol. 290^{a}; 34. on fol. 293^{a}; 35. on fol. 296^{b}; 36. on fol. 297^{b}; 37. on fol. 302^{b}; 38. on fol. 305^{a}; 39. on fol. 306^{a}; 40. on fol. 307^{a}.

No. 714, ff. 308, ll. 14; unequally written in Nasta'lîk; size, 8 in. by 4¼ in.

1776

The same.

This copy is slightly defective at the end, and has, moreover, a lacuna after fol. 94, comprising two pages and corresponding to No. 1274 (1774 in this Cat.), fol. 138^{a}, last line, to fol. 139^{b}, last line but two.

No date. The proper order of ff. 94–97 is: 94, 96, 95, and 97; of ff. 182–189: 182, 184, 189, 185, 186, 187, 188, and 183. Ff. 138 and 139 are turned upside down. The text is effaced and injured in many places.

Beginning: كشف لاولائه بواطن ملكوته الخ . . . .
corresponding to the fourth word of line 3, on fol. 1^{b}, in No. 1274.

Bâb 1. on fol. 6^{a}; 2. on fol. 8^{b}; 3. on fol. 13^{b}; 4. on fol. 19^{b}; 5. on fol. 25^{a}; 6. on fol. 26^{b}; 7. on fol. 30^{a}; 8. on fol. 32^{b}; 9. on fol. 36^{b}; 10. on fol. 38^{a}; 11. on fol. 40^{b}; 12. on fol. 73^{b}; 13. on fol. 77^{b}; 14. on fol. 79^{a}; Kashf 1, on fol. 121^{b}; Kashf 2, on fol. 126^{b}; Kashf 3, on fol. 130^{a}; Kashf 4, on fol. 132^{a}; 15. on fol. 133^{b}; Kashf 5, on fol. 136^{a}; 16. on fol. 139^{a}; Kashf 6, on fol. 143^{a}; 17. on fol. 144^{a}; Kashf 7, on fol. 145^{b}; 18. on fol. 147^{b}; Kashf 8, on fol. 148^{b}; 19. on fol. 150^{b}; Kashf 9, on fol. 152^{a}; 20. on fol. 153^{b}; 21. on fol. 155^{a}; 22. on fol. 156^{b}; 23. on fol. 158^{a}; 24. on fol. 159^{b}; 25. on fol. 160^{b}; 26. on fol. 161^{a}; 27. on fol. 162^{b}; 28. on fol. 164^{a}; 29. on fol. 165^{b}; 30. Kashf 10, on fol. 168^{a}; Kashf 11, on fol. 178^{b}; 31. on fol. 179^{a}; 32. on fol. 181^{a}; 33. on fol. 182^{a}; 34. on fol. 184^{b}; 35. on fol. 185^{a}; 36. on fol. 185^{b}; 37. on fol. 188^{a}; 38. on fol. 183^{a}; 39. on fol. 183^{b}. In the beginning of this bâb, on fol. 183^{b}, the copy breaks off; the last words, occurring here, correspond to fol. 279^{b}, l. 10, in No. 1274.

A few marginal additions on the first three pages.

No. 2941, ff. 189, ll. 19; good old Nasta'lîk; small illuminated frontispiece; worm-eaten; size, 10⅜ in. by 6¼ in.

1777

The same.

A very incomplete copy of the same, which breaks off already in the 8th Kashf (18th bâb); its last words correspond to fol. 232^{b}, l. 2, in No. 930 (1773 in this Cat.). Beginning as usual. Only the first eleven bâbs are marked by proper headings, on ff. 5^{b}, 9^{a}, 14^{a}, 19^{b}, 25^{a}, 26^{b}, 29^{b}, 32^{b}, 36^{b}, 37^{b}, and 40^{b} respectively; all the other headings are missing.

No. 869, ff. 154, ll. 21; written by two different hands, partly in Nasta'lîk, partly in Shikasta; size, 10⅝ in. by 6 in.

1778

Anîs-almurîdîn u shams-almajâlis (انيس المريدين و شمس المجالس).

The story of Yûsuf and Zalîkhâ in Persian prose, told by the Shaikh-alislâm Khwâjah Abû Isma'îl 'Abdallâh Muḥammad al-Anṣârî of Harât (who was born A. H. 396 in the month of Sha'bân = A. D. 1006, May; and died the 9th of Rabî'-alâkhar, A. H. 481 = A. D. 1088, July 2), for the benefit of his friends and disciples, in order to give them sound moral lessons and higher mystical instruction. The book is divided into fourteen Majlis, and interwoven with many verses of the Kurân, traditions, and sayings of other renowned Shaikhs.

Beginning: الحمد لله الّذى ابدع وجود الانسان فى احسن تقويم و احسن اعضاؤه بلطائف صفة القديم الكريم الرّحيم الخ.

Comp. on the author Safînat-alauliyâ, No. 300 (col. 304 in this Cat.). Other works by the same renowned Ṣûfî are the مناجات or رسالة, and the نصيحت or پند خواجه نظام, see the two following copies; the منازل السّائرين, originally written in Arabic (see G. Flügel iii. p. 321 sq.; O. Loth, Arabic Cat., p. 165, where two Arabic commentaries on the same are described; H. Khalfa vi. p. 129; a Persian translation, entitled جامع منازل, will be noticed further down in this Cat.); the تفسير قرآن (see on this and the preceding work Haft Iklîm, No. 619, col. 423 in this Cat.); the الهى نامه (see G. Flügel iii. p. 412, No. 1, and W. Pertsch, Berlin Cat., p. 33, No. 2); the زاد العارفين (see Rieu ii. p. 738^{b}); the كتاب اسرار or اسرار نامه (ib. ii. p. 774^{b}); the تحفة الوزرا, also styled رسالة تحفة الملوك در نصيحت و پند و بست, containing forty sections, each with four good advices (see G. Flügel i. p. 609, and iii. p. 412; H. Khalfa ii. p. 243, No. 2690, and compare with them Bodleian Cat., col. 765); another set of نصائح or 'good advices' (Bodleian Cat., col. 764, and No. 1767, 11 in this Cat.); a treatise on mystical questions, addressed by the heart (دل) to the soul (جان), see G. Flügel iii. p. 412, No. 2, etc. Anṣârî also edited an enlarged version of the طبقات الصّوفيّة, or, as Safînat-alauliyâ, No. 284 (col. 303 in this Cat.), calls it, طبقات مشايخ, by Shaikh Abû 'Abd-alraḥmân (according to others merely 'Abd-alraḥmân) Muḥammad bin Ḥusain bin Muḥammad bin Mûsâ Sullamî al-Nîshâpûrî, who died A. H. 412, in the month of Sha'bân (A. D. 1021, Nov.–Dec.; see also Rieu i. p. 349^{a}, and H. Khalfa vi. p. 129), a work, on which Jâmî's نفحات الانس (see Nos. 1357, 8, and 1359–1367 above) are chiefly based. For further works of Anṣârî, see the preface to the edition of his lyrical poems, by Shukovski, St. Petersburg, 1895.

The present story of Yûsuf and Zalîkhâ is dated the 25th of Dhû-alhijjah, A.H. 1013 (A.D. 1605, May 14), at Burhânpûr, by Maḥmûd bin Muḥammad of Lucknow.

No. 1458, ff. 173, ll. 15–23; Nasta'lîk, by many different hands; worm-eaten; size, 9⅝ in. by 5⅝ in.

1779

Munâjât-i-'Abdallâh Anṣârî (مناجات عبد الله انصاری).

Pious invocations to God and exhortations to Ṣûfîs, by the same 'Abdallâh Anṣârî, in prose mixed with verses, and beginning:

ای زدردت بیدلانرا بوی درمان آمده
یاد تو مر عاشقانرا مونس جان آمده

It is commonly styled رسالهٔ خواجه عبد الله انصاری; see Rieu i. p. 35ª; G. Flügel iii. p. 497; Cat. des MSS. et Xylographes, p. 254; different from the present مناجات seems to be a tract of the same title, noticed in W. Pertsch, No. 9, 15; Berlin Cat., p. 3, No. 4; and Cat. Codd. Or. Lugd. Bat. iv. p. 349; comp. also H. Khalfa vi. p. 129; and Notices et Extraits, xii. p. 352. A Turkish paraphrase of, and commentary on a similar work of Anṣârî ('advice to Dervishes') by Nauras, completed A.H. 1172 (A.D. 1758, 1759), is described in G. Flügel iii. p. 486.

The present copy of the Munâjât is dated the 9th of Muḥarram, A.H. 1161 (A.D. 1748, Jan. 10), by Muḥammad Mahdî, the son of Ḥâjî 'Abd-alhâdî. College of Fort William, 1825.

No. 2339, ff. 10, ll. 17; small, but distinct Nasta'lîk; illuminated frontispiece; size, 8¾ in. by 4¾ in.

1780

Pand-i-Khwâjah Nizâm (پند خواجه نظام).

Another treatise by 'Abdallâh Anṣârî, usually styled نصیحت, and containing short admonitions and practical advices on ethical matters, given to the great Wazîr Khwâjah Nizâm-almulk of Ṭûs (see Haft Iklîm, No. 690, col. 428 in this Cat.), and beginning: پیر هراة قدّس سرّه العزیز در نصیحت فخر الوزرا خواجه نظام الملك طوسی میفرمایند که یا نظام هر که ده خصلت شعار خود الخ.

The same treatise, but with a slightly different beginning, is noticed in G. Flügel iii. pp. 445, 493, and 505; the title given to it in the last of the three Vienna copies is پند نامه or نصیحت نامه.

Dated the 11th of Rabî'-alâkhar, A.H. 1049 (A.D. 1639, Aug. 11).

No. 1330, ff. 1–9, ll. 6; very large Nasta'lîk; size, 10 in. by 5½ in.

1781

Kîmiyâ-i-Sa'âdat (کیمیای سعادت).

The famous ethico-mystical work on the religious and moral duties of a true believer, by the great Shaikh Zain-aldîn Abû Ḥâmid Muḥammad bin Muḥammad al-Ghazâlî of Ṭûs, with the epithet of Ḥujjat-alislâm, who was born A.H. 450 (A.D. 1058), and died the 14th of Jumâdâ-alâkhar, A.H. 505 (A.D. 1111, Dec. 18); comp. on the author and his various works, Safînat-alauliyâ, No. 303 (col. 305 in this Cat.); Haft Iklîm, No. 686 (ib., col. 428); Schefer, Chrestomathie Persane, ii. p. 212 sq.; and especially R. Gosche, Ghazzâlîs Leben und Werke, in 'Abhandlungen der Berliner Akademie,' 1858, p. 239 sq.; see also Schmölders, Essai sur les écoles philosophiques chez les Arabes; Munk, Mélanges de philosophie, p. 336, etc. Other copies of the same work are described in Rieu i. p. 37; Bodleian Cat., Nos. 1429 and 1430; W. Pertsch, Berlin Cat., pp. 288 and 289; J. Aumer, pp. 61 and 62; A. F. Mehren, p. 5; Cat. des MSS. et Xylographes, p. 256; Fleischer, Cat. Dresd., Nos. 4 and 255; see also H. Khalfa v. p. 285, No. 10,998. It has been printed in Calcutta, without a date, and lithographed in Lucknow, A.H. 1279 and 1282, and in Bombay, 1883. A Turkish translation of the same appeared in Constantinople, A.H. 1260, and was rendered into English under the title of 'Alchemy of happiness, by Mohammed al-Ghazzali, the Mohammedan Philosopher,' by H. A. Homes, Albany, N.Y., 1873. The Kîmiyâ-i-Sa'âdat is a popular abridgement of the author's own Arabic work on a larger scale, the احیاء علوم الدّین (printed in Cairo, A.H. 1278; in Lucknow, A.H. 1281; in Bûlâq, A.H. 1306; comp. H. Khalfa i. p. 180 sq.; Hitzig in Z.D.M.G. vii. pp. 172–186; Loth, Arabic Cat., p. 166; Arabic Cat. of the Brit. Mus., p. 386; G. Flügel iii. p. 91 sq.).

The work is divided into a preface and four books (رُکن), each of which comprises ten chapters (اصل). The preface itself is subdivided into four chapters (عنوان).

Beginning of the preface, on fol. 1ᵇ: شکر و سپاس فراوان بعدد ستارگان آسمان و قطرهٔ باران و برگ درختان الخ.

'Unwân I, on self-knowledge (اندر شناختن خویش), on fol. 3ᵇ.

'Unwân II, on the knowledge of God (اندر شناختن الله), on fol. 15ª.

'Unwân III, on the knowledge of the present world (در معرفت دنیا), on fol. 23ª.

'Unwân IV, on the knowledge of the future world (در معرفت آخرت), on fol. 26ª.

Rukn I (here called, as in the larger Arabic work, رُبْع اوّل), on religious worship (اندر عبادت), on fol. 39ᵇ, beginning: ربّ یسّر ولا تعسر چون از معرفت عنوان مسلمانی الخ.

Rukn II (again called رُبْع دوم), rules for intercourse with one's fellow-men (آداب معاملات), on fol. 88ᵇ.

Rukn III (again رُبْع سیوم), the cutting off of obstacles in the road of faith (اندر بریدن عقبات راه دین, usually called, as in the Arabic original, مهلکات, pernicious influences from which the soul must be freed), on fol. 179ª.

Rukn IV (here called correctly رکن چهارم), on qualities that lead to salvation (اندر منجیات), on fol. 299ª.

Many marginal glosses and annotations. Dated by Shams-aldîn bin Ḥasan aljîlânî, the first of Rabî'-althânî, A.H. 905 (A.D. 1499, Nov. 5).

No. 424, ff. 441, ll. 25; slight illuminations at the beginning, and at the head of the first three rukns; clear Naskhî in the greater part of the MS.; size, 10 in. by 6½ in.

1782

Another copy of the same.

Another good copy, with many various readings, glosses, and annotations on the margin, dated the 23rd of Jumâdâ-alâkhar, A.H. 1020 (A.D. 1611, Sept. 2), by Muhammad Yûsuf bin Mîr Ya'kûb of Kashmîr. Beginning as in the preceding copy.

'Unwân I, on fol. 4^a; II, on fol. 17^a; III, on fol. 26^b; IV, on fol. 30^b.

Rukn I, on fol. 46^b; II, on fol. 100^b; III, on fol. 206^b; IV, on fol. 331^b.

No. 1414, ff. 479, ll. 19; clear and distinct Nasta'lîk; illuminated frontispiece; size, 10⅝ in. by 6¼ in.

1783

The same.

'Unwân I, on fol. 2^b; II, on fol. 9^a, last line; III, on fol. 14^a; IV, on fol. 16^a.

Rukn I (here headed در عادات instead of در عبادت), on fol. 24^a; II (here headed در معاملات راه دین), on fol. 53^a; III (در بیان کردن عقبات راه دین), on fol. 107^a; IV, on fol. 166^a.

No date; but among the many entries on the fly-leaves there is found one from A.H. 1081 (A.D. 1670, 1671). College of Fort William, 1832.

No. 2013, ff. 233, ll. 32; splendid Naskhî; size, 12⅝ in. by 6¾ in.

1784

The same.

Beginning: شکر و سپاس فراوان بعدد ستارگان و طبقات آسمان و قطرات باران و برگ درختان الخ.

'Unwân I, on fol. 4^a; II, on fol. 18^a (در شناختن حق); III, on fol. 28^a (no heading); IV, on fol. 32^a.

Rukn I, on fol. 47^b; II, on fol. 99^b; III, on fol. 199^b; IV, on fol. 319^b. Beginning of the first Rukn here: يسّر واسهل واختم بالخير' آغاز ارکان پس از عنوان' چون از معرفت عنوان مسلمانی الخ.

Dated the 24th of Jumâdâ-alawwal, A.H. 1086 (A.D. 1675, Aug. 16). College of Fort William, 1825.

No. 2121, ff. 452, ll. 23; Nasta'lîk; illuminated frontispieces on ff. 1^b, 99^b, 199^b, and 319^b; size, 12⅜ in. by 6¾ in.

1785

The same.

Beginning: شکر و سپاس فراوان بعدد ستارهای آسمان و قطرهای باران و برگ درختان الخ.

'Unwân I, on fol. 3^a; II, on fol. 12^b; III, on fol. 18^a; IV, on fol. 20^b.

Rukn I (در عبادات), on fol. 29^b; II (در معاملات), on fol. 64^b; III (اندر بریدن عقبات راه دین), on fol. 124^b; IV (در منجیا !), on fol. 196^a. Marginal notes and additions on the first six leaves.

Dated the 27th of Jumâdâ-alawwal, A.H. 1087 (A.D. 1676, Aug. 7), by Mullâ Muhammad 'Alî, who wrote it for his three sons, Hasan 'Alî, Rajab 'Alî, and 'Abd-al'alî.

No. 2856, ff. 276, ll. 21; irregular Naskhî; size, 13¼ in. by 7½ in.

1786

The same.

'Unwân I, on fol. 4^a; II, on fol. 17^b; III, on fol. 27^a; IV, on fol. 30^b.

Rukn I, on fol. 45^b; II, on fol. 100^b; III, on fol. 195^b; IV, on fol. 293^b. Title of the third rukn: اندر پیدا کردن عقبات راه دین.

Dated by Ibn Shâh Isma'îl C'ishtî, the 10th of Safar, A.H. 1096 (A.D. 1685, Jan. 16).

No. 1277, ff. 395, ll. 21; clear and distinct Nasta'lîk; illuminated frontispiece at the beginning of the preface and of each rukn; size, 11 in. by 6⅞ in.

1787

The same.

'Unwan I, on fol. 5^a in No. 3149; II, on fol. 24^a; III, on fol. 37^a; IV, on fol. 42^b.

Rukn I, on fol. 69^b; II, on fol. 147^b; III, on fol. 1^b in No. 3150; IV, on fol. 168^b.

The first volume and the greater part of the second are written by Muhammad Sâlih; the first rukn, the last twenty-five leaves of which are supplied by another hand, is dated at Banâras, A.H. 1173 (A.D. 1759, 1760).

No. 3149, ff. 295; No. 3150, ff. 363, ll. 15; clear Nasta'lîk; ff. 43–68 in the first volume, and ff. 288–363 in the second, are added by two different hands; splendid binding in green and gold; size, 9½ in. by 5¾ in.

1788

The same.

'Unwân I, on fol. 3^b; II, on fol. 14^a; III, on fol. 21^a; IV, on fol. 23^b.

Rukn I, on fol. 36^b; II, on fol. 78^b; III, on fol. 180^b; IV, on fol. 293^b.

No date.

No. 547, ff. 407, ll. 25–27; written for the greater part in Nasta'lîk; size, 8 in. by 4⅜ in.

1789

The same.

'Unwân I, on fol. 4^a; II, on fol. 13^a; III, on fol. 20^a; IV, on fol. 22^b.

Rukn I, on fol. 32^b margin; II, on fol. 73^b; III, on fol. 165^b; IV, on fol. 272^b.

No date.

No. 1081, ff. 392, ll. 20–21; a margin-column besides on several pages; small Nasta'lîk; little injuries here and there; the first two pages and the second, third, and fourth rukn richly illuminated; size, 7¼ in. by 4½ in.

1790

A defective copy of the same.

'Unwân I, on fol. 4^b; II, on fol. 22^a; III, not marked; IV, on fol. 39^b.

Rukn I, on fol. 67^a; II, on fol. 131^a; III, on fol. 270^b. This rukn is quite incomplete, containing only the first three اصل; another portion of the same third rukn, comprising a part of the sixth اصل, and the whole of the seventh and eighth, is found on ff. 492–572. Rukn IV, on fol. 315^b, breaking off in the tenth اصل,

on fol. 490ª. It is very strange, that in spite of these lacunas all the catch-words agree wonderfully. The copy is besides a little worm-eaten.

No. 1913, ff. 572, ll. 17; clear Nasta'lîk; size, 9⅝ in. by 6⅜ in.

1791

Intikhâb-i-Kîmiyâ-i-Sa'âdat (انتخاب کیمیای سعادت).

Extracts from the preface of the Kîmiyâ-i-Sa'âdat, made by Khwâjah Afdal-aldîn Kâshî (who died A. H. 707 = A. D. 1307, 1308, see further below, No. 1812).

Beginning: خواجه افضل الدّین کاشی از کیمیای سعادت کلماتی چند انتخاب کرده است تا طالبان معرفت حق را سودمند بود، چنین فرماید الخ.

'Unwân I, on fol. 287ª; II, on fol. 290ª; III, on fol. 291ᵇ; IV, on fol. 292ª margin-column.

Dated the 11th of Rabî'-alawwal, A. H. 1180 (A. D. 1766, Aug. 17), by Abû Tâlib alḥusainî. On fol. 293ᵇ, an additional saying of Afdal Kâshî, on the three necessary duties of Ṣûfîs.

No. 1234, ff. 287ª–293, ll. 14, and another column on the margin, ll. 26; Naskhî, mixed with Shikasta; size, 8 in. by 4⅝ in.

1792

Risâla-i-Ghazâlî (رسالهٔ غزالی).

The mystical treatise, contained in this copy, is, as a comparison with W. Pertsch, Berlin Cat., p. 42, No. 30, shows (see also Rödiger in Z. D. M. G. xvi. p. 221), a Persian paraphrase of the same Muhammad al-Ghazâlî's famous treatise, ایّها الولد (edited and translated by Hammer-Purgstall, Vienna, 1838; comp. also G. Flügel iii. p. 274, where two Arabic commentaries on the same, by Hasan bin 'Abdallâh, composed A. H. 756 = A. D. 1355, and by Khâdimî respectively, are noticed), but slightly differing in wording from the Berlin copy which bears the heading, خلاصهٔ تصانیف امام محمّد غزالی درعلم سلوك ('the quintessence of Ghazâlî's compositions on the science of the mystic road').

Beginning: الحمد لله . . . . . امّا بعد بدانکه یکی از جملهٔ تلمیذان امام المرشد . . . . . ابی حامد بن محمّد (read محمّد بن محمّد) الغزالی بعد از آنکه مدّة مدید و سالهای فراوان روزگار خود را مستغیر بتحصیل علوم داشته بوده و از هر فنّ بهرهٔ تمام داشته روزی با خود اندیشه کرد که من سالهای رنج بردم و علم بسیار حاصل کردم خود اکنون ندانم که این علمها از هر نوع علم کدام نافع و دستگیر من خواهد بود الخ.

Among the numerous Arabic works of Ghazâlî, the more prominent (apart from the ایّها الولد and the المنقذ من الضّلال و المفصح عن are: (احیاء علوم الدّین الاحوال (edited and translated by A. Schmölders in 'Essai sur les écoles philosophiques chez les Arabes et notamment sur la doctrine d'Algazzali,' Paris, 1859); كتاب الدّرّة الفاخرة (edited and translated by L. Gautier, Geneva, 1878); منهاج العابدين (see a Persian translation of it further down in this Cat., and a Turkish one by Nihânî in G. Flügel iii. p. 463); تهافت الفلاسفة (with the criticism of Khwâjazâda, who died A. H. 893 = A. D. 1488, noticed in G. Flügel ii. p. 597, and H. Khalfa ii. p. 466, No. 3764); المقصد الاسنی فی شرح اسماء الله الحسنی (G. Flügel iii. p. 326, and H. Khalfa vi. p. 90, No. 12,790); الوسيط (H. Khalfa vi. p. 437); جواهر القرآن (H. Khalfa ii. p. 646); المنحول (Schefer, Chrestomathe Persane, ii. loc. cit. above); تفسير ياقوت التأويل (quoted in Safînat-alauliyâ, No. 303); مشكوة الانوار (quoted in the Nafahât-aluns); a commentary on the 12th Sûrah (سورة يوسف), see O. Loth, Arabic Cat., p. 24; الاستدراج and بداية الهداية (mentioned by Gautier); Arabic letters etc. Among the Persian works of Ghazâlî are especially noteworthy (besides the کیمیاء سعادت): نصيحة الملوك or كتاب التّبر المسبوك فی نصيحة الملوك, with an Arabic translation, noticed in G. Flügel iii. p. 272; J. Aumer, p. 268; O. Loth, Arabic Cat., p. 168; H. Khalfa ii. p. 177, and vi. p. 352, etc.; انوار حکمت (Bodleian Cat., No. 1246, and Rieu ii. p. 830ᵇ, No. xx); a Persian letter, addressed to Mu'ayyid-almulk, the son of the great Niẓâm-almulk (Schefer, Chrestomathie Persane, ii. p. ٢٠١); and several works, some of which are of doubtful authenticity, viz. جامع کبیر or روضة الفردوس (G. Flügel iii. p. 449); ينابيع الحكمة (ib., p. 450); كنز الاخبار (ib., p. 451); قصص بحر الاسرار and كتاب توبة الانبياء (ib., p. 454).

The present copy is dated the 11th of Safar, A. H. 1083 (A. D. 1672, June 8), by 'Abd-alrahmân, the son of 'Abd-alkâdir 'abbâsî.

No. 1214, ff. 1–17ᵇ, ll. 17; Nasta'lîk; size, 7⅝ in. by 4¼ in.

1793

Tamhidât-i-'Ain-alkuḍât (تمهیدات عین القضاة).

A work on the Ṣûfic doctrine, compiled by Abû-alfadâ'il (according to Rieu i. p. 411ᵇ, Abû-alma'âlî) 'Abdallâh bin Muhammad al-Miyânajî, with the honorary epithet of 'Ain-alkuḍât of Hamadân, who was a pupil of Shaikh Ahmad Ghazâlî (the brother of Muhammad Ghazâlî, died A. H. 517 = A. D. 1123, 1124), and put to death, A. H. 533 (A. D. 1138, 1139), by order of Sultân Sanjar's vizier, Kiwâm-aldîn Abû-alkâsim Darguzînî, see Safînat-alauliyâ (No. 307, col. 305 in this Cat.); Haft Iklîm, No. 1017 (ib., col. 452); Makhzan-algharâ'ib, No. 1523 (Bodleian Cat., col. 350). H. Khalfa iii. pp. 459 and 536, places his death in A. H. 525 (A. D. 1131); comp. also the Arabic Cat. of the British Museum, p. 454ᵇ, and Cat. des MSS. et Xylographes, p. 249.

It is divided into ten chapters or اصل, and begins, on fol. 1ᵇ, thus: سپاس بیحدّ و ثناء بیعدّ مر حضرت آن خدایرا که در مبداء الوهیّت او دیدهٔ عقل حیران است الخ.

From this subdivision into ten اصول, and the wording of the ten headings, always beginning تمهید اصل, it is evident, that the Tamhidât are identical with the Zubdat-alhaḳâ'iḳ fî kashf-aldaḳâ'iḳ (زبدة الحقائق فی كشف الدّقائق), described in No. 1247 of the Bodleian

Cat. and G. Flügel iii. pp. 413 and 414, where also a Turkish translation of the work is noticed (which, however, gives to the original the title كنز الحقائق وكشف الدّقائق); on the different wording of the preface, see H. Khalfa iii. p. 536, No. 6810, where besides the work is stated to have been divided into one hundred sections. An extract from the same is noticed besides in the Bodleian Cat., col. 750, l. 1. The Tamhîdât of 'Ain-alkudât served as basis for a mystic work of the same title by the poet Mas'ûd-i-Bak (put to death A. H. 800 = A. D. 1397, 1398), see Rieu ii. p. 632[a]. Another Persian work of the great Shaikh is the extensive collection of letters, addressed to his Ṣûfic friends, and described in Rieu i. pp. 411 and 412. He also wrote occasionally Persian poetry. The margin of this copy is filled throughout with valuable glosses and explanations.

No date.

No. 1827, ff. 170, ll. 14; very clear and distinct Nasta'lîk; illuminated frontispiece; the first two pages splendidly adorned with gold; sprinkled with silver throughout; size, $10\frac{1}{4}$ in. by $5\frac{5}{8}$ in.

1794

Another copy of the same.

No date. Written by a certain Muḥammad.

No. 445, ff. 92, ll. 22; small, but clear Nasta'lîk; size, $9\frac{1}{8}$ in. by $4\frac{7}{8}$ in.

1795

Miftâḥ-i-futûḥ-alghaib (مفتاح فتوح الغيب).

The Arabic text of the famous work فتوح الغيب (also sometimes called فتوحات الغيب), i.e. the ethical maxims and sayings of the great founder of the Ḳâdirî order, Shaikh Abû Muḥammad Muḥyî-aldîn Sayyid aljîlânî alḥasanî alḥusainî, with the honorary epithets of Ghauth-ala'zam and Ghauth althaḳalain (who was born A. H. 470, or according to the majority of authorities, A. H. 471, the 1st of Ramaḍân = A. D. 1078, March 18, or 1079, March 7, and died A. H. 561, the 9th, 17th, or 18th of Rabî'-alâkhar = A. D. 1166, Feb. 12, 20, or 21), on the mystical doctrine, accompanied with an elaborate Persian commentary, as in the Berlin copy, Sprenger, No. 830; see on the author especially Safînat-alauliyâ, No. 36 (col. 278 in this Cat.); W. Pertsch, Berlin Cat., p. 276, and further down in No. 1799. These rules of mystical asceticism were collected, put in proper order, and handed down by the author's second son, Sharaf-aldîn Abû Muḥammad 'Abd-alraḥmân 'Îsâ (comp. Safînat-alauliyâ, No. 38), who—according to the statement in the immediately following ترجمهٔ فتوح الغيب—finished the original copy of his father's maxims the 15th of Ṣafar, A. H. 555 (A. D. 1160, Feb. 25), during the lifetime of his father. The Persian commentator, who does not mention his name, composed his work, which he styled مفتاح فتوح الغيب or the key to the فتوح الغيب, A. H. 1023 (A. D. 1614), see the last page, ll. 5 and 6, where as chronogram of completion the words مفتاح فتوح are given.

The Miftâḥ begins with a short Arabic preface, on fol. 1[b], in which the collector and redactor of these maxims, viz. Sharaf-aldîn 'Îsâ, 'Abd-alkâdir's son, is introduced to the reader: هذا كتاب فتوح الغيب لسيّدنا ومولانا العلّامة الاوحد الشّيخ الامام العارف الكامل امام ائمّة الطّريق وشيخ شيوخ الاسلام على التّحقيق زينة الوجود ومرآت الشهود البازالاشهب والطّراز (? وطرّاز or وطراز) المذهب قطب الاقطاب وفرد الاحباب القطب الاكمل الاشرف والغوث الاعظم الارفع غوث الثّقلين امام الفريقين العالم الرّبّانى القطب الفردانى والغوث الصّمدانى محيى الدّين ابى محمّد عبد القادر الحسنى الحسينى الجيلانى قدّس الله سرّه العزيز ونوّر روحه واوصل الينا بركاته وفتوحه ورضى الله عنه وارضاه عنّا وجامعه ولده الشّيخ الامام الاوحد شرف الدّين ابو محمّد ويكنى بابى عبد الرّحمٰن عيسى شرف الاسلام جلال العلماء سراج العراق والمصر ذو اللّسانين والبيانين لسان المتكلّمين وترجمان العارفين رحمة الله عليه وعلى والده واولاده واخوانه وسائر الصّالحين.

Then follows the real beginning of the فتوح الغيب (fol. 2[a], l. 3) in two versions (according to the various MSS. the author of the Persian commentary used), viz.: قال والدى الشّيخ الامام العلّامة الفرد القطب الغوث ابو محمّد عبد القادر الجيلانى نفعنا الله به وامدّنا بمدده فى الدّنيا والآخرة آمين آمين وفى بعض النّسخ قال والدى الامام الاوحد المؤيّد امام الائمّة محيى الدّين سيّد الطّوائف ابو محمّد القادر بن ابى صالح بن عبد الله الجيلى قدّس الله روحه ونوّر ضريحه.

The second version is that of the copy of the Arabic original in the India Office Library (O. Loth, Arabic Cat., p. 168), see also Cat. Codd. Or. Lugd. Bat. iv. p. 317; and § 31, No. 410, in the Refâ'iyyah of Leipzig; comp. H. Khalfa iv. p. 386. The Persian commentary begins thus (fol. 2[a], ll. 8 and 9): الحمد لله ربّ العالمين همه ستايشها ثابت است مر خداى را عزّ وجلّ كه پروردگار همه عالمهاست عالم ملك وملكوت وجنّ وانس وحيوانات ونباتات وجمادات وافراد انسانى كه هريكى عالمى است بصورت صغير وبمعنى كبير الخ.

The فتوح الغيب are divided into seventy-six maḳâlas (a full index of which is given on the first two fly-leaves).

This copy was transcribed by Muḥammad Kâsim bin Muḥyî-aldîn bin Zain-aldîn, the 26th of Shawwâl (the year is omitted). College of Fort William, A. D. 1825. Among the other Arabic works of 'Abd-alkâdir Jîlânî, there are to be mentioned the كتاب غنية الطّالبين (see O. Loth, Arabic Cat., p. 168[b], and Safînat-alauliyâ, loc. cit.); a collection of sermons (O. Loth, p. 169[a]); a collection of short essays on Ṣûfism (ib., p. 170); the حزب الشّريف والورد المنيف, a breviary or collection of prayers for private use (G. Flügel iii. p. 275); a single Arabic prayer (J. Aumer, p. 9, No. 50); an Arabic poem (W. Pertsch, Berlin

Cat., p. 944, ll. 2–4); an Arabic treatise without a special heading, partly with interlinear Persian paraphrase (Bodleian Cat., col. 755, No. 1239, fol. 389^b sq.); the treatise called غوثيّه, on the chief topics of Ṣûfism (see further down in No. 1797), etc. Among his Persian works the most noteworthy are the مكتوبات or twenty-five epistles (Bodleian Cat., No. 1335), a مناجات in Persian verse (W. Pertsch, Berlin Cat., p. 110, No. 8), etc. A genealogical notice of the Shaikh is found, ib., p. 40, No. 10.

Fol. 337^b in the present copy is left blank.

No. 2300, ff. 405, ll. 15; the Arabic text in Naskhî; the Persian commentary in Nasta'lîk; the end of fol. 402^b, the whole of ff. 403 and 404 and the greater part of fol. 405^a in diagonal lines; size, 8½ in. by 5 in.

1796

Tarjuma-i-Futûḥ-alghaib (ترجمهٔ فتوح الغيب).

A literal Persian translation of the same work of 'Abd-alkâdir Jîlânî, made from Sharaf-aldîn 'Îsâ's original copy of A. H. 555 (see the remark in the preceding copy), by an anonymous author.

Beginning: كتاب فتوح الغيب مشتمل بر كلمات قدسى آيات و مقالات عاليّات حضرت غوث الثّقلين و قطب الكونين شيخ السّموات والارضين الخ.

A portion of ff. 136^a and 137^b, and the whole of ff. 136^b and 137^a are left blank. Copied A. H. 1095 (A. D. 1684). Another copy of the same Persian translation is noticed in W. Pertsch, Berlin Cat., p. 276. It has been printed in Lucknow, 1880.

No. 626, ff. 80–241, ll. 9; Nasta'lîk; size, 9¼ in. by 4¾ in.

1797

Sharḥ-i-ghauthiyyah (شرح غوثيّه).

A Persian paraphrase of and commentary on the غوثيّه, a treatise on the chief points of Ṣûfism, according to the Kâdirî order, by the same 'Abd-alkâdir Jîlânî, made by a disciple of the great Shaikh, Walî bin Mulûkshâh alṣadîkî alkâdirî, and beginning: حمد بيحد و ثناء بيعدّ مر حضرت محيى را كه حقيقت انسان آئينهٔ مظهر ذات و صفات جلال و جمال ويست الخ.

The رسالهٔ حضرت غوث الاعظم itself, or rather the commentary with a Persian paraphrase of all the Arabic phrases, begins thus: قال لى يا غوث الاعظم قلت لبيك الخ گفت مرا پروردگار اى غوث بزرگ گفتم لبيك الخ.

Dated the 14th of Sha'bân, A. H. 1147 (A. D. 1735, Jan. 9), at the request of Burhân Khânṣâhib, by Muḥammad the scribe. Another mystical work of the same Walî bin Mulûkshâh, the نصيحة العارفين (likewise without date of composition), is noticed in W. Pertsch, Berlin Cat., p. 298.

No. 1404, ff. 75, ll. 11; excellent Nasta'lîk, large and distinct; the lines of the first two pages are framed in with gilt borders; size, 12½ in. by 7¾ in.

1798

Another copy of the same.

No date. Beginning, on fol. 1^b: حمد بيحد و ثناى بى عدد مر حضرت را كه حقيقت انسان الخ.

The treatise itself opens on fol. 3^b. The translator's name appears here in the less correct form of Mulûkshâh Ṣadîk Kâdirî, see ff. 1^b, 2^a, l. 1, and 3^b, ll. 3–5.

No. 751, ff. 64, ll. 13–14; written by several hands in different styles of Nasta'lîk; size, 10⅞ in. by 5⅝ in.

1799

Manâkib-i-Ghauthiyyah (مناقب غوثيّه).

Another treatise on the doctrines and spiritual teachings of the founder of the Kâdirî order, by Muḥammad Ṣâdik Shihâbî Sa'dî Kâdirî (see fol. 2^a, ll. 5 and 6), a pupil of Sayyid 'Abd-alkâdir bin Sayyid 'Abd-aljalîl alḥasanî alḥusainî Gharîb-allâh, at Aḥmadâbâd (see fol. 5^a, ll. 1 and 2). It contains a mukaddimah (on fol. 5^a), fifty short chapters, styled منقبة, a khâtimah (فى كيفيّة اداء صلوة الاسرار), on fol. 74^b, and an appendix or تذييل (فى اصوله و فروعه), on fol. 82^b, giving the great Shaikh's pedigree in the paternal and the maternal line, which both lead up to 'Alî bin Abû Ṭâlib, together with an interesting and valuable account of the more renowned among his children (forty-nine altogether), on fol. 83^a. According to the chronograms, on fol. 5^a, ll. 4 and 5, Shaikh Muḥyî-aldîn 'Abd-alkâdir aljîlânî was born A. H. 470 (عشق, whereas most other biographers fix his birth in A. H. 471), and died ninety-one years old (اكمل), A. H. 561 (اكمل عشق). His full name runs thus: Ghauth-ala'ẓam Muḥyî-aldîn Abû Muḥammad Sayyid 'Abd-alkâdir alḥasanî alḥusainî aljîlânî *ibn* Sayyid Abû Ṣâliḥ Zain-aldîn Ṣafî-aldîn Muḥammad *ibn* al-Sayyid Mûsâ Jangî Dûst Nûr-aldîn 'Abdallâh *bin* 'Abdallâh aljîlî *bin* Yaḥyâ alzâhid *bin* Muḥammad *bin* Dâ'ûd *bin* Mûsâ althânî *bin* 'Abdallâh althânî *bin* Mûsâ aljaun *bin* 'Abdallâh almaḥḍ *bin* al-Ḥasan almuthannâ *bin* al-Ḥasan *bin* 'Alî ibn Abî Ṭâlib; the most famous among his sons (see Safînat-alauliyâ, Nos. 37–46, cols. 279 and 280 in this Cat.) are: 1. Shaikh Saif-aldîn Abû 'Abdallâh Sayyid 'Abd-alwahhâb, born in Sha'bân of A. H. 521 (A. D. 1127, Aug.–Sept., the Safînat-alauliyâ gives A. H. 512, Sha'bân = A. D. 1118, Nov.–Dec.), died at Baghdâd, A. H. 593 = A. D. 1197 (بانصد to be read here instead of ششصد, unless ٩ is a mistake for ٠, as the Safînat-alauliyâ places his death in A. H. 603, 25th of Sha'bân = A. D. 1207, March 27), seventy-one years old. 2. Shaikh Sharîf (Safînat-alauliyâ: Sharaf)-aldîn Sayyid 'Îsâ, author of the جواهر الاسرار, the same for whom his father prepared the فتوح الغيب, died A. H. 573 (A. D. 1177, 1178), twelve years after his father, and twenty years before 'Abd-alwahhâb. 3. Shaikh Shams-aldîn Sayyid 'Abd-al'azîz, died A. H. 558 (A. D. 1163), three years before his father. 4. Shaikh Sirâj-aldîn Abû-alfaraḥ Sayyid 'Abd-aljabbâr, died the 19th of Sha'bân, A. H. 573 (A. D. 1178, Feb. 10), twelve years after his father, and twenty before his brother 'Abd-alwahhâb. 5. Shaikh Tâj-aldîn Abû Bakr Sayyid 'Abd-alrazzâk, born A. H. 528 (A. D. 1133, 1134), died

in Baghdâd the 6th of Shawwâl, A. H. 603 (A.D. 1207, May 6), forty-two years after his father (consequently the date given here for his death, viz. A. H. 623, ششصد و بيست و سه, which is the same in the Safînat-alauliyâ too = A. D. 1226, Sept. 30, has, it seems, to be changed into ششصد و سه!). 6. Shaikh Abû Isḥâk Sayyid Ibrâhîm, died in Baghdâd the 5th of Dhû-alka'dah, A. H. 600 (in Safînat-alauliyâ, the 25th of Dhû-alka'dah = A.D. 1204, July 5 or 25), thirty-nine years (not thirty-one, as here is written, unless the date 600 must be changed into 592) after his father. 7. Shaikh Abû-alfaḍl Sayyid Muḥammad, died at Baghdâd in the same year 600 (with the same additional remark, 'thirty-nine years after his father;' in one copy of the Safînat-alauliyâ, A.H. 603 is given as date of his death = A. D. 1207). 8. Shaikh Abû 'Abd-alraḥmân Sayyid 'Abdallâh, born A. H. 508 (A. D. 1114, 1115), died in Baghdâd the 27th of Ṣafar, A. H. 587 (A. D. 1191, March 26), twenty-six years (not twenty-eight, as here is written) after his father. 9. Shaikh Abû Zakariyyâ Sayyid Yaḥyâ, born the 6th of Rabî'-alawwal, A.H. 555 (A. D. 1160, March 16; the Safînat-alauliyâ gives A. H. 550 = A. D. 1155, May 10), died A. H. 600, thirty-nine years after his father. 10. Shaikh Ḍiyâ-aldîn Abû-alnaṣr Mûsâ, born the last of Rabî'-alawwal, A.H. 539 (A.D. 1144, Sept. 30), died at Damascus the 1st of Jumâdâ-alâkhar, A. H. 618 (A. D. 1221, July 23), fifty-seven years after his father; other sons, found by the author in some other books, are: 11. Sayyid Yûsuf, born and died in Baghdâd. 12. Sayyid Ṣâliḥ, died in the same town. 13. Sayyid 'Abd-alghaffâr. 14. Sayyid Ḥabîb-allâh. 15. Sayyid Zâhid. 16. Ḥaḍrat Manṣûr, one of the اقطاب سبعه. 17. Sayyid 'Abd-alkhâlik. 18. Sayyid 'Abd-alra'ûf; and 19. Sayyid Majd-aldîn, author of the مقامات عليّه, according to some the last son of the great Shaikh.

The author quotes among his authorities especially the بهجة الاسرار (by Nûr-aldîn Abû-alḥasan 'Alî bin Yûsuf Lakhmî, who wrote about A. H. 660 = A. D. 1262, see O. Loth, Arabic Cat., p. 200) and the تكملة (by Imâm Yâfi'î, who died A. H. 768, the 20th or 21st of Jumâdâ-alâkhar = A. D. 1367, Feb. 21, comp. Bodleian Cat., Nos. 332 and 333, and Nos. 642 and 643 in this Cat., where it has the fuller title of خلاصة المفاخر; see also the Safînat-alauliyâ, No. 62); he cannot therefore have lived before the end of the eighth century of the Hijrah.

Beginning: الحمد لله الذى جعل كرامات الولىّ الخ.

The incomplete date in the colophon is the 26th of Sha'bân in the seventh year (of whose reign, is not stated). A work similar to this, a kind of defence of 'Abd-alkâdir's doctrines, under the title of مخازن القادريّه, by Shams-aldîn bin Walî-allâh, is noticed in Rieu ii. p. 874, No. VIII. College of Fort William, 1809.

No. 2356, ff. 86, ll. 11; Nasta'lîk; worm-eaten; size, 5⅝ in. by 3¼ in.

1800

A history of the life and miracles of the same great Shaikh 'Abd-alkâdir Jîlânî, without a special title, introduced by a mukaddimah, of a more general purport, discussing the mystical meaning of words like ولايت, معجزه, كرامت, etc., and other Ṣûfic topics. The biography of the Shaikh does not begin before fol. 48^b. The author of this work is not mentioned anywhere; it is dedicated to Shâh Shujâ' Bahâdur (of the Muẓaffarî dynasty in Shîrâz, who reigned from A. H. 760 to A. H. 786 = A. D. 1359–1384, see fol. 2^b), and begins: سزاوار حمد و ثنا پادشاهيست جلّ جلاله كه بحكمت كامله نوع انسانى را بر جميع موجودات الخ.

Dated in the middle of Rabî'-alawwal, A. H. 1052 (A. D. 1642, middle of June).

No. 661, ff. 214, ll. 13; Nasta'lîk; many marginal and interlinear corrections and explanations; small injuries on many leaves; size, 7⅛ in. by 5 in.

1801

Nasâ'im-i-ghauthiyyah (نسائم غوثيّه).

Another, but shorter, biography of Shaikh 'Abd-alkâdir Jîlânî, likewise by an anonymous author. No date of composition appears. The book is divided into eleven نسيم, and gives a description of the life and wonderful deeds of the great Shaikh. Beginning: يا مالك الملوك لنا انت مقصد ـ يا ذو الجلال ملكك ملك مؤبّد الخ.

Copied by 'Abd-almuḥyî(!)-aldîn ibn Âkâ Ghiyâth-aldîn. No date.

No. 638, ff. 95, ll. 17; Naskhî; size, 9¼ in. by 5¼ in.

1802

Nasâ'im-alkâdiriyyah (نسائم القادريّه).

An abridgement of the preceding biography, divided likewise into eleven نسيم, which are, of course, very short here. No author's name appears.

Beginning: الحمد لله . . . . اعلم اسعدك الله تعالى فى الدّارين اين نسخه ايست مسمّى به نسائم القادريّه در شرح احوالات شريف حضرت سلطان الاوليا امام العشّاق و العرفا قطب الاقطاب معشوق ربّ الارباب حضرت ميران محيى الدّين سيّد عبد القادر جيلانى الخ.

Dated the 10th of Jumâdâ-althânî, A. H. 1154 (A. D. 1741, Aug. 23). College of Fort William, 1825.

No. 2285, ff. 1–31, ll. 11; Nasta'lîk; size, 9 in. by 4¾ in.

1803

Tuḥfat-alkâdiriyyah (تحفة القادريّه).

A third biography of the same Shaikh, with an exposition of his doctrines, chiefly based on the بهجة الاسرار (see No. 1799 above), the خلاصة المفاخر (see ib.), and the مصباح الاخلاص, by a disciple of the Kâdirî order, Abû-alma'âlî Muḥammad, with the takhalluṣ Muslimî (see fol. 2^b, l. 9, and fol. 3^a, l. 2). It begins: هاتفم گفتا بگو وصف كريم قلت بسم الله الرّحمن الرّحيم اى حمد تو سر دفتر توقيع كلام الخ, and is divided into the following twenty-one bâbs:

1. در ولادت آنحضرت, on fol. 3^b.

2. در صورت و هیئت آنحضرت, on fol. 8^b.
3. در لباس و معاش آنحضرت, on fol. 9^b.
4. در خلق و عادت کریم آنحضرت, on fol. 12^b.
5. در تلقب محیی الدین, on fol. 20^a.
6. در سیاحت و مجاهدهٔ آنحضرت, on fol. 21^a.
7. در عبادت آنحضرت, on fol. 23^b.
8. در سماع آنحضرت, on fol. 24^a.
9. در شرف ارادت آنحضرت, on fol. 25^a.
10. در وسیله خواستن بآنحضرت, on fol. 33^a.
11. در آنچه احوال خود فرموده اند, on fol. 34^b.
12. در بیان مجلس که قدمی هذه گفته اند, on fol. 38^a.
13. در گفتن این قول که مأمور بودند, on fol. 39^a.
14. در اخبار اولیای متقدمین و متأخرین از احوال آنحضرت پیش از وجود و ظهور, on fol. 40^b.
15. در ثنا گفتن برو از مشایخ متقدمین و متأخرین, on fol. 44^a.
16. در سلطنت آنحضرت, on fol. 48^b.
17. در مجلس وعظ آنحضرت, on fol. 57^b.
18. در تدریس آنحضرت, on fol. 62^b.
19. در وفات آنحضرت, on fol. 64^a.
20. در نسبت آنحضرت, on fol. 66^a.
21. در ذکر اولاد آنحضرت, on fol. 66^b.

Dated the 7th of Ramaḍân, A.H. 1137 (A.D. 1725, May 20).

No. 1805, ff. 70, ll. 13; large and distinct Nasta'lîk; illuminated frontispiece; the first two pages splendidly adorned; size, 9¾ in. by 5¼ in.

1804

Mirṣâd-al'ibâd min almabdâ' ilâ-alma'âd (مرصاد العباد من المبداء الی المعاد).

A large work on Ṣûfism, treating of the soul's سلوک or pilgrimage from the present to the future life, by Shaikh Abû Bakr 'Abdallâh bin Muḥammad bin Shâhâwar (شاهاور), or Shâhawar, شاهور, as in the following copy, and those of the British Mus.; or Shâhâdur, شاهادر, as in the Bodleian and Vienna copies and in Ḥ. Khalfa; or even Shâmûr, شامور, as in G. Flügel iii. p. 453) alasadî alrâzî (see fol. 291^b, l. 11), commonly known as Najm-aldîn Dâya, who was a disciple both of Najm-aldîn Kubrâ (died A. H. 618, the 10th of Jumâdâ-alawwal = A. D. 1221, July 2) and of Majd-aldîn Baghdâdî (died A. H. 607 or 616 = A. D. 1210, 1211, or 1219, 1220, see Safînat-alauliyâ, Nos. 124 and 125), and died A. H. 654 (A. D. 1256). This work was completed the 1st of Rajab, A. H. 620 (A. D. 1223, July 31), see fol. 291^b, ll. 12 and 13; under the auspices (بتوفیق و تأیید) of Sultân Kaiḳubâd of Rûm (who reigned from A. H. 610 or 616 = A. D. 1213 or 1219, to A. H. 634 or 636 = A. D. 1236, 1237, or 1238, 1239), at Siwâs (سیواس, see in the same page, l. 13), and begins: حمد بی حد و ثنای بی عد پادشاهی را که وجود هر موجودی نتیجهٔ جود اوست الخ.

It is divided into five bâbs and forty faṣls, see Bodleian Cat., No. 1248; Rieu i. p. 38, and Supplement, p. 10; G. Flügel iii. pp. 417 and 453, where details of the author's life and works are given, comp. also Safînat-alauliyâ, No. 128 (col. 288 in this Cat.); Haft Iḳlîm, No. 1052 (ib., col. 455); Ḥ. Khalfa v. p. 495, No. 11,805, and Notices et Extraits, xii. p. 416, col. 2.

Bâb I. در دیباچهٔ کتاب, in three faṣls, on fol. 5^a.

Bâb II. در بیان مبداء موجودات, in five faṣls, on fol. 15^b.

Bâb III. در بیان معاش خلق, in twenty faṣls, on fol. 50^a.

Bâb IV. در بیان معاد نفوس سعدا و اشقیا, in four faṣls, on fol. 177^a.

Bâb V. در بیان سلوک طوائف مختلف, in eight faṣls, on fol. 214^b.

Najm-aldîn Dâya wrote besides this work several others, for instance, بحر الحقائق و المعانی or تفسیر بحر الحقائق (in the Safînat-alauliyâ, loc. cit., wrongly styled تفسیر بحر الدقائق), a mystic commentary on the first Sûrah of the Kurân (see Ḥ. Khalfa ii. p. 17, No. 1656); سراج القلوب, thirty-three questions addressed to Muḥammad and answered by him (G. Flügel iii. p. 453); تحفة الملوک ;حسرت الملوک ;سلوک ارباب النعم و اصحاب اموال الحبیب; and تحفة الملوک (see ib.). A Turkish translation of the present مرصاد العباد, entitled ارشاد المریدین الی المراد, was made by Ḳâsim bin Maḥmûd of Ḳarâ Ḥiṣâr, under Sulṭân Murâd II (A. H. 824–855 = A. D. 1421–1451).

This copy is dated the 12th of Rabî'-althânî, A. H. 906 (A. D. 1500, Nov. 5), by Majd-aldîn 'Alî. Entries of former owners on fol. 1^a, one from A. H. 1074, the 28th of Ṣafar = A. D. 1663, Oct. 1 (Isḥaḳ Ḥusainî), another from A. H. 1144, 25th of Rajab = A. D. 1732, Jan. 23 (Muḥammad Riḍâ ibn Maulânâ Ghulâm Muḥammad 'Alî); older ones, viz. from A. H. 933 and 938 (A. D. 1527 and 1531, 1532), on the fly-leaf at the end. College of Fort William, 1825.

No. 2336, ff. 293, ll. 14; Nasta'lîk; the Arabic quotations in Naskhî; size, 6½ in. by 4½ in.

1805

Another copy of the same.

Beginning, on fol. 8^b: الحمد لله رب العالمین و الصلوة علی سید المرسلین محمد و آله اجمعین' حمد بی حد و ثنای بی عد پادشاهی را که وجود هر موجود نتیجهٔ جود اوست الخ.

The author's name, together with the date of composition, appears on fol. 234^b, ll. 1–3.

Bâb I, on fol. 11^b; II, on fol. 23^b; III, on fol. 55^a; IV, on fol. 154^a; V, on fol. 180^a. Collated. No date.

The transcriber's name is given, on fol. 8^a, as Taki-aldîn Muḥammad al-shûshtarî, who bought the original copy, from which he made the present one, in Kashmîr; among the various entries of former owners on the same page there is one, stating, that this copy was bought the 9th of Shawwâl, A. H. 1025 (A. D. 1616, Oct. 20).

On ff. 1–7 there is written by another hand in

Naskhî the whole of Sûrah 36 of the Kurân (سورة يس), followed by a few detached verses from other Sûras, beginning with Sûrah 3, v. 1.

No. 1963, ff. 235, ll. 17 (on ff. 8^b–235^b); Nasta'lîk (except on ff. 1–7); a little worm-eaten and water-stained; size, 9½ in. by 5⅝ in.

1806

Bayân-altanzîl (بيان التنزيل).

A treatise on Ṣûfism, being a kind of شرح or commentary on the كتاب التنزيل, by the well-known mystic Shaikh and writer 'Azîz bin Muḥammad alnasafî (here spelt النسفى!) albukhârî, who died A.H. 661 (A.D. 1263), at Abarḳûh, see Rieu iii. p. 1095^a. Other works of the same author are the انسان الكامل فى معرفة الوافر, the famous collection of twenty-one mystic risâlas, see G. Flügel iii. pp. 430–438; the كشف الحقائق, an epitome of the 400 volumes of Shaikh Sa'd-aldîn Ḥummû'î (Najm-aldîn Kubrâ's pupil, who died A.H. 650, the 10th of Dhû-alḥijjah = A.D. 1253, Feb. 11; comp. Safînat-alauliyâ, No. 126, col. 288 in this Cat.), see Bodleian Cat., No. 1249; and the مقصد اقصى, see ib., No. 1250; Rieu ii. p. 834^b; W. Pertsch, No. 6, 11; Berlin Cat., p. 1053 (No. 6); Palmer, Cat. of Trinity Coll., Cambridge, p. 70; Cat. Codd. Or. Lugd. Bat. v. pp. 42 and 43, etc.; translated into Turkish by Ibrâhîm bin 'Abdallâh, see G. Flügel iii. pp. 457 and 489, No. 3; and W. Pertsch, Berlin Turkish Cat., p. 159; and forming the basis of E. H. Palmer's 'Oriental Mysticism,' Cambridge, 1867.

Like the original work, the present commentary (probably by 'Azîz alnasafî himself) is divided into twenty اصل; but our copy is incomplete at the end and has besides several lacunas. The remainder of an index appears on fol. 6^a. The proper order of the leaves is: ff. 6, 2–5, 7–80, lacuna, 81–86, lacuna, 1, 87–90, lacuna, 91.

The headings of the twenty اصل are as follows:

1. در معرفت خداى, on fol. 2^a.
2. در مزاج و روح و جسم, on fol. 37^a.
3. در معرفت ملك, on fol. 43^b.
4. در معرفت انسان, on fol. 45^a.
5. در معرفت نبى و ولى, on fol. 53^a.
6. در معرفت صاحب شريعت و صاحب حقيقت, on fol. 56^b.
7. در معجزه و كرامت, on fol. 58^b.
8. در معرفت وحى و الهام, on fol. 60^a.
9. در معرفت موت و حيات, on fol. 63^b.
10. در معرفت معاد, on fol. 65^a.
11. در معرفت شريعت و طريقت و حقيقت و ايمان و اسلام و احسان, on fol. 77^b.
12. در معرفت عبادت و شرائط و اركان آن, on fol. 78^a.
13. در معرفت معاملات و شرائط و اركان آن, on fol. 78^a.

These two اصل appear only with their headings here, and the author's explanation of this strange fact is, that 'his brother will write them hereafter.'

14. در معرفت سلوك و شرائط و اركان آن, on fol. 78^a.
15. در معرفت خدمت و عزلت و صحبت, on fol. 83^a.
16. Which ought to contain, according to the index, در معرفت بالغ الخ, is missing in the text; there only appear, on fol. 85^a, a second اصل پانزدهم در بيان عزلت, and, on fol. 86^a, another اصل در بيان صحبت.
17. در معرفت تقوى, on fol. 1^a.
18. در معرفت شكر و صبر و رضا, on fol. 87^b.
19. در معرفت قضا و قدر, on fol. 88^a.
20. Not found in the text; it was to contain, according to the index: در بيان آنكه مقصود ازين نوزده چه بود; in its stead a second اصل نوزدهم appears on fol. 90^b, without any heading. On fol. 91^b the treatise breaks off.

Beginning: حمد و سپاس بى غايت مر خدايرا است عزّ جلاله و تعالى كبرياؤه الخ.

No. 2001, ff. 91, ll. 15; Nasta'lîk; size, 8¼ in. by 5⅛ in.

1807

Risâla-i-âghâz u anjâm (رسالهٔ آغاز و انجام).

A treatise on resurrection and future life from the Ṣûfic standpoint, by the great philosopher and astronomer Naṣîr-aldîn Muḥammad bin Muḥammad bin al-Ḥasan al-Ṭûsî, who was born in Ṭûs, A.H. 597, the 11th of Jumâdâ-alawwal (A.D. 1201, Feb. 17), and died in Baghdâd, A.H. 672, the 18th of Dhû-alḥijjah (A.D. 1274, June 25); comp. on his life Haft Iklîm, No. 1007 (col. 451 in this Cat., where his biography is given under the section 'Sâwa,' since his family originally belonged to that town); Rieu ii. p. 441^a sq.; Ḥabîb-ussiyar iii. Juz 1, p. 60; Bodleian Cat., No. 1435 sq.; A. Jourdain in Magasin encyclopédique, 1809, t. vi. p. 87 sq. He wrote besides his strictly scientific works a number of shorter Ṣûfic tracts, of which the present and the two following ones are the most prominent. An extensive list of his literary compositions is given in the Majâlis-almu'minîn (No. 704 in this Cat.). This risâlah is divided into twenty faṣls, the headings of which are given in Bodleian Cat., No. 1422, vi (col. 863); see also Rieu ii. p. 830^a, No. XVI. It is also frequently styled تذكره.

Beginning: ربّنا لا تزغ قلوبنا بعد اذ هديتنا و هب لنا من لدنك الخ.

Copied in the month Jumâdâ I, A.H. 1176 (A.D. 1762, Nov.–Dec.), at مونگير.

No. 1234, ff. 177^b–198^a, ll. 18; Naskhî; size, 8 in. by 4⅝ in.

1808

Risâla-i-jabr u ikhtiyâr (رسالهٔ جبر و اختيار).

Another mystical treatise by the same Naṣîr-aldîn Ṭûsî, on necessity or compulsion and free will in human destinies.

Beginning: الحمد لله ربّ الارباب و مسبّب الاسباب و مفتّح الابواب و ملهم الصواب و مسهّل الامور الصعاب الخ.

Rieu ii. p. 831ª, No. XXV, see also H. Khalfa ii. p. 582, and No. 1922, 8 below.

Dated by Abû Tâlib alhusainî at Murshidâbâd the 16th of Rajab, A. H. 1180 (A. D. 1766, Dec. 18).

Treatises of similar contents by Afḍal Kâshî (to be described further down) are: رہ انجام نامه, on consciousness and cognition, Rieu ii. p. 830ᵇ, No. XXIII, and Bodleian Cat., No. 1445, III; see H. Khalfa iii. p. 515, and Nos. 1921, 6, and 1922, 15 below; رسالهٔ ساز و پیرایهٔ شاهان, on the rights and duties of royalty, Bodleian Cat., No. 1445, II, and No. 1921, 5 below; a Persian paraphrase of the thirteen faṣls of the essay on the human soul by Hermes Trismegistus, see Nos. 1921, 14, and 1922, 16 below, and a number of smaller treatises and tracts without a special title, see No. 1921 below.

No. 1234, ff. 239ᵇ–274ᵇ, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4⅝ in.

1814

Gulshan-i-râz (گلشن راز).

Another complete copy of the Gulshan-i-râz, or the rose-garden of mystery, the famous Ṣûfic mathnawî, composed in answer to a number of theosophical and metaphysical questions of Mîr Fakhr-alsâdât Husainî (see No. 1764, 4 above, and No. 1821 sq. below), A. H. 717 (A. D. 1317), by Shaikh Maḥmûd Shabistarî or Ćabistarî (of Shabistar or Ćabistar, a village near Tabrîz), who died A. H. 720 (A. D. 1320), compare Nos. 1761, 2, and 1765, 14 above. Other copies of the same are noticed in Rieu ii. p. 608; Bodleian Cat., No. 1260; W. Pertsch, Berlin Cat., pp. 827–829 and 873 (No. 2); A. Sprenger, Catal., p. 477; G. Flügel iii. pp. 425 and 426, etc.; see also H. Khalfa v. p. 233, No. 10839. Edited, with German translation, by Hammer-Purgstall, 'Rosenflor des Geheimnisses,' Pesth, 1838 (rather incorrect); with English translation, valuable notes, and an interesting comparison between Oriental and European mysticism, by E. H. Whinfield, 'The Mystic Rose-Garden,' London, 1880. Lithographed Bombay, A. H. 1280. Extracts in German translation are found in Tholuck's 'Blüthensammlung,' 1825, p. 192 sq.; an anonymous English translation of the most important parts of the poem, entitled 'The Dialogue of the Gulshan-i-Râz,' appeared in London (Trübner), 1887. A large portion of a Turkish adaptation of the poem is noticed in No. 1761, 1 above.

Besides this versified handbook of Ṣûfism Maḥmûd Shabistarî wrote three prose-treatises on the same subject, viz. حقّ اليقين في معرفة ربّ العالمين (W. Pertsch, No. 6, ff. 1–27; Bodleian Cat., No. 1298, 6; Rieu ii. p. 828ᵇ; Mélanges Asiat. v. p. 229; H. Khalfa iii. p. 79, No. 4565); سعادت نامه (Rieu ii. p. 871ᵇ; H. Khalfa iii. p. 598), and رسالهٔ شاهد.

Beginning:

بنام آنکه جانرا فکرت آموخت
چراغ دل بنور جان بر افروخت

No date.

No. 110, ff. 252–298, 2 coll., each ll. 11; clear and distinct Nasta'lîk; illuminated heading on fol. 252ᵇ; size, 6½ in. by 3½ in.

1815

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 114, ff. 102–148, 2 coll., each ll. 8–12; Nasta'lîk; size, 8¼ in. by 4½ in.

1816

Mafâtîḥ-ali'jâz fî sharḥ-i-Gulshan-i-râz (مفاتيح الاعجاز في شرح گلشن راز).

The fullest and best of all the Persian commentaries (Jâmî inspected twenty-eight of them) on the Gulshan-i-râz, by Muḥammad bin Yaḥyâ bin 'Alî aljîlânî al-lâhijî al-Nûrbakhshî, with the takhallus Asîrî, who commenced this work on the 19th of Dhû-alḥijjah, A. H. 877 (A. D. 1473, May 17), as all copies state except that in Leyden, which gives A. H. 879 (A. D. 1475, April 26) instead.

He probably died A. H. 912 (A. D. 1506, 1507). Other copies of this commentary are noticed in W. Pertsch, Berlin Cat., p. 829; G. Flügel iii. pp. 426 and 427; A. Sprenger, Catal., p. 478; J. Aumer, p. 20; Cat. of the Library of Râghib Pâshâ, Constantinople, A. H. 1285, No. 690; and Cat. Codd. Or. Lugd. Bat. ii. p. 117.

Beginning: باسمك الاعظم الشامل فيضه المقدّس لكل موجود المنوّر ظلمات العدم بانوار الوجود الخ.

The commentator's name appears on fol. 2ª, that of the poet at the end on fol. 415ª as Maulânâ Sa'd-aldîn Maḥmûd Ćabistarî (another honorary title of the poet seems to have been Najm-aldîn, and his father's name 'Abd-alkarîm bin Yaḥyâ).

Dated A. H. 1095 (A. D. 1684).

No. 1342, ff. 415, ll. 17; very clear and correct Nasta'lîk; illuminated frontispiece; each page surrounded by a small gilt frame; size, 9⅝ in. by 5¼ in.

1817

Another copy of the same.

This copy, not dated, is collated throughout, but slightly damaged in many leaves. Beginning as in the preceding copy.

No. 1845, ff. 458, ll. 19; small, but clear Nasta'lîk; illuminated, but rather effaced frontispiece; size, 8¼ in. by 5 in.

1818

A slightly incomplete copy of the same.

A few leaves are missing at the end of this copy; the last verse, explained here on fol. 397ᵇ, last line but one, is:

چو کردم در رخ خویش نگاهی
بر آمد از میان جانم آهی

(Whinfield, v. 987), and the last words occurring here, viz.: يعني چون نگاه و نظاره در رخسار خوب . . . . ., correspond to fol. 409ª, l. 7 in No. 1816 above.

No. 485, ff. 397, ll. 17–19; clear Nasta'lîk; small illuminated frontispiece; size, 8⅝ in. by 5 in.

1819

A very incomplete copy of the same.

This copy goes down to the following verse only:

در ختنی گردد او از آب و از خاك
که شاخش بگذرد از هفتم افلاك

(Whinfield, v. 361), corresponding to fol. 183ᵃ, l. 8 in No. 1816 above. Slight injuries on the first three pages.

No. 919, ff. 162, ll. 17; Nasta'lîḳ; size, 8¾ in. by 5⅝ in.

1820

Sharḥ-i-Gulshan-i-râz (شرح گلشن راز).

The text of the poem with a short commentary on all the difficult verses in it, by an anonymous author, beginning with the usual initial verse. First words of the commentary: وجان عبارت از روح انسانیست که مدرك این معانیست الخ.

Slightly injured in several places. Dated by Muhammad Bâḳî the 16th of Ṣafar, A.H. 1094 (A.D. 1683, Feb. 14). A similar, but defective, commentary is described in J. Aumer, p. 19; two short explanatory treatises on the Gulshan-i-râz are noticed in the Bodleian Cat., Nos. 1261 and 1262; an exposition of one verse only is found in W. Pertsch, Berlin Cat., p. 20, No. 8.

No. 941, ff. 119, ll. 17-19; careless Nasta'lîḳ; size, 9 in. by 5⅜ in.

1821

Nuzhat-alarwâḥ (نزهة الارواح).

The delight of souls, a Ṣûfic work in prose and verse on the سلوك or the spiritual path of the heavenly pilgrim, completed A.H. 711 (A.D. 1311, 1312), by Mîr Fakhr-alsâdât Ḥusainî, with his full name: Rukn-aldîn Ḥusain bin 'Âlim bin Abî-alḥasan (or alḥusain) al-Ḥusainî of Ghûr, who was, according to some authorities, a pupil of Shaikh Rukn-aldîn Abû-alfatḥ (died A.H. 735, 9th of Jumâdâ-alawwal=A.D. 1335, Jan. 5), the son of Shaikh Ṣadr-aldîn Muḥammad (died A.H. 684, 23rd of Dhû-alḥijjah=A.D. 1286, Feb. 19) and grandson of Shaikh Bahâ-aldîn Zakariyyâ Multânî (died A.H. 666, 7th of Ṣafar=A.D. 1267, Oct. 28); according to others a pupil of Bahâ-aldîn himself, see Safînat-alauliyâ, Nos. 152 and 154-156 (coll. 290 and 291 in this Cat.), and Haft Iḳlîm, No. 609 (ib., col. 422). He was born A.H. 671 (A.D. 1272, 1273), according to the remark at the beginning of the last faṣl, where he states that he was forty years old when he completed this work, i.e. in A.H. 711; he lived first in Multân, later on in Harât, was a friend of Shaikh 'Irâḳî (see No. 1116 in this Cat.) and of Shaikh Auḥad Kirmânî (died A.H. 697=A.D. 1298, ib., No. 1228), and died, according to Jâmî's Nafaḥât-aluns (compare Notices et Extraits, xii. p. 420, col. 2), A.H. 718 (A.D. 1318), a date also found in the Khulâṣat-alkalâm, No. 20 (col. 296 in the Bodleian Cat.), and other tadhkiras; the Haft Iḳlîm give A.H. 717 (A.D. 1317) as year of his death; also A.H. 719 (A.D. 1319) is mentioned by some authorities. But all these statements must needs be wrong, since another work of the same author, زاد المسافرين (see Nos. 1832-1834 below), was composed either A.H. 720 (A.D. 1320), so in Nos. 110 and 650 of the India Office, or A.H. 729 (A.D. 1329), so in No. 1090 of the India Office, and in the copy described in A. Sprenger, Catal., p. 430. The earliest date of his death therefore is A.H. 720 or 721; compare on the author and his نزهة الارواح Âtashkada, No. 237 (col. 270 in the Bodleian Cat.), Makhzan-algharâ'ib, No. 565 (ib., col. 327); Rieu i. p. 40, and ii. p. 608; Bodleian Cat., Nos. 1255 and 1256; W. Pertsch, Berlin Cat., pp. 292-294; Krafft, p. 190; G. Flügel iii. p. 418; A. F. Mehren, p. 7; Cat. des MSS. et Xyl., p. 437 etc.; see H. Khalfa vi. p. 321, No. 13661. Among the numerous commentaries on this work one of the most detailed is شرح نزهة الارواح by 'Abd-alwâḥid Ibrâhîm alḥusainî albalgrâmî, which was completed A.H. 985 (A.D. 1577, 1578), see No. 1257 of the Bodleian Cat.

The Nuzhat-alarwâḥ is divided into the following twenty-eight faṣls:

1. در مبداء سلوك الهی, on fol. 64ᵃ (Vienna copy: در ابتدای سلوك).
2. در معرفت سلوك, on fol. 66ᵃ.
3. در مقامات سالك, on fol. 70ᵃ (Vienna copy: در مقامات سلوك).
4. در نصیحت سالك, on fol. 71ᵇ.
5. در بدو خلقت, on fol. 73ᵇ.
6. در بیان وحدت, on fol. 75ᵃ.
7. در تجرید سالك, on fol. 76ᵇ (Vienna copy: در تجرید سلوك).
8. در قاعدهٔ طریقت, on fol. 79ᵃ, last line.
9. در کمال استغنا, on fol. 82ᵃ.
10. در آغاز فطرت, on fol. 83ᵇ.
11. در اختلاف حالات, on fol. 86ᵃ (Vienna copy: در بیان اختلاف حالات).
12. در بیان دل, on fol. 91ᵃ.
13. در تصفیهٔ دل, on fol. 92ᵇ.
14. در دیباچهٔ عشق, on fol. 95ᵇ.
15. در حقائق عشق, on fol. 99ᵃ (Vienna copy: در حقائق عشق و محبّت).
16. در وحدت عشق, on fol. 102ᵇ (Vienna copy: در حیرت عشق).
17. در بیان نفس, on fol. 105ᵇ.
18. در مخاطبهٔ نفس, on fol. 108ᵃ.
19. در بیان معاملات, on fol. 110ᵇ (Vienna copy: در مقالات).
20. در جدّ و اجتهاد, on fol. 114ᵃ (Vienna copy: در متابعت حضرت رسول).
21. در صحبت و متابعت, on fol. 117ᵇ.
22. در ترك صحبت خلق, on fol. 120ᵇ (Vienna copy: در ترك خلوت).
23. در صبر و تسلیم, on fol. 123ᵇ.
24. در کشف معانی, on fol. 127ᵇ (Vienna copy: در کشف معانیٔ سلوك).

25. در ارشاد و انتباه, on fol. 137^a.

26. در اشارت اهل طریقت, on fol. 140^a.

27. در نهایت این طریق, on fol. 146^b (Vienna copy: در تهذیب اهل طریقت).

28. در ختم کتاب, on fol. 151^a.

Beginning, on fol. 55^a: الحمد لله ربّ العالمین علی کلّ حال فی کلّ حین والصّلوة والسّلام علی رسوله محمّد وآله اجمعین؛ قال سیّدنا و مولانا الشیخ الخ.

The usual initial bait of other copies, viz. بتوفیقش چو روشن دیدم آواز الخ, follows a little further down. This copy, which is dated the 5th of Jumâdâ II, A.H. 1061 (A.D. 1651, May 26), is particularly valuable on account of its marginal and interlinear glosses and additions.

No. 1430, ff. 55–153, ll. 12; Nasta'lîk; size, 10⅜ in. by 5⅞ in.

1822

Another copy of the same.

Beginning as in the preceding copy. The twenty-eight fasls are found here as follows:

1. on fol. 14^b; 2. on fol. 16^b; 3. on fol. 20^a; 4. on fol. 21^b; 5. on fol. 23^a; 6. on fol. 24^b; 7. on fol. 26^a; 8. on fol. 28^a; 9. on fol. 31^a; 10. on fol. 32^a; 11. on fol. 34^b; 12. on fol. 38^a; 13. on fol. 39^b; 14. on fol. 42^a; 15. on fol. 45^a; 16. on fol. 48^a, here styled as in the Vienna copy در حیرت عشق; 17. on fol. 51^a; 18. on fol. 53^a; 19. on fol. 55^b; 20. on fol. 58^b; 21. on fol. 62^a; 22. on fol. 64^b, here styled در طلب عشق; 23. on fol. 67^a; 24. on fol. 70^b; 25. on fol. 78^b; 26. on fol. 81^a; 27. on fol. 86^b, here styled در نهایت اهل طریقت; 28. on fol. 90^b.

The Nuzhat-alarwâh concludes on fol. 92^b and is dated by 'Abd-allatîf bin Shaikh Ahmad the 1st of Muharram, A.H. 1062 (A.D. 1651, Dec. 14). On ff. 1–6 there are written by other hands two religious tracts, the one in Arabic, the other in Persian, and on ff. 93^b–95 a third one, likewise in Persian, all three without any value, the third is dated A.H. 1121 (A.D. 1709).

No. 1304, ff. 95, ll. 15; Nasta'lîk; size, 9½ in. by 5¼ in.

1823

The same.

Fasl 1. on fol. 7^b; 2. on fol. 9^a; 3. on fol. 12^b; 4. on fol. 14^a; 5. on fol. 15^b, here styled در بدایت خلقت; 6. on fol. 16^b; 7. on fol. 17^b; 8. on fol. 20^a; 9. on fol. 22^a; 10. on fol. 23^a; 11. on fol. 25^a; 12. on fol. 28^b; 13. on fol. 29^b; 14. on fol. 32^a; 15. on fol. 34^b, here styled در بیان عشق; 16. on fol. 37^a, styled as in the preceding copy; 17. on fol. 39^b; 18. on fol. 41^b; 19. on fol. 44^b; 20. on fol. 47^b; 21. on fol. 50^a; 22. on fol. 52^a, styled as in the preceding copy; 23. on fol. 54^a; 24. on fol. 57^a; 25. on fol. 63^b; 26. on fol. 66^a; 27. on fol. 71^a, styled as in No. 1430 (1821 in this Cat.); 28. on fol. 75^a.

Dated at Haidarâbâd the 4th of Jumâdâ I, A.H. 1079 (A.D. 1668, Oct. 10). College of Fort William, 1809.

No. 2255, ff. 77, ll. 15; clear and distinct Nasta'lîk; size, 9½ in. by 5⅜ in.

1824

The same.

Fasl 1. on fol. 9^b; 2. on fol. 11^a; 3. on fol. 15^a; 4. on fol. 16^b; 5. on fol. 18^a; 6. on fol. 19^b; 7. on fol. 20^b; 8. on fol. 23^a; 9. on fol. 25^b; 10. on fol. 26^b; 11. on fol. 28^b; 12. on fol. 32^b; 13. on fol. 34^a; 14. on fol. 36^a; 15. on fol. 39^b; 16. on fol. 42^b, here styled در حیرانی و حیرت عشق; 17. on fol. 45^b; 18. on fol. 48^a; 19. on fol. 50^b; 20. on fol. 53^a; 21. on fol. 56^b; 22. on fol. 59^a; 23. on fol. 61^a, here styled در صبر و تسلیم عاشق; 24. on fol. 64^b; 25. on fol. 72^b, here styled در ارشاد و هدایت; 26. on fol. 75^a, here styled در بیان ارشاد اهل طریق; 27. on fol. 80^a, styled در نهایت اهل طریق; 28. on fol. 83^b.

This copy was transcribed for Mr. Richard Johnson by Ifâdat-allâh at Calcutta, and finished the 29th of Rabî'-althânî, A.H. 1187 (A.D. 1773, July 20).

No. 1031, ff. 85, ll. 13; clear and distinct Nasta'lîk; size, 9½ in. by 5⅜ in.

1825

The same.

Beginning here: بتوفیقش چو روشن دیدم آواز الخ.

Fasl 1. on fol. 8^b; 2. on fol. 11^a; 3. on fol. 15^b; 4. on fol. 17^a; 5. on fol. 19^a, here styled در خلقت; 6. on fol. 20^b; 7. on fol. 22^a; 8. on fol. 25^a, here styled در قاعدهٔ طریق; 9. on fol. 28^b; 10. on fol. 29^b; 11. on fol. 32^b; 12. on fol. 38^a; 13. on fol. 39^b; 14. on fol. 43^a; 15. on fol. 46^b; 16. on fol. 50^a, here styled در حیرت سالك; 17. on fol. 54^a, here styled در بیان معرفت نفس; 18. on fol. 56^b; 19. on fol. 58^b; 20. on fol. 62^a; 21. on fol. 67^a; 22. on fol. 70^b, here styled در ترك خلق; 23. on fol. 73^b, here styled در دقائق عشق; 24. on fol. 78^b, here styled در بدایت اهل طریق; 25. on fol. 88^b; 26. on fol. 91^b; 27. on fol. 98^b, here styled as in No. 1304 (1822 in this Cat.); 28. on fol. 103^b.

Dated (in the more modern part) the 26th of Shawwâl, A.H. 1197 (A.D. 1783, Sept. 24). Bibliotheca Leydeniana.

No. 2837, ff. 107, ll. 13; ff. 41–46 and 103–107 supplied later by two different hands, the latter portion, ll. 11–12; size, 6⅝ in. by 3⅞ in.

1826

The same.

Fasl 1. on fol. 12^a; 2. on fol. 15^a; 3. on fol. 20^b, here styled as in the Vienna copy در مقامات سلوك; 4. on fol. 23^a; 5. on fol. 25^b; 6. on fol. 27^b, last line; 7. on fol. 29^b, lin. penult.; 8. on fol. 33^b, last line; 9. on fol. 38^a; 10. on fol. 39^b, last line; 11. on fol. 43^b; 12. on fol. 50^a; 13. on fol. 52^a; 14. on fol. 56^b; 15. on fol. 61^b; 16. on fol. 66^a, here styled as in the Vienna copy and in Nos. 1304 and 2255 (1822 and 1823 in this Cat.) در حیرت عشق; 17. on fol. 70^b,

lin. penult.; 18. on fol. 75ᵃ, first line; 19. on fol. 78ᵇ, here styled در معاملات کون و مکان; 20. on fol. 83ᵇ; 21. on fol. 89ᵃ; 22. on fol. 93ᵃ, last line, here styled در طلب عشق و ترک خلق; 23. on fol. 96ᵇ, lin. penult.; 24. on fol. 102ᵃ, last line; 25. on fol. 115ᵇ; 26. on fol. 120ᵃ, first line; 27. on fol. 128ᵃ, here styled در بیان نهایت اهل طریقت; 28. on fol. 134ᵇ.

Beginning: الحمد لله ربّ العالمین علی کلّ حال الخ.

Collated throughout, with occasional additions on the margin. No date.

No. 110, ff. 1–137, ll. 11; clear and distinct Nasta'lîk; small illuminated frontispiece; size, 6½ in. by 3½ in.

1827

The same.

This copy, which is not dated, contains twenty-nine faṣls instead of the usual twenty-eight, the twenty-seventh having been split into two faṣls with a special heading for the second one, viz.:

1. on fol. 12ᵇ, last line; 2. on fol. 15ᵇ; 3. on fol. 21ᵇ; 4. on fol. 24ᵃ; 5. on fol. 26ᵇ; 6. on fol. 28ᵇ; 7. on fol. 30ᵇ; 8. on fol. 34ᵃ, lin. penult.; 9. on fol. 38ᵃ, lin. penult.; 10. on fol. 40ᵃ, lines 1 and 2; 11. on fol. 43ᵇ; 12. on fol. 50ᵃ, lines 1 and 2; 13. on fol. 51ᵇ, here styled در حقیقت دل; 14. on fol. 56ᵃ; 15. on fol. 60ᵇ, here styled در بیان حقائق عشق; 16. on fol. 65ᵃ, here styled as in the preceding copy; 17. on fol. 69ᵇ, last line; 18. on fol. 73ᵃ; 19. on fol. 76ᵇ; 20. on fol. 81ᵃ, here styled در بیان جدّ و اجتهاد; 21. on fol. 85ᵇ, lin. penult.; 22. on fol. 89ᵇ; 23. on fol. 92ᵇ, last line; 24. on fol. 97ᵇ, here styled as in the Vienna copy در کشف معانیٔ سلوک; 25. on fol. 109ᵃ, lines 1 and 2; 26. on fol. 112ᵇ; 27. on fol. 120ᵃ, here styled as in Nos. 1304 and 2837 (1822 and 1825 in this Cat.); 28. not found in the other copies, on fol. 123ᵃ, styled در رضا و ترک, corresponding to fol. 131ᵇ, l. 8 in the preceding copy; 29. = 28 in the other copies, on fol. 126ᵃ.

Numerous marginal and interlinear glosses throughout the whole copy.

No. 821, ff. 130, ll. 9; Nasta'lîk; size, 8½ in. by 4¼ in.

1828

7 ones, The same.

use; t This copy, although older than some of the preceding

Date is very badly written and not of much practical

v he first leaves are greatly injured besides.

month of Rabî'-alâkhar, A.H. 1118 (A.D. 1706, July–August).

No. 677, ff. 1–66, ll. 16–18; Shikasta; size, 8¾ in. by 4⅜ in.

1829

Ṭarab-almajâlis (طرب المجالس).

The emotion of (mystic) assemblies, another elaborate Ṣûfic work on metaphysical and ethical matters, by the same Mîr Fakhr-alsâdât Ḥusaini, unfortunately a very defective copy. It is divided into the following five ḳisms:

1. در بیان خلق و امر, in eight faṣls, on fol. 7ᵃ.
2. در ... ذرّیّت آدم, in twelve faṣls, on fol. 32ᵃ.
3. در فضیلت و شرف انسان بر جمیع حیوانات, in fourteen faṣls, on fol. 66ᵇ. There is a lacuna after fol. 81, through which the fifth faṣl is entirely missing. The sixth faṣl is found (by a misplacement of the leaves) on fol. 141ᵇ.
4. در بیان اخلاق حمیده, in nine faṣls, on fol. 118ᵃ. Part of the eighth faṣl and the whole of the ninth are missing in consequence of a lacuna after fol. 139.
5. در بیان اوصاف ذمیمه, in twelve faṣls; only the beginning of the second faṣl is found on fol. 140ᵇ, all the rest is missing. The copy breaks off on fol. 140ᵇ. The remaining leaves belong (partly or entirely) to the third ḳism. An index on ff. 5ᵃ–7ᵃ.

Beginning: حمد و ثنا مر خدایرا جلّ جلاله وعمّ نواله آن صانعی که ذرّهٔ خاك الخ.

No date. An entry from A.H. 1074 (A.D. 1663, 1664) on the fly-leaf.

No. 1237, ff. 146, ll. 11; distinct Nasta'lîk; size, 7¼ in. by 4⅜ in.

1830

Kanz-alrumûz (کنز الرموز).

The treasure of mysteries, a third mystical work in form of a mathnawî on the religious duties of Islâm from a Ṣûfic standpoint, on spiritual lore, etc., by Mîr Fakhr-alsâdât Ḥusaini, see Bodleian Cat., No. 1258; Rieu ii. p. 845ᵇ; A. Sprenger, Catal., p. 431; Krafft, p. 66; W. Pertsch, p. 12; H. Khalfa v. p. 254, etc.

Beginning:

باز طبعم را هوائی دیگر است
بلبل جانرا نوائی دیگر است

Dated the 21st of Rajab, A.H. 1124 (which must be a clerical error for 1123 = A.D. 1711, Sept. 4, since the scribe adds, that the date corresponds to the fifth year of Bahâdurshâh's reign; now, the emperor Bahâdur ascended the throne in Rabî'-alawwal, A.H. 1119 = A.D. 1707, June, and died in Muḥarram, A.H. 1124 = A.D. 1712, Feb.; in Rajab, A.H. 1124, he was therefore no longer alive).

College of Fort William, 1825.

No. 2306, ff. 32, 2 coll., each ll. 15; Nasta'lîk; size, 9 in. by 5¼ in.

1831

Another copy of the same.

Beginning as in the preceding copy. No date.

On fol. 142ᵃ it is wrongly styled مثنویٔ محمود.

No. 110, ff. 142–183, 2 coll., each ll. 11; clear and distinct Nasta'lîk; small illuminated heading on fol. 142ᵇ; size, 6½ in. by 3½ in.

1832

Zâd-almusâfirîn (زاد المسافرین).

The provision for travellers (on the mystic road), another Ṣûfic mathnawî by Mîr Fakhr-alsâdât Ḥusaini, in imitation of Sanâ'î's Ḥadîḳah (see Nos. 914–927 above), in eight maḳâlas, viz.:

1. در مجاهد طلب حق, on fol. 188ᵃ.
2. فی شرف البیان, on fol. 195ᵃ.

3. در ارشاد و معاملہ, on fol. 205^b.
4. در صفت سالك طریقت, on fol. 208^a.
5. در بیان عشق و مراتب او, on fol. 215^a.
6. در معرفت نفس و الطاف او, on fol. 224^a, first line.
7. در معرفت دین و در بیان تحقیق او, on fol. 231^b.
8. در بیان حال پیر و مرید, on fol. 242^b.

Beginning:

ای برتر از آن همه که گفتند ــ آنانکه پدید یا نهفتند

The date appears here on fol. 251^a, in the last bait but one, in this form:

در هفصد و بیست در زهجرت
گشت آخر این کتاب تمت

= A. H. 720, see the remark in No. 1821 above. Other copies of this poem are noticed in Bodleian Cat., No. 1259; Rieu ii. p. 608; A. Sprenger, Catal., pp. 430 and 431; W. Pertsch, p. 10; Cat. Codd. Or. Lugd. Bat. ii. p. 116; Cat. des MSS. et Xylogr., pp. 356 and 438; see also H. Khalfa iii. p. 528, No. 6774.

No date.

No. 110, ff. 184–251, 2 coll., each ll. 11; Nasta'lik; small illuminated heading on fol. 184^b; size, 6½ in. by 3¼ in.

1833

Another copy of the same.

Beginning the same as in the preceding copy. The date appears here in this form: در هفصد و بیست بُد زهجرت again = A. H. 720.

No date.

No. 650, ff. 56, 2 coll., each ll. 13; Nasta'lik; size, 8½ in. by 4⅞ in.

1834

The same.

Here the date of composition is distinctly as in the copy of Sprenger's Oudh Catal., viz.: در هفصد و بیست و نه زهجرت = A. H. 729.

No date.

Other works of the same Fakhr-alsâdât Husaini are: صراط مستقیم; روح الارواح; سی نامه (all three mentioned in the Haft Iklim, No. 609); and قلندر نامه (Rieu ii. p. 774^b).

No. 1090, ff. 1–49, 2 coll., each ll. 15; large and distinct Nasta'lik; illuminated frontispiece, the first two pages richly adorned; size, 6¾ in. by 3¾ in.

1835

Mukâtabât-i-Shaikh 'Abd-alrazzâk Kâshi bâ Shaikh 'Alâ-aldaulah Simnâni (مکاتبات شیخ عبد الرزّاق کاشی با شیخ علاء الدوله سمنانی).

Correspondence on several points of mystic theosophy, as for instance, the توحید, etc., between Shaikh Kamâl-aldin 'Abd-alrazzâk of Kâshân (who was a pupil of Shaikh Nûr-aldin bin 'Abd-alsamad Naṭanzi and died A. H. 730 = A. D. 1329, 1330, see Haft Iklim, No. 932, col. 445 in this Cat., where a list of his most prominent Arabic works is given, compare also Rieu ii. p. 832^a, No. VI, where a Persian paraphrase of his اصطلاحات الصوفیة is noticed, G. Flügel iii. p. 371, and i. p. 463; O. Loth, Arabic Cat., p. 164^a; H. Khalfa i. p. 325, etc.), and Shaikh Rukn-aldin 'Alâ-aldaulah of Simnân (who died the 22nd of Rajab, A. H. 736 = A. D. 1336, March 6, see Safinat-alauliyâ, No. 132, coll. 288 and 289 in this Cat., and Haft Iklim, No. 1138, ib., col. 463). It consists of two letters only, the first containing 'Abd-alrazzâk's questions, the second 'Alâ-aldaulah's answer.

Beginning: شیخ کمال الدین عبد الرزّاق کاشی رحمه الله وی مرید شیخ نور الدین عبد الصمد نطنزیست الخ.

Dated by Abû Ṭâlib alhusaini at Murshidâbâd the 25th of Rabi'-alawwal, A. H. 1180 (A. D. 1766, Aug. 31).

No. 1234, ff. 311^a–316^b, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4⅝ in.

1836

Shamâ'il-i-Ankiyâ u Dalâ'il-i-Atkiyâ (شمائل انقیا و دلائل اتقیا).

An exhaustive dogmatic work on the principles and traditions of Ṣûfism, compiled on the basis of some hundred Arabic and Persian treatises, by Rukn (or Rukn-aldin) 'Imâd (see fol. 2^a, l. 5), who was a pupil of Shaikh Burhân-aldin Gharib of the Cishti order, Niẓâm-aldin Auliyâ's (died the 18th of Rabi'-alâkhar, A. H. 725 = A. D. 1325, April 3) third disciple, who died at Daulatâbâd the 12th of Ṣafar, A. H. 732 (A. D. 1331, Nov. 14), compare Safinat-alauliyâ, No. 117 (col. 287 in this Cat.); Matlûb-alṭâlibin, No. 16, seventh in the list of Khalifas (ib., col. 324), and Sawâṭi'-alanwâr, No. 23, g in the list of Khalifas and disciples (ib., col. 334). Rukn 'Imâd wrote it at the special request of the Shaikh, when the latter had finished his work on similar topics, the نفائس الانفاس, see fol. 2^b, ll. 4 and 5, and fol. 4^b, l. 2. It is divided into four قسم and ninety-one بیان. The four kisms are:

1. در بیان افعال حسنهٔ اصحاب طریقت و مقامات سالکان و مرادات مریدان و مطالب طالبان عجائب و دقایق آن, on fol. 6^a.
2. در بیان احوال ارباب حقیقت از انبیاء و اخصّ اولیاء بیان معانیٔ مقام و حال و وقت مقام, on fol. 119^a.
3. [illegible]اف وجود و ذات بی کیفیّت و کم حضرت الوهیّت و [illegible]ونگیٔ موجودات دیگر و بیان ازل و ازال و ابد و اباد [illegible]طائف و غرائب امر و حکم و قضا و قدر الخ, on fol. 244^a.
4. متضمّن خلقت و اوصاف مهتر آدم و فضائل آدمیان و امیدواریها در باب بندگان گناهکاران و عنایت بی علّت حضرت غفّار الخ, on fol. 253^a.

Beginning: بسم الله الذی اکرم الاتقیاء شمائلهم ستایش و ثنا بیعدّ مانند [illegible] و شمائل انقیاء و اصفیاء الخ.

Partly collated. Many small injuries throughout the copy.

No date. Complete index on the fly-leaves.

No. 1322, ff. 258, ll. 17; Nasta'lik, the last page supplied by another hand; size, 9½ in. by 6 in.

1837

Miṣbâḥ-alhidâyat u miftâḥ-alkifâyat (مصباح الهداية و مفتاح الكفاية).

A compendium of Ṣûfic maxims, theories, and doctrines, together with general ethical principles (ذکر مبانی و اصول طریقت صوفیان و بیان بعضی از علوم و معارف ایشان), being an abridged adaptation of the famous Arabic work عوارف المعارف, in sixty-three chapters, by Shaikh Shihâb-aldîn Abû Ḥafṣ 'Umar bin Muḥammad bin 'Abdallâh al-Bakrî al-Suhrawardî, who was born in Rajab, A. H. 539 (A. D. 1145, Jan.), and died in Baghdâd the 1st of Muḥarram, A. H. 632 (A. D. 1234, Sept. 26), see Safînat-alauliyâ, No. 148 (col. 290 in this Cat.), G. Flügel iii. p. 329 sq.; O. Loth, Arabic Cat., p. 172 sq.; Ḥ. Khalfa iv. p. 275, No. 8401, etc. (the عوارف المعارف were printed in Bûlâq, in the margins of Ghazâlî's احياء علوم الدين, in four volumes, see No. 1781 above, A. H. 1306). The Persian translation of another work of Suhrawardî's, رشف النصائح, is noticed in Rieu ii. p. 853ᵃ, see also Ḥ. Khalfa iii. p. 465; on the life of the great Shaikh compare Ibn Khallikân in De Slane's translation, ii. pp. 382–384. The author of this Persian adaptation of the عوارف المعارف is 'Izz-aldîn Maḥmûd bin 'Alî al-Kâshânî (see fol. 3ᵃ, l. 9), who died according to Ḥ. Khalfa, loc. cit., A. H. 735 (A. D. 1334, 1335), see Haft Iḳlîm, No. 931 (col. 445 in this Cat.). He wished at first to give, in compliance with the requests of many friends, a full translation of Suhrawardî's work, but soon abandoned that idea, as involving too great a labour, and contented himself with writing this مختصر, in which he embodied all the principal points and doctrines of the Arabic original. Several portions of this translation, another copy of which is noticed in W. Pertsch, Berlin Cat., p. 290, are quoted verbally in Jâmî's Nafaḥât-aluns, viz. the 1st faṣl of the 3rd bâb, the 10th faṣl of the same, and parts of the 2nd faṣl of the 1st bâb, see Notices et Extraits, xii. pp. 322–352 and 377–391. Other Persian translations or adaptations of the عوارف المعارف are those of Ẓahîr-aldîn 'Abd-alraḥmân bin Najîb-aldîn 'Alî bin Buzghush al-Shîrâzî, who died in Ramaḍân, A. H. 716 (A. D. 1316, Nov.–Dec.), see a copy of it in W. Pertsch, Berlin Cat., p. 89, and compare Safînat-alauliyâ, No. 151 (col. 290 in this Cat.), and Haft Iḳlîm, No. 176 (ib., col. 391); of Junaid bin Faḍl-allâh, the grandson of the preceding Ẓahîr-aldîn 'Abd-alraḥmân, a copy of which is described in E. G. Browne, Cambridge Cat., pp. 87–89; and of an anonymous author, see W. Pertsch, Berlin Cat., p. 291.

The Miṣbâḥ-alhidâyat is divided into *ten* books, each book subdivided into ten faṣls (Index on ff. 4ᵃ–5ᵃ):

Book I. در بیان اعتقادات صوفیه, on fol. 5ᵇ.
II. در بیان علوم, on fol. 20ᵃ.
III. در معارف, on fol. 32ᵃ.
IV. در بعضی اصطلاحات صوفیان, on fol. 52ᵇ.
V. در مستحسنات متصوفه, on fol. 61ᵃ.
VI. در آداب, on fol. 83ᵇ.
VII. در اعمال, on fol. 118ᵃ.
VIII. در بیان اخلاق, on fol. 141ᵇ.
IX. در مقامات, on fol. 152ᵃ.
X. در احوال و ختم کتاب, on fol. 167ᵃ.

Beginning: حمدی که لمعات صدق و نفحات اخلاص آن دیدهٔ جان منور الخ.

No date. College of Fort William.

No. 2281, ff. 179, ll. 19; distinct Nasta'lîk; size, 8½ in. by 4⅝ in.

1838

Silk-i-Sulûk (سلك سلوك).

A comprehensive work on the various points of the Ṣûfic doctrine and the science of the mystic road, in 151 short chapters, styled سلك, and composed by Ḍiyâ-aldîn Nakhshabî, the author of the older and larger version of the famous Ṭûṭînâma (see Nos. 743–751 in this Cat.), who died A. H. 751 (A. D. 1350, 1351).

Beginning: حمدی که از عطر روائح او ارواح اولیاء معطر گردد (و) مراحدی را که اولیای اورا الخ.

The first chapter begins, on fol. 3ᵇ, with an exposition of the technical terms of Ṣûfism. The work (which is styled both سلك سلوك and سلك السلوك) is mentioned as one of the authorities of the مفتاح الجنان of Muḥammad Mujîr (bin ?) Wajîh-aldîn (written about A. H. 770 = A. D. 1368, 1369), see Rieu i. pp. 40 and 41.

This copy is dated the 12th of Muḥarram, A. H. 1159 (the 28th year of Muḥammadshâh's reign = A. D. 1746, Feb. 4).

No. 651, ff. 132, ll. 13; Nasta'lîk; size, 8½ in. by 4¾ in.

1839

Another copy of the same.

Beginning: حمدی که از عطر روائح او ارواح اولیاء معطر گردد مر خدائی را الخ.

The author's name appears on fol. 2ᵇ, l. 7, the title on fol. 2ᵇ, l. 6, and fol. 3ᵇ, l. 3 ab infra. This copy, which is not dated, is collated throughout, and contains some very valuable marginal glosses.

College of Fort William, 1825.

No. 2155, ff. 128, ll. 15; Nasta'lîk; the Arabic quotations in Naskhî; size, 10½ in. by 5⅞ in.

1840

Marghûb-alkulûb (مرغوب القلوب).

A mathnawî on the elements of asceticism and mysticism, composed A. H. 757 (A. D. 1356) and divided into ten faṣls, compare G. Flügel i. p. 526; Rieu ii. p. 874ᵃ, and No. 1765, 10 above, where it is styled ترغيب القلوب. It is commonly ascribed to Shams-aldîn Tabrîzî, the spiritual guide of Jalâl-aldîn Rûmî (see Flügel, loc. cit., the heading of the present copy and the preface to the immediately following one), but as Shams-aldîn died A. H. 645 (A. D. 1247, 1248), i. e. 112 lunar years before the composition of this poem, the statement is absurd. Ḥ. Khalfa v. p. 495, No. 11809, only quotes the title. The date, A. H. 757, is found both in the copy of the British Mus. and in the two

Ind. Office copies (here on fol. 76ᵇ, l. 2); but the author's name, Shams, which Rieu found in the last verse of his copy, is missing both here and in the following copy. Only nine faṣls are marked in the present MS., but a comparison with the following copy shows, that the heading of the 6th has been omitted at the top of fol. 75ᵃ.

Beginning of the poem, on fol. 71ᵃ:

بگویم حمد ربّ العالمین را
عطا کو کرد بر من عقل و دین را

Faṣl 1. در باب توبه, on fol. 71ᵇ; 2. در باب روح, on fol. 72ᵃ; 3. در باب وضو, on fol. 72ᵇ; 4. در ترک دنیا, on fol. 73ᵇ; 5. در باب توحید, on fol. 74ᵃ, last line; 6. (not marked here, see the following copy) on fol. 75ᵃ, first line; 7. در باب عشق سالک, on fol. 75ᵃ; 8. در باب عاشق و معشوق, on fol. 75ᵇ; 9. در باب فنا, on fol. 75ᵇ; 10. در باب مسافر سالک, on fol. 76ᵃ. A copy of the 10th faṣl is noticed in W. Pertsch, Berlin Cat., p. 4, No. 10; a complete one in No. 1924, 1 below.

No date. College of Fort William, 1825.

No. 2053, ff. 71–76, 2 coll., each ll. 13; Nastaʿlîḳ; size, 9 in. by 5¼ in.

1841

Another copy of the same.

This copy of the مرغوب القلوب is provided (a) with a preface in prose, identical with that in the Vienna copy; (b) with a kind of commentary to each verse, consisting of traditions (حدیث), quotations from the Kurân (قوله تعالی), etc., illustrating the meaning of the text. It should therefore rather be styled (as a note on the fly-leaf implies): شرح مرغوب القلوب. The date of composition is found here on fol. 20ᵇ, last line, together with the title.

Beginning of the preface, on fol. 1ᵇ: الحمد لله ربّ العالمین و العاقبة للمتقین و الصّلوة و السّلام علی رسوله محمّد و آله و اصحابه اجمعین' این کتاب مرغوب القلوب از گفتار شیخ الاسلام و المشایخ و قطب المحقّقین ..... شمس الدّین و الدّنیا شمس تبریزی الخ.

Beginning of the poem, on fol. 2ᵃ, l. 2:

بگویم حمد ربّ العالمین را
عطا کو کرد بر ما عقل و دین را

Faṣl 1. در بیان توبه, on fol. 6ᵇ; 2. در بیان روح, on fol. 8ᵃ; 3. در بیان وضو, on fol. 10ᵇ; 4. در بیان ترک دنیا, on fol. 13ᵃ, first line; 5. در بیان تجرید, on fol. 16ᵃ; 6. در بیان معرفت, on fol. 17ᵃ; 7. در بیان عشق و محبت, on fol. 18ᵇ; 8. در بیان عاشق و معشوق, on fol. 19ᵃ; 9. در بیان فنا و بقا, on fol. 19ᵇ; 10. در بیان اقامت سفر, on fol. 20ᵃ.

Dated the 29th of Rabîʿ-alawwal, A.H. 1115 (١١٥؟) = A.D. 1703, Aug. 12. A seal of ʿAbd-alwahhâb Khân Bahâdur, with the date 1174 (A.D. 1760, 1761), on fol. 1ᵃ.

No. 938, ff. 21, ll. 9; Shikasta; size, 8⅝ in. by 4¾ in.

1842

Ṣafwat-alṣafî (صفوة الصّفی).

The life, wonderful deeds, and miracles of the great Ṣûfic Shaikh Ṣafî-aldin Isḥâḳ al-Mûsawî, the ancestor of the Ṣafawîs, who died A.H. 735 (A.D. 1334, 1335), see fol. 278ᵇ. This work, which is usually—and probably more correctly—styled صفوة الصّفا, was composed by Darwîsh Tawakkulî (or Tawakkul) bin Ismaʿîl bin Ḥâjî of Ardabîl, commonly known as Ibn Bazzâz (not Bazzâr, as Ḥ. Khalfa iv. p. 105, calls him), whose father and uncle were disciples of the great Shaikh, see the description of a revised edition of the same biography by a certain Abû-alfatḥ al-Ḥusainî in Rieu i. pp. 345 and 346. Rieu assigns, from internal evidence, the composition of this work to about A.H. 750 (A.D. 1349, 1350); the present copy is stated at the end to be the autograph of the author Ibn Bazzâz, and dated in the month of Shaʿbân, A.H. 759 (A.D. 1358, July–August); that could easily be reconciled with the fact of Ṣadr-aldin Mûsâ, Ṣafî-aldin's son and successor, who died A.H. 758 (A.D. 1357), being spoken of in this work as still living, on the assumption, that the bulk of it was written a few years before the final date of completion.

The biography is divided into twelve bâbs, and begins: الحمد لله الذی تجلّی لاولیائه بانوار العرفان و المعارف و تجلّی لاصفیائه بانواع اللّطائف و العوارف الخ.

In Rieu's revised edition it contains an additional preface and khâtimah, and the beginning consequently differs from that just given; another copy is described in the Cat. des MSS. et Xyl., p. 289.

No. 1098, ff. 342, ll. 21; clear and distinct Nastaʿlîḳ; illuminated frontispiece; size, 13⅜ in. by 8¾ in.

1843

Maktûbât-i-Aḥmad bin Yaḥyâ Munyarî (مکتوبات احمد بن یحیی منیری).

A first collection of 100 letters on the mystical doctrine or the chief topics of Ṣûfism, by the great Shaikh Sharaf-aldin Aḥmad bin Yaḥyâ Munyarî, who was born in Munyar, a village in Bihâr, and died in Bihâr A.H. 782 (A.D. 1380, 1381), see Bodleian Cat., No. 1263, where his discourses on Ṣûfism, entitled معدن المعانی, and composed between A.H. 749 and 751 (A.D. 1348–1350), are described, and Rieu ii. p. 492ᵇ. This first collection was made as early as A.H. 747 (A.D. 1346, 1347), by Zain Badr ʿArabî (زین بدر عربی), a disciple of the Shaikh, and contains letters addressed to the latter's pupil and friend Ḳâḍî Shams-aldin, the governor of the township of Jûsa (قاضی شمس الدّین حاکم قصبهٔ جوسه). They deal with the following topics:

1. در توحید باری تعالی; 2. در توبه; 3. در خشنود کردن خصمان; 4. در تجدید توبه; 5. در طلب پیر; 6. در ارادت; 7. در اهلیت شیخی; 8. در ولایت; 9. در ولی; 10. در احوال صدیقان و نماز و بر آمدن; 11. در کرامت; 12. در انوار; 13. حاجات کفایت; 14. در کشف; 15. در سالک و مجذوب; 16. در وصول; 17. در تجلی;

غلطگاه سالك; 18. در غلطگاه مردمان; 19. در مرض
ظاهر و باطن; 20. در فضل انبیا بر اولیا; 21. در زلّات
انبیا و شمّهٔ در احکام زیارت و تعیین روز و قراءت;
22. در اصل تصوّف; 23. در طلب طریقت; 24. در ارکان
طریقت; 25. در شریعت و طریقت; 26. در شریعت و
حقیقت; 27. در متابعت رسول; 28. در ترتیب مشغولی
با نماز; 29. در طهارت; 30. در طهارت بعبارتی دیگر;
31. در نیّت; 32. در نماز; 33. در روزه; 34. در زکوة;
35. در حجّ; 36. در دعا و خواندن سورتها بر کفایت
مهمّات; 37. در عبادت; 38. در بندگی کردن; 39. در
بندگی کردن بعبارتی دیگر; 40. در کلمهٔ طیّبه; 41. در
ایمان عریان; 42. در صدق ایمان; 43. در شکر اسلام;
44. در شرك خفی; 45. در معرفت; 46. در محبّت; 47. در
علامت محبّت; 48. در حکم محبّت و عشق; 49. در
طالب; 50. در طلب حق; 51. در طریق الی الله;
52. درگفت ورفت; 53. درهمّت و دعا که بعد از فریضه
بخواند الخ; 54. در تحریض مرید; 55. در صحبت قاضی
صدر الدّین; 56. در اوّل مرتبهٔ مرید; 57. در اوّل مرتبهٔ
مرید بعبارتی دیگر; 58. در احوال مسلمانی; 59. در اخلاق
حمیده; 60. در تفکّر; 61. در تجرید و تفرید; 62. در
تجرید و تفرید بعبارتی دیگر; 63. در پاك داشتن راه دین;
64. در تقوی; 65. در صدق; 66. در نسب; 67. درگمان
نیك; 68. در معاد; 69. در تعلّق اسباب و ترك آن;
70. در صحبت این طائفه; 71. در خدمت این طائفه;
72. در پاکیزه کردن اخلاق; 73. درطمع نماز و خشنودیٔ
خصمان در شش روز; 74. درتفسیر دنیا و کیفیّت نماز فوت
شده و دعای آن; 75. در ترك دنیا; 76. در سعادت و شقاوت;
77. در سرّ قدر; 78. در خوف و رجا; 79. در روح; 80. در
دل; 81. در نیاز حقیقت نفس; 82. در هوا; 83. در
ریاضت نفس; 84. در مجاهدت و سیاست نفس; 85. در
هجران نفس; 86. در با خود ساختن; 87. در تفاوت اقدام
و دعای بر آمدن مهمّات; 88. درغفلت و دعا که حضرت
رسالت خواندی بعد تبلیغ رسالت; 89. در حسرت و
کیفیّت نماز و درود روز وشب جمعه برای کیفیّت مهمّات;
90. در معالجت و نماز کفایت مهمّات در روز جمعه;
91. در لباس; 92. در ملامت; 93. در سماع; 94. در عزلت;
95. در حکم جدا شدن از خلق; 96. در چهله; 97. در مرگ;
98. در وعد و وعید; 99. در دوزخ; 100. در ذکر بهشت.

Every letter begins thus: برادر شمس الدّین بداند.

Beginning of the preface, on fol. 1^b: سپاس بی پایان و ستایش فراوان مر حضرت پاك خداوندیرا که دلهای عارفانرا بانوار مشاهدهٔ جمال الخ.

No date.

No. 413, ff. 213, ll. 17 on ff. 1–10, ll. 19–20 on ff. 11–213; Nasta'lîk; size, $9\frac{1}{2}$ in. by $5\frac{1}{4}$ in.

IND. OFF.

1844

Maktûbât-i-Aḥmad bin Yaḥyâ Munyarî.

A *second* collection of 151 letters of the same Sharaf-aldîn Aḥmad bin Yaḥyâ Munyarî on similar Ṣûfic points as the preceding one, and addressed to a great number of Shaikhs, made by the same Zain Badr 'Arabî twenty-two years after the first, i.e. A. H. 769 (A. D. 1367, 1368), see fol. 3^b, ll. 2 and 3.

Beginning: الحمد لله الّذی وقّف المشایخ بکشف ما یجوز من الاسرار ورزّق للمریدین بالجدّ و الجهد و الاختیار و حفظهم ببرکات انفاسهم عن شرور النّفس الخ.

Part of the original copy has been torn away in a great number of leaves, and another hand has supplied the missing words or whole lines, but not always quite correctly, as a comparison with the following excellent copy shows; for instance, on the very first page it is stated that the previous collection contained 101 letters of Ḳâḍî Shams-aldîn (instead of 100, written to Shams-aldîn, صد و یکم مکتوب قاضی شمس الدّین instead of صد مکتوب باسم قاضی شمس الدّین). Besides, the headings of the last eleven letters and portions of some of the preceding ones are omitted, and have been filled in here from the following copy (except that of the last, which is not found there).

These letters deal with the following topics:

1. در راه دین و درستیٔ یقین, on fol. 8^a.
2. در طلب علم (the following copy adds شدن) ورنج تحصیل آن کشیدن, on fol. 11^a.
3. در خلوص نیّت و درستیٔ ارادت, on fol. 13^b.
4. در نزول بلا و بار کشیدن مبتلا, on fol. 17^a.
5. در ترك دنیا و رغبت کردن بعقبی, on fol. 20^a.
6. در مریدی و پیری و مجاهد کردن (in the following copy در مریدی و مجاهده کردن), on fol. 23^a, first line.
7. در همّت بلند و خود را با وجود دو عالم مفلس کردن (in the following copy دیدن), on fol. 25^a, first line.
8. در توبه و بازگشتن بخداوند عزّ وجلّ (in the following copy بسوی خداوند تعالی), on fol. 28^a.
9. در گمان بد در حقّ خویش و گمان نیك در حقّ دیگران, on fol. 31^b, last line.
10. در محبّت دنیا و مذمّت آن, on fol. 34^b.
11. در محبّت و عشق, on fol. 37^a.
12. در وصول الی الله, on fol. 39^b.
13. در اثر صحبت و در ولادت صوری و معنوی, on fol. 42^b.
14. در اطاعت مرید بدانچه پیر فرماید, on fol. 46^a.
15. در صفت پیران و مذمّت حال فضولان, on fol. 49^a.
16. در افلاس خود و صدق طلب, on fol. 55^a.
17. در عجز انبیا و اولیا (in the following copy اولیا و انبیا) در جریان احکام خدا, on fol. 58^b, first line.
18. در دوستی و دشمنی الله (in the following copy دشمنیٔ الله) تعالی و ترك آوردن هوا, on fol. 60^a.

19. در پاكئ ظاهر و باطن, on fol. 62^{b}.

20. در تحريص بر علم و غنيمت شمردن صحبت نيك, on fol. 64^{a}.

21. در گردش و روش, on fol. 65^{b}.

22. در تصفيه و تزكيه (in the following copy در تصفيه و تزكيه و بقاء صفات ذميمه و صفت محجوبئ وى چنانچه در دنيا بود), on fol. 67^{b}.

23. در تجريد و تفريد, on fol. 69^{a}.

24. در بندگى كردن و بنده بودن, on fol. 71^{b}.

25. در نزول بلا و پيش آمدن برضا, on fol. 73^{b}.

26. در ترك عادت و كوشش نمودن (in the following copy و كوشيدن) بطاعت, on fol. 74^{b}.

27. در وضو كردن و نماز تجديد گذاردن (in the following copy در وضو و نماز تهجّد), on fol. 76^{a}.

28. در استقامت كوشيدن در طاعت و عبادت (in the following copy در استقامت نمودن بطاعت و عبادت) كردن و قبول فتوح و دور بودن از جهّال قوم, on fol. 78^{b}.

29. در غنيمت شمردن و نماز تهجّد (in the following copy در غنيمت شمردن عمر و در نماز تهجّد و تلاوت ذكر), on fol. 79^{b}.

30. در نصيحت مريد و ترك ايذاء غير, on fol. 80^{a}.

31. در ارسال عرائض مر مريد را بخدمت پير و ناز (? باز) نمودن حال خود (in the following copy در جواز ارسال عرائض مريد را بجانب پير خويش), on fol. 81^{a}, first line.

32. در مواظبت نمودن باوراد و وظائف, on fol. 81^{b}.

33. در طلب حق و عشق او (او omitted in the following copy) و دورى از نهاد خلق, on fol. 82^{b}.

34. در علوّ همّت و كوشيدن در استقامت, on fol. 84^{b}.

35. در كلمهٔ طيّب (in the following copy در ذكر كلمهٔ طيّبه گفتن) و ترك حديث نفس كردن, on fol. 85^{b}, last line.

36. در جهد كردن كار دين و تنگى نيامدن از اين (in the following copy در جهد نمودن در كار دين و تنگ نا آمدن), on fol. 86^{b}.

37. در مطّلع شدن بعيبهاء نفس, on fol. 87^{a}.

38. در شغل وقت حال و ترك كردن انديشهٔ مآل, on fol. 88^{a}.

39. در خوف خاتمت و افلاس خود, on fol. 88^{b}.

40 (Letter 45 in the following copy). در غمّ دين و خوف از حكم سابق, on fol. 90^{a}.

41 (Letter 46 in the following copy, headed در صبر عند المصيبة الخ). در عند المصيبت و تحمّل البليّه, on fol. 92^{b}, first line.

42 (Letter 40 in the following copy, headed در معرفت عقل). در معرفت حضرت عزّت و دورئ عقل از علّت, on fol. 95^{a}.

43 (Letter 41 in the following copy). در عشق, on fol. 97^{a}.

44 (Letter 42 in the following copy). در دوستى كردن با دوستان خداوند, on fol. 99^{b}.

45 (Letter 43 in the following copy). در ترك ملاقات بظاهر, on fol. 102^{a}.

46 (Letter 44 in the following copy, headed در ترك .... باله). در ترك جاه و استغناء اله, on fol. 103^{a}.

47. در علامت خشنودى و ناخشنودى و در طلب علم و راحت رسانيدن به بندگان خداى (in the following copy در دانستن بعلامت خشنودى و ناخشنودئ حق و در طلب علم دينى و راحت رسانيدن بخلق), on fol. 104^{b}.

48. در مشغول شدن در كار (in the following copy بكار) و اميد داشتن از خداوند غفّار (in the following copy بخداوند), on fol. 106^{b}.

49. در حكم ازل و معزولئ عقل, on fol. 108^{a}.

50. در رضاء بحكم خدا و معزول شدن اعقل (sic !) از حق (in the following copy simply در رضا بحكم خدا), on fol. 109^{b}.

51. در رضاء بتقدير در حكم خداوند بى نظير (in the following copy بتقدير خداوند بى نظير), on fol. 110^{b}.

52. در محبّت و اشتياق و در قناعت (in the following copy simply در محبّت و اشتياق), on fol. 112^{a}.

53. در بيوفائئ دنيا و مذمّت آن, on fol. 113^{b}.

54. در قناعت بر قدر ضرورت و بسنده كردن بحاجت (in the following copy و كفاف حاجت), on fol. 115^{a}.

55. در صبر بحكم خدا و رضا بنزول بلا, on fol. 116^{a}.

56. در قلع نفس, on fol. 120^{a}.

57. در رضا دادن بتقدير خدا (in the following copy در رضا دادن بتقدير بعبارتى ديگر), on fol. 122^{a}.

58. در مذمّت تقليد شغل قضا و قبول كردن بطوع رغبت و رضا (in the following copy simply در مذمّت تقليد قضا), on fol. 122^{b}, last line.

59. در دعوئ محبّت و اظهار مودّت, on fol. 123^{b}.

60. در ابتداء (!) و در خوف و رضا (in the following copy در ابتلا و در خوف و رجا), on fol. 124^{b}.

61. در كار كردن بر بندگان بفضل و نگاه داشتن ايشان از عدل (in the following copy در كار كردن بفضل نه بعدل), on fol. 126^{b}.

62. در مسلمانى و آوردن بر دعوئ خويش برهان (in the following copy در مسلمانى و مسلمان آوردن بر دعوئ خود), on fol. 127^{b}.

63. در عشق ورزيدن و در مزيد آن كوشيدن, on fol. 128^{a}.

64. در حمل حديث يا ليت ربّ محمّد لم يخلق محمّداً, on fol. 129^{b}.

65. در همّت بلند (in the following copy در بلند همّت) و طلب خداوند, on fol. 131^{a}.

66. در پوشيدن اسرار و لب بستن از گفتار و دور شدن از پندار و بدريافتن (in the following copy شدن پندار و دريافتن) بت و زنّار, on fol. 132^{b}, first line.

67. در حكمت خداوند جهان و مقهورئ بندگان (in the following copy همه بندگان), on fol. 134^{a}.

68. در محبّت فقرا و مساکین با دلائل و براهین و عاجزی (the last word left out in the following copy), on fol. 135^b, first line.

69. در پوشیدگیٔ سرّ حق و سرگردانیٔ خلق, on fol. 136^b.

70. در معزولی و عاجزیٔ عقل در مقابلهٔ حکم خداوند عزّ و جلّ, on fol. 137^b.

71. در صفت مردان و مذمّت مخنّثان, on fol. 138^b.

72. در برآوردن حاجات خلق و راحت رسانیدن بندگان حق (in the following copy به بندگان), on fol. 140^a.

73. در اوصاف جهان و تأثیر آن (in the following copy جان و تأثیرات آن), on fol. 141^b, first line.

74. در کمال محبّت و همّت بلند (in the following copy و بلندیٔ همت), on fol. 143^b, first line.

75. در قهر محبوب و استغناء مطلوب, on fol. 145^a.

76. در بی نیازیٔ حضرت عزّت و دوری از عقل علّت (in the following copy دوریٔ عقل از علّت), on fol. 146^a, last line.

77. در سرّ انسان و دانستن آن (in the following copy و نا دانستن آن), on fol. 148^a.

78. در نفی دنیا و اثبات معرفت مولی, on fol. 149^a, last line.

79. در قهر کردن و لطف نمودن بر دوستان و دشمنان (in the following copy در قهر کردن بر دوستان و لطف نمودن بر دشمنان), on fol. 151^a.

80. در گفتن هرچه باید گفت و نا گفتن آنچه نباید گفت, on fol. 152^a.

81. در فضل بنی آدم و عشق با خداوند عالم (in the following copy shorter : و محبّت با خداوند), on fol. 154^b, first line.

82. در آنچه افعال و احکام خداوند تعالی معلّل است ازآن بعلّتی (in the following copy متعال بعلّتی) یا منزّه است از آن, on fol. 156^a.

83. در ترك دنیا و میل بعقبی, on fol. 157^b.

84. در تقسیم بتان و پاك شدن از آن, on fol. 159^b, first line.

85. در رغبت کردن بکارهاء آخرت و ترك آوردن حرص و شهوت, on fol. 162^a.

86. در دشمن داشتن دنیا و دوست گرفتن عقبی, on fol. 164^a, first line.

87. در طلب حق و ترك خلق, on fol. 165^b.

88. در مذمّت جهان و بیوفائیٔ آن, on fol. 166^b.

89. در شادیٔ یافتن و حسرت نا یافتن (the following copy has یافت and نا یافت), on fol. 167^b.

90. در راه بحق و ترك نفس و خلق, on fol. 169^a, first line.

91. در ترغیب و ترهیب (in the following copy و تذهیب), on fol. 170^a.

92. در دستگیری کردن درماندگان و برآوردن حاجت حاجتمندان, on fol. 171^b.

93. دریافت (in the following copy در دریافتن) کفر پنهانی و ظهور صفت مسلمانی, on fol. 172^b, first line.

94. در فروتنی و نواخت یار, on fol. 174^b, first line.

95. درعدل و انصاف (in the following copy و انتظار) مظلوم, on fol. 175^b.

96. در کمال تواضع و نواخت پیشینه, on fol. 176^b.

97. در طلب مطلوب از اهل آن و یاری خواستن از حق تعالی در آن (in the following copy ازآن), on fol. 177^b.

98. در بارکشیٔ محبّ بلاء محبوب را, on fol. 179^b.

99. در عذر خواستن و بخلق پیش آمدن, on fol. 180^b, first line.

100. در تفضیل معنیٔ ولایت بر معنیٔ نبوّت, on fol. 181^a.

101. در بیان شمّهٔ از علم مکاشفات, on fol. 181^b.

102. در پوشیده داشتن سرّ و اتباع شرع, on fol. 182^b.

103. در تأسّف کردن (in the following copy نمودن) و ندامت کردن و در دفع وسوسه, on fol. 185^b.

104. در اعتقاد کردن بر درویشان و بر خوردن از آن (the last five words left out in the following copy), on fol. 188^a.

105. درمشغولیٔ (in the following copy در مشغول شدن) لا حول ولا قوّة الّا بالله, on fol. 189^a.

106. در بلندیٔ همّت بعبارتی دیگر, on fol. 190^a.

107. در تأسّف عمر رفته و ندامت حال گذشته بعبارتی دیگر, on fol. 191^a.

108. در تبدیل اخلاق ناستوده باخلاق پسندیده بعبارتی دیگر, on fol. 192^a.

109. در خلاصگی و شایستگی و برگزیدگی و دوستیٔ بشر مختصر (in the following copy simply در گزیدگی دوستی), on fol. 193^a.

110. در راه شریعت و طریقت و حقیقت, on fol. 194^b.

111. در تأسّف و ندامت حال خود بعبارتی دیگر, on fol. 195^a.

112. در تفویض امر بحق و دور بودن از اختیار جواز خلق (in the following copy خود بر خلق), on fol. 197^a, first line.

113. در ترغیب بر فقر و فاقه بعبارتی دیگر, on fol. 197^b.

114. در تفضیل (in the following copy در فضل) لمن فضّله الله تعالی, on fol. 198^b.

115. در طور عقل و طور عشق, on fol. 199^b, first line.

116. در طلب محبّت (in the following copy محبّ) و قرب محبوب, on fol. 201^a, first line.

117. در استعداد مرگ و غنیمت حیات (in the following copy و غنیمت شمردن حیوة), on fol. 201^b.

118. در افلاس بعبارتی دیگر, on fol. 202^b.

119. در استقامت در راه دین (the following copy adds بعبارتی دیگر), on fol. 203^b, first line.

120. در بازگشت بخداوند تعالی عزّ و جلّ (in the following copy در بازگشتن بندهٔ گناهکار در حضور خداوند آمرزگار), on fol. 205^a.

121. در امید داشتن بخدای تعالی (in the following copy در امید بندهٔ گناهکار در حضرت خداوند آمرزگار) بعبارتی دیگر, on fol. 206^a.

122. در دفع وسوسه (in the following copy در قلع نفس بعبارتی دیگر), on fol. 207^a.

123. در عزّت ایمان و صفت مؤمنان (in the following copy در حسرت و ندامت بعبارتی دیگر), on fol. 208^b.

124. در خوف از مبتلا گردانیدن از آنجا که بنده نداند, on fol. 210^a, last line.

125. در فضل فقیر و فقرا و مذمّت غنی و اغنیا (in the following copy در فضل فقرو فقرا و مذمّت اغنیا), on fol. 211^b, first line.

126. در فضل بشر بر ملك و فلك و بر جملهٔ موجودات, on fol. 212^a.

127. در نکوهش حال و امید داشتن (in the following copy without داشتن) از حضرت ذو الجلال, on fol. 213^a.

128. در راه طلب (in the following copy در طلب راه) و قلع نفس بدخواه, on fol. 214^b.

129. درمذمّت غنا (in the following copy غنی) و ترك دنیا, on fol. 216^a.

130. در دریافت فیض مر مستعدّ را بعبارتی دیگر (these last two words are left out in the following copy), on fol. 217^a, first line.

131. در جواب احادیث مولانا مظفّر, on fol. 218^a.

132. در ارشاد و استظهار مرید, on fol. 220^b.

133. در بی نیازئ خداوند عالم و ابتلاء بنی آدم, on fol. 221^a.

134. در صفت عاشق (in the following copy در ذکر و عشق), on fol. 222^b.

135. در بنده بودن و تحمّل بلا کردن, on fol. 223^b.

136. در وحدت و موحّدان و صفت موحّدان (in the following copy در وحدت و بیان صفت موحّدان), on fol. 224^b.

137. در توبه و استغفار (in the following copy در استغفار و توبه) بحضرت غفّار, on fol. 226^b.

138. در طلب مولی علی سبیل الدّوام فی اللّیل و الایّام (in the following copy فی اللّیالی), on fol. 228^a.

139. در معصیت خلق بمقابلهٔ رحمت حق, on fol. 229^b.

140. در بیدار گردانیدن سالك از وقوع مهالك, on fol. 230^b, last line.

141. در ترك دنیا و توجّه بعقبی بعبارتی دیگر, on fol. 232^b, first line.

142. در طلب الله و ترك ما سوی الله, on fol. 233^b.

143. در رغبت نمودن بصحبت علما و عمل آخرت, on fol. 235^b.

144. در اوصاف مسلمانان و قهر کردن بر نفس و شیطان, on fol. 236^b.

145. در گردش و روش, on fol. 237^b.

146. در ترك ما لا یعنی و رفتن بمسلمانی, on fol. 238^a.

147. در تواضع و صفت دل, on fol. 238^b, last line.

148. در بندگی و صبر و شکر بعبارتی دیگر, on fol. 240^a.

149. در صبر بعبارتی دیگر, on fol. 242^a.

150. در تصفیهٔ دل و خلوص نیّت, on fol. 242^b.

151. on fol. 244^a; the chief topic is در مُعَوِّذَتَیْن که از قرآن است یا از قرآن نیست.

The Ṣûfic Shaikhs to whom these letters are addressed, are besides the same Ḳâḍî Shams-aldîn of Jûsa, who was the recipient of the whole first collection:

Shaikh 'Umar of the township of انکلی.
Ḳâḍî Zâhid Muḥammad.
Maulânâ (or Ḳâḍî) Kamâl-aldîn Santûsî.
Maulânâ Ṣadr-aldîn.
Malik (or Khwâjah) Khiḍr.
Malik Shams-aldîn Shammû.
Khwâjagî.
Raḍi-almulk Maḥmûd, Malik Maḥmûd, and Maulânâ Maḥmûd (who are probably identical).
Maulânâ 'Umar of بتکانوه.
Khwâjah (or Shaikh) Sulaimân.
Maulânâ Ḥamîd-aldîn (and Ḥamîd-aldîn Nâgûrî).
Shaikh 'Umar Żafarâbâdî Dîwâna, and his brother Muḥammad Dîwâna.
Maulânâ (Imâm or Shaikh) Mużaffar.
Malik Mufarriḥ.
Shaikh Maghribî.
Maulânâ Ḳiwâm-aldîn کرئی.
Maulânâ Bâyazîd (or Abû Yazîd).
Naṣir-aldîn.
Rafîkhân (رفیخان ?).
Malik Mu'izz-aldîn.
Khwâjah Aḥmad.

Some letters are written to the author's own sons, viz. Ḳâḍî Ḥusâm-aldîn, Ḳuṭb-aldîn, 'Abd-almalik, and Fakhr-aldîn; one to his mother (والده, No. 149); three are answers to letters received from Shams-aldîn Burhân Ḥaddâdî, Imâm Iftikhâr of Baṣrah, and Khwâjah Muhadhdhib; two are addressed to Sultân Fîrûzshâh of Dihlî (A.H. 752–790 = A.D. 1351–1388), and to Dâwar Malik, the son-in-law of Sultân Muḥammadshâh of Dihlî (A.H. 725–752 = A.D. 1325–1351) respectively, the former at the request of Khwâjah 'Âbid Żafarâbâdî. In a number of cases the names are left blank in this copy and have been supplied from the following one. Without any special address in both copies are Nos. 28, 60–62, 64–70, 73–90, 92, 93, 100, 102, 105–111, 117, 118, 121, 125, 129, 133, 141, 145, 148, 150, and 151. Index on ff. 3^b–7^b.

This copy is dated the 4th of Ramaḍân, A.H. 974 (A.D. 1567, March 15), by 'Abd-alhâdî, son of 'Abdallâh.

No. 393, ff. 245, ll. 17; Naskhî; worm-eaten and greatly injured in many leaves, where another hand has repaired the damage, but sometimes in a somewhat incorrect way; size, 10⅝ in. by 6⅝ in.

1845

Another copy of the same *second* collection.

Beginning as in the preceding copy. The 150 letters (the 151st is wanting here) are found respectively:

1. on fol. 9^a; 2. on fol. 13^a; 3. on fol. 16^b; 4. on fol. 20^b; 5. on fol. 24^a; 6. on fol. 27^a; 7. on fol. 29^b; 8. on fol. 33^b; 9. on fol. 37^b; 10. on fol. 41^a; 11. on fol. 44^a; 12. on fol. 46^b; 13. on fol. 50^b; 14. on fol. 55^a; 15. on fol. 58^a; 16. on fol. 63^a; 17. on fol. 67^a; 18. on fol. 69^a; 19. on fol. 72^a; 20. on

fol. 74^a; 21. on fol. 76^a; 22. on fol. 78^a; 23. on fol. 80^b; 24. on fol. 83^a; 25. on fol. 85^b; 26. on fol. 86^b; 27. on fol. 89^a; 28. on fol. 91^b; 29. on fol. 92^b; 30. on fol. 93^b; 31. on fol. 94^b; 32. on fol. 95^a; 33. on fol. 96^b; 34. on fol. 98^b; 35. on fol. 100^a; 36. on fol. 100^b; 37. on fol. 101^a; 38. on fol. 102^a; 39. on fol. 102^b; 40.=42 in the preceding copy, on fol. 104^b; 41.=43 in the preceding copy, on fol. 107^a; 42.=44 in the preceding copy, on fol. 110^a; 43.=45 in the preceding copy, on fol. 113^a; 44.=46 in the preceding copy, on fol. 114^a; 45.=40 in the preceding copy, on fol. 116^a; 46.=41 in the preceding copy, on fol. 118^b; 47. on fol. 122^a; 48. on fol. 124^a; 49. on fol. 126^a; 50. on fol. 127^b; 51. on fol. 129^a; 52. on fol. 130^b; 53. on fol. 132^a; 54. on fol. 133^b; 55. on fol. 134^b; 56. on fol. 139^a; 57. on fol. 141^b; 58. on fol. 142^a; 59. on fol. 143^b; 60. on fol. 144^b; 61. on fol. 146^b; 62. on fol. 147^b; 63. on fol. 148^b; 64. on fol. 150^a; 65. on fol. 151^b, last line; 66. on fol. 153^b; 67. on fol. 155^a; 68. on fol. 157^a; 69. on fol. 158^b; 70. on fol. 159^b; 71. on fol. 160^b; 72. on fol. 162^b; 73. on fol. 164^a; 74. on fol. 166^b; 75. on fol. 168^b; 76. on fol. 170^a; 77. on fol. 172^a; 78. on fol. 173^a, last line; 79. on fol. 175^b; 80. on fol. 177^a; 81. on fol. 179^b; 82. on fol. 181^b; 83. on fol. 183^b; 84. on fol. 185^b; 85. on fol. 189^a; 86. on fol. 191^a; 87. on fol. 193^a; 88. on fol. 194^a; 89. on fol. 195^a; 90. on fol. 196^b; 91. on fol. 198^a; 92. on fol. 199^b; 93. on fol. 200^b; 94. on fol. 203^a; 95. on fol. 204^b; 96. on fol. 206^a; 97. on fol. 207^a; 98. on fol. 209^a; 99. on fol. 210^a; 100. on fol. 210^b, last line; 101. on fol. 211^b; 102. on fol. 212^b; 103. on fol. 216^a; 104. on fol. 219^a; 105. on fol. 220^a; 106. on fol. 221^a; 107. on fol. 222^a; 108. on fol. 223^a; 109. on fol. 224^b; 110. on fol. 226^a; 111. on fol. 227^a; 112. on fol. 228^b; 113. on fol. 229^b; 114. on fol. 230^b; 115. on fol. 231^b; 116. on fol. 233^a; 117. on fol. 234^a; 118. on fol. 234^b; 119. on fol. 235^b; 120. on fol. 237^b; 121. on fol. 239^a; 122. on fol. 240^a; 123. on fol. 242^a; 124. on fol. 244^a; 125. on fol. 245^a; 126. on fol. 246^a; 127. on fol. 247^a; 128. on fol. 249^a; 129. on fol. 250^b; 130. on fol. 251^b; 131. on fol. 252^b; 132. on fol. 255^a; 133. on fol. 256^a; 134. on fol. 257^b; 135. on fol. 258^b; 136. on fol. 260^a; 137. on fol. 262^a; 138. on fol. 263^b; 139. on fol. 265^b; 140. on fol. 267^a; 141. on fol. 268^b; 142. on fol. 270^a; 143. on fol. 272^a; 144. on fol. 273^b; 145. on fol. 274^b; 146. on fol. 275^a; 147. on fol. 276^a; 148. on fol. 277^b; 149. on fol. 280^a; 150. on fol. 280^b. Index on ff. 4^a–9^a.

This copy was finished in the library of Khânkhânân Mirzâkhân, the son of the Khânkhânân Muḥammad Bairamkhân at Aḥmadâbâd in Gujarât, by a certain Burhân, the 4th of Rajab, A.H. 995 (A.D. 1587, June 10).

No. 2277, ff. 282, ll. 17; very clear and distinct Nasta'lîḳ; illuminated frontispiece; size, $7\frac{5}{8}$ in. by $4\frac{5}{8}$ in.

1846

Maktûbât-i-Aḥmad bin Yaḥyâ Munyarî.

An incomplete copy of a *third* collection of letters of the same Sharaf-aldîn Aḥmad bin Yaḥyâ Munyarî, on Ṣûfic topics of the same character as in the two preceding collections. It is defective both at the beginning and end, and has moreover a lacuna of one leaf between ff. 6 and 7, and another of five leaves between ff. 258 and 259. Eight leaves are missing in the beginning. It opens abruptly at the end of the 3rd letter and breaks off in the beginning of the 125th. The letters, all with full addresses, and somewhat lengthy headings, are found here: 4. on fol. 1^a; 5. on fol. 1^b; 6. on fol. 2^b; 7. on fol. 3^a; 8. on fol. 3^b; 9. on fol. 4^a; 10. on fol. 4^b; 11. on fol. 5^a; 12. on fol. 6^a; 13 and 14. missing on account of the first lacuna; 15. on fol. 7^b; 16. on fol. 8^a; 17. on fol. 9^b; 18. on fol. 23^b; 19 and 20. on fol. 24^b; 21. on fol. 25^a; 22. on fol. 26^a; 23. on fol. 28^a; 24. on fol. 33^a; 25. on fol. 38^b; 26. on fol. 39^a; 27. on fol. 42^b, last line; 28. on fol. 44^b; 29. on fol. 46^b; 30. on fol. 47^a; 31. on fol. 48^a; 32. on fol. 50^b; 33. on fol. 53^a; 34. on fol. 56^a; 35. on fol. 57^a; 36. on fol. 57^b; 37 and 38. on fol. 59^a; 39. on fol. 60^a; 40. on fol. 61^a; 41. on fol. 61^b; 42. on fol. 68^a; 43. on fol. 68^b; 44. on fol. 69^a; 45. on fol. 73^a; 46. on fol. 73^b; 47. on fol. 74^b; 48. on fol. 75^b, last line; 49. on fol. 78^a; 50. on fol. 79^a; 51. on fol. 80^a; 52. left out altogether; 53. on fol. 81^a; 54. on fol. 82^a; 55. on fol. 85^a; 56. on fol. 85^b; 57. on fol. 86^a; 58. on fol. 87^b; 59. on fol. 89^a; 60. on fol. 92^a; 61. on fol. 92^b; 62. on fol. 95^a, last lines; 63. on fol. 96^b; 64. on fol. 97^a; 65. on fol. 98^b; 66. on fol. 102^b, last lines; 67. on fol. 103^b; 68. on fol. 105^a, last line; 69. on fol. 107^a; 70. on fol. 109^a; 71. on fol. 109^b; 72. on fol. 110^a; 73. on fol. 112^a; 74. on fol. 113^a; 75. on fol. 116^a; 76. on fol. 118^b; 77. on fol. 122^b; 78. on fol. 125^a, last lines; 79. on fol. 129^b; 80. on fol. 130^a; 81. on fol. 137^b; 82. on fol. 140^b; 83. on fol. 141^b; 84. on fol. 142^b; 85. on fol. 143^a; 86. on fol. 143^b; 87. on fol. 144^b; 88. on fol. 146^a; 89. on fol. 147^a, last line; 90. on fol. 156^a; 91. on fol. 161^a; 92. on fol. 163^b; 93. on fol. 167^a; 94. on fol. 168^b; 95. on fol. 172^a; 96. on fol. 176^b; 97. on fol. 179^a, first line; 98. on fol. 181^a; 99. on fol. 181^a; 100. on fol. 182^a; 101. on fol. 183^b; 102. on fol. 203^b; 103. on fol. 204^a; 104. on fol. 205^a; 105. on fol. 206^a; 106. on fol. 207^a; 107. on fol. 208^a; 108. on fol. 209^b; 109 and 110. on fol. 210^a; 111. on fol. 213^a; 112. on fol. 214^b; 113. on fol. 216^a; 114. on fol. 216^b; 115. on fol. 218^b; 116. on fol. 226^b; 117 and 118. on fol. 227^b; 119. on fol. 228^b; 120. on fol. 237^b; 121. on fol. 240^a; 122. on fol. 245^b; 123. on fol. 247^a; 124. missing on account of the second lacuna; 125. on fol. 259^b. Letter 81 is not numbered, in consequence of which 82 appears as 81 in the heading and so on; but it is quite possible, that, as there is no letter 52 marked, 53 ought to be correctly styled 52 and so forth, in which case the later numbers, as given in the headings, would after all be correct. Letters 119–123 have no heading at all (a blank space being left for them, but not filled in). From fol. 247 to the end the tops of all leaves are more or less damaged, and whole lines torn away.

A considerable number of these letters are addressed to Khwâjah Muḥammad Sa'îd and Khwâjah Muḥammad Ma'ṣûm (see ff. 68^b, 73^b, 75^b, 82^a, 95^a, 96^b, 98^b, 113^a, 116^a, 122^b, 125^a, 129^b, 130^a, 137^b, 141^b, 142^b, 143^b, 147^a, 168^b, 172^a, 206^a, 208^a, 210^a, and 213^a), who are both called مخدوم‌زاده, i.e. sons of Makhdûm. The best known Makhdûm among the Ṣûfic Shaikhs is Makhdûm-i-Jahâniyân, i.e. Sayyid Jalâl-aldîn Bukhârî, who died

end of A.H. 785 (A.D. 1384), see Safînat-alauliyâ, No. 157 (col. 291 in this Cat.); Siyar-al'ârifîn, No. 13 (ib., col. 264); Sawâṭi'-alanwâr, No. 22, i. (ib., col. 332); Bodleian Cat., No. 1263; and Rieu i. p. 354[b]; but the names of his sons were according to the Safînat-alauliyâ, loc. cit., Sayyid Aḥmad Kabîr, Sayyid Bahâ-aldîn, and Sayyid Muḥammad (a fourth Nâṣir-aldîn Maḥmûd is mentioned in Safînat-alauliyâ, No. 158), and these are entirely at variance with the two names above. It is therefore possible, that they were two other sons of the author himself (comp. No. 1844), as the latter is styled in Nos. 1848 and 1849 below likewise Makhdûm, viz.: مخدوم المسلمين و المؤمنين and مخدوم جهان شرف الحق الخ, and this word is, besides, generally used as honorary title for a spiritual master or guide.

The other Shaikhs are:

Mîr Muḥammad Nu'mân and his son, Mîr 'Abd-alraḥmân.
Shaikh Badî'-alzamân.
Mîr Muḥibb-allâh.
Maulânâ Muḥammad Ṣâ'in.
Mîr Shams-aldîn 'Alî Khalkhâlî; Mullâ Shams.
Maulânâ Aḥmad Dînî.
Miyân Shaikh Amân-allâh.
Mullâ Maksûd 'Alî Tabrîzî.
Khwâjah Ibrâhîm Kubâdkhânî; Mullâ Ibrâhîm.
Mullâ Muḥammad Murâd كشمى.
Mullâ 'Alî كشمى.
Khwâjah Muḥammad Hâshim كشمى.
Mullâ Ṭâhir and Mullâ Ṭâhir Khâdim (both perhaps identical).
Darwîsh Khâdim.
Maulânâ Muḥammad Ṭâhir (in one place pointed Ẓâhir) Badakhshî.
Mullâ Ṣâliḥ Turk.
Maulânâ Ṣâliḥ كولابى.
Khwâjah Ṣalâḥ-aldîn Aḥrârî.
Mullâ Badr-aldîn.
Mirzâ Minûčihr.
Maulânâ Muḥammad Ṣâdik of Kashmîr.
Khwâjah (or Mîr) Ḥusâm-aldîn Aḥmad and his two sons, Khwâjah Muḥammad 'Abdallâh (or as it is several times corrected, 'Ubaid-allâh) and Khwâjah Jamâl-aldîn Ḥusain.
Maulânâ Sulṭân Sirhindî.
Kâḍî Naṣr-allâh.
Mullâ Shîr Muḥammad of Lâhûr (لاهورى as it is spelt here).
Khânjahân.
Mamrezkhan Afghân.
Maulânâ Ḥamîdî.
Khwâjah Sharaf-aldîn Ḥusain.
Mîr Manṣûr.
Maulânâ Ṣighar Muḥammad Rûmî.
Muḥammad Mukîm Kuṣûrî.
Kâḍî Mûsâ of Shuwain and his son, Maulânâ Isḥâk.
Ḥâfiẓ 'Abd-alghafûr.
Kâḍî Isma'îl of Farîdâbâd; Kâḍî Aslam.
Ṣûfî Kurbân-i-jadîd.
Ḥâjî 'Abd-allaṭîf Khwârizmî.
Mîr Mu'min of Balkh.
Shaikh Nûr-alḥakk; Shaikh Ḥamîd Aḥmadî.
Shaikh Ḥasan برکی; Shaikh Nûr Muḥammad تهارى.
Khwâjah Muḥammad Ashraf; Khwâjah Abû-almakârim.

No. 3483, olim 14. J. 16, ff. 259, ll. 17; Nasta'lîk; size, 9½ in. by 5 in.

1847

Maktûbât-i-Aḥmad bin Yaḥyâ Munyarî.

A *fourth* collection of letters of the same Shaikh Aḥmad bin Yaḥyâ Munyarî, containing selections from a correspondence of twenty-five years between him and the Imâm Muẓaffar (the same to whom some letters are addressed in the second collection) on mystical topics. It is very short, and consists of twenty-eight letters only.

Beginning: . . . . الحمد لله رب العالمين و العاقبة للمتقين
اما بعد اين چند مكتوب مرغوب كه بتحرير پيوست
قصهٔ آنست كه در مدت بيست و پنج سال شيخ الاسلام
شيخ شرف الحق و الدين الخ.

Copied A.H. 1162 (A.D. 1749).

No. 523, ff. 40, ll. 13; Nasta'lîk; size, 8½ in. by 5¼ in.

1848

A letter, designated in the heading as مكتوب حضرت يحيى منيرى عزيزى, which seems to indicate that it is from the pen of Shaikh Aḥmad Munyarî's father, in answer to some questions addressed to him by his son, see the initial words: سوال چند از مخدوم المسلمين
و المؤمنين قدوة المحققين و المدققين شيخ الاسلام شرف
الحق والدين احمد (بن) يحيى منيرى قدس سره العزيز
و ايشان جواب فرموده اند حديث در عوارف نوشته است
كه العشق لا محمود ولا مذموم الخ.

No date; modern transcript. College of Fort William, 1825.

No. 2130, ff. 1–4, ll. 18–21; Naskhî, mixed with Shikasta; size, 8¾ in. by 5½ in.

1849

Two mystical treatises, a large and a very small one, the latter of which is styled ارشاد السالكين و برهان العارفين and composed by the same Aḥmad bin Yaḥyâ Munyarî; whether the first is likewise from his pen, is impossible to state, as no indication whatever is given as to its authorship, but it is highly probable.

Beginning of the first risâlah, on fol. 299[b]: الله لا
الا هو و درود بيحد بر آن ظهور كه شهود ذات و مقصود
صفات است و بر آل و اصحاب و پيران او باد بعد از آن
كلمهٔ چند كه از الهامات است نه از عقليات الخ.

A bait of Jalâl-aldîn Rûmî (شمس الدين تبريز) is quoted on fol. 308[b].

Beginning of the second risâlah, on fol. 417[a]: رسالة

ارشاد السّالکین و برهان العارفین مخدوم جهان شیخ شرف الحق شرف الدّین احمد (بن) یحیی منیری قدّس الله روحه، الحمد لله ربّ العالمین که موجود نیست مگر وی و درود بر رسول که مقصود نیست مگر وی الخ

No. 110, ff. 299–421, ll. 11; Nasta'lîk; illuminated frontispiece; size, 6½ in. by 3½ in.

1850

Mastûrât (مستورات).

Discourses and spiritual teachings of Sayyid 'Alî Hamadânî bin Sayyid Shihâb-aldîn Hamadânî, a direct descendant of the prophet (see his full pedigree here on fol. 348ᵃ, l. 1 sq., and in No. 1269 of the Bodleian Cat.), who is stated here to have gone to Kashmîr, A. H. 741=A. D. 1340, 1341 (see fol. 347ᵃ, lin. penult., and fol. 347ᵇ, l. 2 sq.), and have built there the famous convent, خانقاه معلّی, which is visited from far and wide (the usual date assigned to this expedition to Kashmîr is A. H. 781 or 782=A. D. 1379 or 1380, see Rieu ii. p. 447, etc.). He died A. H. 786 (see fol. 422ᵃ, first line), the 6th of Dhû-alhijjah=A. D. 1385, Jan. 19; comp. on this Shaikh Haft Iklîm, No. 1019 (col. 453 in this Cat.), No. 1870, 36 further down, and Rieu, loc. cit. The present discourses were taken down from the master's lips by one of his disciples; the treatise forms therefore a kind of memoir of the great Ṣûfic saint.

Beginning: سبحان الله بحمده بقدرت کمالات الهی و نوادر الخ.

No date. Other Persian works by the same 'Alî Hamadânî are: the mystical treatise, خلاصة المناقب (Bodleian Cat. No. 1269, there stated to have been composed A. H. 787, which is probably a mistake for 778=A. D. 1376, 1377); the famous work on political ethics, ذخیرة الملوك (see Rieu ii. p. 447; Bodleian Cat., Nos. 1451–1453; G. Flügel iii. p. 284; W. Pertsch, Berlin Cat., p. 7, No. 5, and p. 321 sq.); حلّ النّصوص, a commentary on the فصوص الحکم (see No. 1357, 9 above, and Rieu ii. p. 836ᵇ, No. XX); ده قاعده, ten rules of contemplative life (ib., p. 829ᵃ, No. XI, and G. Flügel iii. p. 420); رسالة الاصطلاحات, a treatise on Ṣûfic terminology (W. Pertsch, Berlin Cat., p. 275, No. 4); مشارق الاذواق, a commentary on Ibn al-Fârid's (see No. 1811 above) wine-kasîdah (see No. 1922, 12 below); مناجات (ib., iii. p. 413); فی علم القیافة, on physiognomy (Bodleian Cat., No. 1241, 28); shorter mystical tracts (see Rieu ii. p. 836ᵃ; W. Pertsch, No. 9, 7; Berlin Cat., pp. 235, 5; and 379, 2; Fleischer, Cat. Dresd., No. 198, 20, etc.); letters (Rieu ii. p. 835ᵇ, No. IV); ghazals (ib., p. 825ᵃ, No. III, and p. 835ᵇ, No. VIII), etc. A panegyrical biography of 'Alî Hamadânî in Persian is noticed in W. Pertsch, Berlin Cat., p. 18, 8. On Arabic works of the same, see Arabic Cat. of the Brit. Mus., p. 406 sq.; Loth, Arabic Cat., pp. 94 and 195; Rieu, Supplement, p. 12; Haft Iklîm, No. 1019, etc.

No. 2486, ff. 346–442, ll. 11; Nasta'lîk; the first three pages supplied by a later hand; size, 6⅝ in. by 4½ in.

1851

Anîs-altâlibîn û wa'dat-alsâlikîn (انیس الطّالبین و وعدة السّالکین).

The discourses, spiritual teachings, and miraculous deeds of Khwâjah Bahâ-aldîn Nakshband, with his real name, Muhammad bin Muhammad al-Bukhârî, the founder of the Nakshbandî order (born, according to the Safînat-alauliyâ, No. 82, col. 283 in this Cat., in Muharram, A. H. 718=A. D. 1318, March, see also Raudat-alsâlikîn, No. 4, ib., col. 260; ib., col. 263; and Haft Iklîm, No. 1489, ib., col. 491; Rieu fixes his birth in A. H. 728=A. D. 1327, 1328), by Ṣalâh bin Mubârak albukhârî, who entered the service of Khwâjah 'Alâ-aldîn 'Aṭṭâr (died A. H. 802, 20th of Rajab=A. D. 1400, March 17) A. H. 785 (A. D. 1383), and was by his intercession favoured with the patronage of the great Shaikh (see fol. 2ᵇ, l. 13 sq.). After Nakshband's death, the 3rd of Rabî'-alawwal, A. H. 791 (see fol. 3ᵃ, l. 15, and comp. the Safînat-alauliyâ, loc. cit., where he is stated to have reached the age of 73 years, a corroboration of the date 718 for his birth)=A. D. 1389, March 2, he began to compile this work, which is also styled مقامات خواجه نقشبند, comp. the fly-leaf, fol. 1ᵃ, and the colophon, and contains four kisms, viz.:

1. در تعریف ولی و ولایت, on fol. 4ᵇ.
2. در شرح بدایت احوال حضرت خواجهٔ ما قدّس الله روحه و ذکر سلسلهٔ خواجها روّح الله ارواحهم, on fol. 8ᵃ.
3. در بیان صفت پرورش احوال و اقوال و اخلاق حضرت خواجهٔ ما قدّس الله روحه و شرح طریقهٔ نسبت و نتائج صحبت و کیفیّت معاملهٔ ایشان با طالبان و حقائقی و لطائفی که در محلّی بر لفظ مبارك ایشان میگذشته است, on fol. 23ᵇ.
4. در ذکر سائر کرامات و ظهورات و احوال و آثاری که از حضرت خواجهٔ ما قدّس الله سرّه در محال تلاطم امواج بحار ولایت بظهور آمده است, on fol. 45ᵃ.

Beginning: حمد بی منتها حضرت خدایرا جلّ سلطانه و عمّ احسانه که محامد اوّلین و آخرین الخ.

Another copy of the same work is described in W. Pertsch, Berlin Cat., p. 10, No. 23. A treatise of similar contents and similar title (مقامات خواجه بهاء الدّین, styled in Krafft, p. 113, رسالة القدسیّة النّقشبندیّة), by Khwâjah Muhammad Pârsâ, another pupil of Bahâ-aldîn Nakshband (who died A. H. 822, the 24th of Dhû-alhijjah=A. D. 1420, Jan. 11, see Nos. 1855 and 1923, 3 below, and comp. No. 1357, 14 above), is noticed in Rieu ii. p. 862ᵃ, No. II, see ib., iii. p. 1095.

Copied at Lâhûr for the library of Khwâjah Muhammad Maghfûr, son of Khwâjah Ghiyâth-aldîn Muhammad, by Ahmad Husainî Kanûjî, A. H. 1008 (A. D. 1599, 1600). Collated A. H. 1013 (A. D. 1604, 1605).

College of Fort William, 1809.

No. 2256, ff. 123, ll. 19; Nasta'lîk, mixed with Shikasta; illuminated frontispiece; size, 9¼ in. by 5⅝ in.

1852

Raudat-almuhibbîn (روضة المحبین).

A mystical mathnawî, containing ten Şûfic love-letters, and therefore styled in the copies of the British Museum and the Berlin Library (see Rieu, Supplement, p. 217, and W. Pertsch, Berlin Cat., pp. 715 and 716, No. 687, 3) ده نامه, by Ibn 'Imâd, a contemporary of Ḥâfiẓ, who was born in Khurâsân and lived in Shîrâz, where he died A. H. 800 (A. D. 1397, 1398). It was composed A.H. 794 (A.D. 1392), see fol. 38^b, ll. 6 and 8. The above title, روضة المحبین, the garden of lovers, which is also found in the Bodleian copy (Bodleian Cat., No. 1265), is no doubt the correct one, as it is distinctly given at the end of the poem itself; the other, ده نامه or the ten letters, although correctly describing the contents of the poem, seems to rest on a confusion of this mathnawî with the ده نامه of Khwâjah 'Imâd-aldîn Faķîh, with the takhalluṣ 'Imâd, who died A. H. 773 or 793 (A. D. 1371, 1372 or 1391, see Bodleian Cat., No. 803, and A. Sprenger, Catal., p. 438) and who was very likely the father of our Ibn 'Imâd (see similar suggestions in W. Pertsch, Berlin Cat., loc. cit.).

Beginning:

الحمد خالق البرایا — والشکر لواهب العطایا

Copied by Mîr 'Imâd alḥusainî at Harât; the date is effaced. Another work of Ibn 'Imâd is entitled طرز قدما, see W. Pertsch, loc. cit.

No. 1571, ff. 39, 2 coll., each ll. 11; clear Nasta'lîķ; illuminated frontispiece and all headings written on gilt ground; beautiful ornaments throughout; all the margins sprinkled with gold; two pictures on ff. 9^a and 36^b; size, $9\frac{1}{2}$ in. by 6 in.

1853

Another, more modern copy of the same.

Beginning as in the preceding copy.

Dated Rajab, A.H. 1158 (A.D. 1745, Aug.), by 'Abdallâh. The first page is seriously damaged.

No. 1848, ff. 1–26, 2 coll., each ll. 15; Nasta'lîķ; size, $8\frac{1}{2}$ in. by 5 in.

1854

Mirât-al'ârifîn (مرآت العارفین).

A very clear exposition of the principles and doctrines of Şûfism in fourteen Kashfs, each followed by a Nuktah, preceded by a Muķaddimah, and concluded by a Khâtimah.

Beginning: الحمد لله الذی خلق آدم علی صورته الخ.

Muķaddimah, on fol. 2^b, first line: فی اشارات علم الیقین.

Kashf I, on fol. 4^a: فی بیان حقیقة الوجود.

Nuktah, on fol. 16^b: فی اشارات الفناء و البقاء.

Kashf II, on fol. 18^b: فی بیان حقیقة التوحید.

Nuktah, on fol. 29^b: فی اشارات المحو و الاثبات.

Kashf III, on fol. 34^b: فی بیان حقیقة المعرفة.

Nuktah, on fol. 47^a: فی اشارات الغیبة و الحضور.

Kashf IV, on fol. 51^a: فی بیان حقیقة المحبة.

Nuktah, on fol. 65^b: فی اشارات الصحو و السکر.

Kashf V, on fol. 68^b: فی بیان حقیقة الغیرة.

Nuktah, on fol. 81^b: فی اشارات الستر و التجلی.

Kashf VI, on fol. 84^a: فی بیان حقیقة القرب.

Nuktah, on fol. 97^a: فی اشارات الجمع و التفرقة.

Kashf VII, on fol. 99^a: فی بیان حقیقة الوصلة.

Nuktah, on fol. 109^a: فی اشارات الشرب و الذوق.

Kashf VIII, on fol. 111^b: فی بیان حقیقة الکلام.

Nuktah, on fol. 121^b: فی اشارات کشف الخواطر.

Kashf IX, on fol. 124^b: فی بیان حقیقة الرؤیة.

Nuktah, on fol. 136^b: فی اشارات النوم و الیقظة.

Kashf X, on fol. 140^a: فی بیان حقیقة الصفوة.

Nuktah, on fol. 151^b: فی اشارات القبض و البسط.

Kashf XI, on fol. 153^b: فی بیان حقیقة الارادة.

Nuktah, on fol. 164^b: فی اشارات الجذبة و السلوک.

Kashf XII, on fol. 166^b: فی بیان حقیقة الولایة.

Nuktah, on fol. 178^b: فی اشارات الخوارق.

Kashf XIII, on fol. 181^a: فی بیان حقیقة السماع.

Nuktah, on fol. 191^b: فی اشارات التواجد و الوجد و الوجود.

Kashf XIV, on fol. 194^a: فی بیان حقیقة الروح.

Nuktah, on fol. 207^a: فی اشارات المبداء و المعاد.

Khâtimah, on fol. 208^b.

The author has taken great care to conceal his name, styling himself simply ابن درویش, but in his own ghazals, with which the book is interspersed, he betrays it in the takhalluṣ, viz. *Mas'ûd* (see fol. 65^b, last line but one; fol. 81^b, l. 4 ab infra; fol. 97^a, l. 1; fol. 109^a, l. 5 ab infra; fol. 136^b, l. 8; fol. 151^b, l. 3; fol. 164^b, l. 8; fol. 178^b, l. 4; fol. 191^b, l. 5; fol. 202^a, l. 3; fol. 207^a, l. 4 ab infra; and fol. 209^b, l. 3 ab infra), and more distinctly: *Mas'ûd-i-Bak* (only once, on fol. 121^a, l. 1). Khwâjah Mas'ûd-i-Bak (of Bak in the district of Bukhârâ), with his original name Aḥmad bin Muḥammad Nakhshabî Shîrkhân (see col. 333 in this Cat., and compare with it No. 856 in the Bodleian Cat.), was a relation of Sulṭân Fîrûz of Dihlî and according to the Makhzan-algharâ'ib (No. 2306, col. 373 in the Bodleian Cat.), originally an independent ruler of Bukhârâ, till he turned a derwish of the Čishtî order under the spiritual guidance of Shaikh Rukn-aldîn, the son of Shaikh Shihâb-aldîn Imâm (the latter being one of the renowned disciples and Khalîfas of Niẓâm-aldîn Auliyâ), or, as the Makhzan-algharâ'ib states (loc. cit.), of Shaikh Naṣîr-aldîn Maḥmûd Čirâgh of Dihlî (who was likewise a distinguished pupil of Niẓâm-aldîn Auliyâ and died the 18th of Ramaḍân, A. H. 757 = A. D. 1356, Sept. 14, see Safînat-alauliyâ, No. 116, col. 287 in this Cat.). He was put to death A. H. 800 (A. D. 1397, 1398). In the present work, the 14th Kashf of which is quoted in full in the Sawâṭi'-alanwâr (No. 654 of this Cat.), he often quotes as authority the Čishtî Shaikh Shiblî, the son of Shaikh Jalâl-aldîn Pânîpatî (who died A. H. 765 = A. D. 1363, 1364, see Rieu i. p. 358^b). Other works of Mas'ûd-i-Bak are امّ الصحائف; تمهیدات (an imitation of 'Ain-alķuḍât's work of the same title, see Nos. 1793 and 1794 in this Cat.); and

the dîwân of lyrical poems, styled نور اليقين (see Rieu ii. p. 632) or نور العيون (according to Ilâhî, see A. Sprenger, Catal., p. 84) or even نور العين (as the Makhzan-algharâ'ib denotes it).

This copy is dated A. H. 1085 (A. D. 1674, 1675), by Muhammad Kabîr bin Shaikh Ahmad.

College of Fort William, 1825.

No. 2307, ff. 210, ll. 13; Nasta'lîk; size, 8⅝ in. by 5 in.

1855

Faṣl-alkhiṭâb (فصل الخطاب).

An encyclopaedia of Ṣûfic lore, containing extracts from the works of the greatest Persian and Arabic mystics, by Muḥammad bin Muḥammad bin Maḥmûd alḥâfiẓî albukhârî, commonly known as Khwâjah Muḥammad Pârsâ, who died A. H. 822 (A. D. 1420). According to Ḥ. Khalfa iv. p. 422, No. 9058, the full title of this work is فصل الخطاب فى المحاضرات; according to G. Flügel iii. p. 421, فصل الخطاب لوصل الاحباب, comp. also Rieu ii. p. 863^{b}, and W. Pertsch, Berlin Cat., p. 294. The interesting documents on mysticism, contained therein, are fully described by Flügel, loc. cit.

Beginning: الحمد لله الدّالّ خلقه على وحدانيّته باعلامه وآياته المتعرّف الى اوليائه الخ.

Khwâjah Muḥammad Pârsâ is besides the author of the انفاس قدسيّة, also styled رسالة القدسيّة النّقشبنديّة, containing the sayings of Shaikh Bahâ-aldîn Nakshband (who died A. H. 791 = A. D. 1389, see No. 1851 above, and comp. Nos. 1920, 1; 1923, 2, 3 and 9 below), which were collected by him and from which an extract was made by Jâmî in his سخنان خواجه پارسا or الحاشية القدسيّة (see col. 764, No. 14, in this Cat., and Bodleian Cat., No. 1266); and of the رسالهٔ در بيان نيّتها, see W. Pertsch, Berlin Cat., p. 78, No. 3; comp. also No. 1923, 6 below.

This copy is dated the 5th of Jumâdâ-alâkhar, A. H. 909 (A. D. 1503, Nov. 25), by Khwâjah Muḥammad bin Malik Muḥammad Ṣûfî alandigânî (الاندگانی, i. e. الاندجانی, of Andijân). Collated, with occasional marginal glosses and additions.

No. 627, ff. 243, ll. 25; Naskhî; size, 9⅝ in. by 5¾ in.

1856

Khâtimah (خاتمه).

An elaborate work on the whole doctrine of Ṣûfism, principally based on Ḳurân verses and traditions, by Sayyid Muḥammad bin Sayyid Yûsuf Ḥusainî, commonly known as Muḥammad Ḥusainî Gîsûdarâz, the 'long-locked one,' the greatest disciple and Khalîfah of Shaikh Naṣîr-aldîn Maḥmûd Čirâgh of the Čishtî order (see No. 1854 above). He was born at Dihlî according to the Sawâṭi'-alanwâr, No. 22 a (col. 331 in this Cat.), the 4th of Rajab, A. H. 720 (A. D. 1320, Aug. 10, whereas the date usually given is A. H. 721), and died A. H. 825, the 16th of Dhû-alka'dah (A. D. 1422, Nov. 1), at the age of 105 lunar years, comp. Rieu i. p. 347^{b}, where a copy of his discourses, collected under the title جوامع الكلم by his disciple Muḥammad bin Muḥammad Akbar Ḥusainî, is described and details about his life are given.

Beginning: رب انعمت فزد لهٔ از رسوم مستمرّه و عادات ملتزمهٔ سبيل ايشان دوام وضو است و عوامّ و خواصّ ايشان بی وضو نباشند مگر بحالة مرض الخ.

Title and author's name appear on fol. 203^{a}. On the same page the work ends, dated the 21st of Dhû-alka'dah, A. H. 1067 (A. D. 1657, Aug. 31), and is followed on ff. 203^{b}–205^{a} by a short epilogue on the unity of God, beginning: لا اله الّا الله حقّ سبحانه و تعالى عبارتست از هستى و آن هستى بيچون و بيچگونه است الخ.

Occasional notes and glosses on the margin; some pages a little worm-eaten.

No. 516, ff. 205, ll. 15; Nasta'lîk; illuminated frontispieces on ff. 1^{b} and 203^{b}; size, 7½ in. by 4⅝ in.

1857

Another copy of the same.

Beginning: از رسوم مستمرّه و عادات ملتزمه دوام وضوست عوامّ و خواصّ ايشان بی وضو نباشند مگر بحالة مرض الخ.

This copy, which is not dated, contains a rich collection of valuable margin-glosses, both grammatical and exegetical.

College of Fort William, 1825.

No. 2221, ff. 177, ll. 14; Nasta'lîk; size, 7⅝ in. by 4⅜ in.

1858

The same.

Beginning as in the preceding copy.

No date. A large number of marginal and interlinear glosses, some of considerable value, throughout the whole work, mostly written in red ink. The Khâtimah ends on fol. 137^{b}, and is followed by another short mystical treatise of the same author, Gîsûdarâz, styled Wujûd-al'âshiḳîn (وجود العاشقين), on ff. 137^{b}–144^{b}, beginning: سپاس بيعدّ و ستايش بيعدد (و) مر قادر مطلق و حاكم برحقّ و جانان عاشقان و صاحب جملهٔ جهان را و درود بيقياس مر احمد حقّ شناس الخ.

Ff. 145–160 are filled by another hand with some Hindûstânî poetry in mathnawî-form, and several prose-treatises, partly in Hindûstânî too, partly in Persian, dealing mostly with the same topics of the Muḥammadan creed from a Ṣûfic standpoint, as the Khâtimah, for instance, وضو, ذبح, روز جمعه, etc.

No. 1163, ff. 160, ll. 15; large Nasta'lîk; the Arabic quotations in Naskhî; size, 9⅞ in. by 6¼ in.

1859

Wujûd-al'âshiḳîn (وجود العاشقين).

Another copy of the same short mystical treatise which is found on ff. 137^{b}–144^{b} of the preceding copy.

Beginning: سپاس و ستایش بیعدّ مر قادر مطلق و حاکم برحق و جانان عاشقان الخ.

No date.

No. 695, ff. 1–11, ll. 13; large and distinct Nasta'lik; size, $6\frac{3}{4}$ in. by $4\frac{1}{2}$ in.

1860

The same.

Beginning: حمد بیقیاس و ستایش بیعدّ مر قادر مطلق و حاکم برحق که جانان عاشقان الخ.

No date. College of Fort William.

No. 2355, ff. 1–9, ll. 11; Shikasta; size, $5\frac{3}{4}$ in. by $3\frac{3}{4}$ in.

1861

Asmâr-alasrâr (اسمار الاسرار).

Another Şûfic work of the great Shaikh Gîsûdarâz, containing chiefly, like the Khâtimah, mystical interpretations of Kurân verses and traditions. The title appears on fol. 1^b, l. 5. The first سمر or 'night-discourse' begins on fol. 3^a.

Beginning of the preface: الحمد لله خالق اللّيل و النّهار و جاعل الظّلمات و الانوار و الصّلوة على محمّد رسول الله المختار الخ.

This work ends on fol. 223^b, and is followed on ff. 224^a–253^a by another mystical treatise of similar contents by the same Gîsûdarâz, entitled Istikâmat-alsharî'at bitarîki'lhakîkat (استقامة الشّريعة بطريق الحقيقة), and composed, according to fol. 224^a, ll. 2 and 1 ab infra, A. H. 792 (A. D. 1390). It begins: الحمد لله المتجلّى على المطيع و العاصى القريب من الدّانى الخ.

The same treatise is noticed in the Bodleian Cat., No. 1267, 1.

All the Arabic words and phrases are explained by an interlinear Persian paraphrase. The same is the case with another short tract, in Arabic, on ff. 253^b–254^b, giving the contents of Muhammad's pretended conversation with God during his ascension to heaven, and beginning: قال النّبى صلّى الله الخ.

No date. College of Fort William, 1825.

No. 2167, ff. 254, ll. 17 (from fol. 224 on ll. 15); Naskhî; size, $9\frac{1}{4}$ in. by 5 in.

1862

Istikâmat-alsharî'at bitarîki'lhakîkat (استقامة الشّريعة بطريق الحقيقة).

Another copy of the same treatise which is found on ff. 224^a–253^a of the preceding copy, beginning in the same way.

The date A. H. 792 appears on fol. 1^b, l. 3 ab infra, the title on fol. 3^a, ll. 1 and 2.

No date. Seals of A. H. 1122 and 1129 (A. D. 1710 and 1717), on fol. 1^a.

No. 2090, ff. 32, ll. 13; clear Nasta'lik; worm-eaten; size, $7\frac{1}{4}$ in. by $4\frac{3}{4}$ in.

1863

Tarjuma-i-Âdâb-almurîdîn (ترجمهٔ آداب المريدين).

A Persian translation and detailed exposition of the Arabic work on the leading doctrines of Şûfism, by Abû-alnajîb Diyâ-aldîn 'Abd-alkâhir al-Suhrawardî (see title of the original and author's name on fol. 6^a, ll. 7 and 9), who was the uncle of the famous Shihâb-aldîn 'Umar al-Suhrawardî, the founder of the Suhrawardî order, and died A. H. 563, the 12th of Jumâdâ-alâkhar (A. D. 1168, March 24), see Safînat-alauliyâ, No. 122 (col. 287 in this Cat.), and Haft Iklîm, No. 1298 (ib., col. 475). The translator and commentator is Shaikh Muhammad Husainî Gîsûdarâz, the author of the four preceding works, who states, on fol. 7^a, l. 3 sq., that he had already two or three times translated this work from the Arabic, and that now for the fourth and last time he undertook the task, together with a commentary. The date of translation appears to be A. H. 813 (A. D. 1410), curiously spelt here thus, هیصد و سیزده.

Beginning of the Arabic preface, on fol. 5^b: الحمد لله الّذى خصّ الاولياء من بين النّاس باقتباس من مشكوة الانبياء الخ.

Beginning of the Persian introduction, on fol. 7^a: امّا بعد محمّد یوسف حسینی الملقّب بگیسو دراز دو سه بار این کتاب را ترجمه کرده است هم بتطویل و هم بایجاز الخ.

Beginning of the Arabic text, on fol. 7^b: اجمعوا على انّ الله تعالى واحد فى الوحدة الخ.

Copied by Haidarbeg, without a date. College of Fort William, 1825.

No. 2130, ff. 5–272, ll. 15; Nasta'lik, the Arabic text in Naskhî; size, $8\frac{1}{2}$ in. by $5\frac{1}{4}$ in.

1864

Risâla-i-Mîr Sayyid Sharîf (رسالهٔ میر سیّد شریف).

The reply of Sayyid Zain-aldîn 'Alî, usually styled Sayyid Sharîf of Shîrâz, to several questions of mystical theology, addressed to him by Iskandar bin 'Umar Shaikh of Işfahân, A. H. 825 (A. D. 1422). The questions deal with man's creation, the connection between mind and body, future reward and punishment, the angels, paradise, hell, the صراط المستقیم, Muhammad's ascension to heaven, and similar topics.

Beginning: الحمد لله . . . در شهور سنهٔ خمس و عشرین و ثمانمائه اسکندر ابن عمر شیخ از اصفهان کس فرستاده به شیراز الخ.

Dated the 26th of Rajab, A. H. 1180 (A. D. 1766, Dec. 28), by Abû Tâlib alhusainî, at Murshidâbâd.

No. 1234, ff. 275^a–285^b, ll. 16; Naskhî, mixed with Shikasta; size, 8 in. by $4\frac{3}{4}$ in.

1865

Tarjuma-i-Minhâj-al'âbidîn (ترجمهٔ منهاج العابدين).

A Persian translation of Muhammad bin Muhammad al-Ghazâlî's (see above, Nos. 1781–1792) Arabic work on mystical philosophy and speculation, entitled the

'Highway of the true servants of God' (comp. H. Khalfa vi. p. 210, No. 13, 243; Cat. Codd. Or. Lugd. Batav. iv. p. 315; No. 1792 above, etc.), made by Shaikh Yûsuf Budh of Îriċ (who died A.H. 834=A.D. 1430, 1431), a disciple and Khalîfah of the great Shaikh Jalâl-aldîn Makhdûm-i-Jahâniyân of Bukhârâ (died the 10th of Dhû-alhijjah, A.H. 785=A.D. 1384, Febr. 3), and a disciple also of Khwâjah Ikhtiyâr-aldîn 'Umar of Îriċ (died the 14th of Muharram, A.H. 809=A.D. 1406, July 1) and of Sayyid Ṣadr-aldîn Râjû Kattâl of Bukhârâ, Jalâl-aldîn's younger brother (died A.H. 827=A.D. 1424), comp. col. 332 in this Cat.; Safînat-alauliyâ, No. 157 (ib., col. 291), and Rieu iii. p. 1079ᵃ. It is divided into seven عقبه, viz.:

1. در علم, on fol. 6ᵇ, last line.
2. در توبه, on fol. 13ᵃ.
3. در عوائق, on fol. 20ᵃ.
4. در عوارض, on fol. 71ᵇ.
5. در بواعث, on fol. 93ᵇ.
6. در قوادح, on fol. 106ᵃ.
7. در حمد و شکر, on fol. 122ᵃ.

Beginning: حمد مر خدایرا که او ملك حکیم است و جواد کریم است و عزیز رحیم است الخ.

Dated at Aurangâbâd in Rabî'-althânî, A.H. 1093 (here called by mistake the 28th year of 'Âlamgîr's reign, which would really be A.H. 1096)=A.D. 1682, April–May. Ff. 48, 70, and 98ᵃ are considerably damaged.

College of Fort William, 1825.

No. 2152, ff. 136, ll. 15; Nasta'lîk; size, 10 in. by 5½ in.

1866

Another copy of the same.

Beginning as in the preceding copy. The seven عقبه are found here: 1. on fol. 6ᵇ; 2. on fol. 12ᵇ; 3. on fol. 18ᵇ; 4. on fol. 74ᵇ; 5. on fol. 98ᵇ; 6. on fol. 112ᵇ; 7. on fol. 132ᵃ. Collated throughout. No date.

No. 608, ff. 149, ll. 15; distinct Nasta'lîk; size, 9¾ in. by 5⅝ in.

1867

Bahr-alma'ânî (بحر المعانی).

Thirty-six letters on Ṣûfism, compiled by Muhammad bin Naṣîr-aldîn Ja'far almakkî alhusainî, a disciple and Khalîfah of Gîsûdarâz (see Nos. 1856–1863 above) and member of the Ċishtî order, who lived from the time of Sultân Muhammad Tughlûk (died A.H. 752=A.D. 1351) to that of Sultân Bahlûl (who began to reign A.H. 854=A.D. 1450) and reached the age of over 100 years (see col. 332, l. 7 sq. in this Cat.), at the request of his spiritual brother Malik Mahmûd and addressed as an heirloom of mystic traditions to this future successor of his in the spiritual leadership, during the years A.H. 824–825 (A.D. 1421–1422).

Beginning: آن خدائی که انگبین شیرین نوش از فوارهٔ تلخ نیش زنبور بقدرت خویش چکاند الخ.

The thirty-six letters (مکتوبات) deal with the following topics:

1. فی الایمان, on fol. 2ᵇ, dated the 10th of Ṣafar, A.H. 824 (A.D. 1421, Febr. 14).

2. فی الصّلوة, on fol. 5ᵃ, dated the 5th of Rabî'-alawwal, A.H. 824 (A.D. 1421, March 10).

3. فی الزّکوة والصّوم والحجّ, on fol. 9ᵇ, dated the 18th of the same month (March 23).

4. فی المعرفة, on fol. 13ᵃ, dated the 13th of Rabî'-alâkhar, A.H. 824 (A.D. 1421, April 17).

5 and 6. فی بیان الرّوح, on ff. 17ᵇ and 21ᵇ, dated respectively the 7th and the 5th (read the 15th) of Jumâdâ-alawwal, A.H. 824 (A.D. 1421, May 10 and 18).

7–10. در بیان عشق, on ff. 27ᵃ, 32ᵇ, 38ᵃ, and 44ᵃ, dated respectively the 4th of Jumâdâ-alâkhar, the 27th of Sha'bân, the 9th and 23rd of Ramaḍân, A.H. 824 (A.D. 1421, June 6, Aug. 27, Sept. 7 and 21).

11. فی اسرار الانسان, on fol. 49ᵃ, dated in the same month.

12. فی المشاهد, on fol. 55ᵇ, dated the 4th of Shawwâl, A.H. 824 (A.D. 1421, Oct. 2).

13–16. فی بیان المشاهدات, on ff. 61ᵇ, 68ᵃ, 78ᵇ, and 85ᵃ, dated respectively the 11th, the 22nd, the 28th, and the last of Shawwâl, A.H. 824 (A.D. 1421, Oct. 9, 20, 26, and 27).

17. فی بیان الطّالب والمطلوب, on fol. 93ᵃ, dated the 3rd of Dhû-alka'dah, A.H. 824 (A.D. 1421, Oct. 30).

18 and 19. فی بیان الکفر, on ff. 100ᵇ and 107ᵇ, dated respectively the 7th and the 9th of Dhû-alka'dah, A.H. 824 (A.D. 1421, Nov. 3 and 5).

20. فی بیان اسرار القرآن, on fol. 115ᵃ, dated the 12th of the same month (Nov. 8).

21–24. فی بیان الاسرار, on ff. 120ᵇ, 126ᵇ, 131ᵃ, and 137ᵃ, dated respectively the 19th and 27th of Dhû-alka'dah and the 1st and 2nd of Dhû-alhijjah, A.H. 824 (A.D. 1421, Nov. 15, 23, 27, and 28).

25. (read الشّکر) فی بیان الشّکر, on fol. 146ᵃ, dated the 7th of the same month (Dec. 3).

26. فی بیان اصول الوصول, on fol. 150ᵇ, dated the 12th of the same month (Dec. 8).

27. فی معرفة النّفس والتّعجّب, on fol. 155ᵃ, dated the 20th of the same month (Dec. 16).

28. فی بیان اسرار المذاهب, on fol. 161ᵃ, dated the 23rd of the same month (Dec. 19).

29. فی الوجد و حالات الانبیاء والاولیاء, on fol. 166ᵇ, dated the 26th of the same month (Dec. 22). On fol. 173ᵇ, first line, there is added to this letter a short فصل فی الشّوق.

30. فی الرّؤیا, on fol. 173ᵇ, middle, dated the 2nd of Muharram, A.H. 825 (A.D. 1421, Dec. 27).

31. فی اسرار المصلّی, on fol. 177ᵇ, dated the 5th of the same month (Dec. 30).

32. فی بیان النّور والجنون, on fol. 184ᵃ, dated the 11th of the same month (A.D. 1422, Jan. 5).

33. فى العشق (see letters 7–10), on fol. 187^{b}, dated the 14th of the same month (A. D. 1422, Jan. 8).

34–36. Without headings, on ff. 191^{b}, 195^{b}, and 203^{a}, dated respectively the 18th, 24th, and 27th of Muharram, A. H. 825 (Jan. 12, 18, and 21). On fol. 138^{a} begins an enumeration of 380 Shaikhs whose personal acquaintance the author made, and by whose teachings he profited. At the end the list of famous Imâms and Shaikhs is given, through whom the mystic tradition came down from Muhammad to the author of this book (the various mistakes in the names and certain omissions can be rectified by comparison with the following two copies and the full list given in the Sawâṭi'-alanwâr, coll. 327–329 in this Cat.), viz.: 'Alî; — Khwâjah Ḥasan Baṣrî; — Fuḍail bin 'Iyâḍ; — Khwâjah Ibrâhîm Adham; — Khwâjah Hubairah Baṣrî; — Khwâjah 'Ulû Dînawarî; — Khwâjah Aḥmad Farasnâfa (?); — Khwâjah Nâṣir Abû Muhammad; — Khwâjah Nâṣir-aldîn Abû Yûsuf C'ishtî; — Khwâjah Maudûd C'ishtî; — Khwâjah Ḥâjî Sharaf Zandanî; — Khwâjah Mu'în-aldîn Ḥasan Sijzî; — Kuṭb-aldîn Bakhtyâr Ûshî; — Farîd-aldîn Shakarganj; — Khwâjah Niẓâm-aldîn; and — Kuṭb-i-Akṭâb Shaikh Naṣir-aldîn Maḥmûd (i.e. C'irâgh of Dihlî, see No. 1854 above), from whom the author received it.

A munâjât (quiet prayer to God), on fol. 209^{b}.

Dated the 19th of Ramaḍân, A. H. 1055 (A. D. 1645, Nov. 8). An entry from Mîr Maksûd, who finished the reading of this MS. the 25th of Dhû-alḥijjah, A. H. 1121 (A. D. 1710, Febr. 25), is also found on the last page.

No. 1545, ff. 210, ll. 17; very clear and distinct Nasta'lîk; worm-eaten; annotated; size, 10¼ in. by 5½ in.

1868

Another copy of the Baḥr-alma'ânî.

Beginning the same. The thirty-six letters are found here as follows:

1. On fol. 3^{a}, dated (by mistake) the 10th of Ṣafar, A. H. 829 (instead of 824).
2. On fol. 8^{a}.
3. On fol. 18^{b}.
4. On fol. 25^{b}.
5. On fol. 34^{b}. As date is given the month only, Jumâdâ-alawwal.
6. On fol. 42^{a}, dated here (more correctly) the 15th of Jumâdâ-alawwal.
7. On fol. 53^{b}.
8. On fol. 63^{b}.
9. On fol. 73^{a}.
10. On fol. 81^{a}.
11. On fol. 87^{b}, dated the last of Ramaḍân, A. H. 824 (A. D. 1421, Sept. 28).
12. On fol. 96^{a}.
13. On fol. 104^{b}.
14. On fol. 113^{a}.
15. On fol. 127^{b}.
16. On fol. 134^{b}.
17. On fol. 145^{a}, dated here the 6th of Dhû-alka'dah, A. H. 824 (but that is a mistake, since it was not a Friday, as is stated).
18. On fol. 155^{a}, dated here the 4th of Dhû-alka'dah (A. D. 1421, Oct. 31).
19. On fol. 163^{b}.
20. On fol. 174^{a}.
21. On fol. 181^{b}.
22. On fol. 188^{b}, dated here the 24th of Dhû-alka'dah (a Monday, as is stated, but that is again wrong).
23. On fol. 194^{a}.
24. On fol. 201^{b}.
25. Headed: فى بيان الشكر, on fol. 210^{b}.
26. Headed: فى الوصول, on fol. 215^{b}.
27. On fol. 220^{a} (wrong date here).
28. On fol. 226^{a}.
29. Headed: فى وجد و الحالات(!) الانبياء فى (!) الاولياء, on fol. 231^{b}. On fol. 237^{b}, last line, is added the فصل با الشوق (so here, misspelt for بالشوق, as in the following copy).
30. On fol. 238^{a}.
31. On fol. 242^{a}.
32. On fol. 248^{a}.
33. Here headed: فى الاسرار, on fol. 251^{b}, dated here (by mistake undoubtedly) the 14th of Dhû-alḥijjah, A. H. 825.
34. Headed: بيان المشارب, on fol. 256^{a}.
35. Headed: فى بيان الشوق والحقيقة, on fol. 261^{a}.
36. Headed: فى بيان العشق و اسرار فى الكتاب, on fol. 268^{a}.

The tradition-list differs here considerably from that in the preceding copy and agrees more strictly with the standard one of the C'ishtî order; after Hubairah Baṣrî the line of Shaikhs is as follows: Ibrâhîm Isḥâk bin 'Ulû Dhînawarî (دينورى); — Abû Isḥâk C'ishtî (bin) Aḥmad Farashnâfa (فرشنافه) C'ishtî; — Abû Muhammad C'ishtî; — Nâṣir-aldîn Yûsuf C'ishtî; — Nâṣir-aldîn Muḥammad C'ishtî; — Maudûd C'ishtî; — Ḥâjî Sharîf Zandanî; — 'Uthmân Hârûnî; — Mu'în-aldîn Ḥasan Sijzî; — Kuṭb-aldîn Bakhtyâr Ûshî; — Farîd-aldîn Ajwadhanî; — Niẓâm-aldîn Auliyâ and Kuṭb-i-'âlam Naṣir-aldîn Maḥmûd.

Dated the 7th of Jumâdâ-alawwal, A. H. 1065 (A. D. 1655, March 15), by 'Abd-al'alî bin 'Abd-almalik. College of Fort William, 1825.

No. 2332, ff. 1–276, ll. 13 on ff. 1–194, ll. 14–17 on ff. 195–276; Naskhi, mixed with Shikasta; size, 7⅝ in. by 4¾ in.

1869

A collection of Ṣûfic works.

This extremely valuable copy contains (besides some poetry at the end) the following larger and smaller treatises on mystic topics:

I. Baḥr-alma'ânî (بحر المعانى), a third copy of Muḥammad bin Ja'far almakkî alḥusainî's thirty-six letters on Ṣûfism, beginning, on fol. 1^{a}: آن خداوندى كه انگبين شيرين نوشى را از فوّارهٔ طلع الخ.

The letters are found here as follows:

1. On fol. 1^{a}.
2. On fol. 2^{a}.
3. On fol. 4^{a}.
4. On fol. 5^{a}.
5. On fol. 6^{b}, headed: فى بيان القلب والروح.

6. On fol. 8ª, headed: في الرّوح ايضا ; the date is correctly here the 15th.
7. On fol. 10ª, first lines, headed like the three following letters, في العشق.
8. On fol. 11ᵇ.
9. On fol. 13ᵇ.
10. On fol. 15ᵇ.
11. On fol. 17ª, dated, as in the preceding copy, the last of Ramadân.
12. On fol. 19ª.
13. On fol. 21ª, here styled في بيان الشّاهدات.
14. On fol. 23ª, with an original المشاهدات in the heading, which, however, has been corrected into الشّاهدات.
15. On fol. 26ª, last line, with an uncorrected في بيان المشاهدات in the heading.
16. On fol. 28ᵇ, again المشاهدات.
17. On fol. 30ᵇ, wrongly dated, as in the preceding copy, the 6th of Dhû-alkaʿdah.
18. On fol. 33ª, dated here the 4th of Dhû-alkaʿdah.
19. On fol. 35ª.
20. On fol. 37ª.
21. On fol. 39ᵇ.
22. On fol. 41ª, wrongly dated, as in the preceding copy, the 24th of Dhû-alkaʿdah.
23. On fol. 42ᵇ, here simply styled في الاسرار.
24. On fol. 44ᵇ, again في الاسرار.
25. On fol. 47ᵇ, في بيان الشّكر.
26. On fol. 49ª, here simply styled في الاصول.
27. On fol. 51ª, styled في بيان معرفة النّفس و العجب, dated here the 10th of Dhû-alhijjah (instead of the 20th).
28. On fol. 53ª.
29. On fol. 55ª, first line (the same wrong الحالات, as in the preceding copy); the فصل بالشّوق, on fol. 57ª.
30. On fol. 57ª, lin. penult.
31. On fol. 58ᵇ.
32. On fol. 60ᵇ.
33. On fol. 62ª, في الاسرار ; the wrong date as in the preceding copy.
34. On fol. 63ª, في بيان المشارب.
35. On fol. 64ᵇ, في بيان الشّوق والحقيقة.
36. On fol. 67ª, في بيان العشق و اسراره و في ختم الكتاب ; this letter is not dated here.

The tradition-list runs here thus: ʿAlî; — Khwâjah Hasan Basrî; — Khwâjah ʿAbdallâh alwâhid bin Zaid (correctly ʿAbd-alwâhid bin Zaid); — Fudail bin ʿIyâd; — Khwâjah Ibrâhîm Adham; — Khwâjah Hudhaifah Marʿashî; — Hubairah Basrî; — Abû Ibrâhîm bin ʿUlû Dînawarî (the son instead of the father); — Abû Ishâk al-Shâmî; — Khwâjah Ahmad Farashnâkah (فرشناكه) Cishtî (usually styled Abû Ahmad Abdâl Cishtî); — Khwâjah Nâsih-aldîn Yûsuf Cishtî (correctly Nâsir-aldîn Abû Yûsuf); — Khwâjah Kutb-aldîn Maudûd Cishtî; — Khwâjah Hâjî Sharîf Zandanî; — ʿUthmân Hârûnî; — Muʿîn-aldîn Hasan alsijzî; — Kutb-aldîn Bakhtyâr Ûshî; — Farîd-aldîn Shakarganj Ajwadhânî; — Nizâm-aldîn Auliyâ; — Kutb-i-ʿâlam Shaikh Nasîr-aldîn Mahmûd.

Copied in Naskhî by ʿAbd-alimâm alsâdikî alhusainî and dated the 22nd of Shaʿbân, A. H. 1056 (A. D. 1646, Oct. 3).

II. Mahabbatnâma (محبّتنامه), compiled from the utterances of the great Shaikh Makbûl-alhadrat Yadallâh, the grandson, pupil, and Khalîfah of Shaikh Gîsûdarâz (see above, Nos. 1856–1863, and the Sawâtiʿ-alanwâr, col. 331, ll. 5 and 4, in this Cat.), during a series of discussions on the various stages of the mystic doctrine and of Şûfic lore, held in the majlis of the Shaikh from the 3rd of Rajab to the 22nd of Shawwâl, A. H. 843 (A. D. 1439, Dec. 10, to 1440, March 27), by his pupil Mahmûd Fadl-allâh Husainî.

Beginning, on fol. 71ᵇ: (sic!) الحمد لله الّذى اشتياق المعرفة ثمّ تجلّى بذاته لذاته فاظهر آدم على صورته و جعل قلبه معدن المحبّته (sic!) و امانته واجلس على سرير الخلافة الخ.

Written, by the same hand as the preceding work, in Naskhî, and dated the 27th of Shawwâl, A. H. 1059 (= A. D. 1649, Nov. 3; but 1059 is very likely a mistake for 1056, see the dates of the following treatises).

III. ʿIshknâma (عشق نامه), a treatise on similar topics, by an anonymous author, who bases his theories on the mystical interpretation of Kurân verses and may therefore be identical with the famous Gîsûdarâz, to whom Nos. V and VI of this collection are due.

Beginning, on fol. 138ª: الحمد لله مضئ الشّمس منوّر القمر مظهر الملك مصوّر البشر محيى الجان الخ.

Written, by the same hand as the two preceding treatises, in Naskhî (except the last portion of fol. 140ᵇ and the whole of fol. 141ª which are supplied by another hand in Nastaʿlîk), and dated the 4th of Jumâdâ-alûlâ, A. H. 1057 (A. D. 1647, June 7).

IV. Ghâyat-alimkân fî dirâyat-almakân (غاية الامكان في دراية المكان), a treatise on the knowledge of God and His qualities (في معرفة الله تعالى و صفاته), by Shaikh Mahmûd اشنوى, called Durr-i-yatîm, 'the unique pearl,' who, according to a note on the top of fol. 179ᵇ, was a pupil of Shaikh Shams-aldîn Muhammad bin ʿAbd-almalik Dailamî and embodied his master's حقائق in a treatise, styled غاية الامكان في معرفة الزّمان ; but whether this is identical with the present one, God alone knows!

Beginning, on fol. 179ᵇ: الحمد لله الّذى لا آخر لاوّليّته ولا اوّل لآخريّته ولا بطون لظاهريّته ولا ظهور لباطنيّته الخ

To the middle of fol. 183ᵇ this treatise is written by the same hand, as the three preceding ones, in Naskhî; the remaining portion and also the first three lines of the beginning are copied by another hand in Nastaʿlîk; dated the 22nd of Shaʿbân, A. H. 1057 (A. D. 1647, Sept. 22).

V. Hadâʾik-aluns (حدائق الانس), a short mystical tract by the great Gîsûdarâz (see above, Nos. 1856–1863 and 1867), compiled in A. H. 825 (A. D. 1422) shortly before his death, when he was 105 lunar years old.

It is divided into ten حديقه.

Beginning, on fol. 191ᵇ: حمد بيحدّ و ثناى بيعدّ مر خالقى را كه از جملهٔ مخلوقات نوع انسان را مخصوص بتشريف عرفان الخ.

Written in Nasta'lîk, mixed with Shikasta, and dated the 1st of Sha'bân, A. H. 1065 (A. D. 1655, June 6).

VI. Khâtimah (خاتمه), a fourth copy of Gîsûdarâz's work on the Ṣûfic doctrine (see Nos. 1856–1858 above), beginning, on fol. 199b: ازرسوم مستمرّه وعادات ملتزمه دوام وضو است عوامّ و خواصّ ایشان بی وضو نباشند مگر در حالهٔ مرض الخ; a fifth copy is noticed in No. 1920, 12 below.

Written in Nasta'lîk by Mahdî alḥusainî, the son of Mîr Muḥammad Yûsuf of Mâzandarân, and dated the 20th of Sha'bân, A. H. 1097 (A. D. 1686, July 12; but probably 1097 is a mistake for 1067).

VII. Khawârikât (خوارقات), an account of the life and deeds of Shaikh Gîsûdarâz, his descendants and spiritual successors, compiled A. H. 981 (A. D. 1573, 1574), and beginning: الحمد لله ربّ العالمین . . . . امّا بعد این کلمات کرامات عاشق شهباز بلند پرواز الخ.

No date. Written by the same hand as the following tract, in splendid Naskhî; the transcriber's name is Aḥmad bin Ibrâhîm.

VIII. Risâla-i-âfâk wa anfus (رسالهٔ آفاق و انفس), a very short tract by Khwâjah Mu'în-aldîn Sijzî, the famous C'ishti Pîr, who was born A. H. 537 (A. D. 1142, 1143), and died, according to the Safînat-alauliyâ, No. 110 (col. 286 in this Cat.), A. H. 633 (A. D. 1236), according to the Maṭlûb-alṭâlibîn, No. 15, 3, and the Sawâṭi'-alanwâr, No. 15, A. H. 632 (A. D. 1235, see ib., coll. 321 and 329), on fol. 272a.

At the end of this copy, on ff. 275b–283b, various pieces of poetry are added, viz. (1) a short mathnawî, styled Ganj-i-Ja'farî (گنج جعفری), composed A. H. 1055 (A. D. 1645), and beginning: شبی چون روی خوبان روز روشن الخ. (2) Ghazals, by Amjad, on fol. 279a. (3) Rubâ'îs, on fol. 282a. (4) Some kaṣîdas, on fol. 282b. At the end a ghazal by *Imâmî* (perhaps Imâmî of Harât, who died A. H. 674 or 686 = A. D. 1275, 1276, or 1287, see A. Sprenger, Catal., pp. 439 and 440). All written in Nasta'lîk, mixed with Shikasta.

No date.

No. 1754, ff. 283, ll. 20–24; size, 11 in. by 7½ in.

1870

Majâlis-al'ushshâk (مجالس العشّاق).

The assemblies of lovers, a work on Ṣûfic biography by Sulṭân Ḥusain Mirzâ ibn Sulṭân Manṣûr ibn Baikarâ Mirzâ ibn 'Umar Shaikh Mirzâ ibn Tîmûr, who reigned from A. H. 873 to 911 (A. D. 1469–1506); it was commenced in A. H. 908 and completed A. H. 909 (A. D. 1502–1504), see the last bait on fol. 193a. According to a statement in Bâbar's memoirs the real author was Kamâl-aldîn Ḥusain Kârizgâhî, see Rieu iii. p. 1085b; the same Kamâl-aldîn Ḥusain is mentioned in the Haft Iklîm, No. 154 (col. 389 in this Cat.), where he is stated to have been a native of Ṭabas-i-Kilak, an appendage of Khurâsân, as Sulṭân Ḥusain's prime minister and author of *a commentary* on the مجالس العشّاق. Other copies of this work, which is written in ornamental prose, intermixed with verses, are described in G. Flügel iii. p. 427; Rieu i. p. 351; Bodleian Cat., Nos. 1271–1273; W. Pertsch, Berlin Cat., pp. 561 and 562; full lists of the biographies (seventy-six in most copies, according to some seventy-seven) are given in Flügel's and Rieu's Catalogues and also in Ouseley's Notices of Persian Poets, pp. 247–251; comp. besides, Wiener Jahrbücher, vol. 84, Anzeigeblatt, p. 38; and Ḥ. Khalfa v. p. 380, No. 11,381.

The leaves of the present copy are misplaced; their proper order is: 194b–198b, 1a–193a; there are counted seventy-seven majlis here, but in consequence of lacunas after ff. 80, 88, and 106 the end of majlis 30, 37, and 48 and the beginning of majlis 31, 38, and 49 are missing. The biographies are as follows:

1. On fol. 16a (Imâm Ja'far Ṣâdik, died A. H. 151 = A. D. 768, but comp. Safînat-alauliyâ, No. 10).
2. On fol. 17a (Shaikh Dhû-alnûn, died A. H. 161 = A. D. 777, 778).
3. On fol. 19b (Sulṭân Ibrâhîm Adham, died A. H. 162 = A. D. 778, 779).
4. On fol. 24a (Sulṭân Bâyazîd Bisṭâmî, died A. H. 261 = A. D. 875).
5. On fol. 30a (Ḥusain bin Manṣûr Ḥallâj, died A. H. 309, 4th of Dhû-alka'dah = A. D. 922, March 6; the Safînat-alauliyâ, No. 211, gives the 25th of Dhû-alka'dah).
6. On fol. 34a (Shaikh Abû-alḥasan Kharakânî, died A. H. 425 = A. D. 1034).
7. On fol. 34b, last line (Shaikh Abû Sa'îd bin Abû-alkhair, died A. H. 440 = A. D. 1049, seventy-three years old; the usual statement is eighty-three years and four months).
8. On fol. 36b, first line (Khwâjah 'Abdallâh Anṣârî, born A. H. 395 = A. D. 1005, comp. Safînat-alauliyâ, No. 300, and No. 1778 in this Cat., where A. H. 396 is given, died A. H. 481 = A. D. 1088).
9. On fol. 41a (Aḥmad Ghazâlî, died A. H. 517 = A. D. 1123).
10. On fol. 43a (Ḥakîm Sanâ'î, whose death is fixed here in the same wrong way as usually in A. H. 525 immediately after the completion of the Ḥadîkah, comp. above, No. 914 sq. in this Cat.).
11. On fol. 45a ('Ain-alkuḍât, no date of death given in this copy, but see above, No. 1793 in this Cat.).
12. On fol. 46b (Zhandapîl Aḥmad-i-Jâm, died A. H. 536 = A. D. 1141, 1142).
13. On fol. 48b (Shaikh Auḥad-aldîn Kirmânî, died A. H. 536; on the absurdity of this date as well as of that of the following Shaikh, his pupil Auḥadî, see No. 1228 in this Cat.).
14. On fol. 49b (Shaikh Auḥadî, died A. H. 554).
15. On fol. 50b (Shihâb-aldîn Maktûl, author of the حکمة الاشراق, died A. H. 576 = A. D. 1180, 1181).
16. On fol. 51a (Shaikh Sa'd-aldîn Ḥummû'î, i.e. Muḥammad bin Mu'ayyad bin Abî Naṣr bin alḥasan bin almaḥmûd, died A. H. 605, the 10th of Dhû-alḥijjah = A. D. 1209, June 15; the correct date is A. H. 650).
17. On fol. 52b (Shaikh Rûzbahân, died in Muḥarram, A. H. 606 = A. D. 1209, July).
18. On fol. 53b (Shaikh Najm-aldîn Baghdâdî, *correctly* Majd-aldîn Baghdâdî, pupil of the following Shaikh Najm-aldîn Kubrâ, died A. H. 607 = A. D. 1210, 1211).

19. On fol. 55^a (Shaikh Najm-aldîn Kubrâ, died A. H. 618 = A. D. 1221).

20. On fol. 58^a (Shaikh-i-Ṣan'ân; Rieu reads Shaikh-i-Ṣaghân; no date of death is given).

21. On fol. 63^b (Sulṭân-al'ârifîn Khwâjah Ḥasan 'Ârif, no date of death).

22. On fol. 66^a (Shaikh Farîd-aldîn 'Aṭṭâr, died A. H. 627 = A. D. 1230).

23. On fol. 67^b (Shaikh Ibn Fâriḍ, died the 8th of Jumâdâ-alawwal, A. H. 632 = A. D. 1235, Jan. 29, see above, No. 1811, where the 2nd of that month is given).

24. On fol. 68^b (Shaikh Muḥyî-aldîn A'râbî, in the Vienna copy: 'Arabî, i. e. correctly Muḥyî-aldîn Muḥammad bin 'Alî *Ibn 'Arabî*, the author of the فتوحات مكّى, the فصوص الحكم, and many other renowned works, who died A. H. 638 = A. D. 1240, 1241, as Rieu's copy correctly has; the dates given for his birth and death in the present copy are absolutely impossible, viz. A. H. 660 and 698).

25. On fol. 70^b, last line (Shams-i-Tabrîz, died A. H. 645 = A. D. 1247, 1248).

26. On fol. 73^a (Shaikh Najm-aldîn Râzî, a friend of Najm-aldîn Kubrâ, died A. H. 654 = A. D. 1256).

27. On fol. 74^b (Shaikh Saif-aldîn Bâkharzî, died A. H. 658 = A. D. 1260).

28. On fol. 76^a ('Azîz Nasafî, no date of death, but see No. 1806 in this Cat.).

29. On fol. 77^a (Maulânâ Jalâl-aldîn Rûmî, born the 6th of Rabî'-alawwal, A. H. 604 = A. D. 1207, Sept. 30, died the 5th of Jumâdâ-alâkhar, A. H. 672 = A. D. 1273, Dec. 17).

30. On fol. 78^b (Shaikh Fakhr-aldîn 'Irâkî, no date on account of the lacuna after fol. 80, but see No. 1116 in this Cat.).

31. (Sa'dî of Shîrâz, died A. H. 691 in Shawwâl = A. D. 1292, Sept.–Oct., beginning missing).

32. (Here wrongly called مجلس سى ويكم), on fol. 81^b (Amîr Sayyid Ḥusainî, stated here to have died A. H. 750 = A. D. 1349, but compare No. 1821 in this Cat.).

33. On fol. 82^b (Shaikh Maḥmûd Shabistarî, died A. H. 720 = A. D. 1320).

34. On fol. 84^a (Amîr Khusrau of Dihlî, died A. H. 725 = A. D. 1325).

35. On fol. 85^b (Sulṭân Ḥusain Aflâṭî, died A. H. 770 = A. D. 1368, 1369; in Rieu's copy, A. H. 777 is given as date of his death).

36. On fol. 87^b (Amîr Sayyid 'Alî Hamadânî, died the 6th of Dhû-alḥijjah, A. H. 786 = A. D. 1385, Jan. 19).

37. On fol. 88^b (Khwâjah Bahâ-aldîn Nakshband, no date in consequence of the lacuna after fol. 88).

38. (Pahlawân Maḥmûd Pûryâr, author of the كنز الحقائق and other works, died A. H. 722 = A. D. 1322, beginning missing).

39. On fol. 90^b (Maulânâ Luṭf-allâh of Nîshâpûr, died A. H. 786 = A. D. 1384).

40. On fol. 91^b (Ḥâfiẓ of Shîrâz, no date of death given here, in Rieu's copy it is A. H. 792 = A. D. 1390, but see No. 1246 in this Cat.).

41. On fol. 93^b (Maulânâ Sa'd-aldîn Taftâzânî; his death is wrongly fixed here in A. H. 712 instead of A. H. 791 or 792 = A. D. 1389 or 1390).

42. On fol. 94^b (Mîr Sayyid Sharîf, but Sharîf is left out here by oversight, died A. H. 797 = A. D. 1394, 1395, a date which is at variance with the best authorities, who fix his death in A. H. 816 = A. D. 1413, 1414, see Haft Iḳlîm, No. 1162, col. 465 in this Cat.).

43. On fol. 96^b (Maulânâ Muḥammad Shîrîn Maghribî, died, sixty years old, A. H. 707, *correctly* 807 = A. D. 1404, 1405, or rather A. H. 809 = A. D. 1406, 1407, see No. 1281 in this Cat.).

44. On fol. 96^b (Khujandî, i. e. Kamâl Khujandî, died A. H. 807, Rieu's copy gives A. H. 808; on the more correct date see No. 1278 in this Cat.).

45. On fol. 97^a, last line (Amîr Makhtûm, died A. H. 830 = A. D. 1426, 1427; Rieu gives as date of death A. H. 833 = A. D. 1429, 1430).

46. On fol. 100^b (Khwâjah Abû-alwafâ, died A. H. 835 = A. D. 1431, 1432).

47. On fol. 101^b (Ḳâsim-alanwâr, died A. H. 837 = A. D. 1433, 1434).

48. On fol. 105^a (Amîr Sayyid 'Imâd-aldîn Nasîmî, no date of death in consequence of the lacuna after fol. 106; in Rieu's copy it is fixed in A. H. 837).

49. (Ḥusain Khwârizmî, died A. H. 839 = A. D. 1435, 1436, beginning missing).

50. On fol. 107^b (Maulânâ Sharaf-aldîn 'Alî of Yazd, died A. H. 858 = A. D. 1454).

51. On fol. 108^b, first line (Sayyid Ḥakîmî, died A. H. 881 = A. D. 1476, 1477).

52. On fol. 109^a (Shaikhzâda Ẓafar, called in the Vienna copy: Shaikhzâda 'Umar, in Rieu's Dâdah 'Umar, died A. H. 890 = A. D. 1485).

53. On fol. 109^b (Maulânâ Muḥammad Tabâdkânî, died A. H. 891 = A. D. 1486).

54. On fol. 111^a (Khwâjah 'Ubaid-allâh, died A. H. 895 = A. D. 1490).

55. On fol. 113^a (Maulânâ 'Abd-alraḥmân Jâmî, died A. H. 898 = A. D. 1492).

56. On fol. 116^b (Sulaimân and Bilḳîs).

57. On fol. 122^a (Iskander Dhû-alḳarnain).

58. On fol. 127^b (Farhâd and Shîrîn).

59. On fol. 134^a (Majnûn and Lailâ).

60. On fol. 140^a (Khusraushâh ibn Ḳaisar Shâhzâda).

61. On fol. 145^a (Sulṭân Maḥmûd bin Sabuktagîn, died A. H. 402, *correctly* 422 or rather 421 = A. D. 1030).

62. On fol. 149^a (Abû-alfatḥ Sulṭân Jalâl-aldîn Malikshâh, died the 10th of Shawwâl, A. H. 485 = A. D. 1092, Nov. 13).

63. On fol. 153^a (Sulṭân Muḥammad bin Malikshâh, born in Sha'bân, A. H. 474 = A. D. 1082, Jan., ascended the throne in A. H. 498 = A. D. 1104, 1105, reigned thirteen years and died in his thirty-seventh year, A. H. 511 = A. D. 1117, 1118).

64. On fol. 156^a (Abû-almuẓaffar Amîr Isma'îl Kîlakî, died A. H. 519 = A. D. 1125).

65. On fol. 159^b (Sulṭân Mas'ûd bin Sulṭân Muḥammad bin Sulṭân Malikshâh Saljûkî, died the 1st of Rajab, A. H. 547 = A. D. 1152, Oct. 2).

66. On fol. 162^a (Sulṭân Sanjar bin Malikshâh Alp Arslânî, born A. H. 479 = A. D. 1086, 1087, died, seventy-two years old, A. H. 551, *correctly* 552 = A. D. 1157, after a reign of sixty-one, read forty-one, years).

67. On fol. 166^a, last line (Abû-alfatḥ Ibrâhîm Sulṭân, died A. H. 800 = A. D. 1397, 1398).

68. On fol. 168^{a} (Sulṭân Bâbar bin Bâisunghar, died A. H. 861=A. D. 1457).

69. On fol. 169^{b} (Sulṭân Pîr Budâgh bin Jahânshâh Pâdishâh, no date of death mentioned in this copy; in Rieu A. H. 800 is given).

70. On fol. 170^{b} (Sulṭân Ya'ḳûb Âḳ-ḳoyunlû, his birth is fixed here in A. H. 872=A. D. 1467, 1468, his accession in A. H. 886, contrary to the usual date 883=A. D. 1478; he died A. H. 896=A. D. 1491, in his twenty-fourth year).

71. On fol. 172^{b} (Abû Najîb Khazârî, under Alp Arslan and Malikshâh).

72. On fol. 174^{b} (name omitted; according to Rieu's copy it is Asma'î).

73. On fol. 177^{b} (Shaikh Âdhurî).

74. On fol. 178^{b} (Amîr 'Alîshîr Nawâ'î, died A. H. 906=A. D. 1500, 1501).

75. On fol. 181^{a} (name omitted, according to Rieu's copy it is Sayyid Badr, who stayed in the reign of Jahânshâh Mirzâ for some time in 'Irâḳ).

76. On fol. 123^{a} (Amîr Kamâl-aldîn Ḥusain alfanâ'î, not mentioned in Rieu's copy, born A. H. 874=A. D. 1469, 1470 in Harât).

77. On fol. 185^{b} (the author himself).

Introduction on mystical love, illustrated by the story of Yûsuf and Zalîkhâ, on fol. 197^{b}, last line.

Beginning, on fol. 194^{b}: ای جمیلی که اشعهٔ جمال حسنت هرجا چراغی برافروخت وآتش عشقت خان و مانها بسوخت وای عدیلی که شعشعهٔ آفتاب جمالت الخ

Lithographed in Lucknow (without date).

This copy was finished by Ḥâfiẓ 'Abdallâh in Muḥarram, A. H. 973 (A. D. 1565, August).

No. 1303, ff. 198, ll. 17; unequal Nasta'lîḳ; ff. 89–95 supplied by another hand; size, $9\frac{1}{4}$ in. by $5\frac{1}{2}$ in.

1871

Another copy of the same.

This copy, although splendid in its rich illuminations, pictures and other wonderful embellishments, is in a hopeless confusion and disorder, so far as the proper arrangement of the leaves is concerned. There are besides numerous lacunas, so skilfully concealed by an intentional forging of the catchwords, that only a very careful reader can detect them. The biographies, complete or defective, which appear in this copy, are as follows:

Majlis 1 (not marked). On fol. 17^{a}, l. 5. 2. On fol. 18^{b} (the date of Dhu-alnûn's death is given here by mistake as A. H. 861 instead of 161). 3. On fol. 23^{a}. 4. On fol. 29^{b}, last line. 5. On fol. 36^{a}. 6. On fol. 41^{b}. 7. On fol. 43^{b} (here the correct age of Abû Sa'îd bin Abû-alkhair appears, viz. eighty-three years). 8. On fol. 45^{b}. 9. On fol. 52^{b} (wrong date of Aḥmad Ghazâlî's death, A. H. 527 instead of 517). 10. On fol. 56^{a} (date of death omitted). 11. On fol. 58^{b} (the date of 'Ain-alḳuḍât's death is correctly given here as A. H. 533=A. D. 1138, 1139). 12. On fol. 61^{a}. 13. On fol. 64^{a}. 14. On fol. 65^{b}, last line. 15. On fol. 67^{a} (Shihâb-aldîn Maḳtûl is here called: Bahâ-aldîn Maḳtûl). 16. On fol. 68^{a}, first line. 17. On fol. 69^{b}. 18. On fol. 71^{b} (here correctly Majd-aldîn Baghdâdî). 19. On fol. 73^{b}, first line. 23. On fol. 116^{b}. 25 (here with the wrong number 26). On fol. 120^{a}. 26 (wrongly numbered 27). On fol. 124^{a}. 27 (wrongly numbered 28). On fol. 126^{a} (Saif-aldîn Bâkharzî appears here as Saif-aldîn Bâghurzî, باغرزی). 29 (wrongly numbered 30). On fol. 112^{a}. 30. On fol. 114^{b}. 32. On fol. 85^{b}, first line. 33. On fol. 86^{b}. 35. On fol. 92^{a} (Ḥusain Aflâṭî, called here Ḥusain Akhlâṭî, اخلاطی; the date of his death, however, is given correctly as A. H. 777=A. D. 1375, 1376). 36. On fol. 94^{b} (the date of 'Alî Hamadânî's death is given here as A. H. 788=A. D. 1386). 37. On fol. 96^{a}, last line (the date of Bahâ-aldîn Naḳshband's death given here by mistake as A. H. 771 instead of the correct 791=A. D. 1389). 38. On fol. 97^{a}. 39. On fol. 88^{a}. 40. On fol. 89^{b}. 41. On fol. 109^{b}. 46. On fol. 77^{a} (here wrongly numbered 36). 47. On fol. 79^{a}, first line. 49. On fol. 100^{b}. 52. On fol. 163^{a} (Shaikhzâda Ẓafar is called here as in the Vienna copy, Shaikhzâda 'Umar). 53. On fol. 164^{b}. 54. On fol. 168^{b}. 55. On fol. 171^{b}. 57. On fol. 182^{a}. 59. On fol. 188^{b}. 60. On fol. 132^{a}. 61. On fol. 140^{b} (date of Sulṭân Maḥmûd's death given here as A. H. 422). 62. On fol. 146^{b}. 63. On fol. 151^{b}. 64. On fol. 156^{a}. 65 (wrongly numbered again 64). On fol. 158^{b}. 66 (wrongly numbered 65). On fol. 160^{b}. 68 (wrongly numbered 67). On fol. 103^{a}. 70 (wrongly numbered 69). On fol. 196^{a}. 74. On fol. 198^{a}, first line; besides portions of 22 on fol. 115 and of 31 on ff. 83 and 84. Lacunas are found after ff. 73^{b} (last words correspond to fol. 55^{b}, first line in the preceding copy; fol. 74^{a}, first line is=fol. 56^{a}, l. 9 there); 75^{b} (last line corresponds to fol. 57^{a}, l. 4 ab infra in the preceding copy; fol. 76^{a}, first line is=fol. 99^{b}, l. 10 there); 80^{b} (last line=fol. 103^{a}, first line in the preceding copy); 82^{b}; 87^{b} (last line=fol. 83^{b}, l. 9 in the preceding copy; fol. 88^{a}, first line=fol. 90^{b}, l. 4 there); 89^{b} (last line=fol. 91^{b}, l. 11 in the preceding copy); 91^{b} (beginning of fol. 92^{a} corresponds to fol. 85^{b}, l. 9 in the preceding copy); 98^{b} (last line=fol. 89^{a}, l. 6 in the preceding copy); 102^{b} (fol. 103^{a}, first line=fol. 168^{a}, l. 7 in the preceding copy); 104^{b} (last line=fol. 169^{b}, l. 4 ab infra in the preceding copy); 107^{b} (fol. 108^{a}, first line=fol. 92^{a}, lin. penult. in the preceding copy); 110^{b} (last line=fol. 94^{a}, l. 4 ab infra in the preceding copy); 111^{b} (fol. 112^{a}, first line=fol. 77^{a}, l. 3 in the preceding copy); 114^{b} (last line=fol. 78^{b}, lin. penult. in the preceding copy; fol. 115^{a}, first line=fol. 66^{b}, l. 6 there); 117^{b} (last line=fol. 68^{b}, l. 9 in the preceding copy; fol. 118^{a}, first line=fol. 69^{b}, l. 2 there); 126^{b} (last line=fol. 74^{b}, last line in the preceding copy); 128^{b}; 129^{b} (fol. 130^{a}, first line=fol. 138^{b}, l. 8 in the preceding copy); 162^{b} (last line=fol. 164^{a}, l. 3 ab infra in the preceding copy; fol. 163^{a}, first line=fol. 109^{a}, first line there); 175^{b} (last line=fol. 116^{a}, l. 6 in the preceding copy; fol. 176^{a}, first line=fol. 116^{b}, l. 10 there); 184^{b} (last line=fol. 123^{b}, lin. penult. in the preceding copy; fol. 185^{a}, first line=fol. 128^{a}, l. 3 there); 194^{b} (last line=fol. 138^{a}, l. 11 in the preceding copy; fol. 195^{a}, first line=fol. 170^{a}, l. 5 there); 196^{b} (last line=fol. 171^{a}, l. 4 ab infra in the preceding copy); 197^{b} (fol. 198^{a}, first line=fol. 178^{a}, l. 3 ab

infra in the preceding copy); 198ᵇ (last line=fol. 179ᵃ, l. 6 in the preceding copy).

No date. Beginning as in the preceding copy. This MS. belonged formerly to Sulṭân Ibrâhîm ʻÂdilshâh, whose name appears on fol. 1ᵃ.

No. 1138, ff. 203, ll. 12; splendid Nastaʻlîk; the whole MS. luxuriously ornamented; ff. 1ᵇ and 2ᵃ models of richly embellished title-pages; a highly illuminated frontispiece on fol. 2ᵇ; all pages sprinkled with gold; many margins filled with excellent drawings of animals, flowers, arabesques, etc.; pictures on ff. 11ᵃ, 17ᵇ, 20ᵃ, 26ᵇ, 29ᵃ, 33ᵇ, 40ᵇ, 43ᵃ, 44ᵃ, 48ᵃ, 54ᵃ, 57ᵇ, 61ᵇ, 65ᵃ, 74ᵇ, 77ᵇ, 81ᵇ, 84ᵇ, 91ᵃ, 92ᵇ, 98ᵃ, 100ᵃ, 104ᵃ, 105ᵇ, 108ᵃ, 113ᵃ, 121ᵃ, 125ᵃ, 129ᵇ, 133ᵇ, 137ᵇ, 144ᵇ, 147ᵇ, 153ᵃ, 155ᵇ, 159ᵃ, 161ᵇ, 163ᵇ, 165ᵃ, 167ᵃ, 174ᵇ, 178ᵃ, 186ᵇ, 189ᵃ, 192ᵇ, 195ᵇ, 197ᵇ, 200ᵃ, and 203ᵇ; size, 10¼ in. by 6¾ in.

1872

Risâlah dar sulûk u ʻishk (رسالہ در سلوک و عشق).

A short anonymous treatise on mystical lore, beginning with some Arabic-Turkish verses:

قد انار العشق للعشّاق منهاج الهدی
سالك راه حقیقت عشقه ایلر اقتدا الخ

It is intermixed with pieces of poetry, love-tales, etc., and the chief work quoted is the مجالس العُشّاق (see the two preceding copies); in consequence of that it is also styled حکایات عاشقان on the fly-leaf.

No date.

No. 765, ff. 42, ll. 11; clear and distinct Nastaʻlîk; illuminated frontispiece; small pictures almost on every leaf from ff. 6 to 30; size, 10¼ in. by 5⅞ in.

1873

Maktûbât-i-ʻAbd-alkuddûs (مکتوبات عبد القدوس).

One hundred and eighty-nine letters on all the various branches of the mystical doctrine, addressed to a great number of Shaikhs, the materials of which the editor, Khiḍr Badhan (بدهن) bin Rukn of Jaunpûr, commonly called Miyânkhân bin Ikwâm-almulk, collected from the mouth of his spiritual guide, the great Shaikh of the Cishtî order, ʻAbd-alkuddûs (or alkaddûs) bin Shaikh Ismaʻîl alḥanafî of Gangû near Dihlî, who was born A. H. 860 (A. D. 1456), and died A. H. 944 or 945 (A. D. 1537 or 1538), comp. Safînat-alauliyâ, No. 118 (col. 287 in this Cat.); Sawâṭiʻ-alanwâr, No. 30 (ib., col. 336), and Rieu ii. p. 830, No. XV. The editor, who is no doubt identical with ʻAbd-alkuddûs' third Khalîfah, called in the Sawâṭiʻ-alanwâr, loc. cit., Khiḍrkhân, known as Shaikh Khân, of Jaunpûr, gave in honour of his Pîr the title of مکتوبات عبد القدوس to this collection (see fol. 3ᵇ, ll. 13 and 16–17).

Beginning: حمد بیحد مر خدایرا که دلهاء عارفانرا
بنور ذکر خویش منوّر کرد و مهبط اسرار خود گردانید الخ.

The collection ends on fol. 217ᵃ. Another, but defective, copy of the same is noticed in No. 1275 of the Bodleian Cat. On ff. 218ᵃ–220ᵇ a short tract on the fourteen families of the Cishtî order (see col. 321 in this Cat.), styled رسالۂ چهارده خانوادۂ مشائخان, is added.

No date. Many interlinear and marginal glosses.

No. 773, ff. 220, ll. 19–21, written by four or even five different hands, partly in Naskhî, partly in various styles of Nastaʻlîk; worm-eaten; size, 10⅜ in. by 7⅝ in.

1874

Mażhar-alâthâr (مظهر الآثار).

A mystical mathnawî in imitation of Niẓâmî's Makhzan-alasrâr (No. 972 sq. in this Cat.) by Mîr Hâshimî Kirmânî, usually called Shâh Jahângîr, who died A. H. 948 (A. D. 1541, 1542), comp. Rieu ii. p. 802ᵇ; Bodleian Cat., No. 1276; A. Sprenger, Catal., pp. 55 and 420; Safînah, No. 118 (col. 215 in the Bodleian Cat.); Âtashkada, No. 257 (ib., col. 271; see a confusion between Hâshimî Kirmânî and Hâshimî Bukhârî in the same tadhkirah, No. 726, col. 287); Haft Iklîm, No. 291 (col. 399 in this Cat.; comp. No. 1502, ib., col. 492), where in one copy the wrong title مظهر الاسرار is given to this poem; Ḥ. Khalfa v. p. 606, etc. It was composed A. H. 940 (A. D. 1533, 1534) at Tattah, see fol. 84ᵇ, l. 10:

نهصد و چل بود که این نظم پاك
نقش بقا یافت ازین لوح خاك

In the Bodleian copy only the date is given as A. H. 909, نهصد و نه الخ.

Beginning:

بسم الله الرّحمٰن الرّحیم فاتحهٔ آرای کلام قدیم

Dated in Gujarât the 3rd of Ramaḍân, A. H. 1015 (A. D. 1607, Jan. 2).

No. 1071, ff. 85, 2 coll., each ll. 15; Shikasta; size, 8⅝ in. by 4⅝ in.

1875

Javâhir-i-Khamsah (جواهر خمسه).

The Persian version of the large dogmatical work on Ṣûfism in Arabic by Shaikh Muḥammad Ghauth, that is Abû-almuʼayyad Muḥammad bin Khaṭir-aldîn bin Laṭîf bin Muʻîn-aldîn Kattâl bin Khaṭir-aldîn bin Bâyazîd bin Khwâjah Farîd-aldîn ʻAṭṭâr, a pupil of Shaikh Żuhûr (Żuhûr-aldîn) Ḥâjî Ḥuḍûr; he was born A. H. 906 (A. D. 1500, 1501), spent thirteen years in solitary meditation in Kûhistân, began the first sketch of this work in his twenty-second year, came after many vicissitudes to Gujarât, completed the revised and enlarged edition of his work, the Persian paraphrase of which is contained in this copy, in his fiftieth year, A. H. 956 (A. D. 1549), and died probably A. H. 970 (A. D. 1562, 1563), comp. the detailed description of the Arabic original (الجواهر الخمسة) in O. Loth, Arabic Cat., p. 185 sq.; and Ḥ. Khalfa ii. p. 643; iii. p. 52.

The work is divided into the following five جوهر:

1. در عبادت عابدان و طریق آن, on fol. 4ᵃ.
2. در زهد زاهدان و طریق آن, on fol. 43ᵇ.
3. در عمل دعوت اسماء عظام وغیره و شرائط آن, on fol. 69ᵇ (in the index the heading runs thus: در دعوت داعیان و طریق آن).

4. در بیان مذهب شطّار, on fol. 205b (in the index: در اذکار و اشغال و مشرب شطّار و طریق آن).

5. در بیان اشغال ورثة للحقّ, on fol. 263a (in the index: ورثة للحقّ و عمل محقّقان و طریق آن).

Beginning: الحمد لله الاحد الصّمد الذی لم یلد ولم یولد ولم یکن له کفو احد الخ.

Dated the 8th of Ṣafar, A.H. 1173 (A.D. 1759, Oct. 1), by Muḥammad Wâṣilbeg Ḳâdirî. Many valuable glosses and explanations in Persian, both marginal and interlinear. College of Fort William, 1825.

No. 2124, ff. 1–273, ll. 15; Naskhî in all Arabic quotations, large Nasta'lîḳ in the remaining portions; size, 12¼ in. by 8½ in.

1876

Another copy of the same.

Beginning as in the preceding copy.

Jauhar 1. on fol. 3b; 2. on fol. 31b; 3. on fol. 75a (heading as in the index of the preceding copy); 4. on fol. 280a (heading: دراذکارو اشغال عارفان ومشرب شطّار و طریق آن); 5. on fol. 352b (heading as in the index of the preceding copy). Ff. 263–270 turned upside down. The work ends on fol. 366a and is followed by a long invocation to God, partly in prose, partly in verse, beginning: خالقا پروردگارا سازا مکرّما الخ.

An immense number of interlinear and marginal glosses and annotations, especially in the older portion of the MS., from fol. 31b to the end.

No date.

No. 1437, ff. 368; Naskhî, on ff. 31b–368, ll. 9; Nasta'lîḳ, on ff. 2–30, ll. 17; size, 10¾ in. by 7 in.

1877

Jâddat-al'âshiḳîn (جادّة العاشقین).

The highway of lovers, a work on the mystical doctrine, especially on the life, deeds, and miracles of the great and highly renowned Ṣûfic Shaikh Ḳuṭb-aldîn Ḥusain (who might perhaps be identical with Shaikh Ḥusain Khwârizmî, mentioned in the Safînat-alauliyâ, No. 364, col. 310 in this Cat., as having died A.H. 956=A.D. 1549), compiled for the sake of the friends and followers of that Shaikh (the Ḥusainîs) by a pupil of the same, A.H. 973 (A.D. 1565, 1566), comp. the last line in the last page, where the words اتمام یافت appear to be a chronogram. The author's name is concealed; the title occurs twice, on fol. 3b, l. 13, and fol. 4a, l. 4. The compiler founded his book on a larger work of a similar kind, the مفتاح الطّالبین, written likewise by a friend and confidant of Shaikh Ḥusain, Maulânâ Kamâl-aldîn Maḥmûd Anjudânî, A.H. 949 (A.D. 1542, 1543), made first an extract from it, enlarged by many new and valuable details which he had seen in the Shaikh's own presence and heard from his own mouth, and then again a shorter abridgement of that extract, which forms now the جادّة العاشقین. It is divided into thirteen bâbs and many faṣls. The first leaf is missing; the copy, which is dated A.H. 989 (A.D. 1581), begins abruptly in the preface thus: . . . . بر سیّد و سرور کائنات و خلاصهٔ موجودات و صدر و بدر عالم الخ.

It is worm-eaten throughout and injured almost on every leaf.

No. 640, ff. 119, ll. 15; Nasta'lîḳ; size, 9⅝ in. by 5⅝ in.

1878

Ṣirâṭ-almustaḳîm (صراط المستقیم).

Philosophical and psychological questions and aphorisms of a thoroughly Ṣûfic tendency, compiled A.H. 981=A.D. 1573, 1574 (the title is a chronogram), by Khûb Muḥammad C'ishtî (see fol. 2b, ll. 4 and 9, and fol. 3a, ll. 3 and 4).

Beginning: آن حیّ لا یموت که لا تَأْخُذُهُ سِنَةٌ ولا نَوْمٌ و آن علیم بلا جهل که آن الله الخ (Sûrah 2, 256)

Copied A.H. 1095 (A.D. 1684).

No. 626, ff. 1–79, ll. 9; Nasta'lîḳ; size, 9½ in. by 4¾ in.

1879

Ḥifẓ-i-marâtib (حفظ مراتب).

Another Ṣûfic work by the same Khûb Muḥammad C'ishtî, a kind of cosmography, giving a description of the different stages in the visible and invisible world from a mystical standpoint, and dealing with theosophy, metaphysics, astronomy, natural science, physiology, etc., compiled A.H. 1009=A.D. 1600, 1601 (see fol. 2b).

Beginning, on fol. 1b: حمد مطلق سزای ذاتی را که او بحفظ مراتب ایجاد عالم کرد الخ.

The first two lines and a half on fol. 2b are a mere repetition of the first line of fol. 1b and some other words occurring on fol. 2a in l. 9 and the last line. The work concludes on fol. 76a, and is dated the 23rd of Dhû-alḥijjah, A.H. 1014 (A.D. 1606, May 1). Ff. 76b–125 contain a mere jumble of scattered fragments in prose and verse.

No. 1055, ff. 125; Nasta'lîḳ, on ff. 1–76a, ll. 22; size, 9½ in. by 4¾ in.

1880

Anîs-alghurabâ (انیس الغربا).

A treatise on Ṣûfism (در تصوّف), interspersed with numerous quotations from the Ḳurân and Sunnah, and many poetical specimens, beginning: حمد و ثنا مر مفضلی را که فضل داد مهاجرانرا بر قاعدان بعلوّ درجه و سموّ مرتبه و اکرام گردانید الخ.

The author styles himself in the text modestly thus, سگ عقور بیچاره, 'the wounded, helpless dog,' without giving his name; but in the colophon he is called 'Abd-alṣamad, and is probably identical with the author of the اخبار الاصفیا and editor of the مکاتبات علّامی (see above, Nos. 641 and 271–286), 'Abd-alṣamad bin Afḍal Muḥammad, who composed the former work A.H. 1014 (A.D. 1605, 1606), and was engaged in the latter from A.H. 1011 to 1015 (A.D. 1602–1606, 1607).

No. 2103, ff. 1–54, ll. 12–19; written by different hands in various styles of Nasta'lîḳ; size, 7 in. by 4¾ in.

1881

Maktûbât-i-'Abdallâh Kuṭb (مكتوبات عبد الله قطب).

Two hundred and fifty-one letters of mystic tendency on various topics of religion and philosophy, addressed by 'Abdallâh Kuṭb bin Muḥyî to his spiritual brethren, for instance, Afḍal-aldîn Muḥammad, Mushîr-aldîn 'Îsâ, 'Imâd-aldîn Muḥammad, Shaikh Muḥammad, Ghiyâth-aldîn Muḥammad, 'Imâd-aldîn Ja'far, Shams-aldîn Abû Sa'îd, Rukn-aldîn Ḥasan, Muḥammad Isma'îl, Maulânâ Karîm-aldîn Muḥammad and others. If the first-named Afḍal-aldîn Muḥammad should be identical with the father of 'Abd-alṣamad (see the preceding copy), Afḍal Muḥammad, a Shaikh of the Kâdirî order, who died A.H. 1003=A.D. 1594, 1595 (see Rieu iii. p. 1087a), we would have a certain basis for fixing the time, in which the author of these letters lived, and the Ṣûfic order, to which he belonged. In the letters themselves there is not the slightest date or hint about 'Abdallâh Kuṭb's life.

Only a few of these letters have special headings, viz.:

1. On fol. 2a, مكتوب الآداب الضرورة قدسى التّقليب.
2. On fol. 4a, مكتوب العزلة.
3. On fol. 7b, مكتوب المكر العظيم.
4. On fol. 9a, مكتوب مثل الحكما.
5. On fol. 11a, مكتوب زينة الارض.
6. On fol. 12a, مكتوب البصيرة والتّقليد قدسى التّقليب.
24. On fol. 29a, last line, مكتوب صلاح العبد.
25. On fol. 30a, مكتوب مثل للعندى.
26. On fol. 31a, مكتوب المحيّا.
27. On fol. 32a, مكتوب ذوق الاختيار.
157. On fol. 164a, مكتوب در اينكه انسان . . . . (rest illegible).
158. On fol. 166a, مكتوب استثناء در ايمان.
161. On fol. 171b, مكتوب تمثيل بحال كسى كه خود را گاو پنداشته.
162. On fol. 172b, مكتوب تمثيل مقهور قوّت طبيعت.
166. On fol. 178a, مكتوب در بيان معنئ حديث خلق الله آدم على صورته.

All the rest are simply styled مكتوب or have no inscription whatever.

Beginning of the preface (entirely in Arabic), on fol. 1b: من عبد الله قطب بن محيى الى الاخوان الالهين (الالهيّين) كثّرهم الله و بارك عليهم اجمعين' امّا بعد فلمّا انعم الله على اخواننا الخ

No date. An entry on fol. 1a is dated from A.H. 1203, 17th of Jumâdâ-alawwal (A.D. 1789, Febr. 13).

Bibliotheca Leydeniana.

No. 2558, ff. 278, ll. 19; Nasta'lîk; illuminated frontispiece; size, 11 in. by 6 in.

1882

Durr-almajâlis (درّ المجالس).

The same collection of legends relating to the Patriarchs, Prophets, Muḥammad, 'Alî, and various saints, with a decided Ṣûfic tendency, which has been noticed in No. 1762, 31 above. It was composed in thirty-three chapters by Saif-al-Żafar Naubahârî (or Saif-aldîn Żafar Naubahârî, as in the Leyden copy; in the Munich MS. he is called Saif-al-Żafar ibn al-Burhân; mere corruptions of the name are Saif Bûnahârî or Saif Bûtahârî, as in the Berlin copy, or Bûṭahârî, as in No. 1887 below; in the present copy he is styled Saif Żafar Bahârî. In the colophon of No. 1886 below he appears as Sayyid Jalâl-aldîn). Instead of the correct title درّ المجالس there appears in No. 1884 below سلّم الانبيا, the ladder of prophets.

The present copy, although not dated, is put first, as giving the most correct headings in a clear handwriting of the thirty-three bâbs or chapters, viz.:

1. در فضيلت آفرينش مهتر آدم الخ, on fol. 12b.
2. در فضيلت سخاوت مهتر ابراهيم پيغمبر الخ, on fol. 22b.
3. در فضيلت مهتر شعيب پيغمبر الخ, on fol. 29b.
4. در فضيلت مهتر موسى پيغمبر الخ, on fol. 32a.
5. در فضيلت مهتر سليمان پيغمبر الخ, on fol. 37b.
6. در فضيلت مهتر عيسى و در معجزهٔ ايشان الخ, on fol. 43a.
7. در فضيلت پيغمبرما محمّد مصطفى و در معجزهٔ ايشان الخ, on fol. 50a.
8. در نيكو كردن در حقّ مادر و پدر و خشنودئ ايشان الخ, on fol. 60a.
9. در مجروح شدن دندان مبارك پيغمبر الخ, on fol. 65a.
10. در التماس خواجهٔ عالم محمّد مصطفى الخ, on fol. 67b.
11. در حكايت امير المؤمنين على و خاتون قيامت فاطمهٔ زهرا, on fol. 70b.
12. حكايت ماريهٔ قبطى الخ, on fol. 73b.
13. در فضيلت جوانئ يوسف پيغمبر الخ, on fol. 77a.
14. در فضيلت خالد وليد الخ, on fol. 82b.
15. در فضيلت بلال و هلال و پادشاه اقاليم عرب الخ, on fol. 89a.
16. در فضيلت و نصيحت كردن خواجه لقمان, on fol. 95a.
17. ايمان آوردن بت پرستى با پسر بهم الخ, on fol. 99a.
18. حكايت سلطان ابراهيم ادهم الخ, on fol. 103a.
19. حكايت مرد سخى وزن بخيله الخ, on fol. 107a.
20. آزر بت تراش پدر مهتر ابراهيم خليل, on fol. 113a.
21. در حكايت طوطى كه مردى نزديك مهتر سليمان آورده الخ, on fol. 117b.
22. در حكايت آرزوى خواجه حسن بصرى, on fol. 120a.
23. در حكايت شيطان مردود كه فرداى قيامت بر امّت پيغمبر دعوى كند, on fol. 123a.

24. در حکایت پادشاه نیشاپور با مظلومی الخ, on fol. 127^a.
25. در حکایت خواجه ربیع حمام, on fol. 130^a.
26. در حکایت خواجه سفیان ثوری الخ, on fol. 135^a.
27. در حکایت خواجه حسن نوری, on fol. 138^a.
28. در حکایت شیخ برسیّا الخ, on fol. 143^a.
29. در فضیلت ماه مبارك رمضان الخ, on fol. 148^a.
30. در حکایت خانهٔ کعبه و فضیلت آن, on fol. 155^a.
31. در حکایت مقتل امیر المؤمنین حسن و حسین, on fol. 161^a.
32. در حکایت سلطان ابو سعید ابو الخیر الخ, on fol. 178^a.
33. فضیلت اهل بهشت الخ, on fol. 182^a.

Beginning of the preface, on fol. 9^b: حمدی که در عنایت الهی بر زبان عارفان رود و ثنای که از تواتر الهامات خدائی الخ.

For other copies see No. 1762, 31 above; the contents are given in Persian in G. Flügel, loc. cit., in German in J. Aumer, loc. cit., and in English in Rehatsek, p. 224, No. 26; see also Hammer in Wiener Jahrbücher 84, Anzeigeblatt, p. 37. A poetical paraphrase of the Durr-almajâlis in Dakhnî verses is preserved in No. 2489 in the India Office.

The first eight leaves contain a fragment of a theological tract, beginning: ای زردت بیدلان را بوی درمان آمده الخ.

No. 3490, olim 14. J. 7, ff. 187, ll. 15; clear Nasta'lîķ; size, $9\frac{1}{2}$ in. by $5\frac{1}{4}$ in.

1883

Another copy of the same.

Beginning as in the preceding copy. Index, on ff. 3^a–4^b.

Bâb 1. on fol. 4^b; 2. on fol. 14^b; 3. on fol. 20^b; 4. on fol. 23^a; 5. on fol. 28^a; 6. on fol. 33^a; 7. on fol. 39^a; 8 (در فضیلت نیکو کردن الخ). on fol. 48^a; 9 (در فضیلت مجروح شدن الخ). on fol. 52^a; 10. on fol. 54^b; 11. on fol. 57^a; 12 (در حکایت ماریهٔ قبطیّهٔ در قصّهٔ جوانان یوسف خدمتگار محمّد). on fol. 60^a; 13 (و صفتان که در رضای خدایتعالی چگونه بودند). on fol. 62^b; 14 (در حکایت و فضیلت خالد بن ولید). on fol. 67^a; 15 (در فضیلت هلال و بلال و پادشاهی از اقالیم عرب). on fol. 74^a; 16 (در فضیلت و حکایت در نصیحت کردن خواجه لقمان حکیم). on fol. 79^a; 17 (در ایمان آوردن بت پرستی با پسر بهم). on fol. 82^a; 18 (در حکایت الخ). on fol. 85^b; 19 (در حکایت الخ). on fol. 88^b; 20 (در حکایت آزر بت تراش که پدر ابراهیم بود). on fol. 93^a; 21. on fol. 96^b; 22. on fol. 98^a; 23. on fol. 100^b; 24 (در حکایت پادشاه نیشاپوری). on fol. 103^a; 25. on fol. 105^a; 26. on fol. 109^a; 27. on fol. 111^a; 28. on fol. 114^b; 29. on fol. 118^a; 30. on fol. 123^b; 31 (در مقتل امیر المؤمنین حسن و حسین). on fol. 128^a; 32. on fol. 139^b; 33. on fol. 143^a.

Copied in Ramadân, A.H. 1101 (A.D. 1690, June, July), and presented to Khwâjah 'Abd-alkarîm by his brothers Khwâjah Isma'îl and Khwâjah Sharîf. Bibliotheca Leydeniana.

No. 2464, ff. 147, ll. 15–17; Nasta'lîķ; slightly worm-eaten; size, $8\frac{3}{4}$ in. by $4\frac{3}{4}$ in.

1884

The same.

This copy begins (without a preface or index) at once with Bâb 1. on fol. 4^b; 2. on fol. 19^b; 3. on fol. 30^a; 4. on fol. 33^b, last line; 5. on fol. 43^a; 6. on fol. 52^a; 7. on fol. 63^a; 8. on fol. 79^b; 9. on fol. 89^b; 10. on fol. 94^a; 11. on fol. 99^a; 12. on fol. 104^a; 13. on fol. 110^b; 14. on fol. 120^b; 15. on fol. 133^a; 16. on fol. 143^a; 17. on fol. 150^b; 18. on fol. 160^a; 19. on fol. 166^a; 20. on fol. 175^a; 21. on fol. 182^a; 22. on fol. 185^b; 23. on fol. 190^b; 24. on fol. 195^b; 25. on fol. 199^b; 26. on fol. 207^a; 27. on fol. 211^a; 28. on fol. 217^b; 29. on fol. 224^b; 30. on fol. 235^b; 31. on fol. 244^a; 32. on fol. 271^a; 33. on fol. 277^a.

Dated the 4th of Dhû-alhijjah in the thirty-seventh year of 'Âlamgîr's reign (A.H. 1104 = A.D. 1693, Aug. 6), at Calcutta.

No. 833, ff. 285, ll. 10; Nasta'lîķ; size, $7\frac{1}{2}$ in. by $4\frac{3}{4}$ in.

1885

The same.

Index, on ff. 2^a–3^a (the headings of bâbs 16–22 are misplaced).

Bâb 1. on fol. 3^b; 2. on fol. 10^a; 3. on fol. 13^b; 4. on fol. 15^a; 5. on fol. 18^b; 6. on fol. 22^b; 7. on fol. 27^a; 8. on fol. 34^a; 9. on fol. 37^b; 10. on fol. 39^a; 11. on fol. 41^a; 12. on fol. 43^a; 13. on fol. 45^b (در فضیلت جوانان و یوسف صفتان که در راه رضای خدای تعالی چگونه بوده اند الخ); 14. on fol. 49^b; 15. on fol. 54^b (در فضیلت بلال و هلال و پادشاهی از اقالیم); 16. on fol. 58^a; 17. on fol. 60^a; 18. on fol. 62^a; 19. on fol. 64^a; 20. on fol. 68^a; 21. on fol. 71^a; 22. on fol. 72^b; 23. on fol. 74^b; 24. on fol. 77^a; 25. on fol. 79^a; 26. on fol. 83^a; 27. on fol. 85^a; 28. on fol. 88^a; 29. on fol. 91^b; 30. on fol. 96^a; 31. on fol. 100^b; 32. on fol. 113^b, last line; 33. on fol. 116^b.

No date. An entry from A.H. 1125 (A.D. 1713) on the last page. College of Fort William, 1809.

No. 2162, ff. 121, ll. 19; Naskhî; size, $9\frac{1}{2}$ in. by 6 in.

1886

The same.

Bâb 1. on fol. 3^b; 2. on fol. 12^b; 3. on fol. 18^b; 4. on fol. 20^b; 5. on fol. 25^a; 6. on fol. 30^a; 7. on fol. 36^b; 8. on fol. 46^a; 9. on fol. 51^a; 10. on fol. 53^a; 11. on fol. 55^b; 12. on fol. 58^b; 13. on fol. 61^a (styled in the index, در حکایت جوانان یوسف سُفیان; in the text, در حکایت جوان صالح); 14. on fol. 65^a; 15. on fol. 71^a; 16. on fol. 76^a; 17. on fol. 80^a; 18. on

fol. 85ᵃ; 19. on fol. 88ᵃ; 20. on fol. 92ᵇ; 21. on fol. 96ᵇ, last line (در شکایت طوطی که خدمت مهتر سلیمان کرده); 22. on fol. 98ᵃ; 23. on fol. 100ᵇ; 24. on fol. 103ᵇ; 25. on fol. 105ᵇ; 26. on fol. 109ᵇ; 27. on fol. 111ᵇ; 28. on fol. 115ᵃ; 29. on fol. 119ᵃ; 30. on fol. 124ᵃ; 31. on fol. 128ᵇ; 32. on fol. 140ᵇ; 33. on fol. 143ᵇ.

Copied for Mr. R. Johnson by Ifâdat-allâh Ṣadiḳî.

No. 2009, ff. 147, ll. 15; Nasta'lîḳ; size, 9¼ in. by 5¾ in.

1887

The same.

Another modern copy, beginning as usual. Index, on ff. 3ᵇ–8ᵇ.

Bâb 1. on fol. 9ᵇ; 2. on fol. 44ᵃ; 3. on fol. 69ᵃ; 4. on fol. 74ᵇ; 5. on fol. 86ᵇ; 6. on fol. 99ᵇ; 7. on fol. 119ᵃ; 8. on fol. 146ᵃ; 9. on fol. 153ᵇ; 10. on fol. 159ᵇ; 11. on fol. 164ᵇ; 12. on fol. 174ᵃ; 13. on fol. 183ᵃ; 14. on fol. 196ᵃ; 15. on fol. 212ᵇ; 16. on fol. 224ᵇ; 17. on fol. 232ᵇ; 18. on fol. 241ᵇ; 19. on fol. 248ᵃ; 20. on fol. 264ᵃ; 21. on fol. 273ᵇ; 22. on fol. 279ᵇ; 23. on fol. 292ᵃ; 24. on fol. 301ᵇ; 25. on fol. 307ᵇ; 26. on fol. 318ᵃ; 27. on fol. 324ᵃ (corresponding to the 28th in the other copies); 28. on fol. 329ᵇ (corresponding to the 29th in the other copies); 29. on fol. 343ᵇ (corresponding to the 32nd in the other copies); 30. on fol. 354ᵇ (corresponding to the 31st in the other copies); 31. on fol. 411ᵃ (corresponding to the 27th in the other copies); 32. on fol. 423ᵇ (corresponding to the 30th in the other copies); 33. on fol. 435ᵃ.

No. 1601, ff. 451, ll. 8; very large Nasta'lîḳ; ff. 25–56 in a still larger handwriting; size, 8½ in. by 5¾ in.

1888

The same.

This copy, older than the preceding ones, has no headings at all. The work ends on fol. 149ᵇ, and is dated the 12th of Rabî'-alawwal, A.H. 1085 (A.D. 1674, June 16). On ff. 150ᵃ–153ᵃ the fragment of a mathnawî, beginning:

عاقبت روز سیوم (correctly سوم) بعد از نماز
جمله نزد عائشه رفتند باز

No. 3385, olim 14. J. 9, ff. 153, ll. 15; Nasta'lîḳ; size, 8¼ in. by 5¼ in.

1889

The same.

There are no headings in this copy either; it is, moreover, slightly defective, as it breaks off a little before the end of the 33rd or last bâb. The text besides differs very often from that in the preceding copies.

Last words: ... بفرشتها نمایند و فرشتها نزدیك ایشان.

No. 3457, olim 14. J. 8, ff. 120, ll. 13–15; very unequally written, partly in careless Nasta'lîḳ, partly in Shikasta; size, 9½ in. by 5¾ in.

1890

Miscellanies, chiefly of a legendary character.

1. Ff. 68ᵃ–102ᵃ. Two fragmentary pieces of a work on the lives and sayings of great Ṣûfic Shaikhs: (a) an account of Ḥusain bin Manṣûr Ḥallâj (died A.H. 309), imperfect at the beginning; (b) an account of Sultân Ibrâhîm Adham of Balkh (died A.H. 162), on fol. 83ᵇ, beginning: باب التّعریف فی البیان (!) گفتار فخر ابراهیم ذکر سلطان ابراهیم ادهم بلخی الخ. The whole bears, on fol. 68ᵃ, the heading: رساله در احوال گروه صوفیّه.

2. Two short fragmentary pieces, each filling one page, the first of which deals with the سجّاده or carpet for prayers, on fol. 102ᵇ.

3. An account of Antichrist, on ff. 103ᵇ–112ᵇ, in three parts: (a) his birth (ذکر مولود دجّال لعین), on fol. 103ᵇ; (b) his forthcoming (ذکر خروج علیه اللّعنة), on fol. 106ᵇ; (c) the appearance of Gog and Magog (ذکر پیدا شدن یاجوج و ماجوج), on fol. 111ᵇ.

4. Fragments of the Durr-almajâlis (درّ المجالس), see the preceding copies, on ff. 113ᵃ–144ᵇ. It begins abruptly in the 6th bâb, dealing with Jesus; the 7th (در فضیلت پیغمبر الخ) begins on fol. 116ᵇ, first line; the 8th (در نیکو کردن در حقّ مادر و پدر الخ), on fol. 127ᵃ; the 9th (در مجروح شدن دندان مبارك پیغمبر), on fol. 132ᵇ; the 10th (در التماس خواجهٔ عالم محمّد مصطفی), on fol. 135ᵇ; the 28th (در حکایت شیخ برصیّا), on fol. 138ᵇ; the 13th (در حکایت جوانان یوسف صفهان), on fol. 141ᵃ. This part breaks off on fol. 144ᵇ.

5. Some letters and traditions on ff. 145 and 146.

Bibliotheca Leydeniana.

No. 2497, ff. 68–112, ll. 12–18 in Naskhî; ff. 113–146, ll. 12–14 in Shikasta, by different hands; size, 8¼ in. by 5 in.

1891

Maktûbât-i-Aḥmad Fârûḳî Naḳshbandî (مکتوبات احمد فاروقی نقشبندی).

The *first* volume of the letters of the Naḳshbandî Shaikh Aḥmad Fârûḳî, who died A.H. 1034 or 1035 (A.D. 1625 or 1626) in Sirhind (see above, No. 652, in the مناقب الحضرات, and Rieu iii. p. 1058ᵃ, fol. 16), comprising 313 treatises in form of letters, addressed to a great number of persons, on theosophical and mystical matters, especially on the doctrines of the Naḳshbandî order; they were collected A.H. 1025=A.D. 1616 (see the heading on fol. 1ᵇ: لفظ دُر المعرفة تاریخ اتمام این کتاب), by Yâr Muḥammad aljadîd albadakhshî altâlaḳânî, and begin: الحمد لله ربّ العالمین اضعاف ما حمده جمیع خلقه وکما یحب ربّنا و یرضی و الصّلوة و السّلام الخ

The first letter, on fol. 1ᵇ, is headed: مکتوب اوّل در بیان احوالی که مناسب باسم الظّاهر دارند و ظهور قسم خاصّ از توحید و بیان عروجات که بر فوق محدّد واقع شده است و انکشاف درجات بهشت و ظهور مراتب بعضی از اهل الله به پیر بزرگوار خود نوشته الخ.

This پیر بزرگوار or spiritual guide of the author is Shaikh Muḥammad albâḳî alnaḳshbandî alaḥrârî, identical with the Khwâjah Bâḳî mentioned as one of the Naḳshbandî Shaikhs in the Safînat-alauliya, No. 93

(col. 284 in this Cat.), and Rieu iii. p. 1058ᵇ, fol. 29, who died A.H. 1012 (A.D. 1603, 1604).

This collection ends on fol. 365ᵃ and is followed on ff. 365ᵇ–367ᵇ (in the same handwriting) by a Khâtimah, headed in the following way: خاتمه عرضه داشتها که حضرت پناه مخدومزادهٔ کلان قدس سرّه نوشته بود, and comprising three letters by Muhammad Ṣâdiḳ; as he is called the eldest son of Makhdûm, he might have been Aḥmad Fârûḳî's own son (see on Makhdûm the remark in the middle of No. 1846 above), but that would be at variance with the statement in No. 652, where the Shaikh's son (and we must naturally assume, his only or at least his eldest son) is called Muḥammad Sa'îd Ma'ṣûm. It is therefore more likely that he was the son of the latter (usually styled مخدومی in the Manâḳib-alḥaḍarât) and Aḥmad Fârûḳî's grandson.

This copy is dated the 29th of Dhû-alḥijjah, A.H. 1188 (A.D. 1775, March 2), by Muḥammad Ḳâsim bin Mîrân Muḥyî-aldîn. Collated in the month Rabî'-althânî, A.H. 1189 (A.D. 1775, June).

On fol. 1ᵃ a wrong title is given to this collection, viz. مکتوبات یحیی منیری در سلوک (see above, Nos. 1843–1847).

No. 1037, ff. 367, ll. 15–16; Nasta'lîḳ; size, 9⅝ in. by 5¼ in.

1892

Khulâṣat-alma'ârif (خلاصة المعارف).

A work on Ṣûfism according to the doctrines of the Naḳshbandî order, by Âdam bin Sayyid Isma'îl bin Sayyid Buhwâ (بُهْوَا) bin Sayyid Ḥâjî Yûsuf bin Sayyid Ya'ḳûb bin Sayyid Ḥusain bin Sayyid Daulat bin Sayyid 'Ukbail (عُقْبَيْل) bin Sayyid Sa'dî bin Sayyid Kalandar, who traces his pedigree back to Sayyid Ibrâhîm, the younger brother of the Imâm 'Alî Riḍâ and son of the Imâm Mûsâ Kâẓim. He was at first pupil of Shaikh Khiḍr Bahlûlpûr in Multân, afterwards of Shaikh Aḥmad alfârûḳî alnaḳshbandî alsirhindî alkâbulî (see the preceding copy) in Sirhind, and got from him the investiture, comp. No. 652 above. In A.H. 1035 (A.D. 1625, 1626), when he planned a pilgrimage to the holy cities, he began to compile from many sources (among others Jâmî's نفحات الانس and the رشحات عین الحیات, see Nos. 633–635 above), and from his own personal experiences, this work, as a spiritual preparation for himself and a benefit for other mystical aspirants. He intended to divide the book into two kisms, the *first kism* subdivided into two bâbs, and the *first bâb* into two faṣls, viz.:

فصل اوّل در بیان کلیّهٔ اهل سنّت و جماعت, on fol. 5ᵃ.

فصل دوم در نصائح و انتباه از اهل بدعت, on fol. 30ᵇ.

The *second* bâb of the first kism is subdivided into *three* faṣls, viz.:

فصل اوّل فی شرح سلوک الظاهری و الباطنی, on fol. 90ᵃ.

فصل دوم دربیان علوم و معانیٔ احوال معارف و مقامات مصطلحهٔ معروفهٔ علم لدنی و حال و لسان الحال و مقام و لسان المقام, on fol. 132ᵃ.

فصل سیوم فی معارف الاقصی و علوم العظمی, on fol. 164ᵃ.

(In this faṣl there are included a great number of the مکتوبات of Khwâjah 'Ubaid-allâh Aḥrâr, who died A.H. 895 = A.D. 1490, see the Majâlis-al'ushshâk, No. 54 in No. 1870 above, and referred to in this book simply as حضرت ایشان, see No. 633 above, where in all the chapter-headings the same expression is used.) The first kism ends on fol. 184ᵇ with a long kaṣîdah, and the compiler of this book states that he completed it A.H. 1037 (A.D. 1627, 1628); he declares at the same time, that he has made up his mind not to add a second kism for various reasons, and thus the work concludes with the end of this first and only kism.

The full title of the book is کتاب خلاصة المعارف فی اسرار العقائد, as it appears at the end on fol. 186ᵃ, and this copy is probably the compiler's autograph, who mentions himself once more in the last lines as Sayyid Âdam alḥanafî alnaḳshbandî. It is collated throughout.

No. 1584, ff. 186, ll. 19; Nasta'lîḳ; a little injured here and there; size, 8⅜ in. by 6⅛ in.

1893

Ruḳa'ât-i-Ḥusain (رقعات حسین).

Ninety-eight short notes on Ṣûfic questions, collected and chiefly written by Amân-allâh Ḥusainî, with the takhallus Amânî, who died A.H. 1046 (A.D. 1636, 1637), see the same in No. 1763, 7 above, and comp. Rieu ii. p. 877ᵃ, No. ii, and W. Pertsch, Berlin Cat., p. 129, 14. In A. Sprenger, Catal., p. 330, his death is fixed in A.H. 1044 (A.D. 1634, 1635). His dîwân is noticed in the Bodleian Cat., No. 1095, and in Sprenger, loc. cit. The letters are addressed to a great number of Shaikhs, for instance, Mirzâ Jalâl-aldîn Ḥusain of Nîshâpûr, Khwâjah Ẓahîr-aldîn, Abû-alkâsim Sirhindî Ḳâḍîzâda, Shaikh Ḥusain Lâhûrî, Shaikh Bâyazîd, Mirzâ Maḥmûdbeg Mustaufî, 'Abd-alshakûr, Maulânâ Jamâl Muḥammad Burhânpûrî, Maulânâ Thanâ'î, Mirzâ Niẓâm-aldîn, Sayyid Murtaḍâ, Muḥammad Faḍl-allâh, Darwîsh 'Abdallâh, Darwîsh Bâbâ Salîm, etc. Beginning, as in No. 1763, 7: حمد وافر خدایرا که یاقوت قوت بی بها در عقد انشای کبریاء الخ.

No date.

No. 1213, ff. 29, ll. 15; distinct Nasta'lîḳ; size, 7¼ in. by 4¼ in.

1894

Risâla-i-Makâtîb dar 'ilm-i-sulûk (رسالهٔ مکاتیب در علم سلوک).

Forty short treatises on the principal topics of Ṣûfic theosophy, in form of letters, by 'Abd-alḥakk bin Saif-aldîn alturk aldihlawî albukhârî, the prolific author of historical, geographical, biographical, exegetical, and other works (see above, Nos. 290, 640, 720, etc.), who died A.H. 1052 (A.D. 1642, 1643), or, according to the مآثر الکرام تاریخ بلگرام (see above, No. 682, and comp. W. Pertsch, Berlin Cat., p. 567, No. 17), A.H. 1053 (A.D. 1643, 1644).

Beginning: الهی لا احصی ثناء علیک و صلوة علی نبیک الداعی الیک الخ.

It must have been composed before A.H. 1025, as this copy was finished in the month Jumâdâ-althânî of that year (A.D. 1616, June, July). The following statement

is added at the end: تمّت الرّسالة الاربعون من الرّسائل السّبعة و السّتين للشّيخ المحدث المحقّق الشّيخ عبد الحق الدّهلوی, according to which the present forty treatises are only a selection from a total of sixty-seven.

Interlinear glosses on the first few pages.

No. 1075, ff. 111, ll. 19–21; Nasta'lîḳ; many pages damaged by worms; size, 9 in. by 5¼ in.

1895

Two Ṣûfic treatises.

1. Ma'ḳûlât-i-auliyâ-i-allâh (معقولات اولیاء الله), on fol. 1b, containing sayings and biographical notices of great Ṣûfic Shaikhs, beginning: وعن ابی الدّرداء رضی الله عنه الخ. No author's name is mentioned here.

2. Maḳâmât-i-maḥmûdiyyah (مقامات محمودیّه) or Mirât-i-ṭayyibah (مرآت طیّبه), on fol. 113b, a work on the Naḳshbandî order, its doctrines and its chief Shaikhs, especially Khwâjah Khâwand Maḥmûd, who died A.H. 1052 (A.D. 1642, 1643), by Abû Ḍiyâ Muḥammad Mu'în-aldîn, his disciple.

Beginning, on fol. 113b: .... الحمد لله الذی غرس فی شجرة اصلها ثابت الخ (one word is damaged).

This treatise is divided into nine bâbs.

Between Nos. 1 and 2 there is a short tract without title (on ff. 112a–113a), beginning: سؤال اگر ترا پرسند که جمله چند مقام اند جواب بگو چهار مقام اند اوّل مقام جبروت است الخ.

The general title given to the whole MS. is خلاصة الحقائق, but on what authority is not stated, it appears nowhere in the text.

No. 2010, ff. 297, ll. 14; written partly in Nasta'lîḳ, partly in Shikasta; worm-eaten and injured throughout; size, 8¾ in. by 5¼ in.

1896

Thamarât-alḥayât (ثمرات الحیات).

The fruits of life, a series of essential questions on philosophical and ethical topics of mystical tendency, which were collected from the mouth of the great Shaikh of the Shaṭṭârî (or Shuṭṭârî) order, Burhân-aldîn bin Kabîr Muḥammad bin 'Alî alṣadîḳ algujarâtî, usually called Burhân-aldîn Burhânpûrî and surnamed Râz-i-ilâhî (the divine mystery), who died A.H. 1083 (A.D. 1672, 1673), see Rieu iii. p. 1091b, by his pupil 'Alî 'Askarî (commonly Mîr 'Askarî) bin Muḥammad Taḳî bin Muḥammad Ḳâsim alkhwâfî, better known as 'Âḳilkhân Râzî (who died A.H. 1108=A.D. 1696, comp. Nos. 1634–1638 above), see here fol. 1b, l. 4; fol. 3a, ll. 9 and 10; and fol. 2b, l. 13. The collection was made, according to the chronogram, ثمرات الحیات بی شك و ریب (i.e. 1591 minus 538), A.H. 1053 (A.D. 1643, 1644). The Shaikh himself is referred to (as Khwâjah Aḥrâr in No. 1892 above) as حضرت ایشان; the Shaikh's own spiritual guide Shaikh 'Îsâ bin Ḳâsim of Sirhind, called 'Ain-al'urafâ, with the Kunyah Abû-albarakât, as حضرت شیخ.

The first ثمره, on fol. 3b, runs thus: میفرمودند هرجا که ادب نیست فیض نیست الخ.

The second ثمره on the same page begins: میفرمودند در هر طریق طالب حقّ مطلب را طلب کند الخ.

Beginning of the work: حمد للخفی و الجلی لله القوی الولی و الصّلوة و السّلام علی محمّد النّبی الامّی و اولاده و اصحابه الزّکی الوفی الخ.

Copied by Fatḥ-allâh for Shâh Nûr-allâh and finished the 29th of Jumâdâ-althânî, A.H. 1134 (A.D. 1722, April 16).

No. 535, ff. 63, ll. 15; Nasta'lîḳ; size, 6⅝ in. by 4⅜ in.

1897

Dimishḳ-i-Khayâl (دمشق خیال).

The Damascus of fancy, a compendium of Ṣûfism, compiled by Bâlkrishn Brahman Ḥiṣârî (بالکرشن برهمن حصاری), A.H. 1085=A.D. 1674, 1675 (see author's name on fol. 1b, l. 3, and the date on fol. 2b, l. 2). He chose this peculiar title, because the work, he says, is as agreeable and healthy in its spiritual aspect as the water and air of Damascus in Syria, and contains as great a variety of matter as a large town (see fol. 2a). It is written in a flowery prose-style, mixed with verses, partly by the author himself, partly taken from standard Ṣûfic writers, and numerous anecdotes (for instance, on the great Shaikh 'Abd-alḳâdir Jîlânî, fol. 6a sq.; Ibrâhîm Adham, fol. 10a sq.; Bâyazîd Bisṭâmî, fol. 12b sq.). His chief authority seems to be a certain Shams-aldîn, probably a Ṣûfic Pîr, identical with the author of the مخازن القادریّه quoted in Rieu ii. p. 874, who died A.H. 1083=A.D. 1672, 1673 (see fol. 85a, l. 7).

Beginning:

ترا گر معنئ در خاطر افتد
که در سلك معانی نادر افتد
نیاری از خیال آن گذشتن
دهی بیرون بگفتن یا نوشتن

This copy seems to be the author's own first sketch. A blank on fol. 1a. Many English notes on the margin, probably by J. H. Peile, Esq., who presented the copy to the library 19th Sept., 1818.

No. 3482, olim 20. J. 11, ff. 104, ll. 15–16; unequal Nasta'lîḳ, mixed with Shikasta; size, 9¼ in. by 5⅝ in.

1898

Zâd-alsâlik (زاد السّالك).

A Ṣûfic tract on the real nature of man's progress on the mystic road to God, by Muḥammad bin Murtaḍâ, usually called Muḥsin Kâshî, who wrote, according to Rieu ii. p. 830a, comp. ib., p. 845a, and iii. p. 1095a, seventy-six tracts on mystical matters, among them the کلمات مکنونه, the کلمات نوریّه, and the ترجمة العقائد, as well as an extensive dîwân, in which he uses Faiḍ as takhalluṣ; was called A.H. 1067 (A.D. 1656, 1657) by Shâh 'Abbâs II from Kâshân to Iṣfahân, and was still alive in A.H. 1105 (A.D. 1693, 1694).

Beginning: الحمد لله ..... چنین گوید تراب نعل سالکان طریق هدی محمّد بن ..... که این رساله ایست موسوم بزاد السّالك در جواب سؤال یکی از برادران الخ.

Dated by Abû Ṭâlib bin Ḥasan alḥusainî at Murshidâbâd, the 21st of Rajab, A.H. 1174 (A.D. 1761, Feb. 26).

No. 1234, ff. 64ᵇ–71ᵃ, ll. 15; Nasta'lîḳ; size, 8 in. by 4⅝ in.

1899

Risâlat-alḥudûth wa-alḳadam (رسالة الحدوث و القدم).

Another treatise on several points of mystical philosophy by the same Muḥsin Kâshî in *Arabic*, beginning: حمداً لمن كان لم يزل بلا زمان ولا مكان الخ.

Some of the chief topics explained and discussed are: التقدّم و التّأخر الذّاتية و الحدوث الزّمانى, الحدوث الذّاتي الزّمانية, etc.

Dated by the same Abû Ṭâlib alḥusainî at Murshidâbâd, the 27th of Rabî'-alawwal, A.H. 1180 (A.D. 1766, Sept. 2).

No. 1234, ff. 295ᵇ–304ᵇ, ll. 16; Naskhî, mixed with Shikasta; size, 8 in. by 4⅝ in.

1900

Lawâmi' (لوامع).

An explanation of the phraseology and the doctrines of Ṣûfism, in a great number of short chapters, called لمعه, by Amîr (or Shâh according to fol. 1ᵃ) 'Alî Akbar bin Muḥammad, see fol. 88ᵃ, l. 7. It was written in Kashmîr and completed in the month of Ramaḍân, A.H. 1107 (A.D. 1696, April), see fol. 88ᵇ, l. 2, and fol. 89ᵃ, l. 1. The title appears in the last line of fol. 88ᵇ.

Beginning: سبحان من جميل ليس وجهه (? لوجهه) نقاب الّا النّور ولا لجماله حجاب الّا الظّهور الخ.

No date. Entries from A.H. 1161, 1162, and 1164 (A.D. 1748, 1749, and 1751), on fol. 1ᵃ.

No. 1464, ff. 89, ll. 9; Shikasta, the Arabic quotations in Naskhî; illuminated throughout, the first and the last two pages especially rich in gold, blue, and other colours; illuminated frontispiece; size, 9⅞ in. by 5⅝ in.

1901

Gulzâr-i-asrâr-alṣûfiyyah (گلزار اسرار الصّوفيّه).

An exposition and historical survey of the Ṣûfic doctrine from the standpoint of the Nakshbandî order, by Moghul (مغل, the only name the author uses, see fol. 1ᵇ, last line, ميگويد احقر جزو كل ديده مغل), composed, according to some ta'rîkhât given at the end of the colophon (by Miyân Shaikh Ḳuṭb-aldîn bin Miyân Shaikh Muḥammad Bâḳir), A.H. 1124 (A.D. 1712). It begins: بعد حمد و ثناى وجودى كه وجود موجودات را از وجود خود وجود بخشيده و صفات كمال خود متّصف گردانيده الخ, and is divided into four bâbs, viz.:

1. در بيان اثبات مذهب صوفيّهٔ ناجيّه و كلمات و حالات ايشان بموجب نصّ و احاديث و اقوال اصحاب كرام واولياى عظام, on fol. 5ᵃ.

2. در بيان عشق و محبّت و وله و علامات آن و معنىٔ لفظى و معنوىٔ محبّت و عشق الخ, on fol. 24ᵇ.

3. در بيان احوالات عجيبه و غريبه و واقعات صحيحه و صريحهٔ اولياء متقدّمين كه در عالم شوق و ذوق و سلوك و سير و طير عجائبها ديده اند با اقوال حقائق و معارف بلند كه از جميع اولياء سر برزده الخ, on fol. 59ᵇ, last line.

4. در بيان احوالات پيرمن فقير حضرت شاه نظام الدّين و پير ايشان حضرت شيخ سعدى لاهورى و پير ايشان حضرت سيّد آدم . . . . . . با احوال پير ايشان حضرت شيخ احمد سرهندى و احوال صاحبزادها و اولاد ايشان با مجملى از احوال اصحاب و ياران اين حضرت الخ, on fol. 121ᵃ.

The chief parts of this work were suggested and supplied to the author by his spiritual teacher Shâh Niẓâm-aldîn; and the doctrines, words, and miraculous deeds of him as well as of Niẓâm's own Shaikh Sa'dî of Lâhûr (who was again a pupil of Shaikh Âdam, see No. 1892 above, whose Pîr Aḥmad Sirhindî, i.e. Aḥmad Fârûḳî, see No. 1891 above, had been), and many other spiritual heroes of the Ṣûfic discipline are fully set forth in the fourth bâb.

This copy was made *one* year after the book's completion, A.H. 1125 (A.D. 1713), by Muḥammad Ḥanîf bin Muḥammad Amîn al-Ḥusainî.

No. 1853, ff. 421, ll. 15; very distinct Nasta'lîḳ; illuminated frontispiece; size, 9⅝ in. by 5¼ in.

1902

Hidâyat-i-rabbânî (هدايت ربّانى).

A *second* volume (دفتر دويم) to the Hidâyat-i-rabbânî, or the divine guidance with regard to the foundation of the eternal imperial power (در بنياد سلطنت جاودانى), or the outer and inner Sulṭânship, the *first* volume of which was revealed by heavenly grace to Faḳîr 'Abd-alhâdî ibn Ḥakîm 'Abd-alkarîm Ḥanafî, the servant or disciple of the great founder of the Ḳâdirî order, Shaikh Muḥyî-aldîn Sayyid 'Abd-alḳâdir aljîlânî, who died A.H. 561 = A.D. 1166 (see above, No. 1795 sq.), as stated on fol. 1ᵇ. This *second* volume or supplement was compiled in the reign of Muḥammad Aḥmadshâh, i.e. the emperor Aḥmadshâh (whose full name was Mujâhid-aldîn Muḥammad Abû Naṣr Aḥmadshâh Bahâdur), during the years A.H. 1166 and 1167 (A.D. 1753, 1754), see ff. 13ᵃ and 41ᵇ), by Badr-aldîn Muḥammad Ḳâdirî, comp. ff. 4ᵇ and 13ᵇ, and begins: قال الله تعالى عزّ وجلّ . . . . اين ديباچهٔ دفتر دويم است از كتاب هدايت ربّانى در بنياد سلطنت جاودانى كه بعنايت سبحانى بخادم آستانهٔ عاليّه حضرت محيى الدّين سيّد عبد القادر جيلانى الخ.

This little work on the higher mystical lodge and its principal leaders contains four firmâns and a khâtimah, after which some other Ṣûfic tracts on similar topics follow.

No date.

No. 688, ff. 58, ll. 13; Nasta'lîḳ; size, 8¼ in. by 5¼ in.

1903

Risâlah dar tajarrud-i-nafs (رساله در تجرّد نفس).

A short Ṣûfic treatise by Shaikh Muḥammad Lâhijî Jîlânî Ḥazîn, called 'Alî, bin Abî Ṭâlib bin 'Abdallâh bin 'Alî alzâhidî, who died A.H. 1180 (A.D. 1766), see above, No. 1712 sq. It begins: نی عقل بکنه لا یزال تو رسد الخ.

No date, but the handwriting points to Abû Ṭâlib bin Ḥasan alḥusainî, the transcriber of the following copy, as well as of Nos. 1898 and 1899, between A.H. 1174 and 1180 (A.D. 1761 and 1766).

No. 1234, ff. 325b–333a, ll. 19; Naskhî, mixed with Shikasta; size, 8 in. by 4⅝ in.

1904

Shajarat-alṭûr fî sharḥi-âyati-alnûr (شجرة الطّور فی شرح آية النّور).

An *Arabic* explanation of the mystical sense of the famous آية النّور (Sûrah 24, 35), by the same Shaikh Muḥammad 'Alî Ḥazîn, who penned it A.H. 1140 (A.D. 1727, 1728) in Mashhad. Beginning: نحمدك يا نور النّور و نوراً فوق كلّ حضور و نصلّی علی نبيّك الخ.

It ends on fol. 308b, and is followed on fol. 309 by a short interpretation of the words of the توحيد, viz. لا اله الّا الله, by the same author, styled مرآة الله فی شرح آية شهد الله, and completed A.H. 1139 (A.D. 1726, 1727) at Ardabîl.

Dated by Abû Ṭâlib bin Ḥasan alḥusainî the 28th of Rabî'-alawwal, A.H. 1180 (A.D. 1766, Sept. 3).

No. 1234, ff. 305a–309b, ll. 16; Nashkî, mixed with Shikasta; size, 8 in. by 4⅝ in.

1905

Nafâ'is-alanfâs (نفائس الانفاس).

A treatise on mystical philosophy and the doctrines of Ṣûfism in a very subtle and refined style, composed A.H. 1180 (A.D. 1766, 1767), by Muḥammad Ḳâsim bin 'Abd-alḳâdir, comp. fol. 150a, ll. 5–7, and fol. 150b, ll. 2 and 3. It is divided into the following twelve chapters:

1. در مدح اهل توحيد و قدح اهل تقليد, on fol. 19a.
2. در بوته توبه گداختن و مس وجود را زرده دهی ساختن, on fol. 31b.
3. در اعتصام بحبل متين دين مبين و ستايش اهل يقين, on fol. 43a.
4. در ستايش تواضع و نكوهش ترفّع, on fol. 58b.
5. در مثالب دنيا و مناقب عقبا, on fol. 64a.
6. در شكر و توكّل و تسليم و تحمّل, on fol. 78a.
7. در اختلاع از خداع خدّاع, on fol. 87b.
8. در تقرّب با نيكی و نيكان و نفرت از بدی و بدان, on fol. 92b.
9. در عبرت از بی اعتباری زمان و تنبيه بحال اخوان, on fol. 97a.
10. در احوال و اهوال موت و استعداد آن قبل حلول الاجل و الفوت, on fol. 113a.
11. در تحبّب با مولی و تجنّب از غير اولی, on fol. 123a.
12. بيان سودای عشق در سويدای دل, on fol. 133b.

Beginning: شناس سپاس وسپاس شناس مَنْ عامّ حضرت منعام از مقياس قياس مَنْ عامّ بيرونست الخ.

Many interlinear glosses and paraphrases; also some marginal annotations. Written by Shaikh Muḥammad (probably the author himself).

No. 802, ff. 153, ll. 9; Nasta'lîḳ; size, 8⅜ in. by 5¼ in.

1906

Risâlah dar taṣawwuf (رساله در تصوّف).

A short mathnawî, containing questions and answers on mystical contemplation and speculation, composed by Sayyid Darwîsh Muḥammad Ḳâdirî, A.H. 1210 = A.D. 1795, 1796 (see fol. 17b, last bait), and dedicated to Tippû Sulṭân.

Beginning:

بنام آنكه جانرا داد عرفان
بجان اظهار كرد اسرار پنهان

No. 214, ff. 17, 2 coll., each ll. 11; large Nasta'lîḳ; size, 9⅜ in. by 6 in.

Treatises of uncertain date and Ṣûfic Collections.

1907

Iṣṭilâḥ-i-Mutaṣawwifîn (اصطلاح متصوّفين).

A short tract on Ṣûfic terminology, based on the اصطلاحات or technical phraseology of 'Abd-alraḥmân Kâshî (perhaps a mistake for 'Abd-alrazzâḳ Kâshî, the famous author of the Arabic اصطلاحات الصّوفيّة, see G. Flügel iii. p. 371), Ḳâsim-i-Anwâr (see Nos. 1285–1289), and other eminent Ṣûfic writers, by an anonymous compiler.

Beginning: حمد و سپاس خداوندی را كه دُرر معانی را در تحت صور الفاظ عيان ميكند و طراز حقائقرا الخ.

Copied by Ghiyâthâi Muḥammad Badr-aldîn. No date.

No. 1623, ff. 47a–51a, ll. 25–26; Nasta'lîḳ; size, 8⅛ in. by 4½ in.

1908

Khulâṣat-alarwâḥ (خلاصة الارواح).

Short questions and answers on theosophical matters, by Ḍiyâ-almillah wa aldîn Sunâmî. Beginning: الحمد لله ... ميگويد بندهٔ ضعيف نحيف مولانا ضياء الملّة ... بيان فرمود واين كتاب را خلاصة الارواح نام بنهاد و هر سؤال و جواب ثبت افتاد الخ.

Every question begins اگر ترا پرسند; the first deals with the meaning of ايمان.

No. 1615, ff. 6, ll. 13; Nasta'lîḳ; size, 8 in. by 4⅝ in.

1909

Sullam-alsamawât (سُلّم السّموات).

Fragment of a work, styled 'the heavenly ladder,' on general theosophical matters, together with biographical accounts of prophets, saints, and prominent Ṣûfic Shaikhs.

It is divided into seven مرقوم, but the present copy contains only two of them, viz. the fourth and the sixth.

On fol. 1^b: مرقوم چهارم در ذکر جمعی از حکمای جهان و نمونه از سخنهای ایشان.

This part is subdivided into two جمله, the *first* containing biographies of famous and wise men of the time before Muḥammad, beginning with Âdam, on fol. 3^b, and ending with Solon and Alexander; the *second* enumerates great Shaikhs of the post-Muḥammadan time, beginning with Abû Naṣr Fârâbî and Ibn Sînâ, on fol. 20^b, and ending with Maulânâ Jalâl-aldîn Muḥammad, i.e. the great Jalâl-aldîn Rûmî.

Beginning of this مرقوم, on fol. 1^b: بنام حکیمی که روز نخست شد از حکمتش کار عالم درست الخ.

On fol. 42^b: مرقوم ششم در ذکر بهترین سخن و بهترین کتاب و بهترین خلائق.

This part is divided into ten short خطاب, and begins thus: بسم الله .... این مرقوم ششم است از جملهٔ هفت مرقوم از کتاب سُلّم السّموات و اینجا کلمهٔ چند از فوائد و مواعیظ و حکم در خطاب نفس اصمّ بر حسب موعود مذکور میشود الخ.

No date. If the سلّم و سموّات (sic!), the دیباچه of which is found in W. Pertsch, Berlin Cat., p. 57, No. 3, should be identical with the present fragment, which, of course, is impossible to guarantee, the author would be Shaikh Abû-alkâsim Kâzarûnî, who enjoyed some poetical renown during the reign of Shâh 'Abbâs I (A. H. 996–1038 = A. D. 1588–1629), see Rieu, supplement, pp. 77^b and 78^a, l. 5.

No. 1623, ff. 1–46, ll. 24–26; Naskhi; size, $8\frac{7}{8}$ in. by $4\frac{1}{2}$ in.

1910

Maktûbât-i-Shâh Muẓaffar (مکتوبات شاه مظفّر).

A collection of treatises on various points both of the mystical doctrine and of general ethics and practical philosophy, in form of about 180 letters, composed by a certain Shâh Muẓaffar Ṣhams, and beginning: ای دوست بی وفا این بیت بخوان بیت من در غم تو بجان فروشی ـ کار تو همه زبان فروشی الخ.

The proper order of ff. 147–153 is: 147, 152, 148–151, 153. A complete index of all letters on the fly-leaves.

The copy is dated A. H. 1045 (A. D. 1635, 1636); Mr. Richard Johnson acquired it in 1778.

No. 1540, ff. 1–164, ll. 17–21; written by many different hands, as far as fol. 117^a in Naskhi, the remainder in Nasta'lîk; size, $10\frac{5}{8}$ in. by 6 in.

1911

Nuzhat-al'âshiḳîn (نزهة العاشقين).

A short tract on mystical love, by 'Alî ibn Ḥâjj.

Beginning: حمد و سپاس آفریدگاری را که سینهٔ بیدلان الخ.

Another copy of the same is noticed in the Bodleian Cat., No. 1302, *a*.

No. 18, ff. 257^a–259^a, ll. 31; careless Nasta'lîk; size, $12\frac{1}{8}$ in. by $6\frac{3}{4}$ in.

1912

Wâridât (واردات).

Ṣûfic aphorisms on the different topics of the mystic doctrine, each of which is given in form of one or two rubâ'îs, explained and commented upon in prose. The author is Khwâjah Mîr Dard. I have counted ninety-one وارد in the whole treatise, but as there are seven blank pages between ff. 61 and 65, the whole number probably was 100. An incomplete index (only comprising wârid 1–52, 65 and 66) is found on ff. 1^a–2^b.

Beginning of the treatise, on fol. 3^b: الحمد لله العليم الملهم والصّلوة والسّلام على من اوتى جوامع الكلم وعلى آله الطّاهرين و اصحابه الرّاشدين امّا بعد میگوید فقیر خواجه میر درد عفى الله عنه که اکثر اوقات در غلبهٔ حالات معانی الخ.

No date.

No. 631, ff. 67, ll. 13; Nasta'lîk; size, $9\frac{5}{8}$ in. by $5\frac{3}{4}$ in.

1913

Risâla-i-Shaṭṭâriyyah (رسالهٔ شطّاریّه).

A treatise on certain hidden points of Ṣûfism, particularly on devotion (ذکر), for the use of intending travellers on the mystic road, by a dervish of the Ḳâdirî order, Bahâ-aldîn bin Ibrâhîm alanṣârî alḳâdirî alḥusainî, beginning: الحمد لله .... میگوید بندهٔ درویشان الخ.

It is divided into the following four faṣls:

1. کیفیّت سلوك, on fol. 1^b.
2. در بیان شروط ذکر و اشارهٔ ذکر و ادای ذکر بانواع مختلف, on fol. 7^b.
3. در بیان کلمات مراقبهٔ روحهٔ تسمیت و انواری که در حالت ذکر و مراقبه پیدا می شود, on fol. 12^b (see on these phenomena Fleischer's article in Z. D. M. G. 16, pp. 235–241, 'Ueber die farbigen Lichterscheinungen der Sufis').
4. در بیان اذکار متفرّقهٔ عربی و فارسی و هندوی که در آن توحید مطلق است, on fol. 14^b.

Dated the 13th of Sha'bân, A. H. 1117 (A. D. 1705, Nov. 30), by Najm-aldîn Ḥasan ibn Maulawî Muḥammad Ḥusain, at Gulbargah. College of Fort William, 1825.

No. 2257, ff. 20, ll. 17; Nasta'lîk; size, $8\frac{1}{2}$ in. by $4\frac{3}{4}$ in.

1914

Kashf-almuḥaḳḳiḳîn (کشف المحققين).

A short treatise on the general topics of Ṣûfism, interspersed with poetry (for instance, a mathnawî on

ff. 95^{a} and 95^{b}, and a long kaṣîdah on ff. 100^{b}–101^{b}), and concluded by three mathnawis (on ff. 106^{a}, last line, 107^{b}, last line, and 109^{a}, l. 2) and one kaṣîdah (on fol. 107^{a}, middle).

Beginning: حمد الهی که انسان کامل جلوه نمای جمال اوست و صلوات بر محمّدیکه انا احمد الخ.

Beginning of the *first* mathnawi, on fol. 106^{a}, last line: گر تو کشف المحققین نگری – مرض جهل را شفا ببری

No author's name is given.

Dated the 19th of Shawwâl, A. H. 1151 (here styled the 21st year of Muḥammadshâh's reign, correctly the 20th, since the emperor was not crowned before the month Dhû-alḳa'dah, A. H. 1131) = A. D. 1739, Jan. 30, by Ghulâm Muḥyî-aldîn.

No. 230, ff. 93–110, ll. 15; careless Nasta'lîḳ, bordering on Shikasta; size, 8¾ in. by 5 in.

1915

Another treatise on mystical matters, without title or author's name, beginning: صاحب کرم جهان سلامت شرع اشتیاق الخ.

It deals chiefly with the topics of اشتیاق (yearning for the Godhead) and the مشتاق (or Ṣûfic lover, yearning for God).

Copied by the same Ghulâm Muḥyî-aldîn and probably in or about the same year as the preceding treatise. As date appears only the 17th of Rajab.

No. 230, ff. 131–144, ll. 16–17; careless Nasta'lîk, with a more decided tendency to Shikasta than in the preceding treatise; size, 8¾ in. by 5 in.

1916

Dastûr-al'amal (دستور العمل).

A short Ṣûfic tract by Maḥmûd Baḥrî (see fol. 33^{a}, l. 2), gathered from the lips of renowned Shaikhs and noted down for the benefit of his friends and co-travellers on the mystic road, beginning: حقّ مطلق عزّ اسمه که مهمّات کلّیات و جزویات عالم معقول و محسوس بقبضهٔ ارادت الخ.

Dated A. H. 1154 (A. D. 1741, 1742). College of Fort William, 1825.

No. 2285, ff. 32–39, ll. 11; Nasta'lîk; size, 9 in. by 4¾ in.

1917

Risâla-i-fanâ'iyyah (رسالهٔ فنائیّه).

A still shorter tract on the last and highest stage of the mystic road, the فنا (رسالهٔ در بیان مراتب فنا و وصول الی الله), by Muḥammad bin Abû Sa'îd, beginning: بعد حمد واجب الوجودیکه بچندین هزار اشکال ظاهر شده است بیت بهر صورت الخ.

Dated the 26th of Rajab, A. H. 1180 (A. D. 1766, Dec. 28), by Abû Ṭâlib alḥusainî at Murshidâbâd.

No. 1234, ff. 319^{a}–321^{a}, ll. 16; Naskhî, mixed with Shikasta; size, 8 in. by 4⅝ in.

1918

Nafas-i-raḥmânî (نفس رحمانی).

A treatise on the mystic road and other topics connected with Ṣûfism, by Shaikh Mûsâ bin Shaikh Dâ'ûd (see fol. 2^{a}, l. 5), written for the benefit of his friends and spiritual brothers at the suggestion of the great Shaikh Sulṭân Sayyid 'Abd-alraḥmân alḥusainî alḳâdirî (see fol. 2^{b}, l. 5 sq.) and entitled نفس رحمانی (see fol. 3^{a}, l. 2).

The treatise itself begins, on fol. 3^{a}, l. 5: بدانکه ذات من چیست ذات هستی محض است وآن هستی را الخ.

Beginning of the preface, on fol. 1^{b}: حمدی که بر کرسهای السنهٔ کائنات بمضمون وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ (Sûrah 17, 46) جلوه‌گر گردد سزای شاهدیست الخ.

No date appears.

Many Persian glosses, both marginal and interlinear.

Dated by Muḥammad Ḍiyâ-allâh bin Sa'îd the 15th of Sha'bân, A. H. 1185 (A. D. 1771, Nov. 23).

No. 2353, ff. 32, ll. 11; Shikasta; size, 5¼ in. by 3⅞ in.

1919

Collection of mystical treatises.

1. Ff. 1^{b}–18^{a}, sayings of the great Shaikh Bahâ-aldîn albukhârî Nakshband (who died A. H. 791 = A. D. 1389, see Nos. 1851 and 1855 above), collected by Ya'ḳûb bin 'Uthmân bin almaḥmûd alghaznawî alćarkhî (who died A. H. 838 = A. D. 1434, 1435, see Rieu iii. p. 1078^{a}, and comp. Safînat-alauliyâ, No. 86, col. 284 in this Cat.), that is the Risâla-i-unsiyyah (رسالهٔ انسیّه), see Rieu iii. pp. 1058^{b}, fol. 37, and 1078^{a}, or as it is styled here, on fol. 1^{a}, Malfûẓ-i-Bahâ-aldîn (ملفوظ بهاء الدین), beginning: حمد و ثنا بی عدّ مرمبدع ارض و سمارا الخ. Other copies of the same are noticed in Nos. 1920, 4, and 1923, 10 below.

2. Ff. 18^{a}–21^{a}, commentary on Abû Sa'îd bin Abû-alkhair's (died A. H. 440 = A. D. 1049) famous rubâ'î: حورا بنظارهٔ نگارم صف زد الخ, beginning: الحمد لله فیّاض الحکم و المواهب و موصل الطّالبین الی المطالب الخ. Another copy of the same commentary is noticed in Rieu ii. p. 862 (No. IV); see also W. Pertsch, Berlin Cat., p. 47, *b*, and Bodleian Cat., col. 802, Nos. 22 and 27.

3. Ff. 21^{a}–89^{a}, another longer treatise on the various stages (مقامات) of the mystic road, styled in the colophon Risâla-i-maimûna-i-mutabarrika-i-sharîfah (رسالهٔ میمونهٔ متبرّکهٔ شریفه) and beginning: خداوندا بعزّت آنکه بفردانیّت ذات متفرّدی و بوحدانیّت صفات متّصفی استحقاق عبادت و عبودت الخ. From some incidental remarks we conclude that this treatise is due to 'Alâ-aldîn Muḥammad Bukhârî 'Aṭṭâr, the principal disciple of Bahâ-aldîn Nakshband, who died A. H. 802 = A. D. 1400 (see Safînat-alauliyâ, No. 85, col. 284 in this Cat., and Rieu ii. p. 862^{b}), or at least taken from his sayings, comp. fol. 21^{b}, l. 3 ab infra, etc. This part of the copy is dated the 12th of Shawwâl in the 24th year of Muḥammadshâh's reign, A. H. 1155 = A. D. 1742, Dec. 10.

4. Ff. 90ᵇ–170ᵇ, sayings and traditions of great Ṣûfic Shaikhs, especially of Khwâjah ʿAlâ-aldîn Ghujdawânî, Maulânâ Badr-aldîn Kharakânî, Khwâjah ʿAbd-alkhâlik Ghujdawânî (who died A. H. 575 = A. D. 1179, 1180, see Safînat-alauliyâ, No. 76, col. 283 in this Cat., and Rieu ii. p. 862ᵃ), and others, quoted in corroboration of various points of the mystic creed by ʿUbaid-allâh, that is Khwâjah Aḥrâr (see No. 1892 above), beginning: میفرمودند در اوائل چنان نیاز در باطن این فقیر مستولی بود الخ. This treatise is incomplete and breaks off on fol. 170ᵇ.

5. Ff. 171ᵇ–419, another very extensive treatise on the mystic creed, according to the colophon the منازل السّائرين or 'Stations of the Travellers to God,' by Khwâjah ʿAbdallâh Anṣârî, who died A. H. 481 (A. D. 1088). But this well-known work of the famous Shaikh-alislâm was written in *Arabic*, not in Persian, and consequently the present work can only be a translation or rather an elaborate paraphrase of the original, which is therefore styled more appropriately, on fol. 171ᵃ, جامع منازل, see No. 1778 above. Beginning: حمد بيحدّ الهی را و درود بی عدّ پادشاهی را الخ.

Bibliotheca Leydeniana.

No. 2771, ff. 419, ll. 17; Nastaʿlîḳ; size, 8¾ in. by 5⅝ in.

1920

Another collection of similar contents.

The twelve mystical treatises, found in this copy, are as follows:

1. Ff. 1ᵇ–31ᵃ, Risâla-i-manṣûbah (رسالهٔ منسوبه), identical with the Risâla-i-ḳudsiyyah (رسالهٔ قدسيّه), in No. 1923, 3 below, or the Anfâs-i-ḳudsiyyah (انفاس قدسيّه), see No. 1855 above, by Muḥammad bin Muḥammad alḥâfizî albukhârî, known as Khwâjah Muḥammad Pârsâ, who died A. H. 822 = A. D. 1420 (see above, loc. cit.). Jâmî's extracts from this treatise have been noticed in No. 1357, 14 above. Beginning: حمد و ثنای بی حدّ بی منتها و شکر و سپاس بی اندازه و قیاس الخ. Other copies of this treatise are noticed in No. 1923, 3 below; Bodleian Cat., No. 1266, and Rieu ii. p. 862ᵃ. Dated the 11th of Shaʿbân, A. H. 1054 (A. D. 1644, Oct. 13).

2. Ff. 31ᵇ and 32ᵃ, on the times of prayer (اوقات دعا کردن و حاجت خواستن).

3. Ff. 32ᵇ–50ᵃ, Risâla-i-sharḥ-i-rubâʿiyyât (رسالهٔ شرح رباعيّات), Jâmî's commentary on his own rubâʿîs, see above, Nos. 1357, 12, and 1358, 3. Beginning as there. Dated the 9th of Shawwâl, A. H. 1054 (A. D. 1644, Dec. 9).

4. Ff. 50ᵇ–60ᵃ, Risâla-i-unsiyyah (رسالهٔ انسيّه), the same treatise by Yaʿḳûb bin ʿUthmân alćarkhî, which is described in No. 1 of the preceding copy. Beginning here: حمد و ثناء مر مبدع ارض و سما را الخ. Dated the 14th of Dhû-alkaʿdah, A. H. 1054 (A. D. 1645, Jan. 12).

5. Ff. 60ᵇ and 61ᵃ, Kalimât-i-ḳudsiyyah (کلمات قدسيّه), by Khwâjah ʿAlâ-aldîn ʿAṭṭâr, see No. 3 in the preceding copy.

6. Ff. 61ᵇ–62ᵇ, a short treatise on mystical love, addressed to Khwâjah Ḥasan al-ʿAṭṭâr and headed: رسالهٔ بحضرت قدوة الابرار و صفوة الاخيار خواجه حسن العطّار علی حضرت سلام الله الملك الغفّار.

7. Ff. 63ᵃ–92ᵃ, Ṣûfic utterances, heard from the lips of Mîr ʿAbd-alawwal, the son-in-law of Khwâjah ʿUbaid-allâh Aḥrâr (مسموعات حضرت مير عبد الاوّل داماد حضرت خواجه احرار), beginning (with exactly the same words as Jâmî's Arabic commentary on Ibn-alḥâjib's كافيه, see above, No. 1357, 22): الحمد لوليّه والصّلوة علی نبيّه حضرت ايشان الخ. According to a note on the fly-leaf (taken from the رشحات عين الحيات, see Nos. 633–635 above), Mîr ʿAbd-alawwal came from Nîshâpûr to Transoxania, became a pupil and later on the son-in-law of Khwâjah Aḥrâr (see No. 1892 above), and died in the beginning of Dhû-alḥijjah, A. H. 905 (A. D. 1500, end of June). Dated the last of Dhû-alkaʿdah, A. H. 1054 (A. D. 1645, Jan. 28).

8. Ff. 92ᵇ–96ᵇ, a mystical treatise by Ḥusain bin Aḥmad Ghanî altabrîzî, containing explanations of a great number of Ṣûfic terms, and beginning: الحمد لله .... میگويد که ببايد دانست که عالم معانی را الخ. A larger treatise by the same author on metaphorical expressions of Ṣûfîs, entitled تمامی اسامی, is noticed in W. Pertsch, 5, I. 11; see also the Berlin Cat., p. 272, and a Turkish translation of the same, styled مفتاح الاسرار و مصباح الانوار, in W. Pertsch, Berlin Turkish Cat., p. 158. Dated the 1st of Dhû-alḥijjah, A. H. 1054 (A. D. 1645, Jan. 29).

9. Fol. 97, a short mystical mathnawî on the ذکر (see No. 1913 above), by Shâh Burhân-aldîn bin Shâh Mubarrâ in five bâbs, viz.: (1) در بيان ذکر جلی; (2) در بيان ذکر روحی; (3) در بيان ذکر قلبی; (4) در بيان ذکر خفی; (5) ذکر سری. Dated the 18th of Muḥarram, A. H. 1055 (A. D. 1645, March 16).

10. Ff. 99ᵇ–288ᵇ, another very large anonymous treatise on Ṣûfism and Ṣûfic terms, beginning: الحمد لله الّذی اخترع ماهيّات الاشياء الخ. Dated the last of Rabîʿ-althânî, A. H. 1055 (A. D. 1645, June 24).

11. Ff. 289ᵃ–292ᵃ, Maʿrifat-almadhâhib (معرفة المذاهب), or 'knowledge of creeds,' a short tract in seven faṣls by Maḥmûd Ṭâhir Ghazâlî, known as Niẓâm, a professor in the مدرسهٔ جلالی, beginning: الحمد لله المحمود الظّاهر المعبود الباطن و الظّاهر الخ. Dated the 2nd of Jumâdâ-alawwal, A. H. 1055 (A. D. 1645, June 26).

12. Ff. 292ᵇ–342ᵃ, Khâtimah (خاتمه), a fifth copy of Gîsûdarâz's work on the Ṣûfic doctrine, see Nos. 1856–1858 and 1869, vi above. Beginning: از رسوم مستمرّه و عادات ملتزمه الخ. Dated the 7th of Jumâdâ-althânî, A. H. 1055 (not 1005, as is written here by mistake) = A. D. 1645, July 31.

The transcriber of the whole MS. was Ibn Sayyid Muḥammad, at Sûrat. Occasional additions on the margin.

No. 1178, ff. 342, ll. 15, on ff. 1–31, ll. 23–33, on ff. 32–342; Nasta'lîk; size, 9½ in. by 4⅞ in.

1921

A *third* collection of psychological and metaphysical treatises with mystic tendency, chiefly by Afḍal-aldîn Kâshî.

This collection contains:

1. Majmû'a-i-nikât-i-Arasṭû dar 'ilm-i-ḥikmat (مجموعهٔ نکات ارسطو در علم حکمت), otherwise styled Tarjuma-i-makâla-i-Arasṭâṭâlîs (ترجمهٔ مقالهٔ ارسطاطالیس), beginning, on fol. 1ᵇ: چنین گوید که چون دانای یونان ارسطوطالیس عمر بپایان کشید از شاگردان وی چندی بر وی حاضر بودند و چون نزاری تن الخ. Another copy of this treatise, which is alleged to be the Persian translation of one composed by Aristotle in the form of a dialogue with his pupils immediately before his death, on the فضل حکمت, or 'praestantia philosophiae,' is found in the Bodleian Cat., No. 1422, ix.

2. Risâla-i-Madârij-alkamâl (رسالهٔ مدارج الکمال), more correctly: Tarjuma-i-Madârij-alkamâl (ترجمهٔ مدارج الکمال), since the مدارج الکمال or 'grades of perfection' were originally written in Arabic, by Afḍal-aldîn Kâshî (see No. 1812 above); it is divided into eight در, and begins, on fol. 18ᵇ: بنام خدائی که جز او نیست خدائی آغاز هرچیز و او بی آغاز و انجام هر چیز و او بی انجام الخ.

3. A treatise on the soul, without a title, beginning, on fol. 46ᵃ: جملهٔ نفوس اعنی نفوس نباتی و نفوس حیوانی و نفوس مردم همه جدا اند الخ.

4. Kitâb-i-nafs (کتاب نفس), a treatise on the soul, that is the same Persian translation of Aristotle's περὶ ψυχῆς, by Afḍal-aldîn Kâshî, which is noticed in No. 1812, 1 above, and is found besides in the Bodleian Cat., No. 1422, viii, and in Rieu ii. p. 834ᵇ; it is divided into three maḳâlas, and begins, on fol. 51ᵇ: همگی آنچه دانای یونان ارسطوطالیس یاد کرده در کتاب نفس ابتدای گفتارش ردّست بر آنکه گفت نفس جسمست الخ.

5. Risâla-i-sâz u pîrâya-i-shâhân (رسالهٔ ساز و پیرایهٔ شاهان), a treatise on the rights and duties of royalty, likewise by Afḍal-aldîn Kâshî (see No. 1813 above and Bodleian Cat., No. 1445, ii); it is divided into three گفتار, and begins, on fol. 86ᵇ: آغاز گفتار از نام آن کریم که انجام هر گفتار و هر کردار الخ.

6. Rahanjâmnâma (ره انجام نامه), or as it is styled here, رسالهٔ وجود مسمّی بره انجام, by the same Afḍal-aldîn Kâshî (see above, loc. cit.), beginning, on fol. 102ᵇ: لله الحمد اهل الحمد و ولیّه و منتهاه الخ. It is divided, like the preceding treatise, into three گفتار, viz.: اندر آگهی دادن از وجود و صفات وجود خود (1); اندر آگهی دادن از آگهی و علم که چیست (2); اندر (3) آگهی دادن از فائده و منفعت آگهی و علم. Other copies of this treatise 'on consciousness and cognition' are found in the Bodleian Cat., No. 1445, iii, and Rieu ii. p. 830ᵇ, No. XXIII.

7–10. Four short tracts on metaphysical matters, the last two of which, at any rate, are due to Afḍal-aldîn Kâshî, as a comparison with No. 1445, iv and v, in the Bodleian Cat., proves; the *first*, on fol. 117ᵃ, begins: برهان بر آنکه درجهٔ مرتبهٔ یقین شود انسانرا که از فنا ایمنست الخ; the *second*, on fol. 118ᵃ: لفظ توحید را چون مترجم کنی بلغت دری یك کردن بود الخ; the *third*, on fol. 119ᵃ: نخست لفظی که معنیٔ وی بر همه معانی عامّ بود لفظ الخ (it deals with the meaning of the terms چیز and هست, 'res' and 'est'); the *fourth*, on fol. 121ᵇ: دل عزیز و نفس شریفت مستعدّ و آراستهٔ نظر الهی و انوار نامتناهی باد الخ.

11. Risâla-i-Mabâdi-i-maujûdât (رسالهٔ مبادی موجودات), 'de principiis rerum creatarum,' again by Afḍal-aldîn Kâshî, as is shown in No. 1445, vi, of the Bodleian Cat.; it contains five faṣls and begins, on fol. 127ᵇ: سپاس و آفرین و ستایش نگارندهٔ جانرا بخرد و بیای دارنده الخ.

12. A number of short maxims and sentences, all headed من کلامه; the first, on fol. 134ᵃ, begins thus: داننده و آگه از عالم چنانکه هست متحرّك الخ.

13. Risâla-i-'araḍ (رسالهٔ عرض), a treatise on accidental matters, identical with Afḍal-aldîn Kâshî's 'Araḍnâma (عرض نامه), described in No. 1812, 2 above, beginning, on fol. 139ᵇ: خداوندا بفزونیٔ جود و فروغ وجودت که جان بوی الخ.

14. Risâla-i-Yanbû'-alḥayât (رسالهٔ ینبوع الحیوة), 'the fountain of life,' that is the Persian translation of Hermes Trismegistus' essay on the human soul, in thirteen faṣls, made by Afḍal-aldîn Kâshî, see No. 1813 above and No. 16 in the immediately following copy, where it is styled, ترجمهٔ سیزده فصل ادریس. Beginning: الحمد لله ربّ العالمین والصّلوة علی خیر خلقه محمّد وآله الطّیّبین الطّاهرین اجمعین ترجمهٔ فصل اوّل از جملهٔ سیزده فصل از سخنان هرمس الخ.

Comp. the editions of Fleischer, Leipzig, 1870, and Bardenhewer, Bonn, 1873.

Occasionally marginal glosses and additions.

Dated A. H. 1068 (A. D. 1657, 1658), by Aḥmad bin Muḥammad al-Mûsawî.

No. 706, ff. 219, ll. 16; Nasta'lîk; size, 8 in. by 4⅞ in.

1922

A *fourth* collection of treatises on different mystical, philosophical, and rhetorical topics, partly in Persian, partly in Arabic.

Contents:

1. *Persian:* Risâlah dar taḥḳîḳ-i-ma'na-i-kalima-i-

tauhîd (رساله در تحقیق معنیٔ کلمۀ توحید), by Maulânâ Jalâl-aldîn Muhammad bin As'ad Dawânî (or Dawwânî), the author of the famous treatise on ethics, the اخلاق جلالی or لوامع الاشراق فی مکارم الاخلاق, who was born in Dawân or Dawwân near Kâzarûn, A. H. 830 (A. D. 1427), and died A. H. 908 (A. D. 1502, 1503); see Haft Iklîm, No. 167 (col. 390 in this Cat.); Rieu ii. p. 442ᵇ, etc. Beginning, on fol. 1ᵇ: آفتاب جمال قدم ازآن متعالیست که خفافیش ظلمت سرای الخ. It is divided into two مقام, viz.: (1) در مباحث علم رسمی; (2) در کشف حقائق شهودی; and a خاتمه. Other copies of this little treatise on the formula of unity لا اله الا الله are found in G. Flügel iii. p. 408, and in the Bodleian Cat., No. 1298, 1 (incomplete); in the latter it is styled تهلیلیۀ ملّا جلال دوانی. Other Persian tracts by the same author are: a commentary on a ghazal of Hâfiz, see Rieu ii. p. 828ᵇ, No. III, and W. Pertsch, Berlin Cat., p. 19, last line sq.; and a commentary on his own mystic rubâ'îs, see Rieu ii. p. 834ᵃ, No. XI, and Bodleian Cat., No. 1298, 3. On some of the most important Arabic works of Dawânî, see Haft Iklîm, loc. cit.; G. Flügel i. p. 19; iii. pp. 216, 6; 217, 10; 219, 16; 221, 21; 509, 21; 525, 40; etc.; O. Loth, Arabic Cat., pp. 108ᵇ sq., 117ᵇ sq., 121ᵇ, 147ᵇ sq., 159ᵃ, etc.; the Arabic Cat. of the Brit. Mus., etc. This copy is dated A. H. 1059 (A. D. 1649).

2. *Arabic:* An anonymous tract on the same formula, on fol. 7ᵇ, with the heading: رسالة فی تحقیق معنی کلمة توحید.

3. *Arabic:* A third رسالة فی تحقیق کلمة توحید, by Imâm Fakhr-aldîn Râzî, who died A. H. 606 (A. D. 1209, 1210), see Haft Iklîm, No. 1064 (col. 456 in this Cat.). Beginning, on fol. 8ᵃ: قال الامام فخر الملّة و الدّین المباحث المتعلّقة بکلمة لا اله الّا الله من وجوه خمسة الخ.

4. *Arabic:* Misbâh-alsharî'at (مصباح الشّریعة), by 'Abdallâh Ja'far bin Muhammad alsâdik (no doubt meant for the sixth Imâm Ja'far bin Muhammad, with the usual Kunyah of Abû 'Abdallâh and the Lakab Sâdik, who died A. H. 148 = A. D. 765, see Safînat-alauliyâ, No. 10, col. 276 in this Cat.), in 100 short chapters, beginning, on fol. 9ᵇ: الحمد لله الّذی نوّر قلوب العالمین بذکره و قدّس ارواحهم بسرّه و برّه الخ.

5. *Arabic:* Risâlat Kalimat-altasawwuf (رسالة کلمة التّصوّف), by Shaikh Shihâb-aldîn almakbûl, beginning, on fol. 24ᵇ: المحمود الله و محمّد رسول الله اللّهمّ لك العبادة والتّسبیح والاذکار والتّقدیس الخ.

6. *Arabic:* Risâlat fî makhâfat-almaut (رسالة فی مخافة الموت), by an anonymous author, beginning, on fol. 30ᵇ: کان اعظم ما یحقّ الانسان منه هو الخوف من الموت و کان هذا الخوف علیه عامًّا الخ.

7. *Arabic:* Alrisâlat alsharîfat (الرّسالة الشّریفة), by Abû 'Alî Ahmad bin Muhammad Miskawaih, commonly called Ibn Miskawaih, who died A. H. 421 (A. D. 1030), see Bodleian Cat., col. 858, where he is mentioned as the original collector of the moral precepts of ancient sages, better known in its Persian translation as جاویدان خرد (comp. on it besides Rieu ii. p. 441ᵃ; Notices et Extraits, x. p. 95; Cat. Codd. Or. Lugd. Bat. iv. p. 191; H. Khalfa i. p. 213, and ii. p. 581; Arabic Cat. of the Brit. Mus. p. 627ᵃ, etc.); ib., col. 873, No. XXIII, where an Arabic translation of Plato's 'De legibus' is by one version ascribed to him; ib., col. 882 (No. 1435), where his طهارة النّفس or تهذیب الاخلاق, the basis of Nasîr-aldîn Tûsî's اخلاق ناصری, is mentioned (comp. Rieu ii. p. 441; Arabic Cat. of the Brit. Mus. p. 745ᵇ; H. Khalfa v. p. 112; Z. D. M. G. xiii. p. 540, etc.); Wüstenfeld, Geschichte der arabischen Aerzte, p. 64, etc. It begins, on fol. 31ᵇ: یقول ابو علی احمد بن محمّد مسکویه ره (ری) ورد علیه امیر الامرا الاجلّ المظفّر المؤیّد اطال الله بقاءه بالکلام الخ, and is divided into three questions (مسئلة), each of which contains ten fasls, viz.: (1) فی اثبات الصّانع, on fol. 32ᵃ; (2) فی النّفس و احوالها, on fol. 35ᵇ; (3) فی النّبوّات, on fol. 44ᵃ. Dated A. H. 1059 (A. D. 1649).

8. *Persian:* Jâwidânnâma (جاودان نامه), another copy of Afdal-aldîn Kâshî's famous book of eternity, see above, No. 1813. Beginning, on fol. 49ᵃ: الحمد لله ربّ العالمین .... بدانکه این نامه ایست الخ. The four bâbs are found here on ff. 49ᵃ, 50ᵃ, 54ᵇ, and 58ᵇ.

9. *Arabic:* Risâlat fî 'ilm-alnafs (رسالة فی علم النّفس), a treatise on the soul, by Idrîs bin Husâm-aldîn albidlîsî, the author of the هشت بهشت (see No. 571 above), who died A. H. 926 (A. D. 1520). It begins, on fol. 62ᵃ: إنّ احقّ ما یفتح به المقال و الیق ما یوشح به کلّ امر ذی بال حمد من تجلّی ذاته بنوره الخ, and is divided into a mukaddimah, six maksads, and a khâtimah, viz.:

On fol. 62ᵇ: المقدّمة فی وجوب معرفة النّفس.

On fol. 63ᵃ: المقصد الاوّل فی تحقیق ماهیّة النّفس و بیان قواها.

On fol. 67ᵃ: المقصد الثّانی فی خیرات النّفس و شرورها و ما یترتّب علیها.

On fol. 69ᵇ: المقصد الثّالث فی انّ النّفس لا تفسد بفساد البدن.

On fol. 73ᵇ: المقصد الرّابع فی انّ النّفس کانت عاقلة (موجودةً عالمةً) قبل التّعلّق.

On fol. 75ᵃ: المقصد الخامس فی بیان التّناسخ.

On fol. 79ᵃ: المقصد السّادس فی بیان احوال النّفوس بعد المفارقة.

On fol. 81ᵇ: الخاتمة فی الوصیّة.

10. *Persian:* Risala-i-îjâz-alhikmat (رسالۀ ایجاز الحکمة), 'the epitome of philosophy,' ascribed in the index to Shaikh Abû 'Alî Ibn Sînâ (Avicenna), who died A. H. 428 (A. D. 1037). Beginning, on fol. 83ᵇ: الحمد لله ربّ العالمین .... بدانکه این مختصریست که در علم حکمه مبیّن و مبرهن شده است الخ.

11. *Arabic:* A short anonymous treatise, styled فی کیفیّة العلم, on fol. 85ᵃ.

12. *Persian:* Sharh-alkasîdat-alkhamriyyat alfâridiyyat (شرح القصیدة الخمریّة الفارضیّة), a Persian com-

mentary on the wine-kaṣîdah of 'Umar Ibn-alfâriḍ, who died A. H. 632=A. D. 1235 (see No. 1811 above), by 'Alî bin Shihâb of Hamadân, who died A. H. 786 (A. D. 1385). Beginning, on fol. 85b: حمد اعمّ و ثناء اتمّ حضرت ودودی را که صفاء مودّت و وفاء محبّت را تاج و طوق جانها الخ. The proper title of this commentary is مشارب الاذواق, see No. 1850 above, and G. Flügel iii. p. 419; on the original Arabic kaṣîdah, comp. ib., p. 464 (where a Turkish commentary by Shaikh Isma'îl al-Maulawî al-Ankirawî, who died A. H. 1041 or 1042= A. D. 1631–1633, is noticed).

13. *Arabic:* Rauḍat-alnâẓir (روضة النّاظر), a mystical treatise by an anonymous author, beginning, on fol. 92a: الحمد لله الّذى لا يواظب على مناهج الرّشاد الّا بهدايته الخ. Dated A. H. 1059 (A. D. 1649).

14. *Persian:* Tarjuma-i-madârij-alkamâl (ترجمهٔ مدارج الكمال), another copy of Afḍal-aldîn Kâshî's well-known treatise, see No. 1921, 2 above. Beginning, on fol. 97b, the same as there; the chapters are called here گشایش. Dated A. H. 1059.

15. *Persian:* Rahanjâmnâma (ره انجام نامه), another copy of the treatise on consciousness and cognition by Afḍal-aldîn Kâshî, see No. 1921, 6 above. Beginning, on fol. 106b, the same as there. The three گفتار are headed here: (1) در آگهی دادن از وجود خود و صفات وجود خود; (2) در آگهی دادن از علم و آگهی که چیست; (3) در آگهی دادن از فائده و منقبت آگهی و علم. Dated in the same year, A. H. 1059, at Ḥaidarâbâd.

16. *Persian:* Tarjuma-i-sîzdah faṣl-i-Idrîs (ترجمهٔ سیزده فصل ادریس), another copy of the Persian translation of Hermes Trismegistus' (وهو ادريس النّبى!) essay on the human soul, see No. 1921, 14 above. Beginning, on fol. 112b: ترجمهٔ فصل اوّل از جملهٔ سیزده فصل از سخنان هرمس الخ.

17. *Arabic:* A short tract without a title by Yûsuf bin Barakah, beginning, on fol. 123b: احمد من وهب عنايته و الطافه بخلقه الخ.

18. *Arabic:* An anonymous treatise on 'the basis of knowledge,' Risâlat fî taḥkîk mauḍû'-al'ilm (رسالة فى تحقيق موضوع العلم), beginning, on fol. 124b: الحمد لله ربّ العالمين و الصّلوة و السّلام على سيّدنا محمّد سيّد المرسلين و آله الطّيّبين و بعد فهذه الخ.

19. *Persian:* Laṭâ'if-altauḥîd fî gharâ'ib-altafrîd (لطائف التّوحيد فى غرائب التّفريد), a short Ṣûfic treatise by Shaikh Sa'd-aldîn Muḥammad Ḥummû'î, who died A. H. 650=A. D. 1253 (see above, No. 1806, and comp. Rieu ii. p. 755a; iii. p. 1095a), beginning, on fol. 129a: الحمد لله .... و بعد این رساله ایست موجز در امور الهیّت نوشته شده از برای عارفان الخ. Another copy of this treatise is found in No. 1298, 21 of the Bodleian Catalogue.

20. *Arabic:* A short treatise without a title by Shaikh Najm-aldîn Kubrâ, the spiritual guide of Sa'd-aldîn Ḥummû'î, who died A. H. 618 (A. D. 1221), see the Safînat-alauliyâ, No. 124 (col. 288 in this Cat.). Beginning, on fol. 130a: الطّرق الى الله بعدد انفاس الخلائق و ذلك لانّ الطّريق الخ. Ṣûfic treatises in Persian by the same Shaikh are صفة الآداب, see Rieu ii. p. 836a, No. XI; كافيّة لطالب الحقّ, W. Pertsch, Berlin Cat., p. 42, No. 27, etc. Among his Arabic works the فواتح الجمال و فواتح الجلال is particularly noteworthy, see G. Flügel iii. p. 332; Ḥ. Khalfa iv. p. 466, No. 9207; Notices et Extraits, xii. pp. 356 and 416, etc.

21. *Arabic:* An anonymous treatise on Ṣûfism: Risâlat marmûzat fi-altaṣawwuf (رسالة مرموزة فى التّصوّف), beginning, on fol. 131a: هذه منافثات عجيبة و مناقشات غريبة و مرموزات شريفة و مناجات وافية و نصائح شافية الخ.

22. *Arabic:* Sharḥ Sharḥ-alzaurâ (شرح شرح الزّوراء), a supercommentary on the Arabic treatise الزّوراء الكاشفة عن دقائق احوال المبداء و المعاد, by Kamâl bin Muḥammad bin Fakhr bin 'Alî of Lâr, compiled A. H. 918 (A. D. 1512). Beginning, on fol. 136b: الحمد لمن هو محمود بلسان كلّ حامد بل يرجع الى جناب كبريائه جميع المحامد الخ. Dated at Ḥaidarâbâd, A. H. 1059. After fol. 153 a lacuna of four leaves.

23. *Persian:* A metaphysical tract on the categories of beings, styled here رساله در علوم حکمی, but more correctly, according to Rieu ii. p. 833b, last line: Risâla-i-aḳsâm-i-maujûdât (رسالهٔ اقسام موجودات), by the great Naṣîr-aldîn Ṭûsî, see above, Nos. 1807–1810. It begins here, on fol. 161b: قال مولانا سلطان الحکما نصیر الملّة و الدّین تغمّده الله بالرّحمة و الرّضوان نوع اوّل اندر قسمت موجودات و اقسام آن بنزدیك علما از دو گونه است الخ.

24. *Persian:* Risâla dar iṣṭilâḥât-i-ṣûfiyyah (رساله در اصطلاحات صوفیّه), a short treatise on Ṣûfic terminology, by Shaikh Maḥmûd of Shîrâz (see Haft Iḳlîm, No. 210, col. 394 in this Cat.), in twelve faṣls, beginning, on fol. 169a: سپاس بی قیاس خداوند عالم راست که بمحبّت خاتم رسل وجود عالم و آدم از پرتو فیض الخ.

25. *Arabic:* A short piece from the eighth maḳâlah of Muḥyî-aldîn aljîlânî's فتوحات (or فتوح الغيب), see above, No. 1795, on fol. 171a.

26. *Arabic:* Risâlat fî tafṣîl-alnash'atain wa taḥṣîl-alsa'âdatain (رسالة فى تفصيل النّشأتين و تحصيل السّعادتين), by Shaikh Abû-alḳâsim al-Râghib of Iṣfahân, who died A. H. 502 (A. D. 1108, 1109). It begins, on fol. 172b: الحمد لله الّذى ارسل بالنّبوّة عبده و علمناه على لسانه حمده و رغبنا به فيما عنده الخ, and is divided into thirty-three chapters (not thirty-four, as the text has, since the eighteenth is erroneously numbered the nineteenth and so down to the last). An extract from this treatise is noticed in O. Loth, Arabic Cat., p. 238b (No. 824); comp. Ḥ. Khalfa ii. p. 383, where the word تفصيل is replaced by تفسير. Two

of the most important works of Râghib Iṣfahânî are described in G. Flügel i. p. 341 sq., and iii. p. 271 sq., viz. the محاضرات الادباء و محاورات الشعراء و البلغاء and the ذريعة الى مكارم الشريعة; others are enumerated in the Bodleian Cat., No. 1450, where a Persian translation of the ذريعة, entitled كنوز الوديعة من رموز الذريعة, is described (see another copy of the same in Rieu, supplement, pp. 105 and 106).

27. *Persian:* Sharḥ-i-khuṭbat-albayân (شرح خطبة البيان), with its full title: خلاصة الترجمان فى تأويل خطبة البيان, by Muḥammad bin Maḥmûd Dihdâr, with the takhallus Fânî, who died A.H. 1016 (A.D. 1607, 1608), see Rieu ii. p. 816ᵃ, iii. p. 1094ᵇ; and A. Sprenger, Catal., p. 393. It begins, on fol. 194ᵇ: الحمد لله الذى خلق الانسان علمه البيان المنان ذى الاحسان الذى كل يوم هو فى شان الخ. Dated A.H. 1059. A number of mystical treatises by the same author are described in G. Flügel iii. pp. 455–457; Rieu ii. p. 816, and Bodleian Cat., No. 1298, 7–13 and 15.

28. *Arabic:* A commentary on Ibn Sînâ's kaṣîdah on the union of body and soul, usually called القصيدة العينية, by Sadîd alsimnânî, beginning, on fol. 233ᵃ: الحمد لله العلىّ الجبّار العزيز القهّار الّذى انشاء الجواهر العقليّة الخ. On this kaṣîdah, which has found many commentators, comp. H. Khalfa iv. p. 543, No. 9480. The title, appearing here, is simply شرح قصيدة شيخ رئيس ابى على بن سينا; another commentary on the same by Mullâ 'Abd-alwâjid (or alwâḥid) bin Muḥammad is noticed in G. Flügel i. p. 446. On the life and the various psychological works of Ibn Sînâ, comp. the introduction to Landauer's 'Psychologie des Ibn Sînâ,' in Z. D. M. G. 29, p. 335 sq.

29. *Persian:* Short extracts from Shaikh 'Abdallâh Muḥammad al-Anṣârî's (see No. 1778 above) various treatises, as الهى نامه, اسرار نامه, نصائح, and other writings in prose and verse, beginning, on fol. 241ᵃ: باسم سبحانه و تعالى اين چند كلمه نوشته شد از الهى نامه و اسرار نامه و نصائح الخ. It is incorrectly styled: مناجات خواجه عبد الله الانصارى, since the real مناجات or pious invocations are an independent little work, see No. 1779 above.

30. *Persian:* Maṭâli'-albayân (مطالع البيان), 'the starting-points of exposition,' a treatise on that part of rhetoric which is designated as علم البيان (see A. T. Mehren, Die Rhetorik der Araber, 1853, p. 20 sq.), by a certain Ṭâhir bin 'Alî, beginning, on fol. 244ᵇ: تحف تحاياء تقديس و تمجيد و طرف هداياء تنزيه و تقديس كه طوطيان شكرخاى رياض بهشت الخ. Some miscellaneous bits of writing, without any value, on ff. 250ᵃ and 252ᵃ; an index of the thirty treatises, contained in this copy, on fol. 251ᵃ.

No. 583, ff. 252, written for the greater part in diagonal lines in Nasta'lîk, the last pages by other hands in Shikasta; only ff. 172–239 are in straight lines, 20 in a page; many little injuries throughout; size, $11\frac{1}{2}$ in. by $7\frac{1}{2}$ in.

1923

A *fifth* collection of mystical treatises, traditions, prayers, tales, etc., by eminent Ṣûfic Shaikhs. This collection, which is incomplete at the end, contains:

1. ذكر خواجهٔ خواجها خواجهٔ جهان خواجه عبد الخالق غجدوانى. A biographical account of the great Saint Khwâjah 'Abd-alkhâlik of Ghujdawân (near Bukhârâ), who was a pupil of Khwâjah Yûsuf of Hamadân, and died A.H. 575 (A.D. 1179, 1180), see Safînat-alauliyâ, No. 76 (col. 283 in this Cat.); Haft Iklîm, No. 1486 (ib., col. 490); Rieu ii. p. 862ᵃ, etc. Beginning, on fol. 1ᵇ: آن شيخ على الاطلاق و آن قطب باستحقاق آن پير ارباب ذوق و آن پيشرو اصحاب شوق الخ. This account appears to be different from a similar one, noticed in Rieu, loc. cit.; the chief work of 'Abd-alkhâlik is a book of precepts, styled وصيّت نامه or وصايا, see ib., and W. Pertsch, Berlin Cat., p. 295 (No. 260).

2. ذكر بعضى احوال و اقوال خانوادهٔ خواجگان و بيان روش و طريقت ايشان تخصيص خدمت خواجهٔ بهاء الدين و اصحاب ايشان الخ معلوم شد كه الخ. Short notices on the Nakshbandî order and especially on Bahâ-aldîn Nakshband (died A.H. 791 = A.D. 1389, see above, No. 1851) and his companions, beginning on fol. 16ᵇ.

3. رسالهٔ قدسيّه حضرت خواجه محمّد پارسا, i.e. the sayings of Shaikh Bahâ-aldîn Nakshband, collected by Khwâjah Muḥammad Pârsâ, who died A.H. 822 (A.D. 1420), see Nos. 1855 and 1920, 1 above, and entitled انفاس قدسيّه or رسالة القدسيّة النقشبنديّة. Beginning, on fol. 17ᵇ: حمد و ثناى بى منتها و شكر و سپاس بى اندازه حضرت پادشاهى را جلّ ذكره كه الخ. For other copies of the same treatise and Jâmî's extracts from it, comp. No. 1920, 1 above; Krafft, p. 113; and col. 764, No. 14 above.

4. An Arabic tradition of Ibn Mas'ûd, عن ابن مسعود رضى الله عنه, beginning, on fol. 51ᵇ: قال جاء رجل الى رسول الله الخ.

5. Short extract from the writings of 'Ubaid-allâh (نقل من خطّ شريف حضرت حقائق پناهى خواجه عبيد الله), i.e. Khwâjah Aḥrâr, who died A.H. 895 (A.D. 1490), see above, Nos. 1892 and 1920, 7, on fol. 55ᵃ.

6. Short extract from the writings of Khwâjah Pârsâ (من كلام حضرت خواجه پارسا), see No. 3 in this copy, on fol. 55ᵃ.

7. A tract, styled مقدّمهٔ جامع الكلام, on fol. 55ᵇ.

8. A remark by Shaikh Aḥmad Anjâm (شيخ الاسلام احمد انجام گفت الخ), on fol. 56ᵃ.

9. Short report on Bahâ-aldîn Nakshband (see Nos. 2 and 3 in this copy), taken from the جمع مير (نقل از جمع مير), and beginning, on fol. 56ᵃ: ميفرمودند بعضى چنين نقل ميكنند كه حضرت خواجه بهاء الدين الخ.

10. رسالهٔ انسیّهٔ حضرت مولانا یعقوب چرخی, the Ṣûfic tract Unsiyyah, by Maulânâ Ya'kûb Çarkhî, one of Bahâ-aldîn Nakshband's famous pupils, who died A.H. 838 (A.D. 1434, 1435), see No. 1919, 1 above. Beginning, on fol. 56^b: حمد و ثنای مبدع ارض و سمارا الخ.

11. A short tract, beginning, on fol. 77^b: کیمیای سعادت سعد از بزرگان صحابه بوده است گفت یا رسول الله دعا کن الخ.

12. Short extract from the writings of Shaikh Rukn-aldîn 'Alâ-aldaulah Simnânî, who died A.H. 736 (A.D. 1336), see above, No. 1835 (من کلام شیخ الصّمدانی رکن الملّة والدّین علاء الدّوله السّمنانی), on fol. 79^a.

13. رسالهٔ والدیّه حضرت خواجه عبید الله, another treatise by Khwâjah Aḥrâr (see No. 5 in this copy), beginning, on fol. 79^b: الحمد لله الاحد بذاته و کبریائه الواحد بصفاته و اسمائه الخ.

14. رسالهٔ مناجات حضرت خواجه عبد الله انصاری, the genuine Munâjât of Shaikh 'Abdallâh Anṣârî, see No. 1779 above, beginning, on fol. 88^b: ای زدردت بیدلانرا بوی درمان آمده الخ.

15. A second رسالهٔ مناجات, by the same, on fol. 97^a.

16. A third مناجات, on fol. 101^a.

17. مسبّعات عشر قبل از طلوع و قبل از غروب باید خواند, ten Musabba's, to be recited before sunrise and sunset; beginning of the first, on fol. 104^b: فاتحه وقُل اعوذ بربّ النّاس الخ.

18. An anecdote of Shaikh Abû-alḥasan Kharakânî, who died A.H. 425 (A.D. 1033), see Safînat-alauliyâ, No. 67, col. 282 in this Cat. (نقلست از حضرت شیخ ابو الحسن خرقانی الخ), on fol. 110^a.

19. An anecdote of 'Alâ-aldaulah Simnânî, see No. 12 in this copy (منقولست از حضرت شیخ رکن الدّین علاء الدّوله سمنانی الخ), on fol. 110^b.

20. Risâla-i-Sharîfah (رسالهٔ شریفه), a Ṣûfic tract by an anonymous author, beginning, on fol. 111^b: الحمد لله ربّ العالمین .... بدان ای دوست خدای الخ.

21. Another tract with the same title رسالهٔ شریفه, beginning, on fol. 117^a: بدان ای طالب صادق الخ.

22. A third one with the same title, beginning, on fol. 121^b: الحمد لله الّذی علّم الانسان الخ.

23. A short treatise without heading, beginning, on fol. 130^b: اگر پرسند که کُفر چیست بگو انکار همه حقّها الخ.

24. رسالهٔ لوائح حضرت ملّا جامی, Jâmî's Lawâ'iḥ, see above, Nos. 1357, 15; 1358, 2; 1368–1373; beginning, on fol. 131^b: سبحانك لا احصی ثناء علیك كیف الخ.

25. رساله از حضرت مولانا محمّد قاضی, a treatise by Maulânâ Muḥammad Ḳâḍî, the disciple and Khalîfah of Khwâjah Aḥrâr, and author of the سلسلة العارفین (see Ḥ. Khalfa iii. p. 607), who died A.H. 921 (A.D. 1515), see Rieu i. p. 167^b, and ii. p. 859^b (where an account of his life is noticed). Beginning, on fol. 154^b: شکر و سپاس مر خالقی را که هژده هزار عالم را بیافرید الخ. This treatise is followed by some prayers (دعا or نماز) and short extracts, for instance, from the مفتاح الجنان (on ff. 163^b and 164^a), which was written about A.H. 770 (A.D. 1368, 1369), see No. 1838 above, etc.

26. A prayer (نماز حاجات), on fol. 166^a.

27. Short extract from the Inshâ of Maulânâ Shams-aldîn Muḥammad Asad (من انشاء مولانا شمس الدّین محمّد اسد), on fol. 167^a.

28. A مناجات, beginning, on fol. 167^a: ای اوّل بی آغاز الخ.

29. A second مناجات, beginning, on fol. 168^a: احدا اصمدا معبودا الخ.

30. Anecdote from the book 'Unwân-aldîn (نقل از کتاب عنوان الدّین), beginning, on fol. 168^b: حضرت خواجه ابو بکر قفّال روایت میکند الخ.

31. Anecdote of Shaikh Abû-alḥasan Kharakânî (منقولست از حضرت شیخ ابو الحسن خرقانی), see No. 18 in this copy, on fol. 169^a.

32. A prayer for a female pilgrim by Ma'rûf Karkhî (دعای معروف کرخی لحاجّة), who died A.H. 200 (A.D. 815), see Safînat-alauliyâ, No. 27, and Haft Iklîm, No. 38, coll. 277 and 383 in this Cat., on fol. 169^b.

33. A tradition of the Imâm Abû Ḥanîfah of Kûfah, who died A.H. 150 (A.D. 767), see Safînat-alauliyâ, No. 21, col. 277 in this Cat. (نقلست از امام اعظم مجتهد مقدّم ابو حنیفهٔ کوفی), on fol. 169^b.

34. An anonymous treatise, beginning, on fol. 170^b: بدان اسعدك الله فی الدّارین که روش خاندان خواجه عبد الخالق غجدوانی الخ; on 'Abd-alkhâliḳ Ghujdawânî, see No. 1 in this copy.

35. Useful remarks, culled from Jâmî's works (من فوائد حضرت مولانا عبد الرّحمان جامی), on fol. 172^b, followed by some invocations (دعا).

36. A tradition of the Imâm Ja'far Ṣâdiḳ, who died A.H. 148 (A.D. 765), see Safînat-alauliyâ, No. 10, col. 276 in this Cat. (منقولست از حضرت امام جعفر صادق الخ), on fol. 174^b.

37. رسالهٔ تکمله خدمت مولانا عبد الغفور, the Risâla-i-takmilah, by Shaikh 'Abd-alghafûr Lârî, Jâmî's disciple, who died A.H. 912 (A.D. 1506, 1507), see above, No. 1362; that is the biographical account of Jâmî, copies of which are described in Rieu i. p. 351^a; Bodleian Cat., No. 958 (comp. also ib., No. 960); and W. Pertsch, Berlin Cat., p. 560. Beginning, on fol. 184^b: بسم الله الرّحمٰن الرّحیم و به نستعین، تیمّنًا بذکره الاعلی و حمدًا لله تبارك و تعالی الخ.

38. طریق یافتن شب قدر منقولست از حضرت شیخ ابو الحسن خرقانی, 'how to find the شب قدر or night of predestination' (see Sûrah 97), according to Abû-alhasan Kharakâni, see above, Nos. 18 and 31, on fol. 206ᵇ.

39. A story (حکایت), dealing with an episode in Muhammad's life, incomplete at the end. Beginning, on fol. 207ᵇ: پیره زنی پیش حضرت رسول علیه السّلام آمد گفت الخ. The story breaks off on fol. 230ᵇ. The last two leaves are filled, by another hand, with miscellaneous writing, partly illegible, consisting of prayers, traditions, etc. A number of leaves are misplaced; the right order of ff. 121–124 is: 121, 123, 122, 124; and of ff. 174–216: 174, 184, 177–183, 175, 176, 185–198, 208–215, 199–207, 216.

Slight injuries on many pages. Worm-eaten. No date.

No. 716, ff. 232, ll. 15; Nasta'lîk; size, 8½ in. by 5¾ in.

1924

A *sixth* collection of mystical treatises.

Contents:

1. Marghûb-alkulûb (مرغوب القلوب), another copy of the famous mathnawî on ascetic and mystical science, which was composed A. H. 757 (A. D. 1356), see above, No. 1765, 10, and Nos. 1840 and 1841. Beginning on fol. 1ᵃ.

2. A letter of Khwâjah Mu'în-aldîn Sijzî Ćishtî (see No. 1869, VIII above) to Khwâjah Kutb-aldîn Bakhtiyâr, his great disciple and Khalîfah (who died in the same year 633 = A. D. 1235, see Safînat-alauliyâ, No. 112, etc.). Beginning, on fol. 8ᵇ: کتابتی که حضرت خواجه معین الدّین بحضرت خواجه قطب الدّین نوشته اند برادر خواجه قطب دهلی ارشدك الله تعالی الخ.

3. Risâla-i-shuhûdiyyah (رسالهٔ شهودیّه), a mystical tract by Shaikh Ṣâdiḳ Muhammad Fath-allâh alhanafî alćishtî. Beginning, on fol. 16ᵃ: الحمد لله الّذی بدا جماله فی کلّ ما بدا و هو الاوّل والآخر والظّاهر و الباطن الخ.

4 and 5. Two anonymous mystical tracts on ff. 24ᵃ and 30ᵃ respectively, the first of which begins: بدانکه مصنّف رحمه الله علیه پیش از شروع در ذکر کتب و ابواب ابتدا کرد بحدیث الخ.

6. Part of a Sharh-i-marâtib-i-sirr (شرح مراتب سرّ), on fol. 32ᵇ, beginning: هو الموجود اوست موجود نه غیر او تاکید اوست آنکه میگوید الخ.

7. A mystical tract, defective at the beginning, on fol. 50ᵃ; it opens abruptly thus: و نیز خدمت سیّد السّادات مدّ ظلّه فرموده الخ.

8. Risâla-i-tafsîr-i-sûra-i-wa'ltîni (رسالهٔ تفسیر سورهٔ والتّین), a Persian commentary on the ninety-fifth Sûrah, by Jalâl Muhammad Thânisarî, the son of Kâḍî Mahmûd, who died A. H. 989, Dhû-alhijjah (A. D. 1582, Jan.), see Safînat-alauliyâ, No. 119, and Sawâṭi'-alanwâr, No. 31, coll. 287 and 337 in this Cat. Beginning, on fol. 55ᵃ: والتّین والزّیتون وطور سینین و هذا البلد الامین الخ.

9. Sharh-i-âmantu billâhi (شرح آمنت بالله), a commentary on the words آمنت بالله (I believe in God = Pers. ایمان آوردم بخدائی), by Shaikh Burhân of Burhânpûr. Beginning, on fol. 66ᵃ: الحمد لله ربّ العالمین والعاقبة للمتّقین هو الاوّل و الآخر والظّاهر والباطن الخ.

10. Risâla-i-shauḳiyyah (رسالهٔ شوقیّه), a treatise, در بیان گریهٔ عامّ و خاصّ, by Shaikh Abû-alma'âlî. Beginning, on fol. 75ᵇ: حمد وافره و ثناء متکاثره مر محبوب حقیقی و مطلوب ازلی را که الخ.

11. A Persian translation of a part of the Arabic work Risâlat-majma'-albahrain (رسالة مجمع البحرین), by Rukn-aldîn bin 'Abd-alḳuddûs (or alḳaddûs) alhanafî alćishtî (who was born A. H. 897 = A. D. 1492, see Sawâṭi'-alanwâr, No. 30, col. 336, ll. 13 and 12 ab infra, in this Cat.), treating of the دائرهٔ وجود و منازل نزول و معارج عروج. Beginning, on fol. 86ᵇ: بعد حمد محمودی که از ابتداء ظهور موجودات تا انتهایش دائرهٔ تجلّیات کمالات اوست الخ.

12. A short extract from the commentary of Niẓâm-aldîn Thânisarî (the nephew, son-in-law, and Khalîfah of Jalâl Thânisarî, see above, and comp. Sawâṭi'-alanwâr, No. 32, col. 337 in this Cat., where his death is fixed in A. H. 1035 or 1036 = A. D. 1626 or 1627), on Imâm Ahmad Ghazâlî's (died A. H. 517 = A. D. 1123) رسالهٔ سوانح, entitled Bahr-altaṣawwuf (بحر التّصوّف), on fol. 98ᵃ. It consists only of two pages, and gives a few explanations of the fifty-seventh faṣl of that work, عشق تحقیق.

13. A few tracts, the first of which, on fol. 99ᵃ, begins thus: قال الشّیخ الکامل المکمّل الواصل الموصل نجم الدّین الکبری الخ. On Shaikh Najm-aldîn Kubrâ, see No. 1922, 20 above.

14. Nûr-alhudâ (نور الهدی), a treatise, در بیان حقائق عالم و ماهیّت آن, by 'Abd-alḳuddûs (or alḳaddûs) bin Ismâ'îl bin Ṣafî alhanafî (see above, No. 1873). Beginning, on fol. 107ᵃ: حمد بیعدّ مر ذاتی را که جزاو موجود نیست چنانکه گفته الخ.

15. A short fragment: شغل آورد ویرد بر طریقهٔ قادریّه, from Dârâ Shukûh's (see No. 647 above) Risâla-i-haḳḳ-numâ (رسالهٔ حقّ نما), on fol. 114ᵃ.

16. Kurrat-ala'yun (قرّة الاعین), another mystical treatise by 'Abd-alḳuddûs bin Ismâ'îl bin Ṣafî alhanafî (comp. No. 14). Beginning, on fol. 115ᵃ: سپاس وستایش مرخدایرا که موجودات را مظهر وجود پاك خود گردانید الخ.

17. A short treatise in Turkish, on fol. 161ᵇ.

18. Two other anonymous tracts in Persian, on ff. 163ᵇ and 167ᵃ.

19. A mystical treatise without title by one of Muhammad Ghazâlî's (see above, No. 1781) pupils.

Beginning, on fol. 169^b: الحمد لله ربّ العالمين والصّلوة والسّلام على رسوله محمّد و آله اجمعين٬ بدانكه يكى از تلميذان خواجه امام اعظم مقتداى عالم حجّة الاسلام محمّد غزالى قدّس الله روحه الخ.

20. كلمهٔ چند از روى نصيحت در سلوك, by Miyân Dûst Muḥammad (who may be identical with Shaikh Dûst Muḥammad Ṣûfî Lâhûrî, a Khalîfah of Nizâm-aldîn bin 'Abd-alshakûr alćishti, see Sawâṭi'-alanwâr, No. 32, col. 337 in this Cat.). Beginning, on fol. 177^a: الحمد لله الّذى نوّر قلوب العارفين بنور معرفتك (? معرفته) و ابقا وجود العاشقين الخ.

21. A letter (مكتوب) on mystical subjects by Mu'în-aldîn, addressed (like No. 2) to Khwâjah Kuṭb-aldîn of Dihlî. Beginning, on fol. 185^b: دوست همراز اهل يقين برادرم خواجه قطب الدّين دهلى ارشدك الله ربّ العالمين از فقير معين الدّين چند نكتهاى وحدت و زبدهاى هدايت الخ.

22. Grammatical fragments in Persian, on ff. 184^a, 193^a, and 193^b, without beginning or end.

23. Part of a treatise, styled Anwâr-i-ḥikmat (انوار حكمت), by the Imâm Muḥammad Ghazâlî (see above, No. 1792). Beginning, on fol. 194^a: الحمد لله الّذى نوّر مصابيح القلوب بانوار حكمته وزيّن بساتين الارواح بازهار نعمته الخ. Other copies of this treatise are noticed in the Bodleian Cat., No. 1246, and Rieu ii. p. 830^b, No. XX.

24. فصل در بيان ذكر صبح و شام, on morning and evening devotion, on fol. 201^a.

25. Some miscellaneous poetry and prose (mostly letters), on ff. 206^b–241^b. It begins with ghazals by *Thâkib* (ثاقب), that is Husain Thâkib, the paternal uncle of Mîr Muḥammad Zamân Râsikh (who died A. H. 1107=A. D. 1695, 1696).

26. A tract in Arabic, on fol. 242^b.

27. A treatise on the fourteen خانواده, the various families or spiritual orders (see col. 322 in this Cat.). Beginning, on fol. 257^b: حضرت خواجه حسن بصرى رضى الله عنه فرموده اند كه حقيقت دست بيعت و مذكور چهارده خانواده كه از كجا ظهور شده است الخ.

28. Some other tracts and scattered poetry; the first tract begins, on fol. 265^a, thus: وصيّت نامه كه از مكّهٔ معظّم و مكرّم صادر شده بود اينست نامهٔ نامى و صحيفهٔ كرامى وصيّت نامه الخ. This is no doubt one of the versions of the alleged 'last will' of Muḥammad, see, for instance, Rieu ii. p. 851^a, II; W. Pertsch, Berlin Cat., p. 143, No. 2, etc. The second is styled صرف عاشقان, beginning on fol. 268^a (mostly mathnawi-baits); at the end some lyrical poems by *Taufî* (probably Maulânâ Taufî of Tabrîz, who is quoted in the Makhzan-algharâ'ib, No. 1456, col. 348 in the Bodleian Cat.).

No. 449, ff. 275, written by many different hands; size, 8⅜ in. by 5¾ in.

1925

A *seventh* collection of Ṣûfic treatises, partly in Persian, partly in Hindûstânî.

1. رساله در بيان واحديّت . . . . در بيان اطلاق موجوديّت حقيقت مطلق حقّ, in *Persian*, by Muḥammad 'Abd-alḥakk, a disciple of Muḥammad Nâṣir-aldîn Shams-alḥakk, on ff. 184^a–198^a. Beginning: الحمد لله الّذى اوّل الخلق و آخره الخ.

2. Some questions and answers on mystical topics, in *Hindûstânî*, on ff. 198^b and 199^a.

3. رساله در بيان ثبوت الحقّ وغيره, by an anonymous author, in *Persian*, on ff. 199^b–206^a. Beginning: الحمد لله . . . . امّا بعد فقير حقير عاصىٔ اسير الخ.

4. رسالهٔ ثبوت التّوحيد, in *Persian*, on ff. 206^a–208^a. Beginning: الحمد لله . . . . بدان اى عزيز كسى كه توحيد حقّ سبحانه و تعالى را ثبوت نمايد الخ.

5. رسالهٔ ثبوت البعث, in *Persian*, on ff. 208^a–209^b. Beginning: حمد و ثناى مر حضرت قادر بيچون الخ.

6. رسالهٔ ذات الحقّ فرمودهٔ شاهوار است از راه شريعت و طريقت بموجب قال الله, in *Persian*, on ff. 209^b–213^b.

7. رسالهٔ سوّال و جواب شاهوار است در باب حضرت آدم و ثبوت توحيد الخ, in *Hindûstânî*, on ff. 214^a–216^a.

8. رسالهٔ چهار پير خودا (? خورا) خانواده (these four chief Pirs are 'Alî, Ḥasan Baṣrî, Ḥabîb-'ajamî, and 'Abd-alwâḥid), or rather رسالهٔ چهارده خانواده (the fourteen spiritual orders, see No. 27 in the preceding copy), according to the last words of the tract, again بموجب فرمودهٔ شاهوار, in *Hindûstânî*, on ff. 216^a–220^a. Should the royal or princely command in Nos. 6–8 and in Nos. 10 and 11 below refer to the prince Dârâ Shukûh?

9. رسالهٔ ثبوت المذهب, according to the Imâm Ja'far Ṣâdik, in *Persian*, on ff. 220^b–224^b. Beginning: حمد و ثناى كه آن حقّ سبحانه و تعالى الخ.

10. رسالهٔ ظهور اسم الله, again بموجب فرمودهٔ شاهوار, in *Hindûstânî*, on ff. 225^a–227^a.

11. Another treatise, by the same order, on similar topics in questions and answers, without any title, in *Hindûstânî*, on ff. 227^a–231^a.

12. A third treatise of the same character, styled سوّال و جواب سرى و مهرى, in *Hindûstânî*, on ff. 231^b–232^b.

13. A similar tract, without title, with a few questions and answers at the end, in *Hindûstânî*, on ff. 233^a–253^a.

14. *Hindûstânî* verses and another series of questions and answers, in the same language, on ff. 253^b–257^a.

15. مراتب الوجود, in *Persian*, by Muḥammad Nûr-aldîn alkhalîfah, of Shîrâz (the nephew of Abû-alfaḍl, editor of his uncle's private correspondence, the letters of the poet Faiḍî, etc., see above, Nos. 287 and 1479), on the terminology of Ṣûfîs (ارباب ذوق و شهوت) in the doctrine of the توحيد, in two defective portions,

on ff. 257^b–266^b and 182^a–183^b. Beginning: الحمد لله الّذی لا اله الّا الله الاحدی الخ.

Other fragments, as well as questions and answers on Ṣûfic topics, mostly in *Hindûstânî*, on fol. 181 and the margin of ff. 181–183, 199^b–232^b, and 257^b–266^b.

Bibliotheca Leydeniana.

No. 2484, ff. 181–266, ll. 12–16; written in Shikasta by various hands; size, $8\frac{1}{2}$ in. by $4\frac{5}{8}$ in.

1926

Two treatises on Ṣûfism.

1. A short anonymous tract on the mystic road (سلوك و طریق حقّ و نفع آن), written for the author's friends and those who would come after him. Beginning, on fol. 277^b: بسم الله الرّحمٰن الرّحیم و بحمده اتوصّل الی الحقّ المبین والصّلوة علی رسوله .... امّا بعد فاعلموا اخوانی فی الدّین و اصحابی فی سلوك طریق الیقین الخ.

2. کتاب شیخ الطّالبین, advices of a Pîr (designated here in a vague manner as یك پیر کامل, to whom the would-be disciples, the طالبان, make pilgrimages from distant countries, to listen to his spiritual counsel) to his Murîd, in form of questions and answers on theosophic topics, compiled, according to the colophon, by Bâyazîd bin ʿAbdallâh Kâḍî al-anṣârî, and beginning, on fol. 283^a: الحمد لله ربّ العالمین .... حکایت بیان کرده است بوقتی یك طالب اعرابی یعنی صحرا نشین و صاحب یقین الخ.

No date. College of Fort William, 1825.

No. 2332, ff. 277–300, ll. 15; Nastaʿlîḳ; size, $7\frac{3}{8}$ in. by $4\frac{3}{4}$ in.

1927

Miscellanies relating to the Ṣûfic doctrine.

Ff. 1–4^a: a Ṣûfic tract, in size much smaller than the main portion of the MS. and only by chance bound up with it, 8 in. by $4\frac{3}{8}$ in., beginning: بر خاطر فیّاض و طبع نقّاذ ارباب فهم و دانش پوشیده نماند که اصحاب مکاشفات و مغائبات بحکم اطّلاع بر بعضی الخ.

Ff. 5^a–6^a: another tract of similar contents, beginning: ابتدا کنم بنام خداوند بزرگ الخ. On the margin of fol. 5^a a short treatise on the وجود واجب and the وجود ممکنه.

Fol. 6^b: a tract on the ten peculiar qualities of the dog (ده خصلت سگ).

Fol. 7^b: on the four qualities which entered into Âdam at his creation, viz. عقل 'reason,' شرم 'bashfulness,' مهر 'love,' and صبر 'patience;' the first has its seat in the head, the second in the eye, the third in the heart, and the fourth in the belly.

Ff. 9^b–29^b: a Ṣûfic treatise, styled جام جهان نما, with commentary. The treatise is divided into the following two دائرة:

دائرهٔ اوّل در احدیّت و واحدیّت و وحدت و اعتبار وجود و علم و شهود و نور و تجلی و تعیین اوّل'

دائرهٔ دوم در ظاهر وجود که وجوب وصف خاصّ اوست و ظاهر علم که امکان از لوازم اوست و برزخیّت ثانی که حقیقت انسانیّت است که آن برزخیّت بین بحر الوجوب و بحر الامکان و تعیین و تجلّیٔ ثانی'

The same treatise is noticed in W. Pertsch, Berlin Cat., p. 43, No. 37, and pp. 1055, 1056, where in agreement with the Dresden copy (Fleischer, Dresden Cat., No. 220, 6) the author is called Muḥammad bin ʿIzz-aldîn Yûsuf (or ʿÂdil bin Yûsuf), known as Muḥammad Shîrîn, i. e. Maghribî, who died A. H. 809 (A. D. 1406, 1407, see Safînat-alauliyâ, No. 355, col. 309 in this Cat.); Ḥ. Khalfa ii. p. 499, No. 3857, gives, however, as author's name Mîr Ghiyâth-aldîn Manṣûr bin Mîr Ṣadr-aldîn of Shîrâz, who died A. H. 948 or 949 (A. D. 1541–1543, see Haft Iḳlîm, No. 204, col. 393 in this Cat.). Other copies of the same treatise, without author's name, in Bodleian Cat., Nos. 1291, 4, and 1298, 18; Rieu ii. p. 866^a, No. V. The commentator is Wajîh-aldîn ʿAlawî.

Beginning: حمد بیحدّ و شکر بیعدّ سزای ذاتی که وحدتش منشاء احدیّت و واحدیّت الخ.

Many marginal glosses.

Ff. 30^a–31^a: a tradition of Muḥammad and a tract on the creation of Âdam.

Ff. 31^b–33^b: on the funeral prayer (نماز جنازه).

Ff. 34 and 35^a: some mystic tables and circles.

Ff. 35^b–45^a: sayings and traditions of great Shaikhs, for instance, Ibrâhîm-alkhawwâṣ (No. 199 in Safînat-alauliyâ), Ibn ʿArabî (ib., No. 60), Jalâl-aldîn Rûmî, etc.; inserted in these is (on fol. 38^b) a treatise on ablution (در بیان وضو عامّ وخاصّ).

Ff. 45^b–48^a: on the meaning of صلح کلّ according to different interpretations.

Ff. 48^b–50^b: some fragments of Ṣûfic letters, taken from an anonymous collection in three volumes (جلد), viz. the 173rd of the 1st vol. دربیان نفی و اثبات: the 49th of the 3rd vol. در اثبات کشف; the 11th of the 1st vol. and the 286th of the 1st vol.

The last leaves are filled with miscellaneous writing, among which deserves to be noticed only a short explanation of technical Ṣûfic terms, used by Ḥâfiẓ (الفاظ مصطلح دیوان خواجه حافظ شیرازی), on ff. 53^b and 54^a. The first word is ساقی.

No. 1329, ff. 56; written by various hands in Nastaʿlîḳ; size (of ff. 5–56), $9\frac{3}{4}$ in. by 6 in.

III. Translations from Sanskrit, Hindî, and other Indian Vernaculars.

1928

Tarjuma-i-Mahâbhârat (ترجمهٔ مهابهارت).

The Persian translation of the Mahâbhârata, made at the emperor Akbar's request under the auspices of his great prime-minister Abû-alfaḍl bin Mubârak, the author of the اکبرنامه and آئین اکبری (see Nos. 235–270 above), the رقعات شیخ ابو الفضل and مکاتبات علّامی (see Nos. 271–287 above), the عیار دانش (see Nos. 767–

777 above), an abridged version of the طوطی نامه (see Rieu ii. p. 754[a]), etc. The order for the translation was given by the emperor, who afterwards bestowed upon the work the title رزمنامه, or 'book of wars,' in A. H. 990 (A. D. 1582), and four scholars were engaged in the task, viz. the famous historian 'Abd-alkâdir Badâ'ûnî, author of the منتخب التّواريخ (see Nos. 233 and 234 above), and collaborator in the تاريخ الفى (see Nos. 110–118 above); Ibn 'Abd-allaṭîf alḥusainî, known as Naḳîbkhân; Muḥammad Sulṭân Thânisarî; and Mullâ Shîrî. The exact share each of these scholars had in the work of the translation is difficult to define, as so many conflicting statements are given, both in the various copies, and by Badâ'ûnî himself, see a detailed discussion on these points in the Bodleian Cat., No. 1306; Rieu i. p. 57, and Ethé, Neupersische Litteratur in 'Grundriss der iranischen Philologie,' vol. ii. p. 352 (Strassburg, 1896–1897); compare also M. Schulz, 'Aperçu d'un mémoire sur la traduction du Mahabharata, faite par l'ordre de l'empereur Akbar,' in Journal Asiatique, t. vii. p. 110. At any rate, Abû-alfaḍl wrote his very important introduction to the whole work in A. H. 995 (A. D. 1587); his brother, the poet Faiḍî (see Nos. 1464–1479 above), turned, two years later, some parts of it into ornamental and highly embellished prose (completing the first Parva A. H. 997, 1st of Rabî'-alawwal = A. D. 1589, January 18, see No. 1945 below). Later translations are those by prince Dârâ Shukûh, and by Ḥâjî Rabî 'Anjab (who flourished about A. H. 1157 = A. D. 1744, see Rieu ii. p. 711[a]). The headings of the eighteen Parvas in their Persian form, together with the original Sanskrit titles, are given in W. Pertsch, Berlin Cat., pp. 1025 and 1026; in the present copy most Parvas are styled فن, a few دفتر.

Chief editions of the Sanskrit original are those of Calcutta, in four vols., 1834–1839; by Protap Chandra in four vols., ib., 1883–1887; and of Bombay, 1863 (śaka 1785). French translation of the first eight Parvas in ten vols. by H. Fauche, Paris, 1863–1870; English translations by Pratapa Chandra Ray, Calcutta, 1893–1896 (still in progress), and by M. N. Dutt (Parts I–VIII), ib., 1896. On the different redactions of the Mahâbhârata, see especially Lassen, Ind. Alterthumsk., 2nd ed., i. 1004, and ii. 494.

The *first* volume (No. 1641) contains:

Abû-alfaḍl's preface, on fol. 1[b], beginning: اى هژده هزار عالم از شرق تو مست الخ.

Parva I (this title is wrongly prefixed to the preface on fol. 1[b]), on fol. 18[b], beginning: راويان اخبار هندوستان در كتب خود چنين نوشته اند الخ.

Parva II (styled فن), on fol. 132[b].

Parva III (styled دفتر), on fol. 180[b].

The *second* volume (No. 1642) contains:

Parva IV (styled فن), on fol. 1[b], dated the 11th (or 15th?) of Sha'bân, A. H. 1187 (here wrongly called the thirteenth year of Shâh 'Âlam's reign, instead of the fifteenth) = A. D. 1773, Oct. 28 or Nov. 1.

Parva V, on fol. 38[b].

Parva VI (styled دفتر), on fol. 134[b], dated the 22nd of Jumâdâ-alawwal, A. H. 1185 (here called the twelfth year of Shâh 'Âlam's reign, instead of the thirteenth) = A. D. 1771, Sept. 2.

Parva VII (styled فن), on fol. 366[b].

The *third* volume (No. 1643) contains:

Parva VIII, on fol. 1[b].

Parva IX, on fol. 46[b].

Parva X, on fol. 76[b].

Parva XI, on fol. 82[b].

Parva XII, in two faṣls, on ff. 92[b] and 194[b]; dated the 7th of Rajab, A. H. 1184 (A. D. 1770, Oct. 27).

All the Parvas in this as well as in the fourth volume are styled فن.

The *fourth* volume (No. 1512) contains:

Parva XIII, on fol. 1[b], dated the 14th of Jumâdâ-alawwal, A. H. 1184 (correctly called the twelfth year of Shâh 'Âlam's reign) = A. D. 1770, Sept. 5.

Parva XIV, on fol. 160[b], dated the 13th of Ṣafar in the same year = A. D. 1770, June 8.

Parva XV, on fol. 334[b].

Parva XVI, on fol. 380[b], dated the 11th of Sha'bân, A. H. 1185 (here correctly called the thirteenth year of Shâh 'Âlam's reign) = A. D. 1771, Nov. 19.

Parva XVII appears here twice as heading, viz. on fol. 400[b] (styled فن جهان, see a similar title in W. Pertsch, Berlin Cat., p. 1026, viz. حرب جهان), and on fol. 408[b] (styled correctly فن مهاپرستان, the Sanskrit Mahâprasthâna-parvan); as the usual frontispiece is prefixed to the second only, the first is probably a mere appendix to Parva XVI; it is dated the 9th of Sha'bân, A. H. 1184 (A. D. 1770, Nov. 28).

Parva XVIII, on fol. 415[b].

English remarks in pencil, setting forth the contents of various portions, are occasionally found on the margin.

No. 1641, ff. 392, ll. 19; size, 11¼ in. by 7⅛ in. No. 1642, ff. 426, ll. 19; size, 11⅞ in. by 7¼ in. No. 1643, ff. 467, ll. 19; size, 11⅝ in. by 7⅝ in. No. 1512, ff. 421, ll. 19; size, 11⅝ in. by 7 in.; illuminated frontispiece at the beginning of each Parva; the main portion of all the four volumes is written by the same hand in good Nasta'lîk; but many smaller portions are supplied by other hands, partly even in careless Naskhî, somewhat resembling Shikasta.

1929

Another copy of the same.

An excellent copy of the same translation of the Mahâbhârata, with many marginal notes in pencil by Sir Charles Wilkins (1836). It contains, on ff. 1[b]–8[b], the same complete index to the eighteen Parvas, compiled in the thirty-first year of 'Âlamgîr's reign, i.e. A. H. 1099 (A. D. 1688), by a Kâyath in the service of Nawwâb Shâyistakhân, Basant Râe, son of Kâsirâm bin Râemal, which is noticed in Rieu i. p. 58[a].

Abû-alfaḍl's preface begins on fol. 9[b]. All the Parvas are called فن.

Parva I, on fol. 18[b]; II, on fol. 83[a]; III, on fol. 103[b]; IV, on fol. 153[a]; V, on fol. 169[b]; VI, on fol. 206[b]; VII, on fol. 233[b]; VIII, on fol. 269[a]; IX, on fol. 299[a]; X, on fol. 314[b]; XI, on fol. 317[b]; XII (here divided into three faṣls), *first* faṣl on fol. 325[b], *second* on fol. 367[b], *third* on fol. 385[b]; XIII, on fol. 539[b]; XIV, on fol. 617[b]; XV, on fol. 689[b]; XVI, on

fol. 706ᵇ; XVII, on fol. 711ᵃ; XVIII, on fol. 712ᵇ. A part of fol. 54ᵃ and the whole of ff. 168, 323 and 324, 374ᵃ, 460, and 538 are left blank. One omitted passage is added on a fly-leaf (by Sir Charles Wilkins); in all the other cases the text is uninterrupted.

This MS. was written by Shaikh Bâb-allâh (a wakil of the East India Company), Faid-allâh Munshi and others, and finished the 12th of Jumâdâ-althânî, A. H. 1188 (the sixteenth year of Shâh 'Âlam's reign) = A. D. 1774, August 20. The year 1007, which appears at the end of several Parvas, is probably the date of the original copy from which the present one was transcribed. It belonged formerly to Sir Charles Wilkins.

No. 2517, ff. 714, ll. 27; large Nasta'lîk, by different hands; size, 16⅝ in. by 10½ in.

1930

The same.

Another complete copy of the same translation, beginning, on fol. 1ᵇ, with Abû-alfadl's preface.

Parva I, on fol. 7ᵇ; II, on fol. 53ᵇ; III, on fol. 65ᵇ; IV, on fol. 102ᵇ; V, on fol. 111ᵇ; VI, on fol. 155ᵇ; VII, on fol. 168ᵇ; VIII, on fol. 186ᵇ; IX, on fol. 201ᵇ; X, on fol. 212ᵇ (here wrongly numbered XII); XI, on fol. 214ᵇ; XII (again divided into three faṣls), *first* faṣl on fol. 218ᵇ; *second* faṣl on fol. 242ᵇ, *third* faṣl on fol. 253ᵇ; XIII, on fol. 333ᵇ; XIV, on fol. 353ᵇ; XV, on fol. 378ᵇ; XVI, on fol. 388ᵇ; XVII, on fol. 395ᵇ; XVIII, on fol. 393ᵇ (the latter precedes the former in this copy). All the Parvas, except the second, are (as in the preceding copies) styled فنّ.

No date. The copyist is Muḥammad Aminbeg.

Bibliotheca Leydeniana.

No. 2521, ff. 396, ll. 29; clear Nasta'lîk; illuminated frontispiece at the beginning of each Parva; a picture on fol. 7ᵃ; worm-eaten; size, 19⅝ in. by 12½ in.

1931

Another copy of the *first seven* Parvas.

Abû-alfadl's preface, on fol. 1ᵃ (in a rather incomplete or abridged form).

Parva I, on fol. 5ᵃ; II, on fol. 101ᵃ; III, on fol. 121ᵇ; IV, on fol. 181ᵃ; V, on fol. 197ᵃ; VI, on fol. 229ᵃ; VII, on fol. 273ᵃ. The first six Parvas are copied in the sixteenth year of Muḥammadshâh's reign (A. H. 1147 = A. D. 1734, 1735), the first being dated the 19th of Shawwâl, the second the 23rd of the same month, the third the 17th of Dhû-alka'dah, the fifth the 15th of Dhû-alhijjah, the sixth the 27th of the same month (the fourth being without a special date); the seventh Parva is written by another hand in the twenty-fourth year of Muḥammadshâh's reign (A. H. 1155 = A. D. 1742). Worm-eaten throughout.

No. 762, ff. 384, ll. 26; Shikasta, by two hands; size, 10⅝ in. by 5⅞ in.

1932

Another copy of the *first five* Parvas.

Abû-alfadl's preface, on fol. 1ᵇ.

Parva I, on fol. 26ᵇ; II, on fol. 150ᵇ; III, on fol. 190ᵇ; IV, on fol. 351ᵇ; V, on fol. 383ᵇ. Preface, Parva II, and Parva IV are written by the same hand in A. H. 1119 (A. D. 1707); the other Parvas by another hand in A. H. 1139 and 1140 (the second being dated the 14th of Rabî'-alawwal, A. H. 1119 = A. D. 1707, June 15; the fourth, end of Rajab in the same year, A. D. 1707, end of October; the first, the 9th of Rajab, A. H. 1139, the ninth (read the eighth) year of Muḥammadshâh's reign = A. D. 1727, March 2; the third, the 17th of Dhû-alka'dah in the same year = A. D. 1727, July 6; the fifth, the 5th of Shawwâl, A. H. 1140, the tenth (read the ninth) year of the same reign = A. D. 1728, May 15).

No. 1934, ff. 556, ll. 17; Nasta'lîk, by two hands; size, 10½ in. by 6⅜ in.

1933

Another copy of the *first four* Parvas.

Abû-alfadl's preface, on fol. 1ᵇ (here styled, as is frequently done, آغاز فنّ اوّل).

Parva I, on fol. 22ᵃ; II (in the amplified poetical paraphrase of the poet Faidî, see above, No. 1928, and comp. Nos. 1945–1947 below), on fol. 204ᵃ, beginning: سخن تازه کردم بنام الهی — که نامش بمعنی کند رهنمای III, on fol. 243ᵃ; IV, on fol. 375ᵃ.

The copy was written in A. H. 1150, called sometimes the nineteenth and sometimes the twentieth year of Muḥammadshâh's reign, the first being dated the 7th of Rabî'-althânî (A. D. 1737, August 4); the second, the 19th of Rabî'-alawwal (A. D. 1737, July 17); the third, the 11th of Rabî'-althânî (A. D. 1737, August 8); the fourth in Rabî'-alawwal (A. D. 1737, July).

No. 2893, ff. 400, ll. 17; written partly in careless Nasta'lîk, partly in Shikasta; size, 11½ in. by 6¾ in.

1934

A defective copy of the same.

The translation in this copy is so far different from the preceding ones, as it is fuller and keeps more closely to the original text; this is proved by a comparison of the beginning of the fourth Parva both with that in other copies of the India Office Collections and in the copies of this Parva in the British Museum, Add. 16,873, and in Cambridge, Add. 1095 (E. G. Browne, p. 97), where the same initial words are quoted which are found here on fol. 286ᵇ.

Abû-alfadl's preface, on fol. 1ᵇ.

Parva I, on fol. 11ᵇ, lin. penult.

Parva II (in the usual translation), on fol. 102ᵇ, beginning: راویان اخبار این قصّه چنین روایت کرده اند که چون کشن و ارجن الخ.

Parva III, on fol. 127ᵇ.

Parva IV, on fol. 286ᵇ, l. 6 ab infra; this Parva is slightly incomplete at the end.

No. 551, ff. 323, ll. 21–31; written by many different hands in the most various styles of Nasta'lîk; size, 15 in. by 9⁵ in.

1935

Another defective copy of the *first three* Parvas.

Abû-alfadl's preface, on fol. 1^{b}.

Parva I, on fol. 13^{b}; II, on fol. 157^{a}; III, on fol. 193^{b}. The third Parva is incomplete at the end.

Fol. 213 is left blank, but the text is uninterrupted.

The second Parva is dated the 24th of Ramadân, in the fifth year of Farrukhsiyar's reign = A. H. 1129 (A. D. 1717, Sept. 1).

No. 326, ff. 275, ll. 17; clear and distinct Nasta'lîk, written throughout by the same hand; no headings; size, $12\frac{1}{2}$ in. by $8\frac{3}{4}$ in.

1936

A still more defective copy of the same.

Abû-alfadl's preface, on fol. 1^{b}.

Parva I, on fol. 17^{a}, beginning: راجه جنمیجه بسر پری جهت بن ابهمن بن ارجن بن راجه باند الخ. Parva II, on fol. 170^{b}; Parva III, on fol. 209^{a}; this Parva breaks off already, on fol. 235^{a}; a part of fol. 199^{b} and the whole four pages from fol. 200^{a} to fol. 201^{b} are left blank.

No date.

No. 974, ff. 235, ll. 17; irregular Nasta'lîk, by several hands, as it seems; size, $13\frac{1}{4}$ in. by $9\frac{5}{8}$ in.

1937

Another copy of the *first two* Parvas.

Abû-alfadl's preface begins here with آغاز فنّ اوّل از کتاب مهابهارت که آنرا آد پرب گویند, which is the proper heading of the first Parva; but immediately after these words the usual initial bait of the preface commences: ای هژده هزار عالم الخ.

Parva I (پرب اوّل آد پرب), on fol. 21^{b}, dated, on fol. 127^{b}, by Cikat Râi, the 9th of Shawwâl, in the thirtieth year of 'Âlamgîr's reign = A. H. 1098 (A. D. 1687, Aug. 18). Parva II (آغاز فنّ دویم), on fol. 128^{b}; it goes in the centre down to the end of the last page (fol. 154^{b}) and then continues on the margin, running backwards as far as the margin of fol. 143^{a}, where the second Parva ends.

No. 979, ff. 154, ll. 21 in clear Nasta'lîk on ff. 1–150^{a}, ll. 19 in Shikasta by another hand on ff. 150^{b}–154^{b} and on the margin of ff. 154^{b}–143^{a}; size, 13 in. by $6\frac{7}{8}$ in.

1938

The same.

Abû-alfadl's preface is incomplete here at the beginning; the first words, on fol. 2^{a}, correspond to fol. 7^{a}, l. 7 ab infra, in No. 326 (1935 above); several leaves are missing before it; on fol. 1^{b} the two initial baits of the preface are supplied.

Parva I (فنّ اوّل), on fol. 22^{b}; II, on fol. 245^{b}; the beginning of both as usual.

No date.

No. 770, ff. 315, ll. 15 on ff. 1–244^{b}, ll. 17 on ff. 245^{b}–315; three different handwritings, the first a large and clear Nasta'lîk, on ff. 1–241^{b}; the second on the margins of ff. 130^{b}–150^{b} and 233^{b}–242^{b} as well as on ff. 242^{a}–242^{b}, rather careless and inelegant; the third on ff. 245^{b}–315; size, $10\frac{1}{4}$ in. by $6\frac{1}{2}$ in.

1939

Another copy of the *third* and *fourth* Parvas.

Parva III, on fol. 1^{b}, dated the 7th of Dhû-alhijjah, A. H. 1082 (A. D. 1672, April 5). Parva IV, on fol. 256^{b} (here styled فنّ چهارم, and beginning راویان اخبار و حکیمان اسمای هنود از کتاب مهابهارت الخ), dated the 24th of Shawwâl in the same year 1082, as it seems; it is called here the fifteenth year of 'Âlamgîr's reign, instead of the correct fourteenth (= A. D. 1672, Febr. 23). This copy is worm-eaten and injured in many places.

No. 643, ff. 299; written unequally by two different hands, as it appears, in careless Nasta'lîk; ll. 15 on ff. 1–255, ll. 17 on ff. 256–299; size, $9\frac{7}{8}$ in. by 6 in.

1940

Another copy of *seven* Parvas from the fifth to the eleventh.

Parva (styled throughout فنّ) V, on fol. 21^{a}; VI, on fol. 71^{b}; VII, on fol. 106^{b}; VIII, on fol. 146^{b}; IX, on fol. 180^{b}; X, on fol. 201^{a}; XI, on fol. 205^{a}. On ff. 1–20 Parva VII appears for a second time in quite a different translation, which has led Col. Polier, who gave this copy to Mr. Richard Johnson, to describe it as the fourth Parva, on the fly-leaf; but the correct statement appears twice in Persian, both on the fly-leaf and at the top of fol. 1^{a}: فنّ هفتم مسمّی درونه پرب.

A Persian entry on the fly-leaf is dated the 6th of Sha'bân, A. H. 1196 (A. D. 1782, July 17). Lacunas after ff. 67 and 181.

No. 20, ff. 211, written by two different hands, the first a very rude, careless, and incorrect Nasta'lîk, sometimes quite illegible, on ff. 1–179, ll. 24–27; the second a careful and clear Nasta'lîk, on ff. 180–211, ll. 21; size, $12\frac{1}{4}$ in. by $7\frac{7}{8}$ in.

1941

Another copy of *six* Parvas, from the sixth to the eleventh.

Parva VI, on fol. 37^{b}, beginning: راویان اخبار اهل هند و چنین روایت کرده اند که چون هر دو لشکر در برابر یکدیگر قرار گرفتند الخ. Parva VII, on fol. 101^{b}; VIII, on fol. 197^{b}; IX, on fol. 277^{b}; X, on fol. 325^{b}; XI, on fol. 332^{b}.

The seventh Parva is dated month of Sha'bân, A. H. 1077 (A. D. 1667, Febr.); all the others are undated.

No. 614, ff. 37–341, written by different hands, partly in Nasta'lîk, partly in Shikasta (so the last two Parvas), ll. 17 on ff. 37–100, ll. 15 on ff. 101–324, ll. 14–16 on ff. 325–341; size, $9\frac{3}{4}$ in. by $5\frac{7}{8}$ in.

1942

Another copy of *six* Parvas, comprising the twelfth, thirteenth, and fifteenth to eighteenth.

Parva XII, on fol. 1^{b}, beginning: فنّ دوازدهم از کتاب مهابهارت که آنرا سانت پرب میگویند راویان اخبار هندوستان چنین آورده اند که الخ. Parva XIII, on fol. 259^{a}, incomplete at the end, probably in consequence of a lacuna after fol. 301; XV, on fol. 302^{a};

XVI, on fol. 343^a; XVII, on fol. 354^a; XVIII, on fol. 364^a.

No date.

No. 304, ff. 385, ll. 16–28; very irregular and inelegant Nasta'lik, written by different hands; size, 12¼ in. by 7¼ in.

1943

Another copy of the *last six* Parvas, from the thirteenth to the eighteenth.

Parva XIII (called فنّ, like all the following ones), on fol. 1^a; XIV, on fol. 135^a; on fol. 206^b, last line there appears again a *fourteenth* Parva (exactly as in Wilson 422 of the Bodleian Library): پرب چهاردهم که آنرا سانك میگويند الخ, probably due to another translator (the Bodleian copy just cited reads شانك for سانك; in the following copy this name is given as سانك to the thirteenth); XV, on fol. 297^a; XVI, on fol. 333^a; XVII, on fol. 345^a; XVIII, on fol. 349^b. This copy is written in the same style and by the same hand (or hands) as No. 1933 above, viz. A. H. 1150 (which is called, as there, sometimes the nineteenth, sometimes the twentieth year of Muhammadshâh's reign); the fourteenth being dated the 3rd of Jumâdâ-alawwal=A. D. 1737, Aug. 29; the fifteenth the 21st of Rabî'-althânî=A. D. 1737, Aug. 18; the sixteenth in Safar=A. D. 1737, June; the seventeenth the 25th of Safar=A. D. 1737, June 24; the eighteenth the 27th of Safar=A. D. 1737, June 26.

No. 2926, ff. 352, ll. 17; written partly in careless Nasta'lik, partly in Shikasta; size, 11¼ in. by 6⅝ in.

1944

The same.

This copy is of great interest, as in its concluding words it is distinctly stated, that Ibn 'Abd-allatif alhusaini, called Nakibkhân, was the translator, who completed his task in one year and a half (see the discussion on this point in No. 1928 above). The translation, moreover, agrees almost verbatim with that in the preceding copy.

Parva XIII (called فنّ), on fol. 1^b, beginning: این فنّ سیزدهم از کتاب مهابهارت که آنرا سانك پرب میگویند راویان اخبار این کتاب آورده اند الخ. Parva XIV, on fol. 193^b; XV, on fol. 308^b; XVI, on fol. 372^b; XVII, on fol. 396^b; XVIII, on fol. 404^b.

The proper order of ff. 1–9 is: 1, 2, 5–8, 3, 4, 9.

No. 1702, ff. 411, ll. 15 on ff. 1–168 and 308–411, which are written by the same hand in large Nasta'lik; ll. 16–24 on ff. 169–307, written by two or more hands, partly in very careless Nasta'lik, partly in Shikasta; size, 9⅝ in. by 5⅞ in.

1945

The *first two* Parvas in Faidi's poetical paraphrase.

Part of the ornamental and highly embellished version of the Mahâbhârata by the poet Faidi (see above, Nos. 1928 and 1933), who completed the *first* Parva (according to fol. 171^a in the following copy) the 1st of Rabî'-alawwal, A. H. 997 (A. D. 1589, Jan. 18).

Parva I, on fol. 1^b, beginning:

آبرو بخش چشمه سار سخن — آشنائی محیط بی سر و بن

Parva II, on fol. 188^b, beginning:

سخن تازه کردم بنام خدای — که نامش بمعنی بود رهنمای

No date. The right order of ff. 232–235 is: 232, 234, 233, 235. The last pages are damaged. Parts of the same flowery translation by Faidi are noticed in the Bodleian Cat., Nos. 1313 and 1314.

No. 761, ff. 235, ll. 21; Nasta'lik; size, 10⅝ in. by 6¼ in.

1946

Another, slightly defective, copy of the same *two* Parvas in Faidi's version.

Parva I, on fol. 1^b, beginning as in the preceding copy. Parva II, beginning abruptly, on fol. 172^a:

ای گهرین معنئ دریا قیاس
جست سزای شه گوهر شناس

which corresponds to fol. 189^b, l. 5 in the preceding copy, so that the thirty-nine initial baits and one line and a half of prose in the beginning of the second Parva are missing here (the preceding copy reads moreover: این گهرین for ای گهرین).

Dated the 1st of Ramadân, A. H. 1142 (eleventh year of Muhammadshâh's reign)=A. D. 1730, March 20; either by mistake or by intentional fraud the original title of the work has been obliterated and کلیله و دمنه has been put in its place, both on the top of fol. 1^b and in the colophon.

No. 3014, ff. 215, ll. 17; written by various hands, partly in Nasta'lik, partly in Shikasta; size, 9¼ in. by 5⅞ in.

1947

A partly abridged translation of Parvas I–VI, IX–XI, and XIV–XVIII.

Various translations seem to have been combined in this copy; Parva I, on fol. 1^b, begins with a short summary of the eighteen Parvas of the Mahâbhârata, after which, on fol. 3^b, l. 8 ab infra, the real story commences with these words: راویان اخبار هندوستان در پورانهاء خود چنین نوشته الخ.

The initial words on fol. 1^b are: چنین آورده اند که در اوائل کلجگ بعد از مرور ایام الخ.

Parva II, on fol. 73^b, is in Faidi's version (who is mentioned as translator in the last line of this Parva, on fol. 94^b), and completely agrees with that in the two preceding copies. Parva III, on fol. 95^b; IV, on fol. 157^b; V, on fol. 171^b; VI, on fol. 179^b; VII and VIII wanting; IX, on fol. 203^b; X, on fol. 206^b; XI, on fol. 209^b; XII and XIII wanting; XIV, on fol. 215^b; XV, on fol. 287^b; XVI, on fol. 302^a; XVII, on fol. 308^b; XVIII, on fol. 310^b. At the end of the last Parva Nakibkhân is stated to have made this translation (see No. 1944 above).

Ff. 72, 156, 175–178, 201, 202, and 214 are left blank.

No. 336, ff. 312, ll. 21; Shikasta; size, 12¼ in. by 8 in.

1948

An abstract of the Mahâbhârata in Persian, without an author's name; as title appears at the end only ملعون نامه, 'the cursed book,' and as transcriber, who may at the same time be the compiler, Karâmat-allâh, who made this copy in the year 1234 of the Bangâlî era=A. H. 1242 (A. D. 1826, 1827).

Beginning: ساتون نامی راجهٔ دهلی که دهلی در آن زمان هستند پور می نامیده اند بسیار ذو شوکت الخ.

This copy was presented by Mr. Hawkins and received into the Library October 29, 1838.

No. 2637, ff. 63, ll. 11; written very unequally in careless Nasta'lîk and various styles of Shikasta; size, 7⅞ in. by 5⅛ in.

1949

Bhagavadgîtâ (بهگوت گیتا).

A Persian translation of the 'Song of the Most High,' i. e. the discourse between Krishna and Arjuna on Divine matter, which was interpolated as an episode in the sixth Parva of the Mahâbhârata (the Bhîshma-Parvan, or as the Persian translators style it, بهیکم پرب or بهیکهم پرب), identical with that in Add. 7676 of the British Museum (Rieu i. p. 59) and probably also with that in Munich. In the British Mus. copy it is wrongly ascribed to Abû-alfadl; the real translator was, as a note on fol. 1a in the present copy proves, prince Dârâ Shukûh (see No. 647 above). It is divided into eighteen Adhyâyas (on ff. 1b, 5a, 11a, 14b, 18a, 21a, 24b, 27a, 29b, 32b, 35b, 40b, 42b, 45b, 48a, 49b, 51b, and 53b), and begins, on fol. 1b: سری گنیش اینمه آغاز ادهیاء (see W. Pertsch, Berlin Cat., p. 1028, note 3) in Rieu's copy: اوّل از جمن پکهاد نام' دهرتراست (دهرت راشتر) گفت ای سنجی ور زمین کر (کور Rieu) کهیت که مزرعهٔ نیکو کاریست مردم من در جماعت الخ.

On fol. 1a the contents are described as 'the battle between Arjun and Jurjodun;' it was originally in the possession of Mr. Richard Johnson, who received it in July, 1778.

No date. On the Sanskrit original of the Bhagavadgîtâ and its philosophic import, especially with regard to the Sâṅkhya system, comp. the editions of Schlegel, Bonn, 1823 (second ed. by Lassen, ib., 1846); Garrett, Bangalore, 1846; F. C. Thompson, Hertford, 1855; the text with commentaries, Bombay, 1861, and Calcutta, 1870; the translations of C. Wilkins, 1785, and Calcutta, 1845; J. C. Thompson, Hertford, 1855; E. Burnouf, Paris, 1861, 2nd ed., 1895; M. F. Lorinser (Die Bhagavad Gîtâ übersetzt und erläutert), 1869; E. Arnold, Boston, 1885; H. Bower, Madras, 1889; H. Chintamon, Commentary on the Text of the Bhagavad-Gita, 1874; and Ph. Colinet, La Théodicée de la Bhagavadgita, Paris, 1885; see also Barth, Religions of India, London, 1882, p. 191.

No. 1358, ff. 59, ll. 14; careless Nasta'lîk, mixed with Shikasta; size, 8¼ in. by 5⅝ in.

1950

The same.

Another Persian translation of the Bhagavadgîtâ, by an anonymous author, beginning: آغاز بهگوت گیتا که در مهابهارت سری کرشن جیو با ارجن از زبان مبارك فرموده اند که آنرا بزبان هندوی گیتا میگویند ارجن با جرجودهن وغیره الخ.

The subdivision into eighteen Adhyâyas is not found, nor does the translation agree with that in Add. 5651 of the British Museum (ascribed with some appearance of probability to Abû-alfadl), see Rieu i. p. 59, nor with No. 1322 of the Bodleian Cat. Other versions of the same book are: 1. the *Gîtâ Sunbodanî* (translated from the Sanskrit commentary Subodhanî), see No. 1321 of the Bodleian Cat.; 2. the *Mirât-alhakâ'ik*, with Muslim comments, by 'Abd-alrahmân C'ishtî, Shaikh Hamîd's pupil and Khalîfah and author of the مرآت الاسرار, which was completed A. H. 1065 (A. D. 1655), see col. 336, No. 29 above, and Rieu iii. p. 1034b; 3. a copy in the Library of King's College, Cambridge, No. 14; etc.

This copy is dated in Muharram, A. H. 1083 (A. D. 1672, May).

No. 614, ff. 1–36, ll. 12–17; Shikasta; size, 9¾ in. by 5⅞ in.

1951

Haribansa Purâna (هربنس پران).

A Persian prose-translation of the Harivaṅśa, which forms an appendix (خاتمهٔ کتاب, see W. Pertsch, Berlin Cat., p. 1026) or even a nineteenth Parva (so in an abridged form in MS. Wilson, 422, fol. 344b sq. in the Bodleian Library, where it is styled اچرج پرب or اچارج پرب, Âćârya Parva, see the same title in No. 1955 below) to some copies of the Mahâbhârata, and deals in the form of an epopee with the history of the family of Krishna, beginning: آغاز کتاب هربنس پران از تصنیف بیاس (Vyâsa) 'بدانکه این کتاب مسمّی بهربنس از گفتار بیاس. الخ.

The Sanskrit original has been edited at Calcutta, 1839; French translation by A. Langlois, 2 vols., Paris, 1835–1836; see also the Asiatic Journal, Febr., 1828. A translator's name does not appear.

Dated the 15th of Rabî'-alawwal, A. H. 1136 (sixth, correctly fifth year of Muhammadshâh's reign)=A. D. 1723, Dec. 13, at Shâhjahânâbâd by Kishanćand, son of Râmćand (کشنچند ولد رامچند) of Ahmadâbâd.

No. 1777, ff. 186, ll. 17; unequal Nasta'lîk; size, 12⅝ in. by 8¼ in.

1952

Srî Bhâgavat (سری بهاگوت).

A Persian translation of the tenth Skandha of the *Bhâgavata Purâna* or the legend of Krishna's life, identical with that in the two imperfect copies of the British Museum, Rieu i. p. 60, and the equally defective one in Berlin, W. Pertsch, Berlin Cat., p. 1027. The only small divergence is, that the present copy

contains besides the usual ninety Adhyâyas a ninety-first one or خاتمه (on fol. 225^{b}). Beginning, on fol. 1^{b}: آغاز دسم اسکند از سری بهاگوت، هنگامی که راجه پریچهت نه دفتر از جملهٔ دوازده دفتر سری بهاگوت شنیده الخ. Other copies of the same translation, as it seems, are noticed in No. 1316 of the Bodleian Cat. (from the middle of the thirty-sixth Adhyâya to the end), and in J. Aumer, p. 140, No. 351, ff. 92–319; a version in two volumes is found in the Library of King's College, Cambridge, No. 62. A much older translation of the ninth and tenth Skandhas, dated in the eighth century of the Hijrah, is noticed in J. Aumer, p. 140, No. 350. The Bhâgavata Purâna has been edited, with French translation, by Burnouf, vols. i–iii, Paris, 1840–1847; vol. iv, by M. Hauvette-Besnault, ib., 1880; Indian editions, Calcutta, 1827–30; and Bombay, 1839, 1860, and 1871; comp. also M. Williams, Indian Wisdom, 3rd ed., London, 1876, p. 496. Among the various Hindûstânî versions of the tenth Skandha there is a poetical one printed in Lucknow, 1863; another, in strophes of nine verses, made in the Hindû year 1744=A.D. 1687, is preserved in two copies of the India Office Collection, Nos. 1851 (dated A.H. 1129=A.D. 1717) and 1043; comp. on these versions Garcin de Tassy, Histoire de la littér. hindouie, etc., i. p. 330.

The present copy is not dated.

No. 452, ff. 229, ll. 13–17; written partly in careless Nasta'lîk, partly in Shikasta; size, 8¾ in. by 5¼ in.

1953

The same.

Another translation in a more ornamental and embellished style, ascribed on the fly-leaf and on fol. 1^{a} to the poet Faiḍî (see No. 1928 above), and divided into the usual ninety Adhyâyas.

Beginning, on fol. 1^{b}: راویان اخبار هندوستان که در پوران علیم الله نشان است نوشته اند که راجه پریچهت الخ.

Dated the 22nd of Rabî'-alawwal, in the year 1181 of the Bangâlî era=A.H. 1188 (A.D. 1774, June 2). There are short summaries in English written occasionally on the margin, partly in pencil, partly in ink, by Richard Johnson, who acquired this copy in 1778.

No. 1544, ff. 158, ll. 15; Nasta'lîk; size, 10¾ in. by 7¾ in.

1954

Srî Bhâgavat (سری بهاگوت).

An abridged translation of the whole *Bhâgavata Purâṇa* in twelve Skandhas, by an anonymous author. It begins at once with the *first* Skandha, on fol. 1^{b}: اوّل بهاگوت را گفتند که چون نارایِن برهمارا از نابهه کنول پیدا نمودند چهار اشلوك الخ.

Second Skandha, on fol. 16^{a}; *third*, on fol. 22^{b}; *fourth*, on fol. 34^{b}; *fifth*, on fol. 46^{b}; *sixth*, on fol. 53^{a}; *seventh*, on fol. 60^{b}; *eighth*, on fol. 71^{a}; *ninth*, on fol. 88^{b}; *tenth*, on fol. 101^{b}; *eleventh*, on fol. 136^{b}; *twelfth*, on fol. 165^{b}.

Dated the 11th of April, 1783 (1190 of the Bangâli era)=A.H. 1197, 8th of Jumâdâ I.

Many marginal notes in English by the former owner of the copy, Sir Charles Wilkins. A complete translation of the twelve Skandhas of the Bhâgavata Purâṇa, by Bhaut Lâl Amânat Râi, has been printed in Cawnpore, 1870. On the basis of these twelve Skandhas Sûr or Sûrdâs (born 1528, lived under Akbar) wrote in Hindî his collection of popular songs, especially religious hymns, entitled Sûr Sâgar (سور ساگر), of which the India Office Collection contains two copies, No. 16 (complete and dated A.H. 1191–1196=A.D. 1777–1782) and No. 2078 (fragmentary); comp. Garcin de Tassy, Histoire de la littér. hindouie, etc., iii. p. 179 sq.

No. 3235, ff. 169, ll. 16; Nasta'lîk; size, 9⅝ in. by 7¼ in.

1955

Abridged prose-translations of Sanskrit works in Persian, divided, according to the index on ff. 1^{b}–3^{b} and the preface on ff. 3^{b} and 4^{a}, into two bâbs and a khâtimah, and compiled at the request of the emperor Akbar (see ff. 4^{a} and 105^{b}, last line), A.H. 1011 (A.D. 1602, 1603) by Ṭâhir Muḥammad bin I'mâd(عماد)-aldîn-bakhsh (or aldîn Sabzwârî, see fol. 49^{b}, l. 6) bin Sulṭân 'Alî Shirâzî.

Bâb I: Extract from the *Bhâgavata Purâṇa* (see the preceding copies), dealing in nine faṣls with the nine Avatâras (see Barth, Religions of India, p. 170), on ff. 4^{a}–49^{a}.

Bâb II: An abridged paraphrase of the *Mahâbhârata*, in eighteen Parvas, on ff. 49^{b}–106^{a}, see another copy of the same in Rieu iii. p. 1043^{a}, No. II, where the composition of this paraphrase is fixed in A.H. 1011 (A.D. 1602, 1603).

Khâtimah: An abridged translation of the Âcârya Parva (اچارج پرب) or Haribansa (Harivaṅśa) Purâna, on ff. 106^{a}–118^{b}, see No. 1951 above.

Dated the 29th of Muḥarram in the sixth year of the reign of 'Âlamgîr II (A.H. 1173=A.D. 1759, Sept. 22, Samvat 1816).

No. 753, ff. 118, ll. 19–23; written, unequally, partly in careless Nasta'lîk, partly in Shikasta; size, 11 in. by 6⅝ in.

1956

Tarjuma-i-Mahâbishnu Purâṇa (ترجمهٔ مهابشنو پوران).

A Persian translation of the Vishṇu-Purâṇa or dialogues between Parâśara and Maitreya, beginning: پراشر آغاز کرد ای میتری آنچه بتو تلقین میکنم بجام دل بنوش وما سوای گویند ترك کن الخ.

It is identical with the Persian version of thirty-one select stories from the Vishṇu-Purâṇa, noticed in the Bodleian Cat., Nos. 1318 and 1319. The Sanskrit original was translated into English by H. H. Wilson, 1840, 2nd ed. by F. E. Hall, 1864–1877; see also Barth, Religions of India, pp. 187 and 188. An

edition of the Vishṇu-Purâṇa, with commentaries, appeared in Bombay, 1890.

This copy, which is not dated, belonged formerly to Mr. Richard Johnson, who added notes in pencil on the margin.

No. 1844, ff. 171, ll. 11; Nasta'lîḳ; size, 9½ in. by 5⅞ in.

1957

Bishnu Purâṇa (بشن پوران).

A very similar translation of the same Vishṇu-Purâṇa, beginning: سست چت آنند پراسر آغاز کرد ای میتری آنچه بتو تلقین میکنم اشربهٔ حیات است بجام دل بنوش وما سوا الله ترك كن الخ.

An انس دوم بشن پوران appears on fol. 39ª. There are altogether nineteen stories only marked by distinct headings.

Dated by Sayyid Muḥammad 'Alî the 20th of May, 1805 (? ١٨٠٥). Bibliotheca Leydeniana.

No. 2612, ff. 119, ll. 13; Nasta'lîḳ; size, 8⅞ in. by 6⅛ in.

1958

Shîva Purâṇa (شیو پران).

The same Persian translation of the Śiva-Purâṇa or rather Śiva-Upapurâṇa (see Wilson, Vishnupurâṇa, first edition, 1840, p. lvi), which is noticed in W. Pertsch, Berlin Cat., p. 1028, No. 1, and begins: حمد بیعدّ و ثنای بیعدّ مر قادر مطلق و دادار بر حقّ را سزد که بید قدرت کامله الخ.

It is divided like the Sanskrit original, as the translator says on fol. 2ᵇ, ll. 7 and 8, into seventy-four Adhyâyas (usually there are seventy-five in it, comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Library, p. 64; see also A. Weber, Berlin Cat., p. 347; and Barth, Religions of India, p. 262). The author of this translation is Kishan Singh (in the Berlin copy wrongly spelt بشر سنگه), with the takhalluṣ Nashât, son of Râi Prân Nâth, a Khatri of the Mangal tribe and inhabitant of Siyâlkût, who also wrote a Persian version of the Pancakrośî, and the short narrative in ornate prose, styled غریب الانشا, and dated A. H. 1157 (A. D. 1744), see Rieu ii. p. 795ᵇ. The Sanskrit words are added in Devanâgarî characters on the margin, together with many English annotations and paraphrases, written in pencil by the former owner of the copy, as it seems, Mr. Richard Johnson. This must be a very early work of Kishan Singh, since it is dated the 9th of Dhû-alka'dah, 1096 (probably of the Faṣlî era = A. H. 1100 = A. D. 1689, Aug. 25).

No. 760, ff. 180, ll. 12; Nasta'lîḳ; pictures on ff. 22ᵇ, 27ᵇ, 41ᵇ, 71ª, 82ᵇ, 111ª, 131ª, 140ª, 149ª, 155ᵇ, 172ª, and 175ª; spaces are left blank for pictures on several other pages; size, 10⅝ in. by 6¾ in.

1959

Bahr-alnajât (بحر النجات).

A Persian translation in five volumes of the topographical and legendary description of Banâras, entitled Kâśî-Khanda (کاسی کهند, Kâśî being the ancient name of Banâras) or the province of Banâras, taken from the Skanda Purâṇa (اسکندہ پوران), comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 69 sq.; Garcin de Tassy, Histoire de la littér. hindouie, etc., iii. 103; the Catalogue des manuscrits sanscrits de la bibliothèque impériale, par A. Hamilton et L. Langlès, pp. 33–36; and Barth, Religions of India, p. 278 (text and note 2). The Persian translator was Ânandkhan (انندکهن), with the takhalluṣ *Khwash* (خوش), and he composed this Persian paraphrase, which he styled بحر النجات, at the request of Mister Jonathan غظفر جنگ (?), see No. 1962 below. He kept the old division of the Kâśî-Khanda in 100 Adhyâyas, as he states in the preface, No. 668, fol. 2ᵇ, and arranged his five volumes so that each of them contained twenty; but, in the progress of his work, as the real contents of the five volumes prove, he did not stick to his first intention, he did not even preserve the 100 Adhyâyas. For the *first volume* contains twenty-four; the *second*, fifteen; the *third*, *fourth*, and *fifth* each nominally twenty, but virtually only nineteen, as the last section of every one consists of a mere heading and nothing else.

Beginning of the *first vol.* (No. 668): هزار هزار شکر و سپاس مر آن بیقیاس را سزد که قیاس هیچ دانشمند باو نمیرسد الخ.

Beginning of the *second vol.* (No. 669): هزار هزار شکر و سپاس مر آن بیقیاس را که بقدرت کاملهٔ خود تمام این جهان و جهانیان را الخ.

Beginning of the *third vol.* (No. 670): هزار هزار شکر و سپاس مر آن واحدی را که ذات پاك آن برتر از ادراك واحد است الخ.

Beginning of the *fourth vol.* (No. 671): سپاس بیقیاس و حمد بیعدّ مر آن واحدی را سزاست که از یك هزار واز هزار بیشمار الخ.

Beginning of the *fifth vol.* (No. 672), defective, as the first page is missing; it opens abruptly thus: کون و مکان جولان دادند لیکن بادپای خیال در طریق الخ.

The *first* volume is dated the 11th of Rabî'-althânî, A. H. 1207 (Hindû era 1849) = A. D. 1792, Nov. 26; the *second*, the 10th of Rajab of the same year = A. D. 1793, Febr. 21; the *third*, the 19th of Shawwâl of the same year = A. D. 1793, May 30; the *fourth*, the 29th of Dhû-alhijjah of the same year = A. D. 1793, Aug. 7; and the *fifth*, the 7th of Sha'bân, A. H. 1208 = A. D. 1794, March 10. The transcriber was بهولا ناتهه. Thirty-five Adhyâyas of the original Sanskrit work have also been translated into Hindûstânî by Jaya Narayan Ghoçala and published at Calcutta in three volumes.

No. 668, ff. 194; No. 669, ff. 206; No. 670, ff. 199; No. 671, ff. 198; No. 672, ff. 189; ll. 15; Nasta'lîḳ; a little worm-eaten here and there; a picture at the beginning of the *third* and the *fourth* volumes; size, 9–9⅛ in. by 5¾ in.

1960

Kshetra Mâhâtmya (چهتر مهاتم).

Another Persian adaptation of portions of the same Skanda Purâna (see fol. 202ª, l. 8: سری مهاراج پوتهی اسکندہ پوران), in forty-five Adhyâyas, dealing with the چهتر, Sanskrit kshetra, i.e. the sacred districts or holy localities, probably in Orissa (see on these Mâhâtmyas, Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 69 sq., and Barth, Religions of India, p. 278, note 2), by Karan Singh, a Khatrî, who was a native of the Panjâb and lived in Shâhjahânâbâd.

Beginning: ادهیای اوّل جیمن رکهیشر از سوت منی و غیره رکهیشران میگوید که سری بهگوان الخ.

This copy is the translator's autograph and dated the 7th of the month Pûs (the ninth solar month, Dec.–January), in the year 1211 (of the Faslî era, A.H. 1218 = A.D. 1803, 1804). The Sanskrit original of the Skanda Purâṇa (or parts of it) was edited by Gerson da Cunha, Bombay, 1877.

No. 3083, ff. 119–202, ll. 9; Nasta'lîk; size, 7¾ in. by 5⅝ in.

1961

'Ain-alzuhûr (عین الظّهور).

A Persian translation of the Brahmavaivarta Purâṇa, or description of all the spiritual advantages of Banâras, made from the Sanskrit by the same Kishan Singh, with the takhalluṣ Nashâṭ (see fol. 5^b, l. 9 and last page), who rendered in Persian the Śiva-Purâṇa (see above, No. 1958), in the year of the Hindû era, 1794 (A.D. 1737). It is, like the original, divided into twenty-six Adhyâyas. After two introductory baits, the first of which runs thus: می سراید قلم سحر طراز دو زبان الخ, the book itself begins: زیب افزای مشّاطهٔ زبان شیرین بیان بآرایش عروس ستایش سری الخ.

All the Hindû words and expressions are marked on the margin in Devanâgarî characters. Many English notes and paraphrases, written in pencil, are probably due to Mr. Richard Johnson, to whom this copy formerly belonged. The copy is dated the 9th of Dhû-alka'dah, A.H. 1196 (A.D. 1782, Oct. 16), and seems to be copied from the original itself. On the Brahmavaivarta Purâṇa, comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 24 sq.; Barth, Religions of India, pp. 187, 236, and 262; H. H. Wilson, Select Works, vol. iii. A specimen of the Sanskrit text with Latin translation was edited by Stenzler, Berlin, 1829.

No. 759, ff. 231, ll. 12–13; large and distinct Nasta'lîk; pictures on ff. 1^b, 16^b, 36^a, 50^a, 56^a, 76^b, 120^a (unfinished, only sketched), 126^b (inserted between ff. 126 and 127), 129^b, 134^a, 159^b, 165^a, 183^a (the last two only sketched), 194^a, 203^a (only sketched), and 211^a; size, 10⅝ in. by 6⅝ in.

1962

Gayâ Mâhâtmya (گیا مهاتم).

A Persian adaptation of the Gayâ Mâhâtmya, or description of the holy sanctuary at Gayâ in Bihâr (see Barth, Religions of India, p. 280, note 2), and the rites connected therewith, taken from the Vâyu Purâṇa, by the same Ânandkhan, with the takhalluṣ Khwash, who translated the Kâśî-Khaṇḍa (see No. 1959 above), at the request of the same Mister Jonathan غظفر جنگ, 1848 of the Hindû era (Samvat) = A.D. 1791 (A.H. 1206), and copied the 15th of Rabî'-alawwal, the same year (A.D. 1791, Nov. 12).

It is divided into eight Adhyâyas and begins, on fol. 1^b: هزاران هزار شکر و نیازمر آن بی نیاز را که بزرگ همه بزرگان است ونجات بخشنده الخ.

The Sanskrit original of the Vâyu Purâṇa has been edited in the Bibl. Ind., Calcutta, 1879–1888.

No. 1864, ff. 56, ll. 15; Nasta'lîk; size, 9⅝ in. by 6¼ in.

1963

Tarjuma-i-Râmâyaṇa (ترجمهٔ راماین).

A Persian prose-translation of Vâlmîki's Râmâyaṇa, the second great national epopee of the Hindûs, which differs from the first, the Mahâbhârata, by its less ancient origin and the more homogeneous and artistic way in which it has been conceived, dealing with the great cycle of Râma, see Barth, Religions of India, pp. 175 sq. and 187. This version is identical with Or. 1248 in the British Museum (Rieu i. p. 55^b) and No. XXXIII in the University Library of Cambridge (E. G. Browne, p. 93), and probably due to 'Abd-alkâdir Badâ'ûnî, who completed his translation A.H. 999 (A.D. 1591). Beginning: بر ضمائر ارباب نظائر مخفی نماند که این کتاب است در میان اهل هند مشهور که آنرا راماین میخوانند الخ.

This copy, which belonged formerly to Mr. Richard Johnson, is dated the 24th of Ramadân, A.H. 1122 (fourth year of Bahâdurshâh's reign = A.D. 1710, Nov. 16 = Samvat 1766, more correctly 1767).

The Sanskrit original of the Râmâyaṇa has been edited, with an English prose-translation and notes (books I and II), by W. Carey and J. Marshman, Serampore, 1806–1810; with a Latin translation (still more incomplete) by Schlegel, three vols., Bonn, 1829–1846; with an Italian translation by G. Gorresio, eleven vols., Paris, 1843–1867; in the Banâras recension, seven vols. in three, in Bombay, 1864 (lithographed); a French translation by H. Fauche appeared in nine vols., 1854–1858; an English one in verse by Ralph T. H. Griffith, in five vols., Benares, 1870–1874, in one volume, ib., 1895; other editions, Calcutta, 1859 and 1869–1872; Bombay, 1859 and 1893; the first book, with notes, by P. Peterson, Bombay, 1879; comp. on the poem also Weber, Ueber das Râmâyana, Berlin, 1870 (Abhandlungen der Berliner Akademie); H. Jacobi, Das Râmâyana, Bonn, 1873; Baumgartner, Das Râmâyana und die Râma-Literatur der Inder, Freiburg, 1894, etc.

No. 1979, ff. 324, ll. 16–17; written in unequal Nasta'lîk, mixed with Shikasta; size, 8⅝ in. by 6 in.

1964

Another translation of the same.

An abridged prose-translation of the Râmâyaṇa, by Candraman Kâyath bin Srî Râm, made in 'Âlamgîr's reign, A. H. 1097 (A. D. 1686), see fol. 2^a, ll. 2–6, and fol. 135^a, and comp. Rieu i. p. 56^a; another copy of this version is found in the Mackenzie Collection, ii. p. 144. It is introduced by eight mathnawî-baits, beginning, on fol. 1^b:

زیب هر نسخهٔ سپاس خداست
آنکه زادراك در قیاس خداست

Of the seven Kândas, into which the Râmâyaṇa is divided (called here دفتر), these are marked:

Daftar III, on fol. 26^b (ارن کاند, here wrongly spelt بن کاند); IV, on fol. 38^b (here styled کندهیا کاند); V, on fol. 47^b (سندر کاند); VI, on fol. 73^b (here called لنکا کاند); VII, on fol. 110^a (اوتر اکاند); the seventh Kânda ends on fol. 135^a, and is dated the 11th of Dhû-alka'dah, A. H. 1107 (the fortieth year of 'Âlamgîr's reign = A. D. 1696, June 12 = Samvat 1753). On ff. 136^a sq. two additional pieces are added, translated by the same Candraman from Sanskrit, the *first*, on ff. 136^a–169^b, a sort of appendix to the Râmâyaṇa, likewise ascribed to the authorship of Vâlmîki and dated the 25th of Dhû-alhijjah, A. H. 1107 (A. D. 1696, July 26); the *second*, on ff. 170^b–191^b, a legend of Kṛishṇa, and due, as stated at the end, to Vyâsa, i. e. taken from the Mahâbhârata, beginning: راویان هندوستان چنین روایت آورده اند که راجه جنمیجه به بیشم باین رکهشر گفت الخ, it is dated the 3rd of Dhû-alhijjah in the same year (A. D. 1696, July 4).

On fol. 1^a a Persian note ascribes the translation of the Râmâyaṇa, contained in this copy, wrongly to the poet Faiḍî. There are two other prose-translations of this epopee extant, one in Munich (J. Aumer, p. 140, No. 349), the Adhyâtma Râmâyaṇa or the Râmâyaṇa excerpted, and one in the British Museum (Rieu i. p. 56^a), a Persian paraphrase of Tulsîdâs' Râmâyaṇa (a free imitation of the original Sanskrit poem in Hindî) by Debîdâs Kâyath.

No. 2898, ff. 191, ll. 17; careless Nasta'lîk, written throughout by the same hand; many blanks left for pictures; size, $12\frac{1}{8}$ in. by $6\frac{5}{8}$ in.

1965

Mathnawî-i-Râmâyaṇa (مثنوئ راماین).

An abridged translation of the Râmâyaṇa, in 5,900 mathnawî-baits, by Ghirdardâs of the Kâyath tribe, who dedicated his poem to the emperor Jahângîr and completed it, according to fol. 205^b, ll. 9 and 10, A. H. 1033 (A. D. 1623, 1624 = Samvat 1681; the British Museum copy, Rieu i. p. 56^b, gives A. H. 1036, which is clearly a mistake, as it does not agree with the year of the Hindû era, which is there the same as here).

Beginning:

ثنای شکر آن بخشنده جان را
پدید آرندهٔ کون و مکان را

Copied in the fifth year of Muhammadshâh's reign (A. H. 1136), the 15th of Ṣafar (A. D. 1723, Nov. 14).

No. 803, ff. 205, 2 coll., each ll. 12–15; Shikasta; size, $8\frac{5}{8}$ in. by $5\frac{3}{8}$ in.

1966

Another copy of the same.

The same poetical translation of Ghirdardâs, beginning as in the preceding copy.

No date.

No. 1694, ff. 199, 2 coll., each ll. 15–16; written for the greater part in unequal Shikasta, only a few pages are in Nasta'lîk; size, $9\frac{1}{4}$ in. by $5\frac{5}{8}$ in.

1967

Râma u Sîtâ (رام و سیتا).

Another abridged poetical translation of the Râmâyaṇa, styled here the story of Râma and Sîtâ, by Shaikh Sa'd-allâh Masîḥ (see this takhalluṣ, for instance, on fol. 2^a, l. 13; fol. 6^a, l. 14; fol. 7^b, l. 13; fol. 8^b, l. 7, etc.) or Masîḥâ Kairânawî Pânîpatî, see Safînah, No. 688 (Bodleian Cat., col. 234); Bodleian Cat., No. 1315; and Rieu iii. p. 1078^b. The author, who is not to be confounded with Hakîm Ruknâ Masîḥ of Kâshân, to whom this poem has been wrongly ascribed, both in No. 1572 above, and in Rieu ii. p. 689^a, was the adopted son of Mukarrabkhân (who died A. H. 1056 = A. D. 1646) and flourished, like Ghirdardâs, under Jahângîr, whom he praises in this poem (see fol. 8^b, در مدح سلطان جهانگیر پادشاه) as well as his spiritual Pîr Shaikh Mîr Muḥammad Abû-albaḳâ; among the introductory chapters there is also a laudation of Hindûstân (در تعریف هندوستان), on fol. 10^b; the story itself opens on fol. 13^b (آغاز داستان رام و سیتا).

Beginning:

خداوندا رجام عشق کن مست
که از مستی فشانم بر جهان دست

Dated the 25th of Dhû-alhijjah, A. H. 1186 (A. D. 1773, March 19).

No. 1367, ff. 163, 2 coll., each ll. 20; clear Nasta'lîk; size, $8\frac{1}{4}$ in. by $4\frac{1}{2}$ in.

1968

Another copy of the same.

Beginning as in the preceding copy. The takhalluṣ Masîḥ appears on fol. 3^b, l. 2; fol. 7^b, l. 5; fol. 10^a, l. 3 ab infra; fol. 12^a, l. 6, etc.; the form Masîḥâ on fol. 9^a, l. 4 ab infra; once also the form Masîḥî on fol. 12^a, l. 7. The praise of Muḥammad Abû-albaḳâ is found here on fol. 9^a, that of the emperor Jahângîr on fol. 10^b, the description of Hindûstân on fol. 13^a; beginning of the story of Râma and Sîtâ on fol. 16^b.

Dated the 22nd of Muḥarram, A. H. 1207 = A. D. 1792, Sept. 9, by Alḳâdir Rûshanshâhî for سیمنس صاحب. It is called in the colophon پوتهی راماین (the proper title for a poetical version of the Râmâyaṇa in Hindî, copies of which are preserved in No. 1749 of the

India Office Collection, and in MS. Hertford College 39 of the Bodleian Library, see Bodleian Cat., No. 2350, where other Hindî versions are mentioned).

Bibliotheca Leydeniana.

No. 2763, ff. 189, 2 coll., each ll. 15; large Nasta'lîk; size, $9\frac{3}{4}$ in. by 6 in.

1969

The same.

Beginning as usual. The panegyrics on the Shaikh and the emperor are found here on ff. 12ª and 13ᵇ.

Dated the 5th of September, 1803.

No. 2635, ff. 257, 2 coll., each ll. 11; large and distinct Nasta'lîk; size, $8\frac{1}{4}$ in. by $5\frac{3}{4}$ in.

1970

Râmâyana (راماین).

Another, very large, poetical translation of the Râmâyana, by an anonymous author and not found, as it seems, in any other collection.

Beginning:

جواهر شناسان کان سخن
شدند اینچنین دُر فشان سخن
که در عهد پیشین بهندوستان
هنر پیشهٔ بود صاحب زمان

It is headed, on fol. 1ᵇ: آغاز کتاب حقائق نصاب رامایں معرفت خزائن.

No date. This copy belonged formerly to Mr. Richard Johnson.

No. 1768, ff. 498, 4 coll., each ll. 21–27; written very unequally in Nasta'lîk; some lacunas, as it seems, now and then; size, $12\frac{1}{4}$ in. by $8\frac{3}{4}$ in.

1971

Tarjuma-i-Jogbâshisht (ترجمهٔ جوگ باشِشت).

The same Persian version, by an unknown translator, of Vâlmîki's Sanskrit work Yogavâsishṭha on Hindû gnosticism, taken from the abridged version of the Kashmîrian Pandit Anandan (or as he is here constantly called Bahandan, بهندن), which is described in Bodleian Cat., No. 1328, and Rieu i. p. 61ª. It is divided into the following six Prakaraṇas (پرکرن):

1. Vairâgyaprakaraṇam (بیراك پرکرن); 2. Mumukshuvyavahâraprakaraṇam (ممچهه پرکرن); 3. Utpattiprakaraṇam (اتپت پرکرن); 4. Sthitiprakaraṇam (استهت پرکرن); 5. Upaśamaprakaraṇam (اپشم پرکرن); 6. Nirvâṇaprakaraṇam (نربان پرکرن), comp. fol. 5ᵇ. In the text itself these divisions are called باب (whereas in the subdivisions or Sargas, سرگ, the word پرکرن is used), but not all of them are distinctly marked; I, on fol. 5ᵇ; II, on fol. 39ᵇ; III, on fol. 50ª; IV, not marked; V, on fol. 104ª; VI seems to begin on fol. 140ª.

Beginning: برهمنان هندرا در وحدت ذات حقّ سبحانه تعالی و صفات کمال و مراتب تنزّلات و انشاء کثرت و پیدائیٔ عالم و عالمیان الخ.

Comp. on the Yogavâsishṭha, Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 353; A. Weber, Berlin Cat., 1853, pp. 187–194; Indische Studien i. p. 468. An English translation of the Sanskrit original of Vâlmîki has been published in Calcutta since 1891.

The translation concludes on fol. 222ᵇ and is dated the 17th of Sha'bân, A. H. 1177 (A. D. 1764, Febr. 20). On ff. 223 and 224 a complete index of the work is given, beginning with the same statement, as in Rieu's copy, that the original of Vâlmîki comprised 32,000 Slokas and that Bahandan (see above) Pandit reduced them to 6,000. On ff. 225–232 another translation from Sanskrit is given in a different handwriting, a short Indian tale, entitled Manhaj-alḥaḳâ'iḳ (منهج الحقائق), by 'Abdallâh, beginning: مناجات بحضرت قادر بیچون که از یك قطرهٔ آب عالم را که شمارش در قلم نگنجد بظهور آورده الخ.

No. 806, ff. 232, ll. 15–16; Shikasta; size, $8\frac{3}{8}$ in. by $6\frac{1}{8}$ in.

1972

Another translation of the same.

Another Persian version of the Yogavâsishṭha, made under the auspices of prince Dârâ Shukûh, A. H. 1066 (A. D. 1656), see fol. 1ª, last line, and beginning: سپاس و ستایش و تمام نیایش نثار حضرتیست که ذرّات الخ.

This translation, although closely agreeing in its opening words with those of Add. 5637 in the Brit. Mus. (Rieu i. p. 61ᵇ), is quite different from that, since the latter was made at the request of Akbar in A. H. 1006 (A. D. 1597, 1598). Another abridged Persian version is quoted in the preface of the present copy, on fol. 1ᵇ, l. 7, as ترجمهٔ منتخب این کتاب, by Shaikh Ṣûfî; that is evidently the اطوار در حلّ اسرار or تحفهٔ مجلس, by Ṣûfî Sharîf Kubjahânî, based on the Yogavâsishṭhasâras (comp. Weber, Berlin Cat., p. 186), and divided into ten chapters, called طور, see Rieu iii. p. 1034ᵇ, No. X, and W. Pertsch, Berlin Cat., p. 1022, No. 4.

Other copies of Dârâ Shukûh's version, which is divided into the same six Prakaraṇas as the preceding translation (see fol. 3ª), are noticed in W. Pertsch, Berlin Cat., p. 1021; E. G. Browne, Cambridge Cat., p. 96, No. II; Dr. Forbes' Cat., p. 61; Bibl. Sprengeriana, No. 1661; and Catalogue of King's College, Cambridge, No. 28.

The present copy is dated the 15th of Dhû-alḥijjah, in the twenty-fourth year of Muḥammadshâh's reign (A. H. 1154=A. D. 1742, Febr. 21).

No. 1185, ff. 115, ll. 17; Shikasta; ff. 23–31 and 110 supplied by a more recent hand; size, $8\frac{1}{4}$ in. by $5\frac{5}{8}$ in.

1973

The same.

This excellent copy of Dârâ Shukûh's version, beginning like the preceding one, was, according to fol. 1ª,

made under the superintendence of Mooteeram Pandit and dated the 3rd of Ramadân, A. H. 1196 (A. D. 1782, Aug. 12); the collation was finished the 15th of the same month. It belonged formerly to Mr. Richard Johnson.

No. 1859, ff. 213, ll. 11; excellent Nasta'lîk; size, 9 in. by 5½ in.

1974

The same.

A third very good copy of the same version, without a date.

No. 1355, ff. 33–147, ll. 16–18; Nasta'lîk; size, 9 in. by 5¾ in.

1975

Shârik-alma'rifat (شارق المعرفة).

A treatise on the Vedânta philosophy, based on Sanskrit sources, for instance, the Yogavâsishtha, the Bhâgavata Purâna and others, by the poet Faidi, see another copy of the same in E. G. Browne, Cambridge Cat., p. 95.

Beginning: چون این طالب عرفان را بحسب ارادتی که مرکوز فی الضمیر دارد به نکات الخ.

It is divided into twelve لمعات, viz.:

1. در وصف بزرگیٔ کرشن دیو و استعمال عمل جوگ, on fol. 2b.

2. در بیان آنکه همه نورهای عالم پیش آن منوّر که محیط نورهاست مانند ظلمت دارد, on fol. 4b.

3. در بیان ماهیّت قالب انسانی, on fol. 5a.

4. در بیان آنکه مرید در ابتدای (سالك) سلوك جوگ چگونه شود, on fol. 6b.

5. در بیان ذات و ماهیّت صفاتش, on fol. 7b.

6. در بیان معرفت ذات, on fol. 10b.

7. در بیان وصف ذات پاك و استعمال جوگ, on fol. 15a.

8. در بیان کیفیّت ترکیب بشری که آنرا بعالم صغیر موصوف ساخته اند, on fol. 16b.

9. در بیان آنکه طالب چون اوّل بشغل نگاهداشت دم مشغول گردد فوائد (Browne: تواند) بر ماهیّت باطن (Browne: یافت) اطّلاع یافته, on fol. 19a.

10. درگذشتن از خواهشهای نشاء تعلّق و فعل و نتیجهٔ آن تا تجرید کمال حاصل آید, on fol. 21a.

11. در بیان آنکه آنچه فانی میشود فعل است واز آنکه تن خود محض فعل بود واز فعل پیدا آمده و جان که فاعلست لا یزال و باقی, on fol. 22b.

12. در بیان آنکه عابد معبود حقیقی البتّه بکمال میرسد و هرگز ناقص نمی ماند, on fol. 25a.

No date.

No. 1355, ff. 1–28, ll. 18; Nasta'lîk; size, 9 in. by 5¾ in.

1976

Sirr-i-Akbar (سرّ اکبر).

The collection of Upanishads or Upnakhats (اپنکهت) which was compiled and translated from Sanskrit by prince Dârâ Shukûh with the help of some Pandits of Banâras, and finished, according to fol. 2a, l. 17, the 29th of Ramadân, A. H. 1067 (two years before the prince was killed by his bigoted brother 'Âlamgîr on the plea of heresy in A. H. 1069 = A. D. 1659) = A. D. 1657, July 11. Compare the more detailed statement on Dârâ Shukûh and his translation in Bodleian Cat., Nos. 1329–1331, and Rieu i. p. 54, where it is styled, just as in No. 1978 below, سرّ الاسرار; see also Max Müller, History of Ancient Sanskrit Literature, p. 325 sq.; Weber, History of Indian Literature, p. 153 sq., and Indische Studien, i. p. 253; Barth, Religions of India, p. 65 sq., etc. Extracts from this translation are noticed in W. Pertsch, Berlin Cat., p. 1022, 2; another copy in the Library of King's College, Cambridge, No. 217. The work has been translated into Latin by Anquetil Duperron, Argentorati, 1801.

This copy consists of two parts, the *first* beginning with the preface, on fol. 1b: حمد ذاتی که نقطهٔ بای باسم الله در جمع (جميع) کتب سماوی از اسرار قديم اوست الخ.

The *second* part begins on fol. 102b with the اپنکهت کوکتك. The proper title سرّ اکبر appears here on fol. 2b, l. 9.

Dated by Hidâyat-allâh, A. H. 1196 (A. D. 1782).

No. 26, ff. 181, ll. 19; Nasta'lîk; size, 13 in. by 9 in.

1977

Another copy of the same.

No date. Beginning as in the preceding copy. It belonged formerly to Mr. Richard Johnson, who obtained it in 1782.

No. 1733, ff. 358, ll. 13; written by at least three different hands in Nasta'lîk and Shikasta; ff. 1–25 and 313–358 are in the same handwriting; size, 9¼ in. by 4⅞ in.

1978

The same.

No date. The proper title appears on fol. 187a, l. 8; but the other title سرّ الاسرار (see No. 1976 above) is found on fol. 2b, l. 10. Ff. 187a–190b contain an index and a kind of glossary (as in Rieu ii. p. 841b, No. I), styled respectively فهرست اپنکهت and بیان لغات سرّ الاسرار. A lacuna after fol. 140.

No. 12, ff. 190, ll. 17; written very unequally in Shikasta; size, 12½ in. by 7¾ in.

1979

No date. The proper title appears here on fol. 3a, l. 11; an index of the Upanishads on ff. 4a–5a; the first Upnakhat begins on fol. 5a.

Bibliotheca Leydeniana.

No. 2785, ff. 286, ll. 20; careless Nasta'lîk, mixed with Shikasta; size, 8¾ in. by 5½ in.

1980

The same.

Splendid copy, not dated; a full-sized portrait in front of the first leaf.

No. 1518, ff. 331, ll. 13; very large and clear Nasta'lik; large illuminated frontispiece; size, 12 in. by 6¾ in.

1981

The same.

No date. All Sanskrit words marked on the margin in Devanâgarî characters.

No. 872, ff. 298, ll. 15–17; written by many different hands in various styles of Shikasta and Nasta'lik; size, 10 in. by 6¼ in.

1982

A slightly defective copy of the same.

The preface is missing here; the initial words agree with fol. 3^b, l. 4 in No. 1733 (1977 in this Cat.).

Dated the 9th of Safar, A. H. 1183 (A. D. 1769, June 14).

No. 1721, ff. 439, ll. 15; written by different hands, partly in Shikasta, partly in Nasta'lik; size, 9 in. by 6 in.

1983

Mufarriḥ-alkulûb (مفرّح القلوب).

The Persian translation of the Hitopadeśa from the Sanskrit original, made by Tâj-aldîn Muftî (as he is called here; other versions of his name are: Tâj-i-Ma'âlî, as in the immediately following copy; Tâj-i-Muftî almalikî, as in No. 1985; Tâj-alghanî, as in the Bodleian copy; Tâj-aldîn bin Mu'în-aldîn Malikî, as in the Brit. Mus. and Cambridge copies; and Tâj-aldîn Muftî almalikî, as in J. Aumer, p. 47) for Malik Naṣîr-aldîn (a ruler of uncertain date, identified by some as Naṣîr-aldîn Humâyûn, the emperor, who ascended the throne of Dihlî, A. H. 937=A. D. 1530; by others, like De Sacy, as a prince of Akbar's time).

Beginning: حمد و سپاس بیقیاس مر حضرت بی نیازیرا که از جملهٔ بندگان خویش انسانرا مراتب عالی داد الخ.

This copy contains the complete four stories: *first*, on fol. 3^a; *second*, on fol. 41^b; *third*, on fol. 78^b; *fourth*, on fol. 110^a. As date is only given the 17th of Sha'bân, without a year.

Other copies of the Mufarriḥ-alkulûb are described in Rieu ii. p. 757^b; Bodleian Cat., No. 1320; W. Pertsch, Berlin Cat., p. 1033; J. Aumer, p. 47; A. F. Mehren, p. 29; E. G. Browne, Cambridge Cat., pp. 404 and 406. The fullest account of the work has been given by De Sacy in Notices et Extraits, vol. x. pp. 226–264. Lithographed edition, Lucknow, 1869; a Hindûstânî version, entitled اخلاق هند, appeared in Calcutta, 1803; comp. Garcin de Tassy, Histoire de la littér. hindouie, etc., 2nd ed., pp. 188 and 609. Complete editions of the original Sanskrit text appeared Serampore, 1804; Calcutta, 1830 and 1871; Hertford (by Fr. Johnson), 1847, 2nd ed. 1864; English translation by Fr. Johnson, Hertford, 1848 and 1864; German translations by Max Müller, Leipzig, 1844; by J. Schoenberg, Vienna, 1884, etc.

The present copy was presented by J. H. Peile, Esq., 19th Sept., 1818; transferred to (Madras) Civil College, 9th Aug., 1819.

No. 3350, olim 9. J. 4, ff. 123, l. 11; large Nasta'lik, fol. 77 supplied by another hand on different paper; size, 6¾ in. by 4⅝ in.

1984

Another complete copy of the same.

No date; the wording differs in some parts considerably from that in the preceding as well as the following copy.

Beginning: سپاس بی قیاس مر حضرت پادشاهی را که جملهٔ بندگان خویش بشررا مراتب اعلی داد الخ.

The translator is called here, on fol. 2^b, l. 3, Tâj-i-Ma'âlî (تاج معالی); the *first* story begins on fol. 6^a; the *second*, on fol. 42^b; the *third*, on fol. 78^b; the *fourth*, on fol. 122^a. Fol. 39^a is left blank, but the text is uninterrupted.

No. 1335, ff. 143, ll. 13–17; written by different hands in large, but very unequal and often incorrect Nasta'lik; size, 9½ in. by 5½ in.

1985

The same.

This copy is arranged in a very strange way; the *first* story begins on fol. 4^b; the *second* (without a heading), on fol. 30^b; the *third* (here wrongly styled حکایت دوم), on fol. 53^a; the *fourth*, on fol. 14^a (inserted between the first and the second). The author's name runs here (on fol. 2^a, l. 4): Tâj-i-Muftî almalikî.

Beginning: حمد و سپاس بیقیاس مر حضرت شاهی را که از جملهٔ بندگان الخ.

No date. College of Fort William, 1825.

No. 2204, ff. 93, ll. 15; Nasta'lik; size, 7¼ in. by 4⅛ in.

1986

An abridgement of the same.

This copy, written very incorrectly, contains, as it appears, the usual four stories, but in a much shorter version than the preceding copies. They begin respectively on ff. 4^a, 19^a, 30^a, and 40^b. Title and translator's name are found on fol. 2^a, ll. 7 and 8; the latter is given here in the barbarous form تاج مغلظی (!).

Beginning of the short preface, on fol. 1^b: حمد و سپاس بیقیاس مر حضرت شاهی را که از جملهٔ بندگان خویش بشررا مراتب عالی داد الخ.

Dated by Sayyid Makhdûm alḥusainî, son of Sayyid Shâh Ḥasan, a descendant of the Kuṭb-alakṭâb Sayyid Muḥammad Ḥusainî Gîsûdarâz, in Shawwâl, A. H. 1221 (A. D. 1806, Dec.–1807, Jan.).

Bibliotheca Leydeniana.

No. 2590, ff. 49, ll. 15; Nasta'lik; size, 9½ in. by 6⅛ in.

1987

Kathâ Sarit Sâgara (کتها سرت ساگر).

Fragment of an abridged Persian prose-translation of Somadeva's famous collection of stories, called Kathâ Sarit Sâgara (edited by H. Brockhaus, Books I–V in Nâgarî characters, with German translation, Leipzig, 1839; Books VI–XVIII, Sanskrit text only, in Roman characters, ib., 1862–1866; complete German translation by the same, 2 vols., ib., 1843; complete English translation by C. H. Tawney, Calcutta, 1880–1887), defective both at the beginning and end, with smaller lacunas in the text itself. The translator, whose name does not appear directly, is according to many indications very likely the poet Faidî.

This fragment begins in the second Taranga (ترنگ) or Mauj (موج, as the strict Persian term is) of the first Nahr (نهر), and goes down to the beginning of the ninth (or tenth?) Nahr.

The eight Tarangas of Nahr I begin here: 3rd, on fol. 2^b, first line; 4th, on fol. 5^a; 5th, on fol. 8^b (here is to be read موج پنجم instead of موج سیوم); 6th, on fol. 13^a; 7th, on fol. 16^b (according to a pencil note at the bottom, 'the middle of this Tereng wanting,' there must be a lacuna after fol. 16, although the catchword is correct); 8th, on fol. 17^a.

Nahr II, in six Tarangas or Mauj: 1st, on fol. 18^a; 2nd, on fol. 20^b (some lines wanting between ff. 23 and 24); 3rd, on fol. 24^b; 4th, on fol. 26^b; 5th, on fol. 30^b; 6th, on fol. 35^a.

Nahr III, in six Mauj: 1st, on fol. 36^b; 2nd, on fol. 39^b; 3rd, on fol. 42^a, l. 6 ab infra; 4th, on fol. 45^b; 5th, on fol. 49^a; 6th, on fol. 51^a.

Nahr IV, in three Mauj (without headings): 1st, on fol. 57^b; 2nd, on fol. 61^a, l. 8; 3rd, on fol. 66^a, l. 4.

Nahr V, in three Mauj: 1st, on fol. 68^a; 2nd, on fol. 72^a; 3rd, on fol. 77^a.

Nahr VI, in eight Mauj: 1st, on fol. 83^a; 2nd, on fol. 86^a; 3rd is not marked; 4th, on fol. 93^b; 5th, on fol. 96^b; 6th, on fol. 98^a; 7th, on fol. 102^a; 8th, on fol. 108^a.

Nahr VII, in nine Mauj: 1st, on fol. 114^b; 2nd, on fol. 118^a; 3rd–5th not marked; 6th, on fol. 131^b; 7th, on fol. 134^a; 8th, on fol. 135^b; the 9th is not marked.

Nahr VIII, in seven Mauj: 1st, on fol. 144^b, lin. penult. (no heading); between this and fol. 164^a there are no further headings; on fol. 164^a appears a 2nd Mauj, but of the 9th Nahr (از نهر نهم); therefore all the following Mauj belong, we suppose, to Nahr IX; 3rd, on fol. 170^a; 4th, on fol. 173^a; 5th not marked; 6th, on fol. 177^b; 7th, on fol. 182^a.

On fol. 186^a a new Nahr begins, again called نهر نهم, which seems to be a mistake for نهر دهم, Nahr X. No further subdivisions are found.

The title Kathâ Sarit Sâgara, and the author's name, Somadeva, the Pandit, or the Kashmîrian Brahman, appear at the end of almost every Mauj, compare, for instance, fol. 5^a, ll. 14 and 15, fol. 9^b, ll. 6 and 5 ab infra, etc. On the first thirty leaves the Sanskrit names are added in Devanâgarî characters on the margin; there are also frequent pencil notes, stating the contents of the different chapters, no doubt by Mr. Richard Johnson, the former owner of this copy, which has been transcribed from one in Col. Martin's possession.

No. 2410, ff. 189; clear and distinct Nasta'lîk; very fine drawings on ff. 2^b, 4^b, 7^a, 11^a, 18^b, 19^b, 21^b, 22^a, 25^b, 27^a, 28^b, 30^a, 32^b, 34^b, 37^b, 41^b, 44^a, 47^a, 54^a, 56^a, 61^a, 65^a, 68^b, 72^b, 74^a, 75^a, 76^a, 78^a, 79^a, 81^b, 83^b, 86^b, 90^a, 93^a, 97^b, 100^b, 104^a, 105^b, 106^a, 109^b, 111^a, 114^a, 116^b, 119^a, 122^a, 125^b, 133^a, 135^a, 136^b, 137^b, 138^b, 141^b, 143^b, 147^b, 148^b, 152^a, 156^a, 158^a, 161^a, 165^b, 169^b, 171^a, 173^a, 178^a, 180^b, 183^a, 184^b, 188^b, and 189^b; size, $14\frac{3}{8}$ in. by 9 in.

1988

Singhâsan Battîsî (سنگهاسن بتّیسی).

A copy of the Persian translation of the Sinhasanadvâtrinsatî (or Sinhasanadvâtrinsatikâ), the thirty-two stories of the throne, also called Vikramaćaritram or the stories of king Vikramâditya (in its Persian form Bikarmâjît, wherefore the title قصّهٔ بکرماجیت is given to this collection in various copies), and the thirty-two statues (پوتلی, Sanskrit puttalî), which was made in the emperor Jahângîr's reign, A. H. 1019 (A. D. 1610), by an author, whose name is spelt in different ways, viz. here (see fol. 3^b, last 4 lines) Bhârinmal (بهارن مل ابن جمهل, or Bhârâmal, بهارامل, as it is written on the fly-leaf); in the first Berlin copy: Bhâramal (بهاره مل ابن ارجمل); according to Rieu ii. p. 763^a, and No. 1990 (fol. 4^a, l. 6) below, Bhârîmal bin Râjmal Khatrî. It begins, on fol. 1^a: حمد و ثنای بیشمار به آن آفریدگار کبار که از طاعت و عبادات عابدان بی نیاز است و درگاه لطفش الخ.

The introductory story commences on fol. 6^b after an elaborate index of the thirty-two پوتلی which are found here respectively on ff. 19^b, 23^b, 25^a, 26^b, 28^b, 30^a, 31^b, 38^b, 40^a, 41^a, 49^a, 50^b, 52^a, 52^b, 55^a, 56^a, 61^a, 63^a, 64^b, 66^b, 67^a, 68^b, 70^a, 71^b, 72^a, 74^b, 75^a, 76^a, 77^a, 78^a, 79^b, and 82^a.

Another copy of this version, which in the main agrees with the French translation of Baron Lescallier, New York, 1817, is described in W. Pertsch, Berlin Cat., pp. 1034 and 1035. On the Sanskrit original comp. Aufrecht, Cat. of Sanskrit MSS. in the Bodleian Library, p. 152, and Sanskrit MSS. of Trinity College, p. 11; R. Roth in Journal As., 1845, ii. pp. 278–305; and A. Weber, Indische Studien, XV, pp. 185–453; on the Hindûstânî versions, Bodleian Cat., No. 1324; and Garcin de Tassy, Histoire de la littér. hindouie, etc., 2nd ed., ii. p. 233, iii. pp. 90 and 178. The two oldest Persian versions of the Singhâsan Battîsî are one by 'Abd-alkâdir Badâ'ûnî, made at the request of Akbar with the help of a learned Brahman, A. H. 982 = A. D. 1574, 1575), entitled خرد افزا, revised edition, by the same, A. H. 1003 = A. D. 1594, 1595 (see Muntakhab-altawârikh, vol. i. p. 67, and Elliot, History of India, vol. v. p. 513); and another by Ćaturbhûjdâs bin Mihrćand Kâyat, likewise composed under

Akbar and entitled شاهنامه (see Bodleian Cat., No. 1324).

The present copy was finished at Lucknow the 29th of Rabî'-althânî, in the twenty-first year of Shâh 'Âlam's reign, A. H. 1194 (A. D. 1780, May 4).

No. 1250, ff. 86, ll. 13-16; careless Nasta'lîk, mixed with Shikasta; size, 8⅝ in. by 4⅝ in.

1989

Kishan Bilâs (كشن بلاس).

Another translation of the same Singhâsan Battîsî, by Kishandâs ibn Mulûkćand Tambolî (the seller of betel-leaf), a native of Lâhûr and attendant (ملازم) upon the Nawwâb Jâr-allâh Amîr-alumarâ, who wrote it in the reign of the same emperor Jahângîr, in which the preceding version was composed, and gave it the title كشن بلاس (Krishna-vilâsa), see fol. 1ᵃ, last line, and fol. 1ᵇ, l. 3 sq. to fol. 2ᵃ, l. 1. Rieu ii. p. 763ᵇ, where the author is called Kishandâs Bâsdev, assigns its composition to 'Âlamgîr's reign and asserts, moreover, that Ibn Harkarn's or rather Bisbarâi's version (compiled A. H. 1061, 1062 = A. D. 1651, 1652, see the immediately following copy) is quoted in it, in fact, that the كشن بلاس is merely a revised version of the former. From these conflicting statements it is evident, that the present copy is the first sketch of Kishandâs' translation, made in Jahângîr's reign, whilst the Brit. Mus. copy contains a later revised and (to judge from the number of folios) enlarged version of the same. This is corroborated by the difference in the initial words, which run here thus: عالم عالم ستایش مر قادری بی نیازی را که آتش وحی الخ. The thirty-two statues or images are called here (as in the Berlin copy, W. Pertsch, Berlin Cat., pp. 1035 and 1036) لعبت, the first of which begins on fol. 7ᵃ.

No date. The whole copy is written very incorrectly and sometimes almost illegibly.

No. 1710, ff. 80, ll. 12-13; Shikasta; size, 7⅞ in. by 4⅝ in.

1990

A third translation of the same.

The version of the Singhâsan Battîsî, known as that of Ibn Harkarn, or, as the British Mus. copy, Rieu ii. p. 763ᵃ, gives the name, Bisbarâi bin Harigarbdâs Kâyath, a kind of combination of the two older versions of Ćaturbhûjdâs and Bhârîmal bin Râjmal (so distinctly written here in full agreement with Rieu's spelling, on fol. 4ᵃ, l. 6, see No. 1988 above), which was made under the emperor Shâhjahân (see fol. 3ᵃ, l. 5).

Beginning: حمد مر حضرت ملك المتعال و ثنای بارگاه ایزد لا یزال بیچون الخ.

An index of the thirty-two پوتلی, on fol. 5ᵇ sq.

The introductory story commences on fol. 8ᵇ: سری مهادیو و پاربیتی بر کیلاس پربت که جای بودن سری مهادیو است نشسته بودند الخ.

The thirty-two پوتلی are found here respectively on ff. 49ᵃ, 64ᵃ, 67ᵃ, 72ᵃ, 78ᵇ, 82ᵇ, 86ᵃ, 92ᵃ, 96ᵃ, 103ᵇ, 107ᵃ, 116ᵇ, 120ᵇ, 124ᵃ, 133ᵃ, 139ᵇ, 144ᵃ, 154ᵇ, 157ᵃ, last line, 162ᵃ, 168ᵃ, 174ᵃ, 176ᵇ, 179ᵇ, 186ᵇ, 190ᵃ, 193ᵃ, 197ᵃ, 201ᵇ, 205ᵇ, 209ᵇ, and 212ᵇ.

On the last fly-leaf before the beginning of the text the first lines of the index are repeated. Many pages injured. This copy, which is not dated, belonged formerly to Mr. Richard Johnson.

No. 1229, ff. 217, ll. 10-12; Shikasta; size, 7⅝ in. by 4⅝ in.

1991

A defective copy of the same.

The preface is wanting here; it begins immediately with the introductory story (corresponding to fol. 8ᵇ, l. 3 in the preceding copy): روزی سری مهادیو و پاربیتی بر کوه کیلاس که جای استقامت شان بوده نشسته بودند الخ, and goes down to the end of the twenty-fifth پوتلی.

The wording of this copy, although following in the main that of Ibn Harkarn's, differs from it in many passages and is especially much fuller. It may therefore belong to another version of the Singhâsan Battîsî. There exist, besides the translations already accounted for, the following four:

1. One by Ćand ibn Mâdhûrâm, see A. F. Mehren, p. 29.
2. Another, by an anonymous author, styled گل افشان, see Rieu i. p. 23cᵃ.
3. A third, likewise anonymous, see E. G. Browne, Cambridge Cat., p. 398.
4. A very modern one, by Sayyid Imdâd 'Alî and Siw Sahâi Kâyath, made in 1845 for Mr. Edward Clive Bayley, see Rieu iii. p. 1006ᵇ.

On fol. 1ᵃ the present copy is styled قصهٔ بکرماجیت (see No. 1988 above); it belonged formerly to Sir Charles Wilkins.

No. 2373, ff. 96, ll. 12-17; careless Nasta'lîk, mixed with Shikasta; worm-eaten throughout; size, 8⅝ in. by 6¼ in.

1992

A fragment of the same.

A fragment of Ibn Harkarn's or Bisbarâi's version, fully agreeing with it in wording, and going from the introductory story to the second half of the sixth پوتلی, comprising ff. 8ᵇ, l. 3-85, l. 5 ab infra in No. 1990 above; the sixth پوتلی begins on fol. 113ᵇ, l. 5 ab infra (= fol. 83ᵃ in No. 1990).

Bibliotheca Leydeniana.

No. 2484, ff. 83-114, ll. 13-14; Shikasta; size, 7 in. by 4 in.

1993

A collection of stories without title and author's name, apparently belonging to one or the other Persian versions of the Singhâsan Battîsî (as various allusions in the text prove).

The *first* story with which the copy opens is headed:

سری حکایت ابتدای کندهرب سین, and begins thus: مهادیو فرمودند که یك روز راجه ایندر نشسته بود و رقص میشد کندهرب سین قوّال الخ.

The *second* story, on fol. 7ª, is headed: حکایت فریب زن برهمن و جاندادن در فراق راجه.

All the following حکایات have no special heading, except one on fol. 26ᵇ: حکایت انصاف سوداگر.

Written apparently for Mr. Mackenzie by Ânandrâo Munshi, and dated the 8th of Febr., 1806 (=19th of Dhû-alka'dah, A. H. 1220).

No. 3011, ff. 81, ll. 10–13; Shikasta; size, 9⅜ in. by 6⅜ in.

1994

Hindû tales.

A large, but still incomplete collection of moral tales, translated into Persian partly from Sanskrit, partly from Hindî or Hindûstânî. No author or translator is mentioned. On the margin of the first four stories (5–8) and of the thirty-first, the original Sanskrit forms of the proper names, occurring in the Persian translation, are added in Devanâgarî characters. The whole work is profusely illustrated with very fine drawings, superior in workmanship to most of the usual pictures in Persian MSS. The collection begins with the *fifth* story (حکایت پنجم).

Contents:

5. (Sanghrâmaśûra) در بیان راجه سنکرام شور, on fol. 1ᵇ.

6. قصّهٔ دهنونتر (Dhanvantari) و شاگرد او که اورا فرموده بود که از آبادانی بدر رود و در جای که اقسام گیاها باشد گریه بسیار کرده بگوید که دهنونتر مرد, on fol. 8ᵇ.

7. قصّهٔ گل خوشبو, on fol. 14ᵇ.

8. (Somaśarma) قصّهٔ راجه سوم سرما, on fol. 23ᵇ.

9. قصّهٔ سوداگر که پسر خود را گفت که زنهار که بفلان شهر نروی, on fol. 27ᵇ.

10. قصّهٔ شمیك رکهیسر و راجه برهت سین که دختر عابد را گرفت و انگشتری خود را نشانی باو داد, on fol. 34ᵇ.

11. قصّهٔ دهن‌دت بقّال ساکن بنت‌پور, on fol. 38ᵇ.

12. قصّهٔ که موسومست به داودس بهاو, on fol. 40ᵇ.

13. قصّهٔ راجه پرتاب رودر حاکم کالنجرکه در ایّام سلطنت سکندر لودی بود, on fol. 70ᵇ.

14. در بیان راجه اتم, on fol. 72ᵇ.

15. قصّهٔ تیرت نکم بود, on fol. 77ᵇ.

16. در بیان حجّام که در شهر اکهندپور سکونت میداشت, on fol. 83ᵇ.

17. در بیان راجه سدهرما والیٔ ملك کامرو (کامروپ), on fol. 90ᵇ.

18. قصّهٔ کلکت (in other places ککت) منجّم که مادر خود نا دانسته زنا کرد و شراب خورد وبرهمنی را کشت, on fol. 93ᵇ.

19. قصّهٔ راجه شوید (or شویت) و پوچه چهار دیو و سوختن کال و باز اورا زنده کردن, on fol. 97ᵇ.

20. قصّهٔ راجه رت پرن که اورا دختری شده بود و اورا پسرش وا نمودند و راجه کنبله که اورا پسری شده بوده اورا دختری که به پدرش وا نموده بودند این دو را با یکدیگر عقد کردند, on fol. 101ᵇ.

21. در بیان راجه جك سین پهت‌پور, on fol. 104ᵇ.

22. در بیان راجه جك سین حاکم شهر بدشا (بدیشا), on fol. 119ᵇ.

23. در بیان راجهٔ اوده دندك نام, on fol. 121ᵇ.

24. در بیان راجه اندردمن, on fol. 126ᵇ.

25. در بیان راجه اندردمن (another story of the same Râjah), on fol. 130ᵇ.

26. در بیان راجه بهکراج والیٔ ترهت, on fol. 133ᵇ.

27. در بیان راجه نرسنگ والیٔ اوده, on fol. 137ᵇ.

28. در بیان راجه کهند (or کند) هرپ دیو والیٔ ادیسه (or اودیسه, perhaps اوریسه), on fol. 141ᵇ.

29. حکایت راجه انشومان (or انجه مانه) والیٔ ملك اجین, on fol. 147ᵇ.

30. در بیان بقّالی ساکن سیالکوت, on fol. 151ᵇ.

31. (Parâśara) دیو و پراشر (Vyâsa) حکایت بیاس, on fol. 157ᵇ.

32 and 33 are wanting.

34. داستان در معرفت فضائل خیر کردن گاو و آنرا گودان نامند, on fol. 166ᵇ. At the end of this story the beginning of the twenty-sixth is repeated, filling eight lines.

35. حکایت راجه سرت سین در شهر مندو, on fol. 169ᵇ.

36. در بیان راجه بردهمان, on fol. 172ᵇ.

37. در بیان راجه سکهندی, on fol. 176ᵇ.

38. در بیان راجه چترکند (or چتر اکند) والیٔ بردوان, on fol. 188ᵇ.

39. داستانهای پنجگانه که هر یکی ازینها گنجی است عظیم در سعادت دنیوی و اخروی, on fol. 203ᵇ.

40. حکایت جاناك برهمن شاگرد بساکهدت عابد, on fol. 208ᵇ.

No date.

No. 1679, ff. 222, ll. 19; clear and distinct Nasta'lîk; illustrations on ff. 5ª, 10ᵇ, 16ª, 17ª, 22ᵇ, 32ª, 36ª, 39ᵇ, 41ª, 45ª and ᵇ, 52ᵇ, 58ª, 66ª, 69ᵇ, 73ᵇ, 78ª, 84ª, 88ª, 89ª, 92ᵇ, 95ª, 98ᵇ, 103ª, 106ª, 112ᵇ, 114ᵇ, 123ᵇ, 125ᵇ, 127ª, 129ᵇ, 136ᵇ, 143ᵇ, 145ª, 152ᵇ, 156ª, 173ᵇ, 177ᵇ, 185ᵇ, 190ª, 191ª, 206ª, and 220ᵇ; size, 11¼ in. by 6⅝ in.

1995

Gulzâr-i-Ḥâl (گلزار حال).

A Persian translation of the Sanskrit drama Prabodha Ćandrodaya (پربوده چندراودی ناتك, explained in Persian, on fol. 3ª, ll. 9 and 10, by طلوع قمر معرفت, 'the rise of the moon of knowledge'), which was composed by Kishandâs Bhat (see fol. 3ᵇ, ll. 2 and 7, i. e. Krishnadâsa

Miśra), compare the edition of the original, by Brockhaus, 2 parts, Leipzig, 1835–1845, the translations of J. Taylor (English), London, 1812; Goldstücker (German), Königsberg, 1832, and Hirzel (German), Zürich, 1846; and A. Weber, Ueber die Magavyakti des Krishnadâsa Miçra, Berlin, 1879. This Persian version was made by Banwâlî, with the takhalluṣ Walî (see fol. 3ª, ll. 1 and 2) or Walî Râm (see the colophon), who is identical with Banwâlî Dâs, a munshî of prince Dârâ Shukûh and author of the راجاولی (see Nos. 205 and 206 above, and comp. Rieu ii. p. 855ª, No. III, and iii. p. 916ᵇ), in A. H. 1073 (fol. 3ª, l. 3 ab infra: یکهزار و سیزده با شصت سال)=A. D. 1662, 1663. According to the preface in the British Museum copy (Rieu iii. p. 1043ª, No. III), which appears to be much fuller than that in the present copy, Banwâlî did *not* translate this drama directly from Sanskrit (as is stated here distinctly on fol. 3ª, ll. 5 and 6: از زبان سنس کرت یعنی از زبان هندی بزبان فارسی ترجمه نمودند) but from Swâmî Nand Dâs' Bhâk'ha version, with the assistance of Bhawânîdâs.

Beginning (the preface opens with twenty-two mathnawî-baits), on fol. 1ᵇ:

حمد ذاتی را که اصل ذات‌هاست

ذات او در اصل اصل ذات‌هاست

It is divided into six چمن, on ff. 3ᵇ, 19ª, 34ᵇ, 44ᵇ, 55ª, and 72ᵇ respectively. Banwâlî seems also to be the author of the مثنوی ولی رام, noticed in A. Sprenger, Catal., p. 589.

Dated the 11th of Dhû-alhijjah, A. H. 1166 (called here the fifth year of Aḥmadshâh's reign, whereas it was in reality the sixth)=A. D. 1753, Oct. 9, at Banâras.

No. 1591, ff. 98, ll. 13; Shikasta; size, 8⅝ in. by 5 in.

1996

Another copy of the same.

This copy of the Gulzâr-i-Ḥâl is not dated. Beginning as in the preceding copy. The six چمن are found here on ff. 3ª, 14ª, 25ª, 32ᵇ, 41ª, and 53ª respectively.

No. 1182, ff. 72, ll. 15; Nasta'lîk; size, 9 in. by 5⅝ in.

1997

Tarjuma-i-Bârâhî (ترجمهٔ باراهی).

The Persian translation of a great Sanskrit work on astronomy, by Bârâhamîr (باراهمیر), i.e. Varâhamihira, son of Âdityadâsa, the renowned Indian astronomer, no doubt the Bṛihatsaṃhitâ (as the full title is given here, on fol. 9ª, l. 7, as باراهی سنگهتا), see Aufrecht, Cat. of Sanskrit MSS. in the Bodleian Library, p. 328 sq.; A. Weber, Berlin Cat., pp. 238–254; and History of Indian Literature, pp. 259–261; comp. also Alberuni's India, edited by Sachau, London, 1887, preface, p. 20, where it is stated that Alberuni translated this very book into Arabic. Other works by the same Varâhamihira are the Bṛihajjâtaka, the Svalpajâtaka, etc. This translation was made at the request of Sulṭân Fîrûzshâh (reigned A. H. 752–790=A. D. 1351–1388), by 'Abd-al 'azîz Shams Bahâ-i-nûrî (بهاء نوری ?), the author of the تاریخ فیروزشاهی, see fol. 2ᵇ, ll. 5 and 4 ab infra, who seems therefore identical with the well-known historian, Shams-i-Sirâj 'Afîf (whose تواریخ فیروزشاهی are noticed above in Nos. 212 and 213).

This work begins, on fol. 2ᵇ: حمد و سپاس وافر و شکر و ثناء متوافر حضرت پادشاهی را که گنبد اخضر و سقف لاجوردی بی ستون معلّق نهاد الخ. The Sanskrit original, which has been edited by Kern in the Bibl. Indica, 1864–1865, and translated into English by the same in the Journal of the Roy. As. Soc., vol. iv, 1870 sq., contained, as stated on fol. 3ª, l. 9, 104 bâbs, but of these the translator left out eight, namely the forty-first, forty-second, forty-sixth, forty-seventh, fifty-fourth, fifty-sixth, fifty-seventh, and fifty-eighth on account of idolatrous matter contained in them (designated here as كفر). A full index of the remaining ninety-six bâbs is given on ff. 3ᵇ–9ª. In the beginning of the 104th bâb the copy breaks off.

No. 1262, ff. 313, ll. 19; large and peculiar Nasta'lîk; size, 11⅝ in. by 6½ in.

1998

Lîlâwatî (لیلاوتی).

The Persian translation of Bhâskara Âcârya's (بهاسکر اچارج) famous Sanskrit work on arithmetic and geometry (در علم حساب و مساحت), which the poet Faiḍî made at the request of Akbar, A. H. 995=A. D. 1587 (see fol. 2ª, lin. penult., and fol. 2ᵇ, l. 11 sq.), beginning:

اوّل زثنای پادشاهی گویم – وانگه زستایش الهی گویم

The Sanskrit text was published in Calcutta, 1832 and 1846 (Baptist Mission Press); the Persian text, ib. 1828. English translations by John Taylor, Bombay, 1816, and by E. H. Colebrooke, London, 1817. On Bhâskara and his scientific works comp. E. Strachey, Early History of Algebra, in the Asiatic Researches, xii. pp. 159–185, and Observations on the Mathematical Science of the Hindoos, with extracts from Persian transliterations of the Leelawuttee and Beej Gunnit, Calcutta, 1805; see also Colebrooke, Miscellaneous Essays, vol. ii. pp. 419–450; H. Brockhaus, Ueber die Algebra des Bhâskara, in Berichte der Kön. Sächs. Ges. der Wissenschaften, vol. iv. pp. 1–45, Leipzig, 1852; and A. Weber, History of Indian Literature, pp. 261 and 262. Other copies of the Persian Lîlâwatî are described in Rieu ii. pp. 449 and 450, and W. Pertsch, Berlin Cat., p. 1031. The present copy, which contains many valuable additions and explanations on the margin, is dated at Shâhjahânâbâd, the 8th of Muḥarram, A. H. 1015 (A. D. 1606, May 16).

No. 1411, ff. 83, ll. 15; large Nasta'lîk; size, 11 in. by 6¼ in.

1999

Another copy of the same.

Beginning the same as in the preceding copy. It is collated and occasionally annotated by a former owner,

Sir Charles Wilkins, LL.D., F.R.S., who has added a few remarks on the fly-leaf. Dated the 28th of Rajab, A.H. 1191 (nineteenth year of Shâh 'Âlam's reign) = A.D. 1777, Sept. 1.

No. 2372, ff. 42, ll. 11–17; written very unequally in a mixed style of bad Nasta'lik and Shikasta; size, 9 in. by 5⅞ in.

2000

The same.

This copy is dated the 20th of Sha'bân, A.H. 1193 (A.D. 1779, Sept. 2).

No. 740, ff. 72, ll. 12; large and distinct Nasta'lik; illuminated frontispiece; size, 15½ in. by 9 in.

2001

Bija Ganita (بیج گنت).

The Persian translation of the Sanskrit treatise on algebra and mensuration, styled Vijaganita, by the same Bhâskara Âcârya; the author of the Persian version is 'Atâ-allâh Rashidi bin Ahmad Nâdir, who made it A.H. 1044 (A.D. 1634, 1635), the eighth year of Shâhjahân's reign, to whom it is dedicated, see the names of author and translator and the date of composition on fol. 1ª, l. 3 ab infra sq. It is divided into a mukaddimah and five makâlas.

Mukaddimah in six bâbs, viz.: 1. در معرفت مال و دین, on fol. 1ᵇ; 2. در صفر, on fol. 2ª; 3. در معرفت الوان, on fol. 2ᵇ; 4. در معرفت اسمّ الجذر, on fol. 4ª; 5. در استخراج عددی مجهول, on fol. 10ª; 6. در عمل ضرب مجذور, on fol. 13ᵇ.

Makâlah I, on fol. 19ᵇ: در تعادل مجهول بعدد.

Makâlah II, on fol. 28ᵇ: در توسیط مجهول.

Makâlah III, on fol. 35ᵇ: در بیان آنکه الوان کثرت معادل یکدیگر شوند.

Makâlah IV, not marked.

Makâlah V, on fol. 44ª: در تعادل مسطحات.

Beginning:

اوّل زستایش الهی گویم
پس نعت رسول او کما هی گویم

Other copies of the same work are described in Rieu ii. p. 450ᵇ, and J. Aumer, p. 136. For editions and translations of the Vijaganita, see Zenker ii. p. 340; the newest edition is that published in Benares, 1889; older English translations, by Colebrooke, 1817, and by Strachey, 1818. An English note on the inner side of the binding at the back of the copy informs us, that this MS. (which is not dated) was presented by Sir Edward Strachey of Sutton Court, Somerset. The copy was prepared for the late Mr. Edward Strachey, when studying the algebra of the Hindûs.

No. 3248, ff. 45, ll. 18–20; Nasta'lik; size, 15¼ in. by 9½ in.

2002

Bahr-alhayât (بحر الحیاة).

The Persian translation of the old Sanskrit work Amṛtakunda (امرت کند) or حوض الحیات, 'the cistern of life,' containing the religious and philosophical doctrines of the Brahmans, made by Muhammad of Gwâliyâr, at the request of his master Husain of Gwâliyâr bin Muhammad Sârinî Husainî. Long before his time an old Brahman of Kâmrûp, with the name of Kânamâ, who at the time when Sultân 'Alâ-aldin invaded Bengal had become a Muslim, had made an Arabic translation of the same work in thirty bâbs. This Persian paraphrase is divided into the following ten bâbs:

I. در معرفت عالم صغیر, on fol. 7ª.

II. در تأثیرات عالم صغیر, on fol. 8ª.

III. در کیفیّت معرفت دل و حقیقت و ارادت و تخیّلات, on fol. 20ᵇ.

IV. در ریاضت و معرفت و کیفیّت آن, on fol. 21ª.

V. در معرفت ایجاد انسان و انواع دم و ماهیّت آن الخ, on fol. 30ª.

VI. در معرفت چگونگی جسد و ماهیّت آن و محافظت آب منی, on fol. 35ᵇ.

VII. در معرفت وهم و انواع دم و ماهیّت آن و آنچه تصرّفات دردست, on fol. 43ᵇ.

VIII. در معرفت فساد جسد و علامات مرگ, on fol. 65ª.

IX. در معرفت تسخیرات روحانیان, on fol. 68ᵇ.

X. در حکایات مبداء و معاد, not marked in the text.

Beginning: حمد مور(!) و ثنای نامحصور حضرت صمدیرا که وحده لا شریك له خطبهٔ جلال اوست الخ.

Comp. Herbelot (Paris ed., 1697), p. 114. No date.

No. 432, ff. 82, ll. 12; large Nasta'lik; size, 9⅝ in. by 5⅜ in.

2003

Tarjuma-i-Shâstra (ترجمهٔ شاستر).

A Persian translation of the Purânârtha Prakâsa (پورانارته پرکاش, or as it is styled here, پورانارته پرکاس, see fol. 52ᵇ, l. 7) or Purânârtha Prakâsa Shâstra (پورانارته پرکاس شاستر, see fol. 4ª, l. 5), a Hindû chronology and cosmogony by the Chief Pandit Râdhâkanta Tarkavâkyas (? رادهاکنت ترکباکیس, see fol. 4ª, l. 5; fol. 52ᵇ, last line; and fol. 54ᵇ, last line). Both the Sanskrit original and the Persian version (the latter by Zûrâwar Singh, زورآور سنگه) were made at the request of the Governor-General of India, Warren Hastings (گورنر جنرل هستین), and the latter styled ترجمهٔ شاستر, see fol. 4ª, l. 4 sq.; fol. 52ª, l. 8 sq.; and fol. 53ª, l. 4 sq. The Sanskrit original was completed, according to fol. 52ᵇ, lin. penult., in the year 1706 of the S'aka era (= A.D. 1784). Beginning: پرمیشوری (paramesvara) را از صدق اعتقاد پرنام میکنم که بصورت برمها (correctly برهما as in Rieu's copy) و بشن و شیو نمودار شده جهانرا الخ. It is divided into six bâbs and a khâtimah, viz.:

Bâb I, on fol. 4ᵇ: در تعداد شمار زمانه.

Bâb II, on fol. 11ᵇ: (brahma-nirûpana) در برمهه نروپن یعنی دانستن برمهه (برهمه).

Bâb III, on fol. 12[a]: در حقیقت هر شاستر.

Bâb IV, on fol. 15[b]: در حقائق (هر) مذاهب.

Bâb V, on fol. 17[a]: در سرشت دنیا و غیره.

Bâb VI, on fol. 37[a]: در تواریخ راجهای سلف.

Khâtimah, on fol. 52[a].

All the Sanskrit words in the text are marked on the margin in Devanâgarî characters. Dated the 7th of the month Asârh (اساڑ=June–July), in the year 1194 of the Bangâlî era=A. D. 1786; other copies of this Persian version are noticed in Rieu i. p. 63; and E. G. Browne, Cambridge Cat., p. 94. The Sanskrit text, in Bangâlî characters, is preserved in Or. 1124 of the British Museum; an English translation of the Persian version, ib., in Add. 5657, ff. 163–194.

No. 1184, ff. 54, ll. 11; Nasta'lîk; size, 9 in. by 6⅝ in.

2004

Another copy of the same.

Beginning the same as in the preceding copy. No date. The Sanskrit title, the name of author and translator, and the proper title of the translation itself appear here on ff. 4[a], l. 8 sq.; 4[b], ll. 5 and 6; and 66[b], ll. 4–7. The six bâbs are found here on ff. 5[a], 13[b], 14[b], 18[b], 20[b], and 44[b] respectively; the khâtimah on fol. 65[a]. The date of the composition of the Sanskrit original, viz. 1706 of the S'aka era, is found on fol. 66[a].

No. 458, ff. 69, ll. 9; large Nasta'lîk; size, 9¼ in. by 5⅝ in.

2005

A little tract, likewise translated for the Governor-General, Warren Hastings, 1783 (see ff. 1[b] and 15[b]), from Sanskrit sources by 'Alî Ibrâhîmkhân, dealing with the Hindû trials by ordeal. On the binding it is styled ترجمهٔ دیب یعنی قَسَم, and the translator remarks at the end: دیب لفظ سنسکرت پرکهیّا لفظ باکهه قَسَم لفظ عربی سوگند لفظ فارسی یك معنی دارد.

Beginning: طریق قَسَم که در دهرم (Dharma) شاستر متاچّهرا (Mitâksharâ) و شاستر دیب تتّ (sic!) و دیگر شاسترها به تفصیل مرقوم است خیرخواه خلائق علی ابراهیم خان بگفتهٔ پندتان ترجمهٔ آن مینماید که دیب یعنی قَسَم است و قَسَم را نه طریق است اوّل قَسَم ترازو که آنرا تولا پرکهیّا گویند دوم قَسَم آتش که آنرا اگنی پرکهیّا گویند سیوم قسم آب که آنرا اودك پرکهیّا گویند الخ.

This tract has been translated into English in the Asiatic Researches, vol. i, Calcutta, 1788, pp. 389–404, and entitled: 'On the trial by ordeal among the Hindus, by 'Alî Ibrâhîmkhân, chief magistrate at Benares, communicated by Warren Hastings, Esq.'

No. 518, ff. 18, ll. 8; large and clear Nasta'lîk; size, 8 in. by 5½ in.

2006

Amwâj-i-khûbî (امواج خوبی).

A Persian paraphrase of and commentary on the Hindî work on Muhammadan theology and science, styled خوب ترنگ (the beautiful wave), and written originally in Hindî verses from sayings and traditions of Shaikh Kamâl Muhammad, A. H. 984 (see fol. 7[a], ll. 13–15)=A. D. 1576, 1577; the commentary was composed A. H. 999 (A. D. 1590, 1591). It begins with a فهرست کتاب خوب ترنگ من تصنیف میان خوب.

The Hindî work itself with the paraphrase and commentary commences on fol. 8[a], first line: آغاز کتاب خوب ترنگ با ترجمهٔ شرح نما که مسمّاست بامواج خوبی از بعضیٔ منقولات حضرت شیخ کمال محمّد رحمهم الله در معارف محمّدیّه علیه السّلام الخ.

This copy is dated the 28th of Rabî'-althânî, A. H. 1078 (A. D. 1667, Oct. 17), by Hasan Âkâ.

No. 460, ff. 179, ll. 17; Nasta'lîk; size, 9¼ in. by 5⅝ in.

2007

Another copy of the same.

This copy is much older than the preceding one, being dated A. H. 1016, the 2nd of Safar (A. D. 1607, May 29), but it is less satisfactory and somewhat confused in its arrangement. It begins with the same فهرست, but the wording is after the first line identical with the beginning of the Hindî work itself (on fol. 8[a] there), viz.: قصیدهٔ براعت استهلال، امّا بعد حکایت تمثیل عذرهای تأریخ کتاب آغاز کتاب خوب ترنگ با ترجمهٔ شرح نما که مسمّاست بامواج خوبی الخ.

The work itself commences here on fol. 130[a]; but the Hindî verses do not form part of the text, they are added separately on the margin. Moreover, the dates both of the original Hindî mathnawî and of the Persian paraphrase and commentary differ from those in the preceding copy; they are A. H. 986 (A. D. 1578, 1579) and 1000 (A. D. 1591, 1592) respectively.

No. 1055, ff. 126[b]–212, ll. 22–23; Nasta'lîk; size, 9½ in. by 4¾ in.

Appendix: Treatises on Indian Music and other Arts of the Hindûs.

2008

Ghunyat-almunyat (غُنْيَةُ الْمُنْيَة).

The richness of desire, a treatise on Indian music, compiled by an anonymous author in the reign of Sultân Abû-almuzaffar Fîrûzshâh (that is Fîrûz-aldîn Tughluk, who reigned A. H. 752–790=A. D. 1351–1388), A. H. 776 (A. D. 1374, 1375), at the request of his learned patron, the governor of Gujarât, Amîr Shams-aldaulah wa-aldîn Ibrâhîm Hasan Abûrajâ (اَبُورَجا), who a short time before had induced him to translate from Arabic

into Persian the كتاب فريد الزّمان فى معرفت الالحان on Persian music. This treatise, based on Indian sources, is divided into two kisms, four bâbs, and eighteen faṣls.

Ḳism I, in two bâbs: 1. در معرفت سرود, on fol. 4^b, in four faṣls. 2. در معرفت مزامير, on fol. 42^b, in two faṣls.

Ḳism II, in two bâbs: 1. در بيان رقص, on fol. 54^b, in four faṣls. 2. در شرائط و آداب مجلس سرود و اصحاب محاسن و معايب بعضىٔ اصحاب و جز آن, on fol. 86^b, in eight faṣls.

Some illustrations on ff. 44–51. No date. The first leaf of this copy is missing; it begins abruptly in the preface thus: داراى هفت كشور انوشروان عهد و زمان اسكندر مكنت و جمشيد امكان الواثق بتاييد الرّحمٰن ابو المظفّر فيروزشاه السّلطان الخ.

No. 1863, ff. 92, ll. 13; Naskhi; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

2009

Tarjuma-i-Pârijâtaka (ترجمهٔ پارجاتك).

The Persian translation of a Sanskrit work on Indian music, styled Pârijâtaka (belonging to the Pârijâta or tree of paradise), by اهوبل, made from the original by Mirzâ Rûshan Ḍamîr, and beginning: سرود اثر آمود و اثر سرود نمود زمزمهٔ حمد كارسازئد (كارساز بنده read) نوازيست كه بآهنگ وجود صاحب مقام محمود ساز كالبد را نغمه پرداز آواز ساخته و بلحن داؤدى روح را مؤنس و دمساز گردانيده الخ.

Rûshan Ḍamîr, with the takhalluṣ Ḍamîr, was a great musician who lived in the time of 'Âlamgîr, see fol. 2^a, ll. 10 and 11, and comp. Makhzan-algharâ'ib, No. 1434 (col. 347 in the Bodleian Cat.). This copy, which is not dated, came into the possession of Mr. Richard Johnson, A.H. 1194 (A.D. 1780).

No. 808, ff. 189, ll. 12; Nasta'lîḳ; large water-spots; size, $8\frac{3}{4}$ in. by $5\frac{1}{4}$ in.

2010

Another copy of the same.

Beginning as in the preceding copy, with the emendation of كارساز بنده, as noted there. As date appears the 29th of Jumâdâ-althânî only. The names of the author and translator (the former, as it appears, in the form of اهوبل) are found on fol. 1^b, l. 9, and fol. 2^a, l. 5 respectively; the latter also appears in the colophon, where the fuller title of the work (see the same in the colophon of the preceding copy) is given as ترجمهٔ كتاب پارجاتك.

No. 644, ff. 184, ll. 15; large Nasta'lîḳ; size, $9\frac{3}{4}$ in. by $5\frac{5}{8}$ in.

2011

Tuḥfat-alhind (تحفة الهند).

A rather rare work on the fine arts and sciences of the Hindûs, composed by Mirzâ Muḥammad ibn Fakhr-aldîn Muḥammad, in the reign of 'Âlamgîr, at the request of Kûkultâshkhân for the emperor's son, prince Muḥammad Mu'izz-aldîn Jahândârshâh, see fol. 1^b, ll. 2 and 6, and fol. 2^a, l. 3 ab infra, in a muḳaddimah, seven bâbs, and a khâtimah; comp. Rieu i. p. 62; Bodleian Cat., No. 1763; W. Pertsch, Berlin Cat., pp. 83 and 1019–1020; Cat. of King's College, Cambridge, No. 217.

Beginning: الحمد لله ربّ العالمين والصّلوة . . . . . امّا بعد چنين گويد مست بادهٔ هذيان ببجدّ ميرزا محمّد الخ

Muḳaddimah, on fol. 2^b: The Hindû system of writing (در بيان مصطلحات حروف تهجّيهٔ هنديّه و علم خطّ و ذكر اشكال حروف مذكوره از مفردات و مركّبات و بعضىٔ قواعد كلّيهٔ بهاكها مشتمل بر چهار فصل).

Bâb I, on fol. 35^a: Prosody of the Hindûs (در علم پنگال (Piṅgala) يعنى علم عروض اهل هند مشتمل بر سه فصل).

Bâb II, on fol. 92^b: Rhyme-system of the Hindûs (در علم تُك (Tuk) يعنى علم قوافىٔ اهل هند مشتمل بر دو فصل).

Bâb III, on fol. 101^a: Hindû tropes and figures of speech (درعلم النكار (Alaṅkâra) يعنى علم بديع و بيان اهل هند مشتمل بر دو فصل).

Bâb IV, on fol. 113^a: Hindû love and lovers (در علم سِنگاررَس (S'riṅgârarasa) يعنى عاشقى و معشوقى و بيان احوال عاشق و معشوق مشتمل بر دو فصل).

Bâb V, on fol. 122^b: Hindû music (در علم سنگيت (Saṅgita) يعنى علم موسيقى اهل هند و غيره مشتمل بر ده فصل).

Bâb VI, on fol. 165^b: Sexual intercourse (در علم كوك (Kok) يعنى معرفت اقسام زن و مرد و صحبت داشتن و مباشرت كردن با زنان مشتمل بر پنج فصل).

Bâb VII, on fol. 181^a: Physiognomy (در علم سامُدرِك (Sâmudrika) يعنى علم قيافه كه علامات خير و شرّ در انسان از آن معلوم شود مشتمل بر دو فصل).

This bâb is incomplete at the end in consequence of a lacuna after fol. 189, which comprises the conclusion of bâb VII and the beginning of the *khâtimah* on Hindû terminology (در ذكر لغات و مصطلحات و كنايات اهل هند). This khâtimah is arranged alphabetically, so that the first letter forms the *bâb* and the last the *faṣl*; it begins abruptly on fol. 190^a with the *faṣl* ل of the *bâb* ا.

Dated the 7th of Rajab, A.H. 1194 (A.D. 1780, July 9).

No. 1269, ff. 278, ll. 17; Nasta'lîḳ, by different hands; illuminated frontispiece; size, $11\frac{1}{2}$ in. by $6\frac{1}{2}$ in.

2012

Another copy of the *fifth* bâb of the Tuḥfat-alhind (باب پنجم تحفة الهند).

The *fifth* chapter of the same work, dealing with Indian music and beginning: باب پنجم درعلم سنگيت

یعنی موسیقی و آن مشتملست بر ده فصل فصل اوّل در تعریف علم سنگیت و بیان وضع آن الخ.

No date. This *fifth* chapter of the Tuhfat-alhind forms the basis of Sir W. Jones' remarks on Indian Music in the Asiatic Researches, vol. iii. p. 325 sq. The author is called by him (just as by D. Forbes in his Cat., p. 10, No. 30) Mirzâkhân instead of Mirzâ Muhammad; in the first Berlin copy (No. 34 of W. Pertsch's Cat.) the name appears as Mirzâ Jân.

No. 1861, ff. 126, ll. 11; Nasta'lik, by two different hands, the second of which begins on fol. 38ª; size, 9⅝ in. by 5½ in.

2013

Fragments of the Tuhfat-alhind.

This copy consists of two portions, written by different hands, viz.:

1. Ff. 1ᵇ–45ª, containing *preface* and *mukaddimah;* the latter begins on fol. 3ª. Beginning of the preface as in No. 2011 above.

2. Ff. 46ª–98ª, the first part of the *khâtimah*, going down to the end of the bâb ب. Beginning: خاتمه در علم لغت اهل هند' بباید دانست که لغات هندیّه بترتیب حروف تهجّیّه الخ.

The abrupt beginning of No. 2011, viz. fasl ل of bâb ا, is found here on fol. 58ª.

Bibliotheca Leydeniana.

No. 3407, ff. 98, ll. 16 in the first, ll. 13 in the second portion; Nasta'lik, by two different hands; worm-eaten; size, 8⅝ in. by 5⅝ in.

2014

Fragmentary remarks on Indian Râgs and Râginîs, based on the *fifth* chapter of the Tuhfat-alhind; it comprises the larger part of the *third fasl*, and the whole *fourth, fifth,* and *sixth fasls*, opening with the second شعبه of the third fasl on fol. 1ᵇ, l. 1: در راگهای ششگانه بحسب هنومان in six نوع. The fourth fasl begins on fol. 9ᵇ: در راگ و راگنی وتر بحسب کلناه مت (Kulnah mutt, according to the English transliteration on the margin); the fifth fasl on fol. 11ᵇ; the sixth on fol. 14ª: در بیان راگ و راگنی . . . بحسب بهرت مت (Bhert mutt, on the margin).

No. 1907, ff. 17, ll. 11; clear Nasta'lik; size, 10½ in. by 6 in.

2015

Râghâi-hindî (راگهای هندی).

A collection of 1000 Dhurpads (دهرپد, see Garcin de Tassy, Histoire de la littér. hindouie, etc. ii. préface, p. viii), i.e. songs in Hindî or Braj by the famous Bakshawa, who was born in Gwâliyâr, became attached to the court of Râjah Mân Singh (who died about A.H. 924 = A.D. 1518), went after the capture of that town by Sikandar Lûdî (reigned A.H. 894–923 = A.D. 1489–1517) to Kâlinjar, where he joined the Zamîndâr of that place, and was afterwards called by Bahâdur Shâh (A.H. 932–943 = A.D. 1526–1537) to Gujarât, where he remained. On account of the superiority of his compositions to those of all other musicians, the emperor Shâhjahân (A.H. 1037–1068 = A.D. 1628–1658) ordered all the genuine Dhurpads of this great master to be collected, and out of all thus brought together, 1000 were again selected as the most authentic and original ones; therefore this collection was styled سهس رس, or سهسر رس, or even سهنسر رس (Sahas ras, Sahasra ras, or Sahansar ras, a thousand sentiments); هزار دهرپد (a thousand Dhurpads); and also sometimes راگمالا (a chaplet of musical modes), see here on fol. 1ª, and fol. 6ª, ll. 10 and 11 in the following copy; it was arranged in four Râgs and forty-six Râginîs, and introduced by a Persian preface, which begins thus, on fol. 1ᵇ: چون نفوس مقدّسهٔ تجرّد نهاد را میل بلذّات روحانی بیشتر و ادراك سرور از اموری الخ.

Compare for a fuller description of this work, No. 1846 in the Bodleian Cat. The present copy is dated the 29th of Ramadân, A.H. 1066 (the thirtieth year of Shâhjahân's reign) = A.D. 1656, July 21, by 'Abd-alrahmân at Ahmadâbâd. It was written for Mirzâ Abû-alkâsim, and came ultimately into the possession of Mr. Richard Johnson.

No. 1808, ff. 197, ll. 10; large and distinct Nasta'lik; illuminated frontispiece; size, 11¼ in. by 5¾ in.

2016

Another copy of the same.

Beginning as in the preceding copy. No date; the transcriber was, according to a note on the fly-leaves, Mirzâ Muhammad 'Alî.

No. 1116, ff. 131, ll. 12; but there are left blank (for drawings to be filled in) ff. 7ª, 10ᵇ, 11ᵇ, 13ᵇ, 18ª, 20ᵇ, 23ᵇ, 26ª, 29ᵇ, 31ª, 33ᵇ, 34ᵇ, 37ᵇ, 39ª, 40ᵇ, 42ᵇ, 44ᵇ, 46ª, 47ᵇ, 51ᵇ, 53ª, 54ª, 56ᵇ, 58ᵇ, 62ª, 64ᵇ, 66ª, 68ᵇ, 69ᵇ, 71ª, 74ᵇ, 75ᵇ, 79ª, 80ᵇ, 82ª, 84ª, 86ᵇ, 92ª, 97ᵇ, 99ᵇ, 101ª, 102ª, 103ᵇ, 105ᵇ, 116ª, 119ᵇ, 120ᵇ, 122ᵇ, 128ª, 129ª, a portion of 130ª, 130ᵇ, and 131; large and very distinct Nasta'lik, written on ground of different colours. The name شاهجهان throughout in gold; splendid frontispiece; the first two pages luxuriously illuminated; size, 13¼ in. by 8¼ in.

2017

Râg darpan (راگ درپن).

The mirror of the Râgs or musical modes and melodies of the Hindûs, with its full title رسالهٔ ترجمهٔ پوتهی راگ درپن, a Persian translation of an old Sanskrit book on Indian music, by Fakîr-allâh, comp. Garcin de Tassy, Histoire de la littér. hindouie, etc., sec. ed., i. p. 15; iii. p. 412, etc.; and Sir W. Ouseley, Anecdotes of Indian Music, in 'Oriental Collections,' i. p. 75. The original Sanskrit work, which is styled here مانكتوهل (Ouseley calls it 'Muncuttuhul'), was made at the request of Râjah Mân Singh (see the preceding work in No. 2015), the ruler of Gwâliyâr, and A.H. 1073 (A.D. 1662, 1663) struck the eyes of Fakîr-allâh, who resolved upon translating it into his native Persian tongue. He undertook this work, but cannot have completed it before A.H. 1076 (A.D. 1665, 1666),

see this date in the tenth or last chapter of the work, which contains a list of fifty celebrated contemporaries, musicians, players, singers, etc., on fol. 45ª, l. 10, تا حال که سنهٔ ۱۰۷۶; also on fol. 45ᵇ, l. 9; fol. 48ª, l. 1; and in the Khâtimah, where the author says, that this treatise was finished در سنهٔ ۱۰۷۰, which is clearly a mistake for ۱۰۷۶. There must be read likewise instead of the wrong ۱۰۸۲ and ۱۰۸۳ on fol. 45ª, l. 1; fol. 48ª, last line; and fol. 48ᵇ, l. 4 ۱۰۷۶. The same year 1076 appears on fol. 51ᵇ, l. 8, where it is called the eighth year of 'Âlamgîr's reign, and on fol. 53ᵇ, last line, and fol. 54ª, l. 1: درین زمستان که سنهٔ ۱۰۷۶.

The work is divided into the following ten chapters (باب), a short index of which is given on fol. 2ª, l. 5 sq.:

باب اوّل در سبب تأليف, on fol. 2ᵇ.

باب دوم در باب دانستن راگها, on fol. 4ª.

باب سيوم در تعيين هر موسم كه در آن موسم كدام راگ و راگنى خوانند و حرفها كه منع كرده اند كه در اوّل تصنيف نيايد الخ, on fol. 15ª.

باب چهارم در دانستن سُرها و تصانيفاتي كه در نغمه مى بندند, on fol. 16ᵇ.

باب پنجم در دانستن سازها و نايك و نايكه و سكهى, on fol. 25ª.

باب ششم در دانستن عيوب گوينده, on fol. 32ᵇ.

باب هفتم در شناختن آوازها و رويت خنجرها, on fol. 34ª.

باب هشتم در دانستن اوستاد كامل, on fol. 36ª.

باب نهم در دانستن برنده و فائدهٔ برنده نمودن, on fol. 39ª.

باب دهم در باب گويندها و سازندها كه در زمان ما بودند و هستند, on fol. 41ᵇ.

Beginning: حمد و سپاس بيقياس مر آفريدگارى را سزد كه از حمد و سپاس بيرونست و نعت و محمدت مر پيغمبرى را شايد الخ.

Dated the last of Jumâdâ-althânî, A. H. 1196 (A. D. 1782, June 11).

Another copy of this interesting work is fully described in No. 1847 of the Bodleian Cat.

No. 1937, ff. 55, ll. 11; large and distinct Nasta'lîk; size, 9⅝ in. by 5⅝ in.

2018

Risâla-i-Râgmâlâ (رسالهٔ راگمالا).

Another tract on the Râgs and Râginîs of India, by نهاكر داس, compiled in the month Muharram, A. H. 1188 (Bangâlî era, 1181) = A. D. 1774, March–April, and beginning: در بيان راگ و راگنى‌هاى نغمات و مقامات اهل هند الخ.

Dated the 25th of Rabî'-althânî, A. H. 1193 (Bangâlî era, 1186) = A. D. 1779, May 12.

On the fly-leaf at the end, another short fragment dealing with the same subject.

No. 1739, ff. 14, ll. 16–17; Shikasta; size, 8½ in. by 5½ in.

2019

A small collection of Indian Râgs and Râginîs in the Rekhta, Braj, and Panjâbî idioms, with one or two in Persian; it begins with a song in Braj در راگ بهيدون. At the end, on fol. 31, a special little tract, styled قول در رامكلى راگنى.

No. 1906, ff. 31, ll. 11 (on fol. 31, ll. 17); Nasta'lîk; size, 10½ in. by 6¼ in.

2020

Another collection of Indian Râgs and Râginîs, chiefly in Rekhta, incomplete both at the beginning and end. According to the Arabic paging, there are wanting in the beginning twenty-five leaves. It is styled on the fly-leaf راگهاى هندى.

No. 3377, olim 14. J. 15, ff. 72, ll. 10; written for the greater part in diagonal lines; Shikasta; size, 8⅝ in. by 6 in.

2021

Kanz-almûsikî (كنز الموسقى).

The repertory of music, a collection of Râgs and Râginîs and their respective Dohrâs (couplets or distichs) in Hindi, mixed with some Persian verses and preceded by a Persian introduction, on fol. 2ᵇ, beginning: آغاز صداى ستايش محمود بنام نغمه سراى كن الخ.

It is dedicated to Mu'azzazkhân; no date or author's name. The preface is styled ديباچهٔ نوباوهٔ گلشن خيال. Ff. 1ᵇ and 2ª form a part of the text. Ff. 4ᵇ–5ᵇ contain an index of the Dohrâs, ff. 6ᵇ–8ª an index of the Râgs and Râginîs. The text itself begins on fol. 9ᵇ. Many intervening leaves are left blank, some are filled in some parts only, an evident proof that this copy is a mere brouillon or first sketch of a more complete and exhaustive work. It is worm-eaten throughout. Sir Charles Wilkins.

No. 2365, ff. 130, ll. 13; written by different hands in Nasta'lîk and Shikasta; size, 7¾ in. by 4⅜ in.

2022

Shams-alaṣwât (شمس الاصوات).

A treatise on Indian music, compiled according to the chronogram on fol. 7ᵇ, l. 10, and fol. 8ª, l. 1 (جاى نغمه), A. H. 1109 (A. D. 1697, 1698), in the reign of 'Âlamgîr. It is divided into the following six bâbs:

1. در كيفيّت تفاصل سُر كه در اصطلاح هند آنرا سُر ادهيای گويند, on fol. 10ª, in fourteen faṣls.

2. در ذكر راگهاى كه در اصطلاح هند آنرا راگدهياى گويند (i. e. راگ ادهياى), on fol. 20ª, in two faṣls.

3. در شرح الاپ يعنى بر داشتن و گردانيدن سُر در

راگ و ذکر ارکان آن که آنرا پربن ادهیای گویند, on fol. 25^{b}, in seven faṣls.

4. (Here wrongly styled the ninth faṣl) در شرح تفصیل اقسام گیت که در اصطلاح هند آنرا پربندهیای (پربنده ادهیای) گویند, on fol. 30^{a}.

5. (Here simply styled فصل) در شرح قوانین دستك زدن که آنرا تار ادهیای گویند, on fol. 31^{a}.

6. (Here called the tenth faṣl) در کلّیّات ساز و احوال آن که آنرا ناد ادهیای گویند, on fol. 32^{b}.

Beginning: قول اوّل که عبارتست از حمد مخصوص حکیمی مطلق است که چون الخ.

Dated the 4th of Sha'bân, A.H. 1196 (A.D. 1782, July 15).

No. 1746, ff. 33, ll. 15; Nasta'lîk; size, 8 in. by $4\frac{1}{4}$ in.

2023

Uṣûl-alnaghamât (اصول النّغمات).

A compendium of Indian music, written at the request of Mr. Richard Johnson (see fol. 6^{a}, l. 5) by an anonymous author. According to the index on fol. 7^{a} this book was to comprise five اصول, viz.: 1. در بیان سُر ادهیا. 2. در بیان راگ ادهیا. 3. در بیان پرکیرن (i.e. پرکیرنك ادهیا) کادهیا. 4. در بیان تار ادهیا. 5. در بیان ناد ادهیا, but only the first اصل is found here complete, in sixteen faṣls, beginning on fol. 7^{a}, last line; all the rest is wanting.

Beginning: وجد انگیز ترنّمی که شوران سینه ریشان محبّت الخ.

No date.

No. 2083, ff. 35, ll. 8; Nasta'lîk, large and distinct on ff. 1–6 only, very careless and often resembling Shikasta on ff. 7-35; size, $8\frac{1}{4}$ in. by $4\frac{5}{8}$ in.

2024

Mufarriḥ-alkulûb (مفرّح القلوب).

A work on the music of Mysore and its different tunes and melodies, commenced under the direction of Tîpû Sulṭân (A.H. 1197–1213 = A.D. 1783–1799) in the first year of his reign, A.H. 1197 (comp. fol. 4^{a}, l. 1; fol. 4^{b}, lin. penult., and fol. 7^{b}), by Ḥasan 'Alî of the Dakhan, with the takhalluṣ 'Izzat, and completed, according to the chronogram at the end, A.H. 1199 (A.D. 1785); comp. also Garcin de Tassy, Histoire de la littérat. hindouie, etc., i. p. 188. It is interspersed with specimens of Persian and Rekhta poetry and begins: حمد صانعی که چون آفتاب جهانتاب صبح صنعتش از افق مشرق الخ.

The title مفرّح القلوب appears on fol. 10^{b}, l. 7.

Index on fol. 15.

The work is divided into the following mukaddimah, six bâbs, and a khâtimah, viz.:

مقدّمه در ذکر صدای مردنگ و آواز گردش زنگوله و آواز زنگوله و صدای کرکر الخ, on fol. 16^{a}.

باب اوّل در بیان نغمهٔ ابیض (the *white* melody) و اصولها و ضربها و غناها و طرزهای ششگانه الخ, on fol. 18^{a}.

باب دوم در بیان نغمهٔ اصفر (the yellow melody) و وقت سرائیدن آن و اصولهای پنجگانهٔ آن الخ, on fol. 41^{b}.

باب سیوم در بیان نغمهٔ احمر (the red melody) و اصولها و ضربها الخ, on fol. 64^{a}.

باب چهارم در بیان نغمهٔ زبرجد (the jasper or emerald melody) و اصولها و ضربها الخ, on fol. 91^{b}.

باب پنجم در بیان نغمهٔ ورد (the rose melody) و ضربها و طرزهای ششگانه الخ, on fol. 120^{a}.

باب ششم در بیان نغمهٔ عبّاسی (the marvel of Peru, or 'abbâsî, melody) و اصولها الخ, on fol. 42^{b}.

خاتمه در بیان دو غزل فارسی و چندین ریختهٔ هندی خارج از وزن ششگانه الخ, on fol. 171^{b}.

At the end there are three additional ghazals, two of which contain the chronogram (mentioned above) for the completion of the work. No date.

Bibliotheca Leydeniana.

No. 2809, ff. 185, ll. 9; Nasta'lîk, occasionally mixed with Shikasta (ff. 36–40, 60–63, 87–90, 115–118, 138–141, and 167–170 are by another hand entirely in Shikasta); size, $7\frac{5}{8}$ in. by $5\frac{3}{4}$ in.

2025

Another copy of the same.

Beginning as in the preceding copy.

Mukaddimah, on fol. 14^{b}; Bâb I, on fol. 17^{a}; II, on fol. 42^{a}; III, on fol. 67^{a}; IV, on fol. 96^{a}; V, on fol. 124^{b}; VI, on fol. 149^{b}; Khâtimah, on fol. 179^{b}. The work ends on fol. 194^{b}. Ff. 195–197 and the fly-leaf in the beginning are filled, partly by the same, partly by another hand, with additional Rekhta poetry.

No date.

No. 1235, ff. 197, ll. 9; careless Nasta'lîk; ff. 35–38, 61–63, 90–92, and 143–145 supplied by another hand; size, $8\frac{1}{4}$ in. by $5\frac{3}{4}$ in.

2026

The same.

Mukaddimah, on fol. 13^{b}; Bâb I, on fol. 16^{a}; II, on fol. 42^{a}; III, on fol. 67^{b}; IV, on fol. 96^{a}; V, on fol. 126^{b}; VI, on fol. 151^{b}; Khâtimah, on fol. 182^{a}.

No date.

No. 2189, ff. 198, ll. 9–10; Shikasta; ff. 35–38, 61–63, 87–89, 118–120, 145–147, 175–177, and 196 supplied by another hand; size, $7\frac{7}{8}$ in. by $5\frac{3}{4}$ in.

2027

The same.

Mukaddimah, on fol. 16^{b}; Bâb I, on fol. 19^{a}; II, on fol. 42^{b}; III, on fol. 69^{a}; IV, on fol. 98^{b}; V, on fol. 129^{a}; VI, on fol. 155^{a}; Khâtimah, on fol. 186^{b}.

No date. College of Fort William, 1825.

No. 2273, ff. 201, ll. 9; Shikasta; ff. 38-41, 62–65, 90-92, 120-122, 148–150, and 180–182 supplied by another hand, ll. 9-17; size, $8\frac{3}{8}$ in. by $5\frac{7}{8}$ in.

2028

The same.

Mukaddimah, on fol. 14^{b}; Bâb I, on fol. 17^{a}; II, on fol. 43^{a}; III, on fol. 69^{a}; IV, on fol. 99^{b}; V, on fol. 130^{b}; VI, on fol. 155^{a}; Khâtimah, on fol. 187^{a}.

No date. College of Fort William, 1825.

No. 2278, ff. 202, ll. 9; Shikasta; ff. 35–38, 62–65, 90–93, 122–124, 149–151, and 180–182 supplied by another hand, ll. 7–15; size, 8 in. by 5¾ in.

2029

A shorter redaction of the same.

The same Mufarriḥ-alḳulûb, but in an abridged form. Beginning as in the larger redaction.

Mukaddimah, on fol. 13^{a}; Bâb I, on fol. 16^{a}; II, on fol. 20^{a}, first line; III, on fol. 23^{a}; IV, on fol. 27^{a}; V, on fol. 31^{a}; VI, on fol. 34^{a}; Khâtimah, on fol. 37^{b}.

No date.

No. 2203, ff. 49, ll. 9; very careless Nasta'lîk, sometimes quite like Shikasta; size, 7⅞ in. by 6¼ in.

2030

Two other copies of the same shorter redaction.

This MS. contains the shorter redaction of the Mufarriḥ-alḳulûb twice, exactly in the same form.

The *first* copy goes from fol. 1^{b} to fol. 49^{b}, the *second* from fol. 50^{b} to fol. 99^{a}.

First copy: Mukaddimah, on fol. 13^{b}; Bâb I, on fol. 16^{b}; II, on fol. 20^{a}; III, on fol. 23^{b}; IV, on fol. 27^{b}; V, on fol. 31^{b}; VI, on fol. 34^{b}; Khâtimah, on fol. 38^{a}.

Second copy: Mukaddimah, on fol. 63^{a}; Bâb I, on fol. 65^{b}; II, on fol. 69^{b}; III, on fol. 73^{a}; IV, on fol. 77^{a}; V, on fol. 81^{a}; VI, on fol. 84^{a}; Khâtimah, on fol. 87^{b}.

No date.

No. 2190, ff. 99, ll. 9; Shikasta; size, 7⅞ in. by 5⅜ in.

2031

The same.

Mukaddimah, on fol. 15^{b}; Bâb I, on fol. 17^{b}; II, on fol. 21^{a}; III, on fol. 25^{a}; IV, on fol. 28^{a}; V, on fol. 31^{b}. The sixth bâb and the Khâtimah are not marked.

No date. The copyist was Sayyid 'Alî Riḍâ. At the end Tipû Sulṭân's own signature.

No. 1638, ff. 38, ll. 11; Shikasta; size, 7½ in. by 4½ in.

2032

A collection of odes in Rekhta, composed for Tipû Sulṭân's band, and apparently taken from the Mufarriḥ-alḳulûb. It consists, like the original work, of six sections, dealing with the same six melodies, the white, yellow, etc., which have been noticed in No. 2024 above, the *first*, on fol. 1^{b}; the *second*, on fol. 8^{a}; the *third*, on fol. 15^{b}; the *fourth*, on fol. 25^{b}; the *fifth*, on fol. 35^{b}; the *sixth*, on fol. 42^{b}. Each section consists of sixteen Rekhta ghazals, and one introductory Persian one, which explains the melody used.

Heading of the *first* section: شانزده ریختہ در نغمۂ ابیض معہ (مع) غزل گوشوارہ برای ساز صدر دبیری مرقوم گشت.

Beginning of the introductory Persian ghazal: نغمۂ ابیض کہ وقتش سحر باشد مطربا الخ.

This copy belonged formerly to Sir J. Kennaway.

No. 3395, olim 19. J. 10; ff. 52, 2 coll., each ll. 11–12; Shikasta; size, 8⅜ in. by 5¾ in.

2033

Tracts on Indian music.

1. Ilhâm-alṭarab (الهام الطّرب), the inspiration of hilarity, on fol. 1^{b}, a general compendium of music, beginning: بعد نوای ترانہ جهر (؟ جهرا) جزیل ویس صدای قوّال ثنای منعم جمیل کہ کبوتر جانرا الخ.

2. Manfa'at-alṭâlibîn (منفعت الطّالبین), the profit of students, on fol. 33^{b}, in four bâbs, viz.: (*a*) در شش راگ و سی و شش راگنیها, on fol. 34^{a}; (*b*) در بیان راگ و راگنیهاء کہ مخصوصند علی التّرتیب, on fol. 34^{a}; (*c*) در تفصیل راگ و راگنیها, on fol. 34^{b}; (*d*) در بیان اختلاط راگ و راگنیها, on fol. 36^{b}. This treatise was copied in a village near Shâhjahânâbâd, from a MS. in the library of Miyân Muḥammad Zâhid Ḥakîm.

3. Some Râgs and Râginîs in Hindî verses, on fol. 39^{a}. The first is راگ مالا بزبان هندی.

4. A list of names of Râgs and Râginîs in Persian verses, and another incomplete one in prose, on fol. 41^{a}.

Fol. 1 is greatly damaged.

No. 1245, ff. 42, ll. 23–24; careless Nasta'lîk, mixed with Shikasta, the last leaves, ff. 39–42, written by another hand; size, 8¼ in. by 5⅜ in.

IV. Ornate Prose, Inshâs, Epistles and Collections of Official Letters, Poetics, Rhetoric and Riddles.

2034

Juz'iyyât u Kulliyyât (جزئیّات و کلّیّات).

A detailed description in prose and verse of the outer and inner human body as the noblest work of God, and an explanation of all its single parts and matters connected therewith, in their highest spiritual aspect, by Diyâ-aldîn Nakhshabî, the famous author of the Ṭûṭînâma (see Nos. 743–751 above), the Silk-i-Sulûk (see Nos. 1838 and 1839 above), and other works, who died A.H. 751 (A.D. 1350, 1351). It bears three titles, viz. جزئیّات و کلّیّات, as given in the heading, see fol. 5^{a}, l. 12, and fol. 8^{b}, ll. 7 and 8; ناموس اکبر, see fol. 8^{b}, l. 11; and چل ناموس, from its division into forty chapters. The author's name is quoted several times, for instance, on fol. 5^{a}, l. 11; fol. 8^{a}, l. 2; fol. 10^{a}, l. 2; fol. 187^{a}, l. 6; and in the colophon. The work is divided into forty ناموس, each

giving the مناقب or excellent qualities of a special part of the human body, viz.: 1. موی, hair, on fol. 9ᵇ; 2. سر, head, on fol. 15ᵇ; 3. دماغ, brain, on fol. 19ᵇ; 4. پیشانی, forehead, on fol. 23ᵇ; 5. ابرو, eyebrow, on fol. 27ᵃ; 6. پلك, eyelid, on fol. 31ᵃ; 7. مژه, eyelash, on fol. 35ᵃ; 8. چشم, eye, on fol. 37ᵇ; 9. اشك, tear, on fol. 44ᵇ; 10. بینی, nose, on fol. 50ᵇ; 11. رخسار, cheek, on fol. 54ᵃ; 12. گوش, ear, on fol. 58ᵇ; 13. زلف, tress, on fol. 64ᵇ; 14. خط, down on the face, beard, on fol. 68ᵃ; 15. لب, lip, on fol. 71ᵇ; 16. دهان, mouth, on fol. 74ᵇ; 17. دندان, teeth, on fol. 78ᵇ; 18. زبان, tongue, on fol. 84ᵃ; 19. زنخ, chin, on fol. 88ᵃ; 20. روی, face, on fol. 91ᵇ; 21. خال, mole or artificial spot on the face, on fol. 95ᵃ; 22. گلو, throat, on fol. 98ᵃ; 23. گردن, neck, on fol. 107ᵇ; 24. پشت, back, on fol. 110ᵇ; 25. استخوان, bones, on fol. 114ᵇ; 26. بازو, arm, on fol. 118ᵃ; 27. رگ, vein, on fol. 122ᵃ; 28. خون, blood, on fol. 129ᵇ; 29. دست, hand, on fol. 134ᵃ; 30. انگشت, finger, on fol. 138ᵃ; 31. ناخن, nail, on fol. 142ᵇ; 32. سینه, breast, on fol. 146ᵇ; 33. دل, heart, on fol. 151ᵃ; 34. روح, soul, on fol. 158ᵃ; 35. پهلو, side, on fol. 164ᵇ; 36. شکم, belly, on fol. 168ᵃ; 37. کمر, waist or loins, on fol. 173ᵃ; 38. زانو, knee, on fol. 175ᵇ; 39. ساق, leg, on fol. 179ᵇ; 40. پای, foot, on fol. 183ᵃ.

Beginning: حمدی که از احصاء آن مخیلهٔ فیاض ارباب خیالات قاصر گردد مر قیومی را جل جلاله که قوت غاذیه و نامیه الخ.

An index is found on ff. 8ᵇ–9ᵇ. Dated the 19th of Shawwâl in the forty-first year (of Akbar's reign? that would be A.H. 1003 = A.D. 1595, June 27); fol. 62 is greatly injured. Another copy of this highly interesting work, which must have been composed between A.H. 717 and 721 (A.D. 1317–1321), is noticed in Rieu ii. p. 740; but the beginning is different there.

No. 905, ff. 188, ll. 15; clear and distinct Nasta'lîk; size, 9¾ in. by 4⅞ in.

2035

Anîs-al'ushshâk (انیس العشاق).

The friend of the lovers, an explanation of all the metaphors, used by Persian poets, in the description of all the charms of female beauty, with numerous quotations from older ghazal-writers, by Hasan bin Muhammad al-Sharaf or rather Sharaf-aldîn, generally called al-Râmî (see fol. 4ᵃ, ll. 3 and 2 ab infra), who dedicated this work to Shaikh Uwais of the Îlkânî dynasty (who reigned A.H. 757–776 = A.D. 1356–1375), see fol. 2ᵃ, last line. Consequently the date assigned by H. Khalfa i. p. 487, No. 1414, to the composition of this work, viz. A.H. 826, is absolutely wrong, and so is the still later date, A.H. 878, Ramadân, given by the same H. Khalfa iii. p. 21, No. 4433, to another work of Hasan al-Râmî's, the حقائق الحدائق (wrongly styled sometimes حدیقة الحقائق or حدائق الحقائق, a commentary on Rashîd-aldîn Watwât's حدائق السحر, comp. Bodleian Cat., No. 1340; Rieu, Supplement, p. 268ᵇ, No. V; W. Pertsch, Berlin Cat., p. 85, No. 1; Rosen, Persian MSS., p. 282, No. 4; Krafft, p. 21, No. 68; see also the صنائع بدائع, in E. G. Browne, Cambridge Cat., p. 274, No. III). Other copies of the انیس العشاق are described in Bodleian Cat., No. 1339 (where it is styled انیس العاشقین); Rieu ii. p. 814, No. XI, and Supplement, p. 268; W. Pertsch, Berlin Cat., p. 85, 2; G. Flügel i. p. 414; J. Aumer, p. 122, No. 8 (in the latter two the wrong date of H. Khalfa is repeated without any comment); E. G. Browne, Cambridge Cat., p. 273, No. II; and Wiener Jahrbücher, vol. 83, Anzeigeblatt, p. 23. It has been translated and annotated by Cl. Huart, Anîs-el'ochchâq, Traité des termes figurés relatifs à la beauté, par Cheref-eddîn Râmî, in 'Bibliothèque de l'école des hautes études,' fasc. 25, Paris, 1875.

Beginning: حمد وثنا خالقی را که مبداء خلقت وجود خاکیانرا بتشریف ولقد الخ (in the Bodleian copy the initial words are different).

This treatise is divided into the following nineteen bâbs, with an arrangement very similar to that in the جزئیات و کلیات, viz.: 1. در صفت مو, hair, on fol. 4ᵇ; 2. در صفت جبین, forehead, on fol. 8ᵇ; 3. در صفت ابرو, eyebrow, on fol. 9ᵃ; 4. در صفت چشم, eye, on fol. 11ᵃ; 5. در صفت مژه, eyelash, on fol. 12ᵇ; 6. در صفت رو, face, on fol. 14ᵃ; 7. در صفت خط, down, on fol. 16ᵃ; 8. در صفت خال, mole, on fol. 19ᵃ; 9. در صفت لب, lip, on fol. 21ᵃ; 10. در صفت دندان, teeth, on fol. 23ᵃ; 11. در صفت دهان, mouth, on fol. 24ᵇ; 12. در صفت زنخدان, chin, on fol. 26ᵃ; 13. در صفت گردن, neck, on fol. 27ᵇ; 14. در صفت بر, breast, on fol. 28ᵃ; 15. در صفت ساعد, fore-arm, on fol. 29ᵃ; 16. در صفت انگشت, finger, on fol. 30ᵃ; 17. در صفت قد, figure, on fol. 31ᵃ; 18. در صفت میان, waist, on fol. 33ᵃ; 19. در صفت ساق, leg on fol. 34ᵃ.

Dated A.H. 1000 (A.D. 1592); the copy belonged formerly to Sir Charles Wilkins.

No. 2360, ff. 1–42, ll. 14; small, but clear Nasta'lîk; illuminated frontispiece; size, 7 in. by 4 in.

2036

Jawâhir-alasrâr (جواهر الاسرار).

Gems of mysteries, a work on Muhammadan rhetoric both in theological and poetical works, and the esoteric meaning of traditions and sayings of holy and wise men, composed by 'Alî (probably Abû 'Alî) Hamzah bin 'Alî bin Malik bin Hasan altûsî, originally of Marw, later of Asfarâ'in, commonly styled Shaikh *Âdhurî* or *Âdharî* (the author of the Mirât, see Nos. 709–711 above; Bodleian Cat., Nos. 402 and 403; A. Sprenger, Catal., p. 316; W. Pertsch, Berlin Cat., p. 161, etc.; of a dîwân, see A. Sprenger, Catal., p. 315, and Bodleian Cat., No. 884; and other works, who died A.H. 866 = A.D. 1461, 1462), A.H. 840 (A.D. 1436, 1437), after his return from a journey to Arabia, see fol. 4ᵇ, last line; and fol. 5ᵃ, first line. It is an abridgement from

the same author's larger work on the same topic, entitled مفتاح الاسرار, see fol. 4ª, ll. 11 and 12, which he composed on his return from Syria, A. H. 830 (A. D. 1427).

It begins, on fol. 1ᵇ: بسم الله الرّحمٰن الرّحيم وبه نستعين' يا مفتّح الابواب افتح ابواب قلبي و قلوب المسلمين و انت خير الفاتحين' حمد و ستايش آن عليمي را كه عنقاى عقل علّامهٔ عالم كبير انسانى را الخ, and is divided into the following four bâbs:

باب اوّل در معرفت اسرار فواتح كلام الله تعالى (or according to the index on fol. 6ᵇ sq.: در معرفت اسرار حروف مقطّعات از قرآن, 'On the mysteries of the detached letters in the Kurân'), on fol. 10ª.

باب دوم در بيان اسرار احاديث نبوى صلّى الله عليه و سلّم, 'On the mysteries of traditions of the prophet,' on fol. 17ᵇ, in nine سرّ.

باب سيوم در اسرار كلام مشايخ رضوان الله عليهم اجمعين, 'On the mysteries of sayings of the Shaikhs,' in prose and verse, on fol. 56ᵇ, in two faṣls (فصل اوّل در نثر, فصل دوم در نظم, the first in twelve سرّ, the second in thirty-five سرّ).

باب چهارم در بيان اشكال كلام شعرا, 'On the figures of poetical speech,' on fol. 193ᵇ, in ten faṣls (فصل اوّل در بيان اشكال قصائد مشهوره فصل دوم در بيان قصائد مجهوله فصل سيوم در اشكال غزليّات مشهوره فصل چهارم دربيان اشكال غزليّات مجهوله فصل پنجم در بيان اشكال مقطّعات فصل ششم در بيان اشكال مثنويّات فصل هفتم در بيان اشكال رباعيّات فصل هشتم در بيان اشكال شاعرى فصل نهم در بيان اشكال معمّيّات فصل دهم در بيان اشكال لغز).

Dated in the month Ṣafar, A. H. 1014 (A. D. 1605, June, July), by Jalâl-aldîn bin Ḥasan alḥusaini.

With reference to the fourth and most important chapter Daulatshâh has bestowed great praise on this work, and A. Sprenger, Catal., pp. 316 and 317, where the same book is noticed, has endorsed Daulatshâh's remarks by saying that it is 'a most useful book for understanding Persian poetry.' Two other copies of the Jawâhir-alasrâr, with details of Âdhurî's life, are described in Rieu i. p. 43, and in the Bodleian Cat., No. 1269.

No. 27, ff. 256, ll. 17; Naskhî; size, 9⅜ in. by 6⅛ in.

2037

Shabistân-i-Khayâl (شبستان خيال).

The dormitory of fancy, also styled (as here on the fly-leaf and in the colophon) شبستان نكات, or with a fuller title: شبستان نكات و گلستان لغات, 'the dormitory of subtle thoughts and the rose-garden of idioms,' that well-known curious composition in prose and verse, chiefly in the form of puns, by Yaḥyâ Sîbak of Nîshâpûr, usually styled Fattâḥî (other takhalluṣes of his are Khumârî and Asrârî), who died A. H. 852 (A. D. 1448), comp. Fleischer, Cat. Lips., p. 399; G. Flügel i. p. 587; Rieu ii. p. 741; Bodl. Cat., No. 1344; W. Pertsch, Berlin Cat., p. 986; A. F. Mehren, p. 31; Wiener Jahrbücher, vol. 64, Anzeigeblatt, p. 18. This work was composed A. H. 843 (A. D. 1439, 1440), after the completion of the famous allegorical romance حسن و دل (see R. Dvorák's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol. 118, No. IV, Vienna, 1889, and H. Ethé, Neupersische Litteratur in 'Grundriss der iranischen Philologie,' vol. ii. p. 334 sq., 1896–1897). The first chapter of Fattâḥî's Shabistân-i-Khayâl has been edited with Turkish commentary, German translation, and copious notes by H. Ethé, Leipzig, 1868.

Beginning: حمد خدايرا كه چشم ميم حمدش دريائيست در حدّ كمال كرم و دائرهٔ ميم نعمتش سفرهٔ ايست در نعت نوال قدم الخ.

It is divided into eight bâbs and a khâtimah, the contents of which have been stated by Fleischer, Cat. Lips., loc. cit.

Many marginal notes and additions, also interlinear paraphrases. Dated the 19th of Dhû-alḥijjah, A. H. 1090 (A. D. 1680, Jan. 21), by Nâdirbeg.

No. 18, ff. 14–81, ll. 15; clear Nasta'lîk; size, 12½ in. by 6¾ in.

2038

Another copy of the same.

Beginning as in the preceding copy. The title given on the fly-leaf to the work is: شبستان نكات در علم فارسى.

Bâb I, on fol. 15ᵇ; II, on fol. 27ª; III, on fol. 33ª; IV, on fol. 40ª; V, on fol. 45ᵇ; VI, on fol. 57ª; VII, on fol. 66ᵇ; VIII, on fol. 90ª; Khâtimah, on fol. 98ª. Many interlinear and marginal glosses, together with Persian paraphrases of Arabic terms.

Dated the 16th of Ṣafar, A. H. 1143 (A. D. 1730, Aug. 31).

No. 2086, ff. 98, ll. 11; clear and distinct Nasta'lîk; size, 7⅞–7⅞ in. by 4⅝ in.

2039

The same.

The title, شبستان نكات, appears on fol. 1ª.

No date.

A few various readings and glosses on the first pages. The right order of ff. 7–18 is: 7, 16, 17, 8–15, 18.

No. 2209, ff. 71, ll. 15; Nasta'lîk; size, 8¾ in. by 5 in.

2040

Sharḥ-i-Shabistân-i-Khayâl (شرح شبستان خيال).

A detailed Persian commentary on Fattâḥî's Shabistân-i-Khayâl (here again called شبستان نكات), composed by Ḥâjî Muḥammad Bahrâm ibn Âkhund Mullâ Zâda, known as Mullâ Zâda-i-Mullâ Ghiyâth-aldîn, and dedicated to Abû-almuẓaffar Sayyid 'Abd-al'azîz Bahâdurkhân.

It begins: حمد بيحد ملكى را كه توسن حرون افلاك را بدستيارئ قدرت كامله بى تازيانه در چرخ آورده الخ.

The text of the preface of the Shabistân begins on fol. 3[b]; the *first* bâb, on fol. 100[b]; the *second*, on fol. 146[b]; the *third*, on fol. 170[a]; the *fourth*, on fol. 194[b]; the *fifth*, on fol. 217[b]; the *sixth*, on fol. 271[b]; the *seventh*, on fol. 307[b]; the *eighth*, on fol. 392[b].

No date. A better known commentary is the Turkish one by Surûrî, see G. Flügel i. p. 588.

No. 484, ff. 432, ll. 16–17; Nasta'lîķ; size, 9 in. by 4⅞ in.

2041

Inshâ-i-Mu'în alzamajî (انشاء معين الزمجى).

A work on letter-writing, also called Tarassul (ترسّل) or Tarassulî (ترسّلى, see Rieu i. p. 206[a]), with full specimens of notes, orders, issues, etc., composed at Harât, A. H. 873 (A. D. 1468, 1469), by Mu'în-alzamajî alasfizârî alharawî, the contemporary and friend of Jâmî (to whom a letter on fol. 96[b] is addressed), and author of the history and topography of Harât, styled روضات الجنّات, and written A. H. 897 (A. D. 1492, see No. 570 above), at the request of Shâh Sulṭân Ḥusain Mirzâ. It is divided into a muķaddimah, four manshâs, and a khâtimah, see fol. 8[b] sq.:

مقدّمه در شرف این فنّ و ذکر بعضیٔ آداب کتابت و اوقات و امکنه و مقامات آن از اصابت مشتمل بر دو فصل٬

منشاء اوّل در مناشیر و احکام تفویض امور و مناصب و امثله و فرامین مطاعه على حسب المراتب مشتمل بر سه فصل٬

منشاء دوم در مکتوبات سلاطین و ایراد مکتوبات متنوّعهٔ محتوی بر صنائع عبارات و استعارات مخترعه مشتمل بر سه فصل٬

منشاء سیوم در جواب مکاتیب بطریق مرغوب و اسلوب غریب مشتمل بر سه فصل٬

منشاء چهارم در انواع رقاع و مقدّمات و ابداع خوانیّات متضمّن صنائع مستطاع مشتمل بر دو فصل٬

خاتمه در ذکر بعضیٔ وقائع و ایراد هرگونه لطائف آثار و بدائع اشعار الخ

The muķaddimah begins on fol. 9[b]; the first manshâ on fol. 15[b], first line, and the khâtimah on fol. 169[b].

Beginning of the preface: چون رقم از مشك زنی بر حریر — حمد الهی بنگارای دبیر — فاتحهٔ نامه بنام خداست — ختم رسالت بکلام خداست الخ.

Compare on this Inshâ, H. Ethé, Neupersische Litteratur, etc., p. 339. This unique copy is dated the first of Muharram, A. H. 1081 (A. D. 1670, May 21). On the fly-leaf this work is wrongly styled 'Inshâ-i-Âṣafî,' and said to be composed by Muḥammad Ṣafî, son of Sulṭân Muḥammad Mashhadî.

No. 2982, ff. 174, ll. 15; Nasta'lîķ; size, 9⅝ in. by 6⅛ in.

2042

Manâżir-alinshâ (مناظر الانشا).

A work on epistolography and elegant prose-composition, with special reference to rhetoric, prosody, and tropical figures, by the Khwâja-i-Jahân 'Imâd-aldîn Maḥmûd bin Shaikh Muḥammad Gîlânî, usually known as Khwâjah Maḥmûd Gâwân, the famous wazîr of Sulṭân Muḥammadshâh Bahmanî (reigned A. H. 867–887 = A. D. 1463–1482), who was beheaded A. H. 886 (A. D. 1481) in his seventy-eighth, or according to others, in his eighty-seventh year of life; comp. on this work the full description given in G. Flügel i. pp. 237–240; Rieu ii. p. 528; Bodleian Cat., No. 1348; and H. Ethé, Neupersische Litteratur, p. 339; see also H. Khalfa v. p. 138; and Wiener Jahrbücher, vol. 62, Anzeigeblatt, p. 16 sq. It begins: يا مبدى الانشا ببسط نور الوجود و يا مجرى الكلم والقلم على الوجود والعدم الخ.

The title appears on fol. 4[a], lin. penult. The work is divided into a muķaddimah, two maķâmas, and a khâtimah.

The *muķaddimah* (فى بيان ماهيّة علم الانشاء و موضوعه و غايته و غيرها ممّا يتعلّق به حصول المقصود) contains eight faṣls, viz.: 1. فى ماهيّة علم الانشاء و موضوعه و غايته, on fol. 4[b]. 2. فى مفهوم الكلام و تقسيمه, on fol. 8[b]. 3. فى بيان البلاغة والفصاحة, on fol. 13[a]. 4. فى بيان الحقيقة والمجاز, on fol. 17[a]. 5. فى التّشبيه و اركانه, on fol. 19[a]. 6. فى الاستعارة و اقسامها, on fol. 29[a]. 7. فى بيان الكناية, on fol. 32[a]. 8. فى التّعريض والتّلويح والرّمز والايماء والاشارة, on fol. 33[a].

The *first maķâmah* (فى تقسيم الكلام على طريق اهل الانشاء و شرائط الكلمات المستعملة فى الانشاء) is subdivided into four manżar, viz.: 1. فى التّقسيم, on fol. 35[a]. 2. فى شرائط الكلمة المستعملة فى تراكيب اهل الانشاء, on fol. 52[a]. 3. فى شرائط الكلام المستحسن عند الفضلاء منثورًا و منظومًا, on fol. 54[b]. 4. فى بيان ماهيّة المنشى و اقسامه و شرائطه, on fol. 76[b].

The *second maķâmah*, here styled المقالة الثّانية (فى بيان الاقسام والاركان و شرائط ما يكتب النّاس بعضهم الى بعض), is subdivided into five manżar, viz.: 1. فى بيان الاقسام, on fol. 80[a]. 2. فى بيان اركان كلّ واحد منها, on fol. 81[a]. 3. فى بيان شرائط المنشور والفرمان و كتاب الفتح والتّهنية والتّعزية والمثال والعريضة والرقعة, on fol. 99[a]. 4. فى بيان شرائط المكتوب, on fol. 105[b]. 5. فى جواز الحذف والتّقديم والتّاخير فى اركان المكتوب, on fol. 109[a].

The *khâtimah* (فى بيان ماهيّة الخطّ و ضوابطه) begins on fol. 110[b].

Dated A. H. 1161 (A. D. 1748) by 'Âdilbeg.

College of Fort William, 1825.

No. 2179, ff. 116, ll. 17; Nasta'lîķ, the Arabic phrases and quotations in Naskhî; size, 9½ in. by 5⅝ in.

2043

Another copy of the same.

Beginning as in the preceding copy; all the headings too are the same.

Mukaddimah in eight fasls, on ff. 7ª, 13ª, 21ª, 28ª, 31ᵇ, 49ᵇ, 55ª, and 57ª.

First makâmah in four manzar, on ff. 60ᵇ, 92ᵇ, 97ª, and 137ª.

Second makâmah in five manzar, on ff. 143ᵇ, 145ᵇ, 176ª, 187ª, and 193ᵇ.

Khâtimah, on fol. 196ª.

No date. Many marginal glosses and explanations, especially in the beginning.

No. 1873, ff. 1–206, ll. 15; Naskhî; size, 8¾ in. by 4½ in.

2044

Riyâḍ-alinshâ (رياض الانشا).

The gardens of letter-writing, a collection of eminent and exemplary letters, by the same Khwâja-i-Jahân, Maḥmûd Gâwân, who wrote the مناظر الانشا (see fol. 9ᵇ, l. 8), beginning: يا من توحّد ببدائع الابداع والانشاء و تفرّد باجراء قلم الاختراع الخ.

Other copies of the same collection are described in G. Flügel i. pp. 261–264; Rieu iii. p. 983; Cat. des MSS. et Xylographes, p. 416; Krafft, p. 26; Bodleian Cat., No. 1349.

Many valuable marginal glosses throughout. Dated the 5th of Dhû-alhijjah, A.H. 1120 (A.D. 1709, Feb. 15), at Aḥmadâbâd.

No. 1750, ff. 352, ll. 11 (on ff. 1–10), ll. 13 (on ff. 11–352); Nasta'lîk; size, 9 in. by 4¾ in.

2045

A defective copy of the same.

This copy is splendidly written, but has two large lacunas, one of seven leaves after fol. 28, and another of four leaves after fol. 31. Beginning the same as in the preceding copy. Partly collated.

No date. On fol. 1ª there are entries of former owners, viz. Abû Ḥâmid bin Shaikh Maḥmûd, known as Shaikh Ḥâmid Kâtib; Muḥammad Taḳi bin Muḥammad Shafî' algîlânî; etc.

No. 1316, ff. 130, ll. 17; Naskhî; size, 9½ in. by 5½ in.

2046

'Arûḍ-i-Saifî (عروض سيفى).

The famous treatise on metrical science and the art of rhyming, by Maulânâ Saifî of Bukhârâ, also called 'Arûḍî, who stayed for some time in Harât under Sulṭân Ḥusain Mirzâ, and died after A.H. 905, probably A.H. 909 (A.D. 1503, 1504). It was composed A.H. 896 (A.D. 1490, 1491), and is styled عروض سيفى, عروض قافيه, and even ميزان الاشعار, from one of the first phrases in the preface, comp. Rieu ii. p. 525ᵇ; and W. Pertsch, Berlin Cat., p. 116, No. 5; p. 131; p. 142, No. 6; and p. 187; see also Ḥ. Khalfa iii. p. 419, where it is entitled رسالة فى العروض; and Cat. of King's College, Cambridge, No. 207. Beginning: الحمد لله الّذى جعل علم العروض ميزان الاشعار والصّلوة على صاحب ديوان الرّسالة و اهل بيته الاطهار امّا بعد بدان كه باعث برين تأليف آن بود كه گاهى كه با اصحاب از كتب عروض مباحثه كرده مى شد در هر دقيقه نكته مى طلبيدند الخ.

The preface treats of the different opinions on the much discussed question, who was the first composer of Persian poetry, whether Bahramgûr, Abû Ḥafṣ Sughdî, or Rûdagî?

Published in Cawnpore, 1855; in Calcutta, 1865; best edition by H. Blochmann, text only, Calcutta, 1867, with English translation, 'Prosody of the Persians,' ib., 1872.

The present copy is dated in the year 1192 of the Bangâlî era (A.D. 1784). A little worm-eaten; some remarks in English are written in pencil on the margin.

No. 2463, ff. 1–73, ll. 13; Nasta'lîk; size, 9¼ in. by 6¼ in.

2047

Another copy of the same.

Beginning as in the preceding copy. Dated the 6th of Shawwâl, A.H. 1210 (A.D. 1796, April 14) by Muḥammad Muslim.

No. 1634, ff. 76, ll. 11; clear and distinct Nasta'lîk; size, 7½ in. by 4½ in.

2048

The same.

No date.

No. 87, ff. 43, ll. 15; Nasta'lîk; size, 8¾ in. by 5½ in.

2049

Mu'ammâ-i-Ḥusain (معمّاء حسين).

The well-known treatise on riddles and logogriphs by Ḥusain (or Mîr Ḥusain) bin Muḥammad alhusainî alshîrâzî alnîshâpûrî (died A.H. 904, the 9th of Dhû-alka'dah = A.D. 1499, June 18, see the following copy, fol. 257ª, ll. 9–11), who lived at the court of Sulṭân Ḥusain Mirzâ of Harât and composed this work at the request of the great Mîr 'Alîshîr, see Rieu ii. p. 650ª, and Supplement, pp. 126ª and 127ᵇ; Bodleian Cat., Nos. 1353–1355; W. Pertsch, p. 116, and Berlin Cat., p. 81, No. 3; J. Aumer, p. 43; Cat. Codd. Or. Lugd. Bat. i. p. 360; Ḥ. Khalfa v. p. 638, No. 12431; see also Rückert in Wiener Jahrbücher, vol. 44, p. 89 sq.; and Garcin de Tassy in Journal Asiatique, 1847, vol. x. p. 357. The various titles given to this treatise are, besides the one quoted here, رساله فى المعمّا; رساله مير حسين; معمّيات; رسالهٔ معمّا; and در معمّا; در معما. Beginning, on fol. 114ᵇ:

بنام آنكه از تأليف و تركيب
معمّاى جهانرا داد ترتيب

This copy is incomplete at the end, and breaks off on fol. 135ᵇ with the words ماننده افسر بسر وى ديدم از.

. . . تحليل. On fol. 136 some concluding lines (probably of another treatise) are found, dated the 22nd of Dhû-alhijjah, A. H. 1130 (the seventh year of Farrukhsiyar's reign) = A. D. 1718, Nov. 16.

No. 95, ff. 114^b–136^a, ll. 15; written by different hands, partly in Nasta'lîḳ, partly in Shikasta; size, 8¼ in. by 4⅞ in.

2050

Sharḥ-i-Mu'ammayyât (شرح معمّيات).

A commentary on the preceding treatise of Husain bin Muhammad alhusaini or Mîr Husain alnîshâpûrî, who is called here Amîr Kamâl-aldîn Husain, compiled by an enthusiastic pupil of his, Ṣâdiḳ Ruknî 'Âshiḳ (so correctly according to the Bodleian and British Museum copies, whereas he is called here Ṣâdiḳ Rukn 'Âshiḳ, see fol. 101^b, l. 7); comp. Bodleian Cat., No. 1356, and Rieu, Supplement, p. 126^a, No. V. The date of composition is contained in the chronogram at the end, which runs correctly thus, شرح ركنى بنويس = A. H. 916 (A. D. 1510, 1511), whilst here again, on fol. 257^a, ll. 4 and 3 ab infra, ركن appears instead of ركنى (against the metre of the verse, see Rieu, loc. cit.).

Beginning the same as in the original treatise: بنام آنكه از تأليف و تركيب الخ.

But before the commentator commences the interpretation of his master's work, he gives a very valuable addition to the original text itself, viz. Mîr Husain's enigmatic verses on the ninety-nine beautiful names of God, with short explanations; the first of these is الله, the second الرّحمن, the third الرّحيم, the fourth الملك, the fifth القدّوس, etc. On fol. 115^b the mukaddimah begins which contains the description of riddles, as given by Maulânâ Sharaf-aldîn 'Alî Yazdî, the author of the Żafarnâma (see Nos. 173–189 above), in his منتخب حُلَل مُطَرَّز (an extract from his own larger work حُلَل مُطَرَّز, see Rieu, Supplement, p. 126^b, and Bodleian Cat., No. 1345), and by Jâmî in his three treatises on the same subject, designated here as the larger (الكبير), i.e. the حلية الحُلَل (likewise an extract from the حُلَل مُطَرَّز, see No. 1378 above, and Bodleian Cat., Nos. 894, 32, and 895, 28), the middle (المتوسّط, see ib., Nos. 894, 31, and 895, 29), and the smaller one (الصغير, ib., Nos. 894, 30, and 895, 30). After that, on fol. 116^b, the commentary itself begins, with these words of the text: معمّى كلاميست كه بر وجه صحيح دالّ باشد بر اسمى از اسماء بطريق رمز و ايما الخ.

Marginal glosses and additions; small blanks on ff. 254^a, 254^b, and 255^a. No date. Besides the present commentary of Ṣâdiḳ Ruknî there exist four others, one by Ḍiyâ-aldîn al-Urdûbâdî, with the takhallus Shafiḳî; another by 'Abd-alwahhâb al-Ṣâbûnî; a third by Jâmî (which, however, is not found in any copy of his prose-works); and a fourth by the well-known Turkish scholar Surûrî, see W. Pertsch, Berlin Cat., p. 884, and H. Ethé, Neupersische Litteratur, p. 345.

No. 1474, ff. 101–257, ll. 14–15; Nasta'lîḳ; size, 6¼ in. by 3⅞ in.

2051

A small collection of riddles, styled رسالهٔ معمّا, in the index on the fly-leaf, and beginning:

چو از حمد و تحيّت يافتى كام
بدان اى در معمّا طالب نام

On the last page, fol. 11^b, there appears the following *chronogram*:

پئ تأريخ آن از عالم غيب — رسيده نسخهٔ موزون بى عيب

giving as date A. H. 918 (A. D. 1512, 1513).

Many additions on the margin.

No. 18, ff. 1–11, ll. 17; Nasta'lîḳ; size, 12⅛ in. by 7 in.

2052

Risâlah dar 'ilm-i-kawâfî (رساله در علم قوافى).

A treatise on the art of rhyming, by Amîr Burhân-aldîn 'Aṭâ-allâh bin Maḥmûd alhusainî, being an extract from the مقطع or last chapter of his own larger work, تكميل الصّنائع در فنّ شعر, and styled with its full title رسالهٔ وافى در قواعد علم قوافى; see another copy of the same in Rieu, Supplement, p. 125, No. III. The author, 'Aṭâ-allâh, died at Mashhad A. H. 929 (A. D. 1523). It is divided into nine chapters or حروف (بعدد حروف قافيه; as the author adds), the headings of which are as follows:

حرف اوّل در تعريف قافيه, on fol. 2^b.

حرف دويم در تعداد قافيه (as, correctly حروف قافيه) و بيان حرف روى و حروفى كه پيش ازوست (in the following copy, on fol. 4^a (in this chapter there is a very interesting discussion on the difference between the ياى و واى معروف and the ياى و واى مجهول).

حرف سيوم در بيان حروفى كه بعد از رويست, on fol. 11^b.

حرف چهارم در بيان حركات قافيه, on fol. 14^a.

حرف پنجم در بيان انواع روى و اوصاف اين انواع و القاب قافيه باعتبار اين اوصاف, on fol. 19^a.

حرف ششم در بيان انواع قافيه باعتبار تقطيع, on fol. 22^a.

حرف هفتم در بيان عيوب ملقّبهٔ قافيه, on fol. 24^a.

حرف هشتم (so to be read instead of حرف ششم) در بيان عيوب غير ملقّبهٔ قافيه, on fol. 28^a.

حرف نهم در تحقيق حاجب و رديف, on fol. 30^b.

Beginning: سپاس بى قياس صانعى را كه تأسيس بدائع مصنوعات و نظم سلسلهٔ موجودات الخ.

This treatise ends on fol. 34^a, and is dated the 10th of Jumâdâ-althânî, A. H. 968 (A. D. 1561, Feb. 26). On ff. 35^a–40^b a short anonymous Ṣûfic tract is added, beginning: تا پرده دار اساس قصر عبّاسى لباس خليل خلّت مقام از صدر قدر الخ.

No. 1093, ff. 1–40, ll. 12; Nasta'lîḳ; worm-eaten; size, 5½ in. by 3⅜ in.

2053

Another copy of the same.

Beginning as in the preceding copy. Harf I, on fol. 2b; II, on fol. 3b; III, on fol. 10a; IV, on fol. 12a; V, on fol. 16b; VI, on fol. 18b; VII, on fol. 20a; VIII, on fol. 24a; IX, on fol. 26a.

The treatise concludes on fol. 29a and is dated the 4th of Jumâdâ-althâni, A. H. 1140 (A. D. 1728, Jan. 17), in the reign of Muḥammadshâh, by Muḥammad Naṣîr, son of Sayyid Luṭf-allâh.

On ff. 30a and 31a (fol. 30b is left blank) there are written 'ten maxims' (مقولات عشرة), alleged to be due to Niẓâm-almulk, the famous wazîr, and beginning: موجود منقسم بدو قسم است نزد عقل یا واجب الوجود یا ممکن الوجود الخ.

The handwriting (except in the last two lines) is the same as in the main treatise.

No. 530, ff. 1–31, ll. 11; large and distinct Nasta'lîk; size, 8½ in. by 4½ in.

2054

The same.

Harf I, on fol. 2b; II, on fol. 3b; III, on fol. 7b; IV, on fol. 9b; V, on fol. 12b; VI, on fol. 14a; VII, on fol. 15b; VIII, on fol. 18a; IX, on fol. 19a.

No date.

No. 1074, ff. 1–21, ll. 13; Nasta'lîk; size, 9 in. by 5⅛ in.

2055.

Nâma-i-nâmî (نامهٔ نامی).

A hitherto entirely unknown work by the famous historian Khwândamîr (Ghiyâth-aldîn bin Humâm-aldîn), the grandson of Mîrkhwând and author of the Ḥabîb-alsiyar, Khulâṣat-alakhbâr, Dastûr-alwuzarâ and other works (see Nos. 76–100 above, Bodleian Cat., No. 87, etc.), on the art of Inshâ, or letter-writing, in all its branches. The author's name is distinctly stated on fol. 1a, ll. 7 and 8, the title, نامهٔ نامی, or the 'famous book,' on fol. 2a, l. 3, and from a further remark on fol. 1a, l. 12, we learn, that Khwândamîr had passed his forty-sixth year when he began the compilation of this treatise, that is about A. H. 926 (A. D. 1520). The latest dates appearing in the work itself are A. H. 928 (see fol. 195a) and 929 (so to be read instead of the foolish ۹۹۲ on ff. 291b and 292b), so that the composition of this Inshâ falls between A. H. 926 and 930 (A. D. 1520 and 1524); comp. H. Ethé, Neupersische Litteratur, p. 340. It is of great historical value, since the majority of letters, notes, etc., which are given as specimens of the various branches of epistolography, are not fictitious compilations, but authentic documents of renowned men of Khwândamîr's own time. This copy, the only one as yet discovered (see a short fragment of it noticed in No. 1762, 4 above), is unfortunately defective, both at the beginning and in the middle. It opens abruptly in the preface, on fol. 1a, with these words: ... عالم تا این دم بلغاء متقدّمین و فصحاء متأخّرین در فنّ انشاء مجلّدات ساخته اند الخ.

The book is subdivided into one عنوان, nine سطر, and a تتمیم.

'Unwân in two لفظ, viz.: 1. در بیان بدایت ظهور صنعت کتابت و ذکر ابتدای مکاتیب, on fol. 2a (Origin and development of epistolography). 2. در بیان ترتیب و تقسیم سطور مذکور و تتمیم, on fol. 6a (Index of the contents of the nine Saṭrs and the conclusion).

Saṭr I: در ایراد مکتوبات که بطبقهٔ اعلی [1] از طبقات برایا نویسند, in seven لفظ, on fol. 7a (Letters to Sulṭâns, Amîrs, Wazîrs, and other high court-officials).

Saṭr II: در تحریر مکاتیب اشراف [2] برایا شرّفهم الله به تشریف العزّ و العلاء, in fourteen لفظ, on fol. 53a (Letters to Shaikhs, 'Ulamâs, Ḳâḍis, and other ecclesiastical and legal dignitaries). Of this Saṭr only the first seven لفظ are found, in consequence of a large lacuna after fol. 63, which comprises the second half of Saṭr II, the whole of Saṭr III (treating of the [3] طبقهٔ اوسط), and the first half of Saṭr IV (treating of the [4] طبقهٔ ادنی). On fol. 64a begins the eighth لفظ of Saṭr IV.

Saṭr V: در باب خطاب و جواب أعزّهٔ اصحاب و اجلّهٔ احباب و پدر و مادر و فرزند کسانی که درین مراتب باشد, in four لفظ, on fol. 73a (Letters to friends, relations, parents, children, etc.).

Saṭr VI: در ایراد تهنیت نامها, in three لفظ, on fol. 93b (Letters of congratulation).

Saṭr VII: در ایراد تعزیت نامها, in three لفظ, on fol. 105a (Letters of condolence).

Saṭr VIII: در ایراد رقعتهای متفرّقه و منشآت متنوّعه, in three لفظ (so we conclude from the analogy of the previous and the following Saṭrs, the headings being for the greater part omitted here), on fol. 120b (Miscellaneous writings).

Saṭr IX: در تحریر مناشیر, in three لفظ, on fol. 144b (Diplomas, firmâns, orders, etc.).

Conclusion (تتمیم), in two لفظ: 1. در ایراد رباعیّات و مقطّعات که درهر باب گفته شد جهت مقدّمهٔ رسالهٔ الخ, on fol. 205b (Rubâ'îs and kiṭ'as, used in the introductions of letters, all by Khwândamîr himself). 2. در ایراد

---

[1] طبقهٔ اعلی عبارتست از سلاطین و امرای و صدور و وزرای و مقرّبان درگاه خاقانی و متصدّیان اعمال سلطانی.

[2] طبقهٔ اشرف کنایتی است از سادات و مشایخ و علماء و فضلاء و قضات و اصحاب مناصب شرعیّه و متکفّلان امور دینیّه.

[3] مراد از طبقهٔ اوسط دهاقین است و تجّار و مهندسان و هنروران مهارت گستر (Letters to Dihḳâns, merchants, geometricians, clever artists, etc.).

[4] مقصود از طبقهٔ ادنی محترفات است و صنّاع اهل بازار و مردم پیشه کار (Letters to artificers, artisans, and tradesmen).

معمّیات و تواریخ وقائع, on fol. 215ᵃ (Riddles and chronograms, partly also by the author).

Dated in Shâhjahân's reign, in the month Rabî'-althânî, A. H. 1065 (A. D. 1655, Febr.–March), at Burhânpûr.

Bibliotheca Leydeniana.

No. 2711; ff. 218, ll. 17–19 (the last five pages in diagonal lines); Naskhî; size, $10\frac{3}{8}$ in. by $5\frac{3}{4}$ in.

2056

Inshâ-i-Shâh Ṭâhir (انشاء شاه طاهر).

A treatise on epistolography, with specimens, composed A. H. 938 (A. D. 1531, 1532), see fol. 82ᵇ, l. 22, by Shâh Ṭâhir, called Dakhanî, who is no doubt identical with Shâh Ṭâhir alḥusainî of the Khândî Sayyids, who came to India A. H. 926 (A. D. 1520) and went A. H. 928 (A. D. 1522), at Burhân Niẓâmshâh's request, to Aḥmadnagar in the Dakhan, where he resided, with the exception of various political missions he undertook at his master's commands, till his death in A. H. 952 (A. D. 1545, 1546); or, according to Firishta, in A. H. 956 (A. D. 1549); see a detailed biography of the author in Rieu i. p. 395, where a larger collection of his letters under the title of انشاء شاه طاهر الحسینی is described. The full title, given to this small treatise, is: رساله در بعضی از قواعد علم انشا و بعضی از مکاتبت شاه طاهر دکّنی.

Beginning: بدان ایّدك الله که اوّل چیز که بر منشی لازم است رعایت قدر و منزلهٔ مکتوب الیه است الخ.

No date.

No. 18, ff. 82–92, ll. 31; careless Nasta'lîk; size, $12\frac{1}{8}$ in. by $6\frac{3}{4}$ in.

2057

Badâ'i'-alinshâ (بدائع الانشا).

A work on epistolary art, with forms of letters for all possible emergencies, comprising توقیعات and محاورات, and compiled by Maulânâ Yûsufî, a munshî of the emperor Humâyûn and identical with the famous physician Yûsuf bin Muḥammad of Harât, the author of many medical treatises (comp. Rieu ii. p. 475ᵇ and iii. p. 1089ᵃ), A. H. 940 (A. D. 1533, 1534; the numerical value of the letters of بدائع الانشا, taken twice, see fol. 2ᵃ, l. 2: تکرار کنی چو نام اورا یکبار شك نیست که رهبری کند بسال اتمام), for the benefit of his son Rafî'-aldîn Ḥusain, and other scholars of this art. The first heading (on fol. 2ᵃ) is: سلاطین بطبقهٔ اعلی از سلاطین نویسند; the next (on fol. 3ᵃ): سلاطین در جواب طبقهٔ اعلی از سلاطین نویسند; and so on, every letter being accompanied by a corresponding answer.

Beginning: زینت عنوان هر نامی و زیور دیباچهٔ هر صحیفهٔ گرامی حمد مبدعی است الخ.

Numerous interlinear and marginal glosses throughout the copy, mostly explanatory of Arabic expressions and technical terms in the Persian text.

Other copies of this work are described in Bodleian Cat., Nos. 1364–1367; Rieu ii. p. 529ᵃ; W. Pertsch, Berlin Cat., pp. 135 and 1014; E. G. Browne, Cambridge Cat., p. 275. The treatise was printed in Dihlî, 1843, under the title انشاء یوسفی.

Dated the 29th of Jumâdâ-alawwal, A. H. 1078 (A. D. 1667, Nov. 16), by Sayyid Muḥammad bin Sayyid 'Abd-alghanî.

No. 1372, ff. 129, ll. 13; Naskhî; size, $7\frac{1}{2}$ in. by $4\frac{1}{4}$ in.

2058

Another copy of the same.

Beginning as in the preceding copy. It concludes on fol. 123ᵃ, and is dated the 19th of Jumâdâ-alûlâ, A. H. 1098 (A. D. 1687, April 2), in the mosque of Aḥsanâbâd. On fol. 124 there is added a little tract, styled در اصطلاحات نحوی.

No. 18, ff. 95–124, ll. 31; careless Nasta'lîk; size, $12\frac{1}{8}$ in. by $6\frac{3}{4}$ in.

2059

The same.

This copy, rather badly written, abounds in interlinear paraphrases of the text, giving for each Arabic word the corresponding Persian term. Beginning as usual. The first heading on fol. 2ᵃ.

Dated the 12th of Rabî'-althânî, A. H. 1181 (a Monday) = A. D. 1767, Sept. 7. College of Fort William, 1825.

No. 2173, ff. 1–121, ll. 13–14; Shikasta; size, $8\frac{1}{2}$ in. by 6 in.

2060

A slightly incomplete copy of the same.

This copy breaks off on fol. 102ᵇ with the words: بعزّ مطالعهٔ حضرت افضل المنجّمین معزّز باد بشرفمطالعهٔ عالیجناب زبدة المنجّمین مشرّفباد....

Interlinear and marginal explanations of Arabic words and phrases as far as fol. 74; the headings are filled in only as far as fol. 33. As title appears here on fol. 1ᵃ انشاء یوسفی (see No. 2057 above).

Bibliotheca Leydeniana.

No. 2382, ff. 102, ll. 13; careless Nasta'lîk; size, $7\frac{3}{8}$ in. by $4\frac{5}{8}$ in.

2061

Inshâ-i-Mîram Siyâh (انشاء میرم سیاه).

The correspondence of Mîram Siyâh of Kazwîn, who lived from the time of Sulṭân Ḥusain Baiḳarâ to that of Humâyûn, and was still alive in A. H. 957 (A. D. 1550); in his lyrical poems (two of his dîwâns are extant, one described in the Bodleian Cat., No. 1029, the other in Rieu, Supplement, p. 221ᵇ, No. II) he used occasionally as takhalluṣ Pîr. His letters are addressed to Sulṭân Ḥusain, Bâbar, Humâyûn, Shâh Isma'îl Ṣafawî, Ḥusain Wâ'iẓ alkâshifî, and contemporaries of these well-known men.

Beginning: بعد از انشاء حمد و ثناء پادشاهی را که از ازل تا ابد هرچه در ستر ملك عدم مستور بود الخ.

Dated the 12th of Muharram, A.H. 1107 (A.D. 1695, Aug. 23).

No. 1972, ff. 48, ll. 15; Nasta'lîk; size, 8⅝ in. by 4½ in.

2062

Another copy of the same.

The beginning here differs in two particular points from that in the preceding copy, viz.: بعد از انشای (حمد omitted) و ثنای پادشاهی را که از ازل تا ابد هرچه در ستر ملك وجود مستور بود الخ.

Dated by Muhammad (bin) Ibrâhîm of Lâhûr the 28th of Ramadân, A.H. 1144 (A.D. 1732, March 25).

No. 1743, ff. 53, ll. 15; Nasta'lîk; size, 8⅛ in. by 4½ in.

2063

Cahâr Bâgh (چهار باغ).

A small portion of the Inshâ or Maktûbât (styled چهار باغ or the four gardens) of Hakîm or Mîr Masîh-aldîn Abû-alfath of Gîlân, the patron of the poet 'Urfî (died A.H. 999 = A.D. 1591, see No. 1451 sq. above), comp. Rieu ii. p. 667ª and iii. p. 1090ᵇ; and W. Pertsch, Berlin Cat., pp. 902 and 903, where a letter of 'Urfî to Abû-alfath is noticed. According to the Makhzan-algharâ'ib, No. 66 (Bodleian Cat., col. 318), he was a son of Maulânâ 'Abd-alrazzâk, whom the same 'Urfî praises in his poems. Abû-alfath died, according to the best authorities, A.H. 997 (A.D. 1589), but at the end of some letters in this small collection there appears, besides A.H. 992 (on fol. 5ᵇ), 996 (on ff. 7ª and 10ª), and 997 (on fol. 20ᵇ), also the date A.H. 999 (on fol. 15ª)! There is even (on fol. 22ª) a date ۱۰۸۷ (1087?), which must either be a mistake, or a later addition. The letters are addressed to different Shaikhs, for instance, Shaik Humâm, Mîr Sadr Jahân, Âsafkhân Ja'far, and others.

Beginning: چهار باغ دنیارا حضرت حق سبحانه و تعالی چنانکه باید و شاید الخ.

No. 1971, ff. 29, ll. 13; Shikasta; size, 8⅝ in. by 4⅞ in.

2064

Munsha'ât-alnamakîn (مُنْشَئَات النَّمَکِین).

A large Inshâ or detailed work on letter-writing in all its private and official forms, together with an elaborate treatise on the proper composition of prayers and invocations for all emergencies, illustrated throughout by numerous specimens, compiled by Abû-alkâsim-khân, called alnamakîn ('the witty') alhusainî, and dedicated to the emperor Akbar, in the forty-fourth year of whose reign (A.H. 1006) on the 23rd of Sha'bân (A.D. 1598, March 31) the book was completed. It is divided into eight bâbs and a khâtimah.

Bâb I: در ابتدای صنعت کتابت و ذکر ابتداء مکاتیب باسماء الله تعالی, on fol. 2ᵇ, in two fasls.

Bâb II: در ترقیم فرامین و مناشیر سلاطین عدالت آگین و آجْوِبَهٔ لطائف تزیین آنحضرات, on fol. 3ᵇ, in fifteen fasls.

Bâb III: در تحریر ادعیه و صفاتیّه و اثنیه و فردیّه و صحائف و مکاتیب, on fol. 79ᵇ, in thirteen fasls.

After fol. 88 one leaf is missing.

Bâb IV: در ترسیم عرائض (سؤالیّه و جوابیّه), on fol. 293ᵇ, in two fasls.

Bâb V: در تسطیر صحائف مرشد و مسترشدین و والدین و اساتید و اخوة و اخوات و اولاد و درگلهمندی و شکایه از عدم مراسله و ما یتعلق بها, on fol. 312ª, in three fasls.

Bâb VI: در تنمیق صحائف تهانی و تعازی, on fol. 330ᵇ, in two fasls.

Bâb VII: در تصدیر قبالات و تمسّکات و نکاح و طریق بستن نکاح و سجلّات شرعیّه و غیر آن, on fol. 354ª, in two fasls.

Bâb VIII: (or according to the index) در بیان ارتسام اقسام صحائف قبل الملاقات و بعدیه و مطایبات (on fol. 2ᵇ) مضحکه و متفرّقات, on fol. 382ª, in three fasls.

Khâtimah: در تنمیق مسائل بنای مسلمانی و سبب وجوب نماز و نیّة آن و آداب و قراءت آن و کیفیّت نماز عیدین و خطبات جمعه و عیدین و نماز استسقا و خطبه و ادعیهٔ کسوف و خسوف الخ, on fol. 389ª, in nine fasls.

Beginning: زیباترین نگاری که منشیان فصاحت انتما خال چهرهٔ صحیفهٔ سخن گردانند و خوبترین نقشی که مترسّلان بلاغت انتساب زیب رخسار مجموعهٔ انشاء کنند الخ.

This copy is dated by Ibn Mûriyah 'Uthmân the 14th of Jumâdâ-alawwal, A.H. 1012 (A.D. 1603, Oct. 20). It was collated several times with the author's own copy, at first by Kâdî Ja'far and Maulânâ Isma'îl Muftî in the same year 1012, the 17th of Jumâdâ-althânî (A.D. 1603, Nov. 22).

No. 1535, ff. 412, ll. 23; Naskhî; small illuminated frontispiece; size, 10¾ in. by 7 in.

2065

Zubdat-alinshâ (زبدة الانشا).

Forms of letters, for the instruction of young people in the art of epistolography, by an anonymous author, beginning: آخر نامه بنام اولی نام ذو الجلال و الاکرام الخ.

The first letter is headed نامه بحضرت پادشاه, the second نامه بحضرت استاد فرمان سیادت نشان, the third, جواب استاد بجانب شاگرد, the fourth, عرضه داشت بجانب پدر, the fifth, جواب آن, the sixth, and so on.

The date of the compilation is found on fol. 2ᵇ, l. 4 in the following تاریخ: بعهد شاه نور الدّین جهانگیر = A.H. 1027 (A.D. 1618), in the reign of Jahângîr.

The last four short notes at the end are dated too, the second and fourth A. H. 1026 and 1024 (A. D. 1617 and 1615) respectively, the first and third however A. H. 1056 and 1066 (A. D. 1646 and 1656), which is either a mistake of the copyist, or due to a later addition. The title of the book appears twice, on fol. 2ª, lin. penult., and fol. 2ᵇ, l. 2. An Inshâ of the same title is mentioned in J. Aumer, p. 125.

No. 1908, ff. 12, ll. 17; distinct Nasta'lîķ; size, 9⅝ in. by 5½ in.

2066

Three Inshâs by Nûr Muḥammad.

1. On fol. 46ᵇ: Inshâ-i-ṭarab-alṣabbân (انشاء طرب الصّبّان), forms of letters, collected by Nûr-aldîn Muḥammad, the nephew of Abû-alfadl, Akbar's prime-minister, and of his brother, the poet Faidî, comp. Nos. 287 and 1479 above, where the correspondence of both, as edited by him, is noticed, comp. also his مراتب الوجود in No. 1925, 15. The present collection was made A. H. 1037 (A. D. 1627) in Jahângîr's reign.

Beginning: بعد از حمد و ثنای مر حضرت واحد الصمد الخ.

2. On fol. 60ª: Inshâ-i-'Iyâr-i-dânish (انشاء عيار دانش), another larger collection of the same kind, by the same Nûr-aldîn Muḥammad, beginning: بعد از انشاء حمد و ثنای مر حضرت خالقی را الخ.

Copied in the year 1191 of the Bangâlî era (A. D. 1783).

3. On fol. 192ᵇ: Inshâ yâ Ruķa'ât-i-Abû-alfadl (انشا یا رقعات ابو الفضل); another copy of Abû-alfadl's private letters to his friends, collected by Nûr-aldîn Muḥammad, and beginning: بعد از حمد و ثنای حضرت خداوند واهب العطايات (!) الخ.

Copied in the year 1190 of the Bangâlî era (A. D. 1782); another copy of the same is No. 287 above.

A similar collection of letters and short prose-compositions by Nûr-aldîn Muḥammad is noticed in Rieu ii. p. 843ª.

No. 1966, ff. 46–81 and 192–219, ll. 10–13; unequal Shikasta; some interlinear glosses; size, 9⅝ in. by 6½ in.

2067

Letters.

A very interesting and highly important collection of letters and historical documents of famous men, especially from and to Shâh Ṭahmâsp (A. H. 930–984 = A. D. 1524–1576), and Shâh 'Abbâs the Great (A. H. 996–1038 = A. D. 1588–1629), as well as of other eminent persons, for the greater part contemporaries of these Persian monarchs, intermixed with other elaborate tracts and elegant prose-writings. There are contained in it, for instance, letters from *Shâh Ṭahmâsp* to Sultân *Sulaimân* of Rûm (i.e. the Turkish emperor Sulaimân I, A. H. 926–974 = A. D. 1520–1566), and replies of the latter on ff. 1ᵇ, 9ª, 63ᵇ, and 147ª; from *'Abd-almu'minkhân bin 'Abdallâhkhân Uzbeg* (died A. H. 1006 = A. D. 1598) to *Shâh 'Abbâs*, and replies of the latter, on ff. 24ª, 29ª, 33ª, 35ᵇ, and 39ᵇ; from *Shâh 'Abbâs* to the emperor *Akbar* of India, on fol. 41ᵇ; from Sultân *Salîm* of India (i. e. Jahângîr) to *Shâh 'Abbâs*, and from *'Abbâs* to *Salîm*, on ff. 54ᵇ, 56ª, 58ᵇ, 61ª, 76ª, 85ª, 88ª, 90ᵇ, 94ª, 131ª, 133ᵇ, 134ᵇ, 136ª (the first a letter of condolence to Salîm upon Akbar's death, the second a letter of congratulation upon Salîm's accession), 141ᵇ, etc.; from *Shâh 'Abbâs* to prince *Khurram* (i. e. Shâhjahân), and replies of the latter, on ff. 71ª, 74ᵇ, and 88ᵇ; from Sultân *Muṣṭafâ* of Rûm (i. e. the Turkish emperor Muṣṭafâ I, A. H. 1026 and 1031–1032 = A. D. 1617 and 1622–1623) to *Shâh 'Abbâs*, and reply of the latter, on fol. 80ª; from *Shâh 'Abbâs* to Sultân *Muḥammadkhân* ibn Sultân Murâdkhân of Rûm (i. e. the Turkish emperor Muḥammad III, A. H. 1003–1012 = A. D. 1595–1604); to Sultân *Aḥmadkhân*, Muḥammadkhân's son (i. e. the Turkish emperor Aḥmad I, A. H. 1012–1026 = A. D. 1604–1617), and replies of these as well as letters of Sultân *Ibrâhîm* of Rûm (i. e. the Turkish emperor Ibrâhîm I, A. H. 1049–1058 = A. D. 1640–1648), etc., on ff. 109ᵇ, 115ᵇ, 121ª, 124ᵇ, 127ᵇ, 138ª, 173ᵇ, 229ª, 233ª, 242ª, 244ª, 248ᵇ, 262ᵇ, 280ª, etc.; from the *Rûmîs* (روميان) to *Shâh 'Abbâs*, on fol. 104ª; from *Shâh 'Abbâs* to the grand-vezir *Siyâwûsh Pâshâ* (A. H. 990–1000 = A. D. 1582–1592), on fol. 241ᵇ, and to *'Abdallâhkhân* of Tûrân (A. H. 990–1005 = A. D. 1582–1597), on fol. 265ª; reply to a letter of the emperor *Akbar*, written in Shâh 'Abbâs' name by *I'timâd-aldaulah*, on fol. 269ª; a letter from the same *I'timâd-aldaulah* to the *grand-vezir*, on fol. 258ᵇ; three firmâns of the emperor *Akbar*, on ff. 290ª, 293ᵇ, and 375ᵇ; a letter of *Tîmûr* to Yilderim *Bâyazîd*, pâdishâh of Rûm (i. e. the Turkish emperor Bâyazîd I, A. H. 791–804 = A. D. 1389–1402), on fol. 83ᵇ; from the *Khânkhânân* to *Maulânâ 'Urfî* of Shîrâz (see No. 2063 above), and reply of the latter, on fol. 106ª; from the same *'Urfî* to Shaikh *Faid Fayyâd* (or Faidî Fayyâdî, the well-known Indian poet, see No. 1464 above), on fol. 108ᵇ; another letter of (or to) the same Shaikh, with some other treatises, on fol. 215ᵇ; a letter of *Mirzâ Faṣîḥî* of Harât (died A. H. 1046 = A. D. 1636, 1637, see No. 1537 above), on fol. 153ª; letters from *Maulânâ Âķâ Ḥusain* of Khwânsâr to *Mirzâ Abû-alfutûḥ*, and to *Mîr Dhû-alfaķâr*, on ff. 155ª, 157ᵇ, 158ᵇ, 159ᵇ; and some treatises on wine, spring, etc., by the same *Âķâ Ḥusain*, on ff. 161ª, 170ᵇ, etc.; a document of the grand-vezir *Muṣṭafâ Pâshâ* (A. H. 1048–1053 = A. D. 1638–1643), on fol. 176ᵇ; letters of *Mas'ûdbeg*; of *Maulânâ Muẓaffar Ḥusain Kâshî*; of *Mîr Muḥammad Ḥusain*; of *Ḥakîm Ṭufailî Lâhîjî* and others, on ff. 287ᵇ, 363ª, 376ª, 377ª, etc.; dîbâća to *Ḥakîm Ṭufailî's* dîwân, on fol. 296ª; some dîbâćas or elegant prose-writings by *Maulânâ Ẓuhûrî* of Tarshîz (see above, No. 1500 sq.), on fol. 179ᵇ; *Fatḥnâma-i-Sijistân* by Khwâjah *Sulṭân Muḥammad*, on fol. 281ª; *Fatḥnâma-i-Sind* by *Maulânâ 'Abdallâh Marwârîd* (with the takhallus Bayânî, died A. H. 922 = A. D. 1516), and a great number of other prose-tracts and Inshâs (for the greater part without headings), on fol. 298ª sq.; *Fatḥnâma-i-Kandahâr* by *Mirzâ Muḥammad Kâẓim*, on fol. 220ª; *Fatḥnâma-i-*

Kandahâr by *Mirzâ Muhammad Tâhir* (i.e. Tâhir Wahid, see above, No. 555 sq.), on fol. 223^{a}; a letter to the prefecture of the Christian cemetery in Harât, written at the request of Sultân Husain Mirzâ by *Mîr 'Alîshîr*, on fol. 380^{b}; a letter of the 'Ulamâs of Transoxania to the 'Ulamâs of Mashhad, written at the request of 'Abdallâhkhân Uzbeg, and reply of the 'Ulamâs, on fol. 384^{a}, etc.

Heading and beginning of the first letter, on fol. 1^{b}: نامهٔ که نوّاب غفران پناه جنّت بارگاه علّیّین آشیانی شاه طهماسپ در اوّل جلوس (i.e. A.H. 930–931) بسلطان سلیمان خوندگار روم نوشته، اللّهمّ خلد ظلال سلطنة سلطان اعاظم السّلاطین. و ابّد میامن معدلته و مرحمته و الطافه و احسانه علی مفارق کافّة الاسلام من العرب والعجم منشور رفیع اعلی و توقیع وقیع الخ.

A large prose-treatise with Arabic introduction, on fol. 397^{a}, beginning: الحمد لله والمنّة فی اللُطف والاکرام والجود والاحسان والجبروت والعظمة الخ.

This collection is styled (incorrectly, as is evident from the above-given contents) کتاب طهماسپ نامه on fol. 1^{a}, and کتاب شاه طهماسپ at the end (on fol. 431). No date. A seal from A.H. 1089 (A.D. 1678) at the end. A number of similar letters is included in Add. 7688 of the British Museum, see Rieu i. p. 390.

No. 379, ff. 1–431, ll. 15; large Nasta'lîk; worm-eaten; size, 10¾ in. by 6¼ in.

2068

Maktûbât (مکتوبات).

Another large collection of forms of letters and answers thereto, showing the proper way of writing to all classes of society, intermixed with many historical specimens, similar to some in the preceding copy, for instance, a letter of Shâh 'Abbâs to 'Abd-almu'minkhân, on fol. 11^{b}; of Muhammadkhân, governor of Balkh and Badakhshân, to prince Salîm (afterwards the emperor Jahângîr), on fol. 45^{b}; of 'Abd-almu'minkhân to Shâh 'Abbâs, on fol. 63^{a}; answer of the Shâh; letters of Shâh Tahmâsp, on ff. 99^{a}, 102^{b}, etc.; of Nawwâb Imâm Kulikhân to Nawwâb Shâh Salîm Hindî, on fol. 320^{b}; of Mirzâ Badî'-alzamân to Rahmân Kulî Sultân, on fol. 343^{b}, and many others. There is no apparent arrangement, and fragments of several Inshâs, all incomplete and defective, seem to be put together in this copy. The *first* collection is styled: خلاصة المنشئات, and begins, on fol. 3^{b}: حمد نامحدودی که منشیان فصاحت شعار انشا نمایند و سپاس نا معدودی الخ.

In the greater part of this MS. even the margin is filled with Maktûbât.

No. 1753, ff. 350, ll. 19–24; written very unequally in careless Nasta'lîk and Shikasta; size, 8⅞ in. by 4⅝ in.

2069

Inshâ-i-Harkarn (انشاء هرکرن).

Models of correspondence, composed by Harkarn, son of Mathurâdâs Kanbû Multânî, a munshî of I'tibârkhân in Jahângîr's reign, between A.H. 1034 and 1040 (A.D. 1625–1631), as it seems; comp. Rieu ii. p. 530; Bodleian Cat., No. 1384; W. Pertsch, Berlin Cat., pp. 124 and 129; Cat. Codd. Or. Lugd. Bat. i. p. 175; A. F. Mehren, p. 124; J. Aumer, p. 124 (with the headings of the seven bâbs given in full); E. G. Browne, Cambridge Cat., p. 280. Edited with English translation by F. Balfour, 'The Forms of Herkern,' Calcutta, 1781; new ed. 1831; lithographed in Lâhûr, 1869 and 1871.

Beginning: بعد از حمد و سنای (read ثنای) حضرت ایزد متعال ذو الجلال الخ.

Bâb I, on fol. 19^{b}; II, on fol. 23^{b}; III, on fol. 28^{a}; IV, on fol. 30^{b}; V, on fol. 32^{b}; VI, on fol. 42^{a}; VII, on fol. 44^{a}.

Dated in the year 1192 of the Bangâlî era (A.D. 1784). Some interlinear glosses.

No. 1966, ff. 19–45, ll. 13; Shikasta; size, 9⅜ in. by 6⅛ in.

2070

Another copy of the same.

Beginning as in the preceding copy.

Bâb I, on fol. 3^{a}; II, on fol. 13^{b}; III, on fol. 25^{a}; IV, on fol. 34^{a}; V, on fol. 52^{a}; VI, on fol. 85^{b}; VII, on fol. 90^{b}.

Dated by Sayyid Mahmûd bin Sayyid Bahâ-aldîn at Bahrûj, the 24th of Dhû-alhijjah, A.H. 1207 (A.D. 1793, Aug. 2).

No. 2857, ff. 94, ll. 9; large and distinct Nasta'lîk; size, 8⅞ in. by 5¼ in.

2071

The same.

Bâb I, on fol. 32^{a}; II, on fol. 36^{a}; III, on fol. 42^{a}; IV, on fol. 46^{b}; V, on fol. 56^{a}; VI, on fol. 70^{b} (no heading); VII, on fol. 72^{b} or 73^{a} (no heading).

This very good copy is not dated.

No. 1837, ff. 31–75, ll. 15; Nasta'lîk; size, 9¾ in. by 6⅜ in.

2072

The same.

Beginning: بعد از حمد و ثنای مر حضرت ایزد متعال و قادر ذو الجلال الخ.

Bâb I, on fol. 39^{a} (fol. 39^{b} is filled with a few verses and the initial words of a کتاب by Muhammad Burhân-aldîn Ansârî); II, on fol. 43^{b}; III, on fol. 48^{a} (according to a later heading, written at the top of the پروانه جانب امیر رکن السّلطنت الخ; originally the beginning of this bâb was fixed on fol. 49^{a}); IV, on fol. 50^{b}; V, on fol. 61^{a}; VI, on fol. 73^{a}; VII, on fol. 75^{a}.

No date. The greater part of the colophon is blotted out.

No. 2394, ff. 38–76, ll. 12–13; Shikasta, the first two pages written by another hand; size, 8⅛ in. by 5⅞ in.

2073

The same.

Beginning as in the preceding copy (except مر before حضرت).

Bâb I, on fol. 2ᵃ; II, on fol. 7ᵃ; III, on fol. 14ᵇ; IV, on fol. 18ᵃ; V, on fol. 30ᵃ; VI and VII, not marked.

No date. This copy is collated with the printed edition, and contains a few letters more than that.

No. 3493, olim 8. J. 10, ff. 43, ll. 13; Nasta'lîḳ; size, 8⅞ in. by 6 in.

2074

The same.

Beginning as in the preceding copy.

Bâb I, on fol. 2ᵇ; IV, on fol. 28ᵇ; all the other bâbs not marked.

No date.

No. 3433, olim 8. J. 11, ff. 65, ll. 11 (on ff. 1–48), ll. 13–14 (on ff. 49–65); large Nasta'lîḳ, written by different hands; size, 7⅞ in. by 4¼ in.

2075

A slightly defective copy of the same.

One or two pages are missing at the end. Beginning as in No. 2072.

Bâb I, on fol. 2ᵃ; II, on fol. 6ᵃ; III, on fol. 11ᵃ; IV, on fol. 14ᵇ; V, on fol. 22ᵇ; VI, on fol. 36ᵃ; VII, not marked, but seems to begin, according to the heading دستك و غيره, on fol. 38ᵇ.

No. 685, ff. 41, ll. 13; Nasta'lîḳ; size, 8¼ in. by 5⅝ in.

2076

A more defective copy of the same.

Beginning is wanting, and so are all the chapter-headings. The first words, on fol. 2ᵇ, are: عظمى برخور لازم دانسته در رعايت احوال رعايا و برايا الخ.

It is wrongly styled ارشاد الطّالبين, on fol. 2ᵃ, and in the colophon. As date appears the 27th of Jumâdâ-alâkhar only.

On ff. 1ᵃ and ᵇ, a fragment of the Niṣâb-alṣibyân (نصاب الصّبيان), the famous metrical Arabic-Persian dictionary for young people, by Abû Naṣr Farâhî Mas'ûd bin Ḥasan (about A.H. 617 = A.D. 1220, see Bodleian Cat., Nos. 1638–1640), is found, viz. the ninth kiṭ'ah, and the beginning of the tenth: القطعة العاشرة فى بحر الخفيف و هذا وزنه.

No. 1602, ff. 38, ll. 10; Nasta'lîḳ, very much damaged and effaced; large water-spots; size, 7¼ in. by 6¼ in.

2077

Inshâ-i-Khânazâdkhân (انشاء خانزادخان).

A work on letter-writing with models, selected from the author's own correspondence, by Amân-allâh Ḥusainî, with the epithets of Khânazâdkhân Fîrûzjang, and later on of Khânzamân, and the poetical takhallus of Amânî, who died A.H. 1044 or 1046 (A.D. 1634, 1635, or 1636, 1637), see Nos. 1763, 7, and 1893 above, where his short notes on Ṣûfic questions, the رقعات حسينى, or, as they are also called, the انشاء امان الله حسينى, are described. There is apparently a certain confusion between these two collections of the same writer, the shorter one of distinctly Ṣûfic import, and the larger one of a purely epistolary character, which is preserved in the present copy and bears the above title at the end, while on fol. 1ᵃ it is styled رقعات خانه زاد خان; whether the رقعات امان الله, which have been printed in Calcutta, and lithographed in Lucknow A.H. 1269, contain the former or the latter of these compositions, is impossible to say without an inspection of the Eastern editions themselves.

The present work is divided into four faṣls, viz.:

1. در عرائض مكاتبت, letters to superiors and equals.
2. در رقعات, familiar letters.
3. در حواشى, glosses and notes.
4. در متفرّقات, miscellaneous writings.

All the headings are left blank throughout. The first leaf is missing; the copy begins abruptly in the preface thus: جهانگير جهانيان نواز تصوير آن در جلوه آرند كام بخش چاره ساز و خالق خلائق نواز الخ.

No date. The margin of the first six leaves, and some fly-leaves at the end are covered with scattered poetry, rubâ'îs, etc.

No. 1070, ff. 105, ll. 13–14; large Nasta'lîḳ; size, 8⅝ in. by 5⅝ in.

2078

Inshâ-i-Munîr (انشاء منير).

Letters, notes, and other writings of a refined prose-style, by Abû-albarakât Munîr, the son of Mullâ 'Abd-almajîd of Multân, usually called Munîr of Lâhûr, who collected them A.H. 1050 (A.D. 1640, 1641), see fol. 1ᵇ, ll. 5 and 6, and died the 7th of Rajab, A.H. 1054 (A.D. 1644, Sept. 9), comp. A. Sprenger, Catal., p. 129, ll. 3–5; Beale, Oriental Biogr. Dictionary, p. 196; H. Ethé, Neupersische Litteratur, p. 341. He also wrote a preface to his friend Muḥammad Ṣâliḥ Kanbû'î's letters, known as بهار سخن, see Nos. 2090–2092 below, and Rieu i. pp. 263 and 398. Another title of this collection, or at least of that portion of it which contains Saif Khân's letters (see below), appears to be نگارستان or نگارستان منير, see Rieu iii. pp. 1035ᵇ and 1048ᵃ, No. II, 3.

Beginning: بعد از حمد ايزد جلّ و على و پس از درود سيّد المرسلين محمّد مصطفى صلّى الله عليه و سلّم و على آله و اصحابه اجمعين بر راز شناسان سخن نهفته مباد مكاتباتى كه از زبان خديو پاك روان سيف خان كه به بعضى خوانين ستوده آئين نگارش الخ.

This collection contains:

1. Forty-five letters and fourteen ruḳa'ât, which Munîr composed in the name of Saif Khân (i. e. Saif Khân Mirzâ Ṣafî, who died as governor of Bengal, A.H. 1049 = A.D. 1639, 1640), beginning on fol. 2ᵃ.

2. Thirty-eight other notes by Munîr, beginning on fol. 56b.

3. Three Munâżarât or poetical contests in prose, mixed with verse:

(a) مناظرهٔ اربع عناصر (the contest of the four elements), on fol. 69a.

(b) مناظرهٔ تیغ و قلم (the contest of sword and pen), on fol. 77b.

(c) مناظرهٔ روز و شب (the contest of day and night), on fol. 87b.

4. Another prose-piece, entitled: سخن در ثنا و صفت صاحب سخنان عصر خود, on fol. 91b.

5. An elegy in prose, entitled: در ماتم محمد شریف, on fol. 104a.

Dated the 1st of Rabî'-alawwal, A.H. 12.. (۱۲..), the last two figures are blotted out.

No. 426, ff. 112, ll. 13; large and distinct Nasta'lîk; size, 9⅜ in. by 5¾ in.

2079

Naubâwa (نوباوه).

Another collection of letters and notes, comprising also some of Saifkhân's, compiled by the same Abû-albarakât Munîr, one year after the completion of the preceding انشا or نگارستان, A.H. 1051 (A.D. 1641, 1642), at Jaunpûr, see title and date on fol. 2a, ll. 1–5.

It begins, on fol. 1b: این منتخب از بخت نکو فرجامش – افتاد چو آغاز نکو انجامش – دیده بمذاق آشنا ایّامش – نوباوه نهاد از لطافت نامش' بر رای فیض سرای چمن نشینان الخ.

After a دیباچه, called توحید, follows the same مناظرهٔ روز وشب, as in the preceding collection, fol. 87b. A second part with a special بسم الله الرحمن الرحیم begins on fol. 65b. Both on fol. 1a and in the colophon it is incorrectly styled انشاء منیر; see another copy of the same in No. 1763, 16 above.

Dated the end of Rabî'-alawwal, A.H. 1110 (or 1101?=A.D. 1698, Oct. 6, or 1690, Jan. 11).

No. 537, ff. 95, ll. 12–13; the first twenty-two leaves, written on whiter and more modern paper, seem to have been supplied later; Nasta'lîk; a little injured here and there; size, 8¼ in. by 4½ in.

2080

A shorter copy of the same.

Beginning: این منتخب از بخت نیکو فرجامش الخ.

The title is found here on fol. 1b, l. 3, and l. 5 ab infra; the date on fol. 1b, l. 8.

Dated the 6th of Ṣafar, A.H. 1107 (A.D. 1695, Sept. 16).

No. 2091, ff. 1–36, 13–14 diagonal lines in a page; Shikasta; size, 7⅞ in. by 4 in.

2081

Another short copy of the same.

Beginning (with the omission of the usual initial words): بر رای فیض سرای چمن نشینان معنی پوشیده نماند الخ.

The مناظرهٔ روز و شب appears here on fol. 167b. The نوباوه ends on fol. 189a, and is dated by Shaikh Bahâ-aldîn the 27th of Muḥarram, A.H. 1122 (A.D. 1710, March 28). On ff. 189b–190b there is written by another hand a letter of Mîr Murtaḍâ Ṣâḥib to Ghulâm Murtaḍâkhân, and dated the 22nd of Rabî'-althânî, A.H. 1146 (fifteenth year of Muḥammadshâh's reign=A.D. 1733, Oct. 2).

No. 450, ff. 164–190, ll. 15; careless Nasta'lîk; size, 8⅝ in. by 4⅜ in.

2082

A very defective copy of the same.

Beginning: منتخب از بخت نکو (read این) ای فرجامش الخ.

The دیباچهٔ توحید begins here on fol. 9a, last line, the مناظرهٔ روز و شب on fol. 13b. The copy breaks off with the words: سیاهی چه ظلمها که نکرده است . . . .

No. 2095, ff. 8–23, ll. 14; large Nasta'lîk; size, 9 in. by 4¾ in.

2083

Kâristân (کارستان).

Kâristân or Kârnâma (کارنامه), an Indian story of the exploits and adventures of Wâlâ Akhtar (والا اختر), the prince of Hurmûz, composed in a very flowery style, interspersed with verses, by the same Munîr at Jaunpûr, A.H. 1050 (A.D. 1640, 1641), and dedicated to the emperor Shâhjahân.

Beginning: سپاس گوناگون پادشاهی را سزاوار است که پادشاهان روی زمین بر آستانهٔ کبریایش الخ.

Dated the 6th of Muḥarram, A.H. 1107 (A.D. 1695, Aug. 17).

No. 2091, ff. 37–148, 13–14 diagonal lines in a page; Shikasta; size, 7⅞ in. by 4 in.

2084

Another copy of the same.

Beginning: ستایش گوناگون پادشاهی را سزاوارست که پادشاهان زمین بر آستانهٔ کبریایش الخ.

Dated by Shaikh Bahâ-aldîn the 18th of Rabî'-alawwal, A.H. 1122 (A.D. 1710, May 17). Many marginal explanations.

No. 450, ff. 75–162, ll. 15; very careless Nasta'lîk; size, 8⅝ in. by 4⅜ in.

2085

The same.

Beginning: ستایش گوناگون پادشاهی را سزاوارست که پادشاهان روی زمین الخ.

The date of composition, A.H. 1050, appears here on fol. 111a, l. 3; the dedication to Shâhjahân, on fol. 6a,

l. 5 sq.; as title appears on the top of fol. 1^b: کارستان منهر; on fol. 9^a, l. 6 کارنامه; and on fol. 9^a, l. 8 the fuller heading: داستان شاه والا اختر.

Dated by Sadânand (سدا آنند) the 23rd of Shawwâl, A. H. 1142 (eleventh year of Muhammadshâh's reign = A. D. 1730, May 11). Occasionally notes on the margin.

No. 3347, olim 19. J. 7, ff. 111, ll. 11; Nasta'lîk; size, 7⅝ in. by 4 in.

2086

The same.

Beginning as in the preceding copy.

No date.

No. 3078, ff. 125–224, ll. 15; Shikasta, by different hands, mixed now and then with some more careful Nasta'lîk; size, 7¼ in. by 3¾ in.

2087

The same.

Beginning: ستایش گونان گون (sic!) مر پادشاهی را الخ.

As date appears the 5th of Jumâdâ-alawwal only; the rest of the colophon is illegible. The fly-leaves in the beginning are filled with fragments of Rekhta poetry, those at the end with a letter (رقعه) and the fragment of a mystical treatise in questions and answers, each question beginning: سؤال عزیز.

This copy belonged formerly to Mîr Ghulâm Aḥmad-khân. Bibliotheca Leydeniana.

No. 2806, ff. 110, ll. 13; Nasta'lîk; illuminated frontispiece; size, 7⅝ in. by 4½ in.

2088

Majma'-alṣanâ'i' (مجمع الصّنائع).

A work on tropical figures in Persian poetry, with numerous specimens selected from the best older and more modern poets, by Niẓâm-aldîn Aḥmad bin Muḥammad Ṣâliḥ alṣiddîkî alḥusainî (in one British Museum copy, Rieu iii. p. 999^b, alćishtî), completed A. H. 1060 (A. D. 1650), see the chronogram:

این نامه که دور باد از آسیب
در سال غنّی غنی شد از ریب

comp. Rieu ii. p. 814^b, No. XIII.

It begins: الحمد لله الذی انعم علینا و هدانا الی الاسلام و میّزنا عن طبقات الانعام الخ, and is divided into four faṣls and a khâtimah, viz.:

فصل اوّل در تقسیم کلام, on fol. 3^a.
فصل دوم در بیان بدائع لفظی, on fol. 17^a.
فصل سیوم در ذکر صنائع معنوی, on fol. 65^b.
فصل چهارم در سرقات شعری پارسی, on fol. 105^a.
خاتمه در بیان بعضی از الفاظ که بدین و مناسب دارد الخ (in the following copy مناسبتی دارند). This khâtimah is not marked here and seems to be missing.

Dated the 5th of Dhû-alḳa'dah, A. H. 1199 (A. H. 1785, Sept. 10).

No. 65, ff. 112, written by four different hands, the first and last of which (ff. 1–87 and 105–112) a careless Nasta'lîk, ll. 13, the second and third (ff. 88–104) a more careful one, ll. 13–17; size, 8½ in. by 5⅝ in.

2089

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 2^a, first line; the chronogram on fol. 2^a, ll. 7 and 8; and the title on fol. 2^a, l. 9.

Faṣl I, on fol. 3^a, last line; II, on fol. 16^a; III, on fol. 52^b; IV, on fol. 84^a. In this fourth faṣl the copy breaks off on fol. 91^b. The khâtimah is consequently missing here too. Ff. 92^b and 93^a contain in another handwriting a جواب رقعهٔ عزیزی برهمنی.

This copy belonged formerly to Mr. Richard Johnson.

No. 3505, olim 9. J. 6, ff. 93, ll. 15; Nasta'lîk, ff. 92^b and 93^a in Shikasta; size, 8⅝ in. by 4½ in.

2090

Bahâr-i-sakhun (بهار سخن).

A collection of letters and other refined prose-writings by Muhammad Ṣâliḥ Kanbû'î of Lâhûr, the author of the *'Amal-i-Ṣâliḥ* or detailed history of Shâhjahân (completed A. H. 1070 = A. D. 1659, 1660, see Nos. 332–336 above), and the preface to his elder brother Shaikh 'Inâyat-allâh Kanbû'î's *Bahâr-i-dânish* (composed A. H. 1061 = A. D. 1651, see Nos. 806–817 above). The introduction to this collection, which contains official and private letters, the former written in the names of Shâhjahân, 'Âlamgîr and other royal and princely personages, as well as descriptions of Shâhjahânâbâd, Âgra, Kashmîr, and other localities in ornate prose, and is subdivided into four چمن, was written by his friend Maulânâ Abû-albarakât Munîr, see above, No. 2078. The date of completion is given in the two British Museum copies (see Rieu i. p. 398) as A. H. 1074 (A. D. 1663, 1664); but in the present as well as the following copy it is distinctly stated, that the work was finished by the author the 16th of Shawwâl, A. H. 1065 (A. D. 1655, Aug. 19), the twenty-ninth year of Shâhjahân's reign, in Shâhjahânâbâd; we have therefore here an earlier redaction of Muhammad Ṣâliḥ's letters.

Beginning: ایزد سخن آفرین را سپاس که چراغ گفتار را از تاب خرد روشن گردانیده الخ.

This copy is collated, but not dated. As the transcriber calls himself Shaikh Muḥammad, it is not unlikely that he is identical with the author himself. Fol. 191 must be placed before fol. 190.

No. 1396, ff. 227, ll. 19; careless Nasta'lîk, sometimes approaching Shikasta; size, 11¾ in. by 6¾ in.

2091

Another copy of the same.

Beginning as in the preceding copy. The same date of completion, viz. A. H. 1065, 16th of Shawwâl. The copy itself is not dated.

No. 18, ff. 162–256, ll. 31; careless Nasta'lîk; size, 12¼ in. by 6¾ in.

2092

The same.

A more modern, but excellent copy of the same, dated A. H. 1198 (A. D. 1784). A complete index of contents on ff. 1–4[a]; the collection itself begins on fol. 4[b].

No. 3154, ff. 259, ll. 15; beautiful Nasta'lîk; size, 8¾ in. by 7¼ in.

2093

Cahâr Caman-i-Brahman (چهار چمن برهمن).

A description of Shâhjahân's court, with its splendours and festivals, and of the principal cities of his realm, beginning with Shâhjahânâbâd, followed by a memoir of the author's own life, by Candarbhân Brahman of Patyâla or Lâhûr, who was one of the most famous munshîs of the emperor as well as of prince Dârâ Shukûh, see the description of his dîwân in Nos. 1074 and 1075 above, and an account of the contents of the present work in Rieu ii. p. 838[b]; comp. also A. Sprenger, Catal., p. 376. It is written in highly embellished prose, intermixed with numerous poetical specimens and letters, and divided into four چمن (like the immediately preceding بهار سخن of Muhammad Ṣâlih), wherefore it is styled چهار چمن, انشاء چهار چمن, or چار چمن.

Beginning: چمن اول مشتمل بر سیرابی و شادابی دولت ابد پیوند و بیان خصوصیّات مجلسها و جشنها الخ.

The fourth چمن begins on fol. 95[b].

This copy was written for the Governor-General of India, Warren Hastings, and finished the ninth of Rabî'-althânî, 1186 of the Faṣlî era = A. H. 1193 (A. D. 1779, April 26).

No. 920, ff. 116, ll. 13; Nasta'lîk; worm-eaten throughout; size, 8¾ in. by 6⅛ in.

2094

Munsha'ât-i-Brahman (منشآت برهمن).

A collection of letters, addressed to Shâhjahân, to Wazîrs, Amîrs, and other distinguished persons, by the same Candarbhân Brahman. In the preface he enumerates many earlier works of his, viz. his دیوان, the چهار چمن (see the preceding copy), تحفهٔ گلدسته, مجمع الفقرا, تحفة الفصحا, کارنامه, انوار, etc.; the title منشآت برهمن appears on fol. 2[a], l. 10.

Beginning: چون از عنوان شباب این برهمن عقیدت کیش را میل و رغبت بدریافت دقائق شعر و انشا الخ.

It is apparently divided into several kisms, but only the first is marked by a heading, on fol. 2[a]: قسم اول مشتمل برنقل عرضداشتهای (که) بدرگاه آسمان جاه ارسال داشت.

The collection ends on fol. 48[a], and is followed, on ff. 48[a]–62[b], by another shorter collection of letters and notes from the same period, and probably by the same Candarbhân Brahman, styled in a vague way متفرقات, and beginning: برادر من جانمن عمر من درین هنگام غم الخ.

Other copies of these Munsha'ât are described in Bodleian Cat., Nos. 1385 and 1386 (the latter styled رقعات چندربهان); Rieu i. p. 397 sq. (with a full biographical account of the author); and W. Pertsch, Berlin Cat., p. 1017. The beginning of the main portion of this MS. agrees with that in the first Bodleian copy, but is different from that in Rieu, loc. cit.

No date.

No. 1395, ff. 62, ll. 17; Nasta'lîk, some pages seem to have been supplied by another hand; worm-eaten; size, 11½ in. by 7¾ in.

2095

Khâṣṣ-alinshâ (خاصّ الانشا).

Forms of letters for various occasions and on various topics, collected in 'Âlamgîr's reign, A. H. 1074 (A. D. 1663, 1664; the title forms the chronogram). The whole book is intermixed with verses, and exhibits throughout the highest style of refined prose-writing. The compiler's takhalluṣ is, according to No. 2120, 18 below, Mullâ Jâmi'î. On fol. 62[a] it is stated, that here ends the first volume (دفتر اول) of the collection; but the following pages belong undoubtedly to the same Inshâ. An index of the contents on ff. 1[b]–2[b].

Beginning, on fol. 3[a]:

این نامه که عنوان وی از حمد خداست
چون نامهٔ مخصوص بصد نشو و نماست

Dated the 17th of Ramaḍân, in the first year of Jahândârshâh's reign (A.H. 1124 = A.D. 1712, Oct. 18).

No. 1858, ff. 67, ll. 19–21; Shikasta; size, 9 in. by 4⅝ in.

2096

Another copy of the same.

This copy is slightly incomplete at the end. No index. Beginning as in the preceding copy.

No. 1187, ff. 105, ll. 19; Nasta'lîk; size, 8¼ in. by 4¼ in.

2097

Jâmi'-alkawânîn (جامع القوانین).

Specimens of letters to illustrate the various branches of epistolography, composed A. H. 1085 (A. D. 1674; the chronogram is مجموعهٔ فضایل) by Khalîfah Shâh Muhammad of Kannûj, and styled both جامع القوانین and انشاء خلیفه (the former appears here in the colophon, the latter in the text). It contains four faṣls, the *first*, on fol. 3[b]; the *second*, on fol. 31[a]; the *third*, in two kisms, on fol. 44[b]; the *fourth*, on fol. 48[a]; and a khâtimah, on fol. 52[b].

Beginning: ستایش و نیایش احدی را که کاتب فصاحت بیان خرد الخ.

Other copies are described in Bodleian Cat., Nos. 1391–1394 (with a complete index of the headings); Rieu i. p. 414 (with biographical remarks); J. Aumer,

p. 123 (likewise with headings); Cat. Codd. Orient. Lugd. Bat. i. p. 176; A. F. Mehren, p. 27; W. Pertsch, Berlin Cat., pp. 72, 1; 126, 8; 146, 1 (No. 79); 1008, 2; E. G. Browne, Cambr. Cat., pp. 283 and 284. The work has been printed as انشای خلیفه in Calcutta, 1834; and lithographed in Lucknow, 1846, and in Cawnpore, A. H. 1280.

This copy is dated the 11th of Jumâdâ-alâkhar, A. H. 1177 (A. D. 1763, Dec. 17).

No. 1967, ff. 54, ll. 13-17; Nasta'lîk, mixed with Shikasta; size, 8¾ in. by 5 in.

2098

Another copy of the same.

Beginning: ستایش و نیایش مراحدی را که کاتب الخ:

Dated the 27th of October, 1773 (1180 of the Bangâlî era=A. H. 1187).

No. 1765, ff. 64, ll. 13; Nasta'lîk; size, 8⅝ in. by 5½ in.

2099

The same.

Beginning as in the preceding copy.

Faṣl I, on fol. 132^{b}; II, III, and IV not marked.

Dated 1190 of the Bangâlî era=A. H. 1197 (A. D. 1783). A few interlinear glosses.

No. 1966, ff. 129-191, ll. 10-12; unequal Shikasta; size, 9⅝ in. by 6⅛ in.

2100

The same.

Beginning: ستایش و نیایش احدی را الخ.

Faṣl I, on fol. 47^{a}; II, on fol. 61^{a}; III, on fol. 68^{a}; IV, on fol. 71^{b}; khâtimah, on fol. 73^{b}.

Dated the 9th of Rabî'-alawwal, in the third year (of whose reign, is not stated).

No. 1083, ff. 45-75, ll. 12-15; Shikasta; size, 8¼ in. by 5⅝ in.

2101

The same.

Beginning: ستایش و نیایش مراحدی را الخ.

The chronogram مجموعهٔ فضایل appears here on fol. 3^{b}, l. 4. The work concludes on fol. 59^{b}, and is dated the 15th of Ṣafar, A. H. 1215 (A. D. 1800, July 8). Bound together with it on ff. 61-66 and 70-86 are several other letters, notes, traditions, and historical specimens, written by different hands, and without any value whatever.

No. 2980, ff. 1-59, ll. 12; large Nasta'lîk; size, 9⅝ in. by 7½ in. Ff. 61-66, turned upside down; Shikasta; size, 8⅝ in. by 5⅝ in. Ff. 70-86, ll. 14-16; Nasta'lîk, by different hands; size, 9⅝ in. by 7⅞ in.

2102

The same.

Beginning: ستایش و نیایش مر خدایرا که کاتب الخ.

No divisions marked; no title or author's name anywhere.

No date.

The copy belonged formerly to Sir Charles Wilkins.

No. 2536, ff. 41, ll. 13-15; Shikasta; size, 10⅝ in. by 6⅝ in.

2103

A defective copy of the same.

Faṣl I, on fol. 167^{b}; II, on fol. 216^{b}, last line; III, on fol. 194^{a}; IV, on fol. 199^{b}; khâtimah, on fol. 221^{b}. The leaves are misplaced in a rather perplexing manner; their proper order is: ff. 164-179, 182 (lacuna, comprising parts of the twelfth and thirteenth مکتوب), 180, 183 (here بازدهم must be read instead of یازدهم), 184, 181 (lacuna, comprising parts of the sixteenth and seventeenth مکتوب), 185, 210-217, 202-209, 186-201, 218-224. Many pages injured.

No date. Bibliotheca Leydeniana.

No. 2556, ff. 164-224, ll. 11; large Nasta'lîk; size, 9⅜ in. by 6¼ in.

2104

A still more defective copy of the same.

Faṣl I, on fol. 3^{a}, breaks off in the twenty-fifth مکتوب; II, beginning missing in consequence of a large lacuna after fol. 18; fol. 19^{a} begins in the middle of the twenty-fifth رقعه, so that the first twenty-four are wanting; III, on fol. 26^{b}; IV, on fol. 30^{b}; the beginning of the khâtimah is not marked.

As date appears the 29th of Sha'bân only, without a year. The transcriber was Muḥammad Burhân-aldîn Anṣârî.

Bibliotheca Leydeniana.

No. 2394, ff. 1-37, ll. 9-15; written by various hands, partly in a peculiar kind of Naskhi, mixed with Shikasta, partly in pure Shikasta; size, 8¼ in. by 5⅝ in.

2105

A fragment of the same.

The *fourth* faṣl of the جامع القوانین: فصل چهارم در آداب و القاب، عرضه داشت کمترین فدوی بندگی منقوش داشته الخ.

This faṣl ends on fol. 138^{a}; ff. 138^{b}-149^{a} are filled with another fragment of a similar character, containing forms of notes and letters, and beginning: الفاظی چند در تعریف ورود نامه که بجانب مکتوب الیه میتوان نوشت الخ.

No. 2173, ff. 132-149, ll. 15; the last pages partly in diagonal lines; Shikasta; size, 8¼ in. by 6 in.

2106

Ḥusn u Dil (حسن و دل).

Beauty and heart, an allegorical romance in ornate prose, undoubtedly based on the older story of the same name by Fattâhî of Nîshâpûr (who died A. H. 852=A. D. 1448, see No. 2037 above, and comp. Bodleian Cat., No. 1343; Rieu ii. p. 741; W. Pertsch, Berlin Cat., p. 34, 8 etc.), and composed, according to the chronogram, داغ دلبند, on fol. 45^{b}, ll. 9 and 10, A. H. 1095 (A. D. 1684), in the reign of 'Âlamgîr, to whom it is dedicated. The author is called, on fol. 2^{b}, l. 9, Khwâjah Muḥammad, but in the colophon with the fuller name Khwâjah Muḥammad Bîdil. Whether he

can be identified with the well-known poet 'Abd-alkâdir Bîdil (died A. H. 1133 = A. D. 1720, see No. 1676 above and Nos. 2115–2117 below) is doubtful; the date of composition and the dedication to 'Âlamgîr would favour such a supposition, but on the other hand no biographical account of Bîdil mentions a story of the above title, and the poet is never called Muhammad.

Beginning of the story, which is interspersed with many poetical specimens: گوهر بحر حمد و ثنا و جوهر معدن شکر عطانثار بارگاه آن پادشاه کشور حسن و جمال الخ.

Copied in Bahâdurshâh's reign (A. H. 1119–1124 = A. D. 1707–1712); as date appears the 7th of Rajab only, without a year.

No. 1628, ff. 46, ll. 13; Nasta'lîk; size, 8⅞ in. by 6 in.

2107

Inshâ (انشا).

An anonymous treatise on epistolography, beginning: سپاس بی قیاس و اجناس ستایش قویم الاساس قادری را سزاوارست که زبان صنائع الخ.

Dated the 4th of Dhû-alka'dah, A. H. 1100 (A. D. 1689, Aug. 20), by Alfârûkî alcishtî.

No. 18, ff. 126–160, ll. 31; Nasta'lîk; size, 12¼ in. by 6⅞ in.

2108

Shauk-angîz (شوق انگیز).

Forms of letters to parents, relations, friends, superiors, together with answers from the same, interspersed with many kasidas and other pieces of poetry, by an anonymous author, who praises in the introduction his spiritual guide, Shaikh 'Abd-alsubhân (see fol. 3ᵇ, ll. 1 and 2). The title appears on fol. 5ᵃ, l. 7.

Beginning: بعد از ادای وظائف ثنای ربّانی که نخلبند نجم انشای قدرت سبحانی الخ.

Dated the 16th of Dhû-alhijjah in the thirty-eighth year of والا, i. e. 'Âlamgîr = A. H. 1105 (A. D. 1694, Aug. 8).

No. 1896, ff. 66, ll. 11; Nasta'lîk; size, 8¼ in. by 4⅞ in.

2109

Khulâsat-almakâtîb (خلاصة المكاتيب).

A rich collection of specimens of refined prose-style intermixed with verses, on all possible topics, by Sujân Singh or Sujân Râi Munshî of Patyâla, the author of the خلاصة التواريخ or general history of India (completed A. H. 1107 = A. D. 1695), see Nos. 362–364 above. It was apparently compiled as a guide for the author's sons, see fol. 3ᵇ, lin. penult. sq., and begins: مبدع جهان آفرین و مخترع آسمان و زمین بقدرت و حکمت ابداعئ خویش الخ.

From an English note affixed to the fly-leaf we learn, that this 'esteemed collection of letters is looked upon as a model of epistolary style by the learned of the Punjab;' and besides that it was 'sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore.' The note is signed by 'C. Raikes, Commissioner and Superintendent;' and the MS. was received from Dr. Royle, July, 1856. The headings of the innumerable short epistles and tracts contained in this collection are left blank, but on the first sixty or seventy leaves they are supplied in a very small and often scarcely legible handwriting on the margin, together with many various readings and glosses. But the greater portion of the MS. is unprovided with either. Fol. 65 is left blank.

No date. Modern handwriting. The copyist was Nadhar Muhammad.

No. 3233, ff. 279, ll. 15; very distinct and fine Nasta'lîk; size, 10 in. by 5⅝ in.

2110

Kârnâma-i-wâki'ah (کارنامهٔ واقعه).

A collection of firmâns, letters, and other specimens of a highly refined style in prose and verse, together with a great number of chronograms (تاریخات), elegies (مرثیات), etc., composed by *Hindû*, who calls himself, on fol. 196ᵃ, l. 5, the author and transcriber of this copy (راقم و مصنّف این صحیفه), and dated the 24th of Sha'bân, A. H. 1116 (the forty-ninth year of 'Âlamgîr's reign, more correctly the forty-eighth) = A. D. 1704, Dec. 22. It ends on fol. 277ᵇ, and is followed by a few other specimens in prose and verse by the same Hindû, whose original name is given here as چتهمل منشی.

Beginning, on fol. 193ᵇ: بعد از لوای حمد خالق ذو الجلال الخ.

No. 2007, ff. 193–279, ll. 15; very unequal Shikasta; size, 9⅛ in. by 5 in.

2111

Inshâ-i-Faidbakhsh (انشاء فیض بخش).

A collection of letters, as introduction to the study of epistolography, compiled by Shîr 'Alî, usually styled Shîr Hamlah, who resided at قیصور پر نور in Lâhûr and was the disciple of Hâjî Muhammad Yûsuf Nakshbandî, in the fifty-first year of 'Âlamgîr's reign, A. H. 1118 (in the text is written by mistake یکهزار و یکصد only) = A. D. 1706, 1707, and beginning: الحمد لله ربّ العالمین . . . . بدانکه انسانرا دیدهٔ بینا وگوش شنوا بخشیده الخ.

Copied in 1190 of the Bangâlî era (A. H. 1197 = A. D. 1783), by Kutb-aldîn. Some letters at the end bearing the dates 1180 and 1190 must have been added by the copyist.

No. 1966, ff. 82–128, ll. 11; unequal Shikasta; size, 9⅝ in. by 6⅛ in.

2112

Two treatises on Persian metres.

1. Risâla-i-jâmiyah dar 'arûd (رسالهٔ جامیه در عروض), on ff. 1ᵇ–15ᵃ, in Persian, beginning: سپاس وافر قادریرا که حرکهٔ سریع دوائر افلاک سبب ازدواج اصول و امتزاج ارکان گردانید الخ.

2. Risalat Abû 'Abdallâh Andalusî (رسالة ابو عبد الله اندلسى), on ff. 15^b–18, in Arabic; a short tract on metres by Abû 'Abdallâh Muhammad Abû-aljaish-alanṣâr alandalusî, beginning: احمد الله تعالى و اتوكّل عليه و اصلّى على نبيّه . . . . قال الفقير الى الله عزّ و جلّ ابو عبد الله الخ.

Both tracts are copied in the same year, A. H. 1128 (A. D. 1716), by the same scribe, 'Abd-alwâḥid ibn 'Abd-almu'min.

No. 1212, ff. 18, ll. 17; Nasta'lîk; size, 6¾ in. by 4¼ in.

2113

Muntakhab-i-wâlâ (منتخب والا).

Models of poetical epistles in forty chapters (called عنوان), compiled from other Inshâs and poetical works by 'Alî Akbar bin Muhammad Amîn Bâkharzî, called Akâbirkhân, A. H. 1130 (the title is a chronogram)= A. D. 1718.

Beginning: انتخاب هر كتاب مستطاب حمد صانعى تواند بود كه شاه بيت آفتاب الخ.

No date.

No. 549, ff. 172–278, ll. 11 (mostly in 2 coll.); Nasta'lîk; size, 8⅜ in. by 5 in.

2114

Inshâ-i-Zarbakhsh (انشاء زربخش).

Collection of official letters, firmâns, notes, and similar documents, written in the emperor 'Âlamgîr's reign and dealing with affairs in Bengal and Bihâr especially. The collector is Sayyid Muhammad Ḍiyâi Ḥakkânî, and the date of the collection A. H. 1130 (A. D. 1718), see fol. 3^a, last line, and fol. 3^b, ll. 14–16. It is divided into two kisms; the *first* contains imperial and princely correspondence (خطاب سلطان بسلطان), on fol. 4^a; the *second*, firmâns, decrees, orders, and other royal issues (فرامين شاه و نشان شاهزادها و عرضداشت پروانه خدمات الخ).

Beginning: بعد از انشاء سناء (read ثناء) حكيمى كه اين عالم تعلّق و اسباب را كه مكان هر كسب الخ.

Copied A. H. 1172 (A. D. 1758, 1759). A few interlinear glosses, especially on the first pages.

No. 1837, ff. 1–30, ll. 15–16; Shikasta; size, 9¾ in. by 6⅛ in.

2115

Cahâr 'Unṣur (چهار عنصر).

One of the refined prose-writings, interspersed with numerous specimens of poetry, of Mirzâ 'Abd-alkâdir Bîdil, whose lyrical and epical works have been described in Nos. 1676–1688 above, and who died A. H. 1133 (A. D. 1720). The present work is styled چهار عنصر or the four elements, and begins, on fol. 1^b: خداوندا زبان معذور بيصرفه سرائىٔ عذر هرزه درايان بپذير و بيان مجبور آشفته نوائى الخ.

First 'Unṣur: ابجد اشتعال شعلهٔ مقال و گرميهاى صحبت ارباب فضل و كمال, on fol. 4^a, beginning: مقصد تحرير اين كلمات توضيع عبارات صفحهٔ اتّفاق است و مدّعاى ترتيب اين سطور تصريح تعميات حقيقت وفاق الخ.

Second 'Unṣur: روائح شگفتگىٔ بهار عالم منظوم و نسائم فيض غنائم فوائد معلوم, on fol. 63^b.

Third 'Unṣur: طراوت شبنمستان مراتب منثور و آبيارىٔ نخلستان كيفيّات شعور, on fol. 121^b. This 'Unṣur is dated the 22nd of Ramaḍân, A. H. 1160 (the thirtieth or rather twenty-ninth year of Muhammad-shâh's reign)=A. D. 1747, Sept. 27.

Fourth 'Unṣur: غبار نشانىٔ بساط عجائب و زنگ زدائىٔ آئينهٔ نقوش غرائب, on fol. 154^b. This 'Unṣur is dated the 1st of Dhû-alka'dah in the same year 1160 (A. D. 1747, Nov. 4).

On fol. 197^b sq. an appendix to this work appears as *fifth* 'Unṣur, styled طور معرفت (exactly as the short mathnawi by Bîdil, noticed above in No. 1686), and dated by another transcriber the 1st of Dhû-alḥijjah, A. H. 1163 (A. D. 1750, Nov. 1), at Ahmadâbâd. The چهار عنصر are included in the كلّيات بيدل, lithographed A. H. 1287 at Lucknow.

No. 1849, ff. 250, ll. 17; written by different hands in various styles of difficult Shikasta, partly in diagonal lines; size of the first four 'Unṣurs, 9⅛ in. by 4⅞ in.; of the fifth, 8⅜ in. by 4½ in.

2116

Munsha'ât-i-Bîdil (منشئآت بيدل).

The correspondence of the same 'Abd-alkâdir Bîdil, containing chiefly letters addressed to Shukr-allâhkhân and his two sons, 'Âkilkhân and Shâkirkhân, beginning: عجز مراتب حمد و ثنا تسليم بارگاه صمدى كه خامه را در معركهٔ آغاز الخ.

No date. Other copies of the same or parts of the same are described in Rieu ii. p. 811^a; W. Pertsch, Berlin Cat., p. 147, No. 2; and E. G. Browne, Cambridge Cat., p. 284. These letters are also included in the كلّيات mentioned above; their usual title is رقعات بيدل or simply انشاء بيدل. The copy is collated.

No. 1687, ff. 103, ll. 12; Shikasta; size, 9¾ in. by 5⅛ in.

2117

A fragment of the same Munsha'ât.

The proper order of the leaves is: ff. 86 (first words, on fol. 86^a: دست دعائى كه از دور الخ, corresponding to fol. 6^a, l. 4 ab infra in the preceding copy), lacuna (the last words of fol. 86^b=fol. 8^a, l. 5 in the preceding copy), 87 (first words here: مژدهٔ فتحى كه پيوسته=fol. 11^a, last line there), 84, 85, lacuna (last words of fol. 85^a=fol. 16^b, l. 5 ab infra there), 81–83 (first words, on fol. 81^a: انديش كاشته=fol. 26^a, l. 6, middle there), 68–80, 67 (at the end of fol. 67^b the fragment breaks off, last words here=fol. 51^a, lin. penult. there).

No. 2420, ff. 67^a–87^b, ll. 15–19; Nasta'lîk; occasional glosses on the margin; size, 8¾ in. by 5¾ in.

2118

Miscellaneous letters and other specimens of refined prose-writing.

This incomplete collection contains:

1. A long series of letters, like all the other letters in this collection from the period of Akbar's reign to that of 'Âlamgîr, for instance, a letter of Mahâbatkhân to the Khânkhânân and answer (on fol. 72^a), to I'timâd-aldaulah, etc.; a letter of Shaikh 'Abd-alraḥmân (on fol. 73^a), of Nawwâb Sa'd-allâhkhân to Shaikh 'Abd-almu'min (ib.), of 'Umdat-almulk Wazîrkhân (ib.), etc.

2. Ta'rîf-i-Mathurâ (تعریف متهرا), a description of Mathurâ (in the province of Âgra on the river Jumna), by Harbans Munshî (هربنس منشی), on fol. 75^a.

3. Tauṣîf-i-dâr-alkhilâfat Shâhjahânâbâd (توصیف دار الخلافة شاهجهان آباد), description of Shâhjahânâbâd (Dihlî), by Ḥâjî Khair-allâh Dîwân, Sarkâr of Rustamkhân, on fol. 75^b, last line. Copied A. H. 1134, the 28th of Sha'bân (A.D. 1722, June 13), at Shâhjahânâbâd.

4. Another series of letters, for instance, to Mukhliṣkhân, Nawwâb Fâḍilkhân (on fol. 77^b), to Nawwâb Ja'farkhân (on fol. 79^b sq.), to Bakhshî-almulk Muḥammad Amînkhân (on fol. 83^a sq.), to Shâh Ṣafîkhân (on fol. 86^a), to 'Âbidkhân (on fol. 86^b), to Iftikhârkhân (on fol. 89^b), to Asadkhân (ib.); a letter of Shaikh Farîd Shakarganj (on fol. 92^a).

5. Extract from the Jâmi'-alḳawânîn (جامع القوانین), by Miyân Shaikh Muḥammad (so is the name given here), that is Khalîfah Shâh Muḥammad of Ḳannûj, composed A. H. 1085, see Nos. 2097–2105 above (on fol. 92^b); a فراق نامه (ib.). Letters to Nawwâb Ja'farkhân (on fol. 93^b). Letters to friends, to a son, etc. (on fol. 94^b); a تعزیه (ib.).

6. A third series of letters, for instance, of Mahâbatkhân to 'Âlamgîr (on fol. 96^a), of Rustamkhân (on fol. 97^a), of Ḳâsimkhân (on fol. 97^b). A lacuna after fol. 97. Letters of Abû-alfaḍl (on fol. 98^a sq.), for instance, to Sulṭân Salîm (on fol. 99^a), to Akbar (on fol. 102^a), to prince Dâniyâl (on fol. 104^b), etc. Letters of Munshî Candarbhân Brahman of Patyâla, see Nos. 2093 and 2094 above (on fol. 107^a sq.). A letter to Ja'farkhân (on fol. 109^a). Dated on fol. 113^b, A. H. 1134 (A.D. 1722).

7. Risâla-i-nâz u niyâz (رسالۀ ناز و نیاز), correspondence between lover and beloved in poetical prose, intermixed with verses, by Majnûn Rafîḳî, and dedicated to Abû-almuẓaffar Ḥusain Bahâdurkhân (on fol. 114^a) in thirteen bâbs, viz.:

(1) در نیاز عاشق پیش از ملاقات و ناز معشوق در جواب.
(2) در نیاز عاشق درجواب نامۀ معشوق و ناز معشوق.
(3) در نیاز عاشق بعد از ملاقات اوّل و ناز معشوق در جواب.
(4) نیاز عاشق در اشتیاق.
(5) نیاز عاشق در شکایت نامه فرستادن و ناز معشوق در جواب.
(6) نیاز عاشق در التماس آمدن معشوق و ناز معشوق در جواب.
(7) نیاز عاشق در اظهار عاشق شدن و ناز معشوق در جواب.
(8) نیاز عاشق در شکر قدوم مخدوم و خطّ غلام دادن و ناز معشوق در جواب.
(9) نیاز عاشق در اظهار عاشق شدن معشوق و ناز معشوق در جواب.
(10) نیاز عاشق در مفارقت و الم التفات معشوق بدیگران و ناز معشوق در جواب.
(11) نیاز عاشق در عذر خواهئ گناه و ناز معشوق در جواب.
(12) در رسوا شدن و ناز معشوق در جواب.
(13) نیاز عاشق در سفر کردن خود و ناز معشوق در جواب.

Beginning: ای عاشق ناز ارجمندان معشوق نیاز مستمندان الخ.

Dated the 20th of Dhû-alḳa'dah, A. H. 1132 (A. D. 1720, Sept. 23).

8. A fourth series of letters of Mîrak Mu'în (on fol. 119^a), of Maulânâ Nau'î to 'Îsâbeg of Hamadân (on fol. 119^b), of Ḥakîm Rashîdî to Mirzâ Ibrâhîm (ib.), of Naṣîrâ of Hamadân to Mirzâ Rafî' Kabîr (ib.), of Ḳâsimkhân to Mullâ 'Abd-allaṭîf Sulṭân and Mullâ Maḥabbat 'Alî (ib. and fol. 120^a), of Maulânâ 'Alî Naḳî Ḳâḍî of Shîrâz to Ḳâḍî Ḳîr, and answer of the latter (on fol. 120^a), of Ḳâḍî Mîr Ḥusain to Mullâ Jalâl-aldîn Muḥammad Dawânî (on fol. 120^b), of Mirzâ Faṣîḥ to Nawwâb I'timâd-aldaulah of India on behalf of his pupil Darwîsh Ḥusain, with the takhalluṣ Wâlih, and answer of the Nawwâb (on ff. 120^b and 121^a), of Mirzâ Rûzbahân to Ḥakîm Niẓâm-aldîn Aḥmad and answer of the latter (on fol. 121^b).

9. Extracts from the Ruḳa'ât-i-Inshâ-i-Munîr (رقعات انشاء منیر) or Munîr's Inshâ (on ff. 122^a–128^b), incomplete. On Maulânâ Munîr of Lâhûr, the author of the انشاء منیر, collected A. H. 1050, and the نوْباوه, collected A. H. 1051, comp. Nos. 2078–2082 above.

No. 2678, ff. 72–128; written in diagonal lines, in Shikasta; size, $11\frac{3}{4}$ in. by $7\frac{1}{4}$ in.

2119

Dastûr-alnaẓm (دستور النّظم).

A tract on Persian prosody and metres, compiled by Muḥammad Mûsawî Wâlih (see fol. 2^a, last line) A. H. 1140 (A. D. 1727, 1728), and styled دستور النّظم (see fol. 2^b, last line).

Beginning: بر جسته مصرعی که از رنگینی و رسائی چون سرو قامت موزون گلشن خیال الخ.

It is divided into a muḳaddimah (در صفت سخنوری و بیان طریقۀ اکتساب آن), on fol. 3^a, two fanns (فنّ اوّل در بیان قواعد و ضوابط بحار واوزان و اسامئ اشعار فنّ دوم در بیان کیفیّت بحرها و اوزان هر کدام الخ), on ff. 5^b and 8^b respectively, and a khâtimah (در بیان بحر رباعی), on fol. 25^a. Copied A. H. 1164 (A. D. 1751).

Another copy of this little tract, where the name of the author is given in the fuller form of Sayyid Muḥammad bin Muḥammad Bâḳir Mûsawî Wâlih and the contents are stated to consist of a muḳaddimah, *three bâbs* (instead of *two fanns*), and a khâtimah, is noticed in Rieu ii. p. 859^a, No. III.

No. 779, ff. 27, ll. 15; large Nasta'lîḳ; size $9\frac{1}{4}$ in. by $5\frac{1}{2}$ in.

2120

Daḳâ'iḳ-alinshâ (دقائق الانشا).

A compendium of rhetoric, prosody, and the whole art of refined writing in prose and verse, compiled A. H. 1145 (see fol. 2ᵇ, l. 5) = A. D. 1732, 1733, by Ranjhûrdâs, son of Ranjit Râi Kâyath (رنجهورداس ولد رنجیت رای کایته) of Jaunpûr, and styled دقائق الانشا (comp. fol. 2ᵃ, last line, and fol. 3ᵇ, l. 12). It is based upon the following authorities:

1. دستور الکتاب, by Abû-albarakât of Nishâpûr.

2. ریاض الانشا, by Maḥmûd bin Shaikh Muḥammad Gilânî (see above, Nos. 2044 and 2045).

3. بدائع الانشا (see above, Nos. 2057–2060).

4–8. رقعات, by Khusrau (see above, No. 1219 sq.), Jâmî (see above, Nos. 1387–1389), Amân-allâh Ḥusainî (see above, No. 2077), 'Abd-alwâsi' aljabalî (died A. H. 555), and Ḳâsim Kâhî (died A. H. 988).

9–11. منشآت, by Mullâ Tughrâ (see above, No. 1586, XXIII; 1587, XVII and XVIII; 1588, XVI; and 1589, X), Ẓuhûrî (see above, Nos. 1509, 4, and 1510, 5), and Naṣîrâi of Hamadân (about A. H. 1015 = A. D. 1606).

12. بهار سخن, by Shaikh Muḥammad Ṣâliḥ, the author of the تاریخ شاهجهانی, i. e. the عمل صالح (see above, Nos. 2090–2092).

13–16. منشآت, by Čandarbhân Brahman (see above, Nos. 2093 and 2094), Mullâ Abû-albarakât Munir of Lâhûr (see above, Nos. 2078–2082), Mirzâ Mu'izz Fiṭrat (died A. H. 1106) and Mirzâ Muḥammad Khalîl (about A. H. 1100, see Rieu ii. p. 826ᵇ, No. VI).

17. گلزار دانش, by Nawâzishkhân.

18. خاص الانشا, by Mullâ Jâmi'i (see above, Nos. 2095 and 2096).

19. رقعات, by Mullâ Muḥammad Muḥsin Dhû-alḳadr and others.

Beginning: (read متکاثر) حمد وافر و ثنای متطاثر نثار بارگاه صانعی است که شاهدان معانی را بکسوت الفاظ آراسته الخ.

The work is divided into a muḳaddimah, eight daḳîḳas and a khâtimah:

Muḳaddimah: در بیان انشا و اقسام آن, on fol. 4ᵃ.

Daḳîḳah I, on fol. 7ᵃ, in three faṣls, viz.: 1. در بیان اعداد حروف تهجّی و اختصاص. 2. حدّ حرف آن در لغت عرب و عجم و شرح اعراب و اقسام آن. 3. در بیان اقسام پارسی.

Daḳîḳah II, on fol. 11ᵃ, in ten faṣls, viz.: 1. در بیان کیفیّت حروف تهجّی و کمیّت آن در تداول محاوره. 2. در بیان نسبت کلّیّات. 3. در شرح کلّیّات خمس. 4. در بیان حروف یعنی ادات. 5. در بیان کلمه. 6. در شرح دلالت. 7. در بیان اسم. 8. در بیان فعل. 9. در بیان تعریف شیء. الفاظ مفرده بر معانی. 10. در بیان لفظ مرکّب یعنی کلام.

Daḳîḳah III, on fol. 44ᵇ, in two faṣls, viz.: 1. در تحریر کلام نثر. 2. تعبیر کلام نظم.

Daḳîḳah IV, on fol. 64ᵇ, in two faṣls, viz.: 1. در بیان اسقام عارضیّ کلام. 2. بیان اسقام ذاتیّ کلام.

Daḳîḳah V, on fol. 68ᵃ, in two faṣls, viz.: 1. در بیان حسن عارضیّ کلام. 2. حسن ذاتیّ کلام.

Daḳîḳah VI, on fol. 106ᵇ, in two faṣls, viz.: 1. در بیان قواعد مکتوبی. 2. بیان قواعد ملفوظی.

Daḳîḳah VII, on fol. 112ᵃ, in three faṣls, viz.: 1. در شرح. 2. درآداب مناظره. 3. بیان آداب سخن گفتن آداب نوکری.

Daḳîḳah VIII, on fol. 116ᵃ: در اصطلاحات و کنایات. This last chapter is said to contain twenty-three faṣls alphabetically arranged according to the *second* letter of the words, but only the first five جلوه (arranged according to the *first* letter) of the first فصل are found here; all the rest is missing. Probably the author had not yet finished the whole work when this copy was made, only one year after the date of the composition, in A. H. 1146, the 17th of Shawwâl (A. D. 1734, March 23), by Shaikh Miḥtâb 'Uthmânî, an inhabitant of 'Aẓîmâbâd.

Other copies of the دقائق الانشا are described in the Bodleian Cat., No. 1403 (likewise unfinished), and in W. Pertsch, Berlin Cat., p. 1013 (which from the analysis given seems to be complete).

No. 1556, ff. 120, ll. 15; Nasta'lîḳ; size, 9¼ in. by 5¼ in.

2121

The same.

Another, but defective copy of the Daḳâ'iḳ-alinshâ, and very incorrect besides, as the spelling of the title: بدائق الانشا (sic!) on fol. 3ᵇ, l. 7, and on fol. 1ᵃ proves. Both the careless handwriting and the absence of many headings make it rather difficult to decide how much is missing. According to the index, on ff. 4ᵃ–5ᵇ, the work contains in this copy only seven daḳîḳas, and of these there can be traced only the first five.

Muḳaddimah, on fol. 5ᵇ.

Daḳîḳah I, in three faṣls, on fol. 8ᵃ.

Daḳîḳah II, in eight faṣls, on fol. 12ᵃ. These eight correspond to the ten of the preceding copy in the following way: 1 = 1–3 there; heading: در بیان کمیّت حروف تهجّی و کیفیّت آن الخ. 2 = 4. 3 = 5, در بیان حرف یعنی ادات. 4 = 6. 5 = 7. 6 = 8. 7 = 9. 8 = 10.

Daḳîḳah III, in two faṣls, on fol. 39ᵃ.

Daḳîḳah IV, in two faṣls, on fol. 58ᵇ.

Daḳîḳah V, in two faṣls, on fol. 62ᵃ.

The second faṣl of Daḳîḳah V begins on fol. 63ᵃ. There are no further headings to be found, except on fol. 78ᵇ, lin. penult.: فصل سیوم در آداب گوهری. If this were a mere mistake for آداب نوکری, we should have here the third faṣl of the seventh Daḳîḳah, but in that case the second faṣl of the fifth, the whole sixth, and the first two faṣls of the seventh Daḳîḳah would comprise an infinitely smaller number of pages than in the preceding copy.

Beginning: حمد وافر و ثنای متکاثر نثار بارگاه صانعیست الخ.

No date. Sir Charles Wilkins.

No. 2574, ff. 80, ll. 13–14; Shikasta; size, 9⅝ in. by 7⅞ in.

2122

Majma'-alinshâ (مجمع الانشا).

A vast collection of refined prose-writings, intermixed with verses, chiefly letters, compiled by Muhammad Amîn-i-Banî Isrâ'îl (see fol. 1b, l. 5), who was first in the service of Râi Dakhnî Râm (fol. 1b, l. 6), afterwards in that of Râi Budhćand (fol. 1b, l. 9, but wrongly spelt here بدهچند instead of the correct بدهچند, which appears in other places), a vassal of Nizâm-almulk Âsafjâh of the Dakhan, who died A. H. 1161 (A. D. 1748). According to the only other copy extant, viz. Rieu iii. p. 1067b, this collection was made at the request of Râi Budhćand A. H. 1146 (A. D. 1733, 1734), the chronogram being سلك جيد از جواهر منثور; but the present copy has left out از and reads (fol. 1b, ll. 6 and 5 ab infra) سلك جيد جواهر منثور (the last word incorrectly spelt here منشور), which would give as date A. H. 1138 (A. D. 1725, 1726).

Beginning: منشاء نشور (read نشو) نمای نهال انشا انشای (correctly انشای alone) ثنای انشا طراز الخ.

It is divided into the following thirty fasls (the headings of which are given here according to the wording of the index on fol. 2a):

1. در تمجید توحید قادر وحید, on fol. 2a.
2. مناجات بجانب مجیب الدعوات, on fol. 5b, lin. penult.
3. نعت حضرت رسالت و منقبت اصحاب ولدیّت, on fol. 9b.
4. در عنوان بیاض, on fol. 11b, lin. penult.
5. رقائم نصائح شمائم, on fol. 15a.
6. خطوط و فرامین سلاطین, on fol. 24a.
7. در تقدیم مراسم تهنیت, on fol. 34a.
8. در شکر عطایا بوجوه شتّی, on fol. 45b, l. 3 ab infra.
9. گذارش سفارش, on fol. 58a, first line.
10. در استدعای اشیای متنوّعه, on fol. 66a.
11. سپاس وصول رسل و رسائل, on fol. 75a.
12. در بیان شدائد اشتیاق, on fol. 90b.
13. اسلوب طلب احیای محبوب, on fol. 101a.
14. جواب طلب احیای محبوب, on fol. 107b, last line.
15. تمنّای طلب, on fol. 109a.
16. ذریعهٔ ملازمت, on fol. 111a.
17. عذر نارسائیٔ خطوط, on fol. 112b, lin. penult.
18. شکایت نارسائیٔ صحائف, on fol. 118a.
19. جواب شکوه نارسائیٔ صحائف, on fol. 124b, last line.
20. در سؤال و جواب احباب, on fol. 131a.
21. در اجوبهٔ موجّه, on fol. 133b.
22. در ارسال تحف و هدایا, on fol. 138a, last line but two.
23. عبارت عیادت, on fol. 142b.
24. لوازم تعزیت, on fol. 145a.
25. شکوه ارباب سخن پر از فن, on fol. 154b.
26. صحائف پر ظرائف, on fol. 159b.
27. در مناظرات, on fol. 163a.
28. بدائع پر صنائع, on fol. 171b.
29. استعفای خطایا, on fol. 173b.
30. در غمخواری و غمگساری, on fol. 175a.

A large percentage of the letters are written by the compiler himself in the names of Râi Dakhnî Râm, Râi Budhćand, Fadl-allâhkhân (the son of Siyâdatkhân, died A. H. 1088=A. D. 1677, 1678), and especially of Sa'âdat-allâhkhân (the governor of the Carnatic, who died A. H. 1145=A. D. 1732, 1733). There are also a number of letters written by the author's grandfather (جدّ امجد), Shaikh Muhammad Ashraf. The chief contributors besides are: 'Abdallâh Ansârî, Ghauth-ala'zam, i. e. Shaikh 'Abd-alkâdir Jîlânî, the poets Sa'dî and Jâmî, Abû-alfadl, the prime-minister of Akbar, Amîr Khusrau of Dihlî, Mullâ Tughrâ of Mashhad, Mîr Husainî Sâdât, Muhammad Rafî' Wâ'iz, Mu'în-aldîn Jâmi'î, Munîr of Lâhûr, Shaikh Abû-albarakât, Nâzim of Harât, the poets Sâ'ib, 'Urfî, and Faidî, Bîdil, Tâhir Wahîd, Muhammad Kâzim, Nâsir 'Alî, Mu'izz Fitrat called Mûsawîkhân, Muhammad Sa'îd I'jâz, Mullâ Sa'd-aldîn, Ni'matkhân 'Âlî, Tâhir Ghanî Kashmîrî, Amân-allâh Husainî, Mîr Nizâm-aldîn, known as Mîr Junûn, a naukar of Nawwâb Zain-aldînkhân, Khalîfah Shâh Muhammad, Nasîrâ, Muhammad 'Âdil Wahdat, Ghâlib-khân, Kizilbâshkhân, Nawwâb 'Âkilkhân, Hidâyat-allâhkhân, Lutf-allâhkhân, Shukr-allâhkhân, etc. The official documents and firmâns in the sixth fasl include orders and notes by Akbar, Shâhjahân, 'Âlamgîr, Muhammadshâh, Shâh 'Abbâs I, Shâh 'Abbâs II, etc. Among the congratulatory letters in the seventh fasl there appear: one on the accession of 'Âlamgîr by Shaikh Mu'în-aldîn, one on the conquest of the Dakhan, two on the wedding of Nawwâb Mubârizkhân by Sa'âdat-allâhkhân and by Dakhnî Râm, also letters by Akbar, etc. The Munâzarât in the twenty-seventh fasl consist of the following specimens:

مناظرهٔ شیخ فیروز با ملّا شیدا
مناظرهٔ طالب علم با کبوتر باز
مناظرهٔ اربع عناصر
مناظرهٔ تیغ و قلم
مناظرهٔ بخت و عقل

The last three are by Munîr of Lâhûr, comp. above, No. 2078, where two of them are found. A دستور العمل by Abû-alfadl and other elegant prose-writings by the same are found in the fifth fasl, on fol. 18b sq.

The copy is not dated.

No. 2894, ff. 177, ll. 23; Shikasta; size, 11¾ in. by 7⅞ in.

2123

A collection of letters, notes, short orders, etc., written by Râjah Râm Kunt in the reign of Muhammadshâh and partly in his name. The latest date which appears in this collection is the twenty-first year of Muhammadshâh's reign=A. H. 1152, A. D. 1739 (for instance, on ff. 90b, 93a, 93b, etc.); other dates, often returning, are the sixth year of the same reign=A. H. 1137, A. D. 1724, 1725 (on fol. 70a), the fifteenth year =A. H. 1146, A. D. 1733, 1734 (on fol. 57a), the seventeenth=A. H. 1148, A. D. 1735, 1736 (on fol. 22b, last line), the eighteenth=A. H. 1149, A. D. 1736, 1737 (on fol. 27a), etc.

Beginning of the *first* note, on fol. 1b: عرضه داشت فدوی عبودیت فرجام رام کنت آداب کورنشات فراوان و قواعد تسلیمات بی کران الخ.

No date. Fol. 73b left blank. This copy belonged formerly to Sir Charles Wilkins.

No. 2535, ff. 94, ll. 9–10; large Shikasta; size, 10⅝ in. by 6⅝ in.

2124

Ruka'ât-i-Khâtim-alkalâm (رقعات خاتم الکلام).

Specimens of letters for manifold occasions in life, compiled by Maulânâ Mîr Kamâl-aldîn Muhammad, who died the 7th of Rabî' I, A. H. 1132 (A. D. 1720, Jan. 18), see fol. 2a, last line, fol. 2b, last line, fol. 3a, first line sq., and fol. 70a, and edited by one of his disciples, Lachirâm, the son of Hardâs (هرداس), see fol. 3a, l. 10, A. H. 1155 (A. D. 1742, 1743), comp. the chronogram on fol. 8b, ll. 4 and 3 ab infra, بهار آمد وآمد شگوفهٔ دولت. This collection is divided into nine faṣls, see fol. 4a, ll. 8 and 9, but of these only the fourth is indicated by a heading on fol. 103a. This copy is besides incomplete at the end.

Beginning, on fol. 1b: بعد از حمد موفور و ثنای نامحصور حضرت آفریننده بیچون که بیک کاف و نون الخ.

No. 2758, ff. 160, ll. 13; Nasta'lîk; size, 8⅝ in. by 4¾ in.

2125

Dastûr-al'amal (دستور العمل).

The writer's manual (در نویسندگی و حساب دانی), a treatise on the divisions of time, on numerals, weights, measures, but chiefly on the numeral notation, called Siyâk, together with a great number of models and specimens of official accounts, an extract from a larger work, styled سیاق نامه, by Ânand Râm, the recipe-writer (نسخه نویس) of Kurrâ (کرّا), in the Sûbah of Allahâbâd, who is undoubtedly identical with Ânand Râm, son of Râjah Mardî Râm, who died A. H. 1164 (A. D. 1751), and is the author of the مرآت الاصطلاح, of a Persian dîwân, Hindûstânî poems, a collection of letters and a history of the war between Muhammadshâh and Nâdirshâh, see Rieu iii. p. 997; A. Sprenger, Catal., p. 262; Beale, Orient. Biogr. Dictionary, p. 195, etc. His takhalluṣ was Mukhliṣ and his spiritual guide and teacher Mirzâ Bîdil, whom he quotes frequently in this treatise, see, for instance, ff. 22a, 29a, 34b, etc. Most of the official accounts given as specimens are dated A. H. 1142 (A. D. 1729, 1730), the twelfth, or rather eleventh, year of Muhammadshâh's reign, see, for instance, ff. 133b, 136a, 146b, etc. (some also A. H. 1137=A. D. 1724, 1725, see ff. 135a and 144a). The last chapter, on fol. 170a, is headed: شرح قبض الوصول.

Beginning: انتخاب از کتاب سیاق نامه ساخته و پرداختهٔ بهیه (? بهیا) آنندرام نسخه نویس ساکن بلدهٔ حویلی کرّا سرکار مذکور مضاف صوبهٔ اله آباد در علم الخ.

The first subject treated is بیان نامهای یوم هفته.

The contents are partly in tabulated form, as in a very similar, but shorter manual, described by Rieu in his Cat. ii. p. 804.

No date.

This copy belonged originally to Mr. Richard Johnson.

No. 2932, ff. 176, ll. 13; clear Nasta'lîk; size, 10¼ in. by 6¼ in.

2126

Two Inshâs.

1. Khulâṣat-almunsha'ât (خلاصة المنشئات), on ff. 1b–31a, specimens and formulas of letters for all relations and conditions in life.

Beginning: حمدی که در هیجای ادای آن جناح الخ.

It contains the following subdivisions:

(*a*) سلاطین با سلاطین, on fol. 2b.
(*b*) امرا بامرا, on fol. 8a.
(*c*) صدر بصدر, on fol. 9b.
(*d*) عزیز بیکی بعزیز بیکی, on fol. 11a.
(*e*) بقاضی القضاة, on fol. 12a.
(*f*) بمفتی, on fol. 13b.
(*g*) بعلما و فضلا, on fol. 15a.
(*h*) بمنجّم, on fol. 17b.
(*i*) بمشایخ, on fol. 17b.
(*k*) بشعرا, on fol. 18a.
(*l*) بقرّاء و حفّاظ, on fol. 18b.
(*m*) بدوستان عزیز, on fol. 19b.

Dated the 20th of Ramaḍân, A. H. 1165 (A. D. 1752, Aug. 1).

2. Inshâ-i-Ni'mati (انشاء نعمتی), by Ni'mat-allâh, a Jew, identical with the انشاء نعمت, noticed in No. 1768, 1 above, on ff. 32b–40b, and beginning: الحمد لله ... بندهٔ درگاه بلا اشتباه نعمت الله بنی اسرائیل الخ.

Another copy of this small collection which contains formulas of letters to parents, children, relations, friends, etc., is noticed in W. Pertsch, Berlin Cat., p. 1009, No. 4. Written by the same hand as the former treatise.

No. 1197, ff. 1-40, ll. 13; large Shikasta; size, 9 in. by 4⅞ in.

2127

Inshâs.

Two small collections of letters, the first on ff. 1^b–4^b, the second on ff. 5^b–20^a.

The *first* bears the vague title of Majmû'at-almusawwadât (مجموعۀ المسوّدات), and contains letters from A. H. 1156, 1162 and 1166 (A. D. 1743, 1749 and 1753).

The first begins: بخدمت فرزند عزیز شیخ محمّد فیّاض الخ. The last is written by Bahâ-aldîn bin Sayyid Muhammad Ashraf.

The *second* contains chiefly letters on Ṣûfic topics, headed: ذلك من فضل الله علینا وعلی النّاس.

No date.

No. 1970, ff. 20, ll. 21; careless Nasta'lîk; size, 9 in. by $5\frac{1}{2}$ in.

2128

Dastûr-alinshâ (دستور الانشا).

Letters, dealing with transactions in Bengal during the years A. H. 1151–1170 (A. D. 1738–1757), compiled by Munshî Shaikh Yâr Muhammad Kalandar for his patron Fidâ'îkhân, i. e. Sayyid Ghulâm Husainkhân, and beginning: ثنای آفرینندۀ نور درچشم و روح در جسم که مردم دیدۀ مردم والد نظر الخ.

This collection was printed in Calcutta A. H. 1240.

Another copy of the same is noticed in Rieu iii. p. 1031^a, No. IV.

As date appears the 9th of Ṣafar, A. H. ۲۱ (1201 or 1210 ?=A. D. 1786, Dec. 1, or 1795, Aug. 25).

No. 2984, ff. 156, ll. 16–17; Shikasta; size, $9\frac{3}{4}$ in. by $6\frac{1}{4}$ in.

2129

Câr Caman-i-Faid (چار چمن فیض).

A collection of letters from Fîrûzjang and Muhammad Fâdil to Nizâm-almulk Âṣafjah of the Dakhan, who died A. H. 1161 (A. D. 1748), as well as from the collector himself, the Munshî of the late Nawwâb Fîrûzjang, Âṣafjâh's son (usually called Ghâzî-aldînkhân II, who died A. H. 1165=A. D. 1752), to Fîrûzjang, Muhammad Mîr with the epithet Arshadkhân, etc., see fol. 1^b, ll. 2–4. It is divided into four چمن, the first on fol. 2^a, the second on fol. 65^a, the third on fol. 93^a, the fourth on fol. 153^b.

The whole copy is written in the worst style of Shikasta and almost illegible in many places. This edition was made in the reign of Shâh 'Âlam (A. H. 1173–1221=A. D. 1759–1806) at Shâhjahânâbâd and copied there by Muhammad Akbar.

Beginning: بعد حمد احد الله الصّمد و درود نا محدود احمد مصطفی محمّد صلّی الله الخ.

No. 2006, ff. 201, ll. 16; Shikasta; many pages written in diagonal lines; size, $9\frac{1}{4}$ in. by 5 in.

2130

Takmilat-alfârsî (تکملة الفارسی).

A treatise on prosody, metres and rhyme, composed by Kutb 'Alî, a pupil of Sayyid Ghulâm 'Umarî alhusainî alkâdirî, and divided into seven bâbs.

Beginning: پس از تحمید خدای جلّ و علا و نعت سرور انبیا محمّد مصطفی صلّی الله علیه و علی آله الخ.

This treatise was finished A. H. 1175 (A. D. 1761, 1762); the copy is dated the 17th of Muharram, A. H. 1185 (A. D. 1771, May 2), at Barilî.

No. 419, ff. 67, ll. 16; Shikasta; size, $9\frac{5}{8}$ in. by $6\frac{1}{8}$ in.

2131

Majmû'a-i-Khuṭûṭhâ (مجموعۀ خطوطها).

A collection of official letters, similar to those described in Rieu i, pp. 407^b and 408^a, addressed to the governor of Bengal (Mr. Vansittart) by the Nâzims of Bengal and other native princes, chiefly Mîr Kâsim 'Alîkhân, Mîr Muhammad Ja'farkhân, Shitâb Râe, the wazîr Shujâ'-aldaulah, Mirzâ Îrickhân, the Pâdishâh (i. e. Shâh 'Âlam), etc., with occasional answers of the governor, together with orders of the council. The letters bear no date, but belong evidently to the same period as those described in Rieu, loc. cit., viz. A. H. 1173–1178 (A. D. 1760–1764).

Beginning: خطّ میر قاسم خان بنام گورنر صاحب' مهربانی نامۀ خیرت شمامه مرقومۀ بیست و ششم شهر رجب الخ.

No date.

No. 1925, ff. 74, ll. 15; many leaves are left blank on one side; Nasta'lîk; size, $9\frac{1}{8}$ in. by $6\frac{1}{8}$ in.

2132

Inshâ-i-majmû'-alkawâ'id (انشاء مجموع القواعد).

A very large collection of chiefly historical and official letters from the time of the emperor Shâh 'Âlam (who ascended the throne the 4th of Jumâdâ I, A. H. 1173=A. D. 1759, 25th of December, and died the 7th of Ramadân, A. H. 1221=A. D. 1806, 19th of November), compiled by Râm Nârâyan (Râma Nârâyana), see fol. 2^a, lin. penult., no doubt the same writer who is mentioned in W. Pertsch, Berlin Cat., p. 146, No. 2, as author of a treatise on arithmetic in seven fasls (composed A. H. 1186=A. D. 1772, 1773). The present collection was completed A. H. 1190 (chronogram ظریف, see fol. 6^a, l. 5 ab infra)=A. D. 1776, and entitled انشاء مجموع القواعد, see fol. 5^b, l. 3 ab infra, not مجمع الفوائد, as is stated on a piece of paper pasted to the fly-leaf. It is divided into four fasls, see the index, on fol. 5^b, lin. penult. to fol. 6^a, l. 9, viz.:

1. فصل اوّل مشتمل بر مسوّدات که در ایّام طفولیّت از استادان (از خدمت استادان index) اصلاح گرفته بود و دستورات علم نویسندگی, on fol. 6^b, containing specimens of general letters, both familiar and official, from the earliest years of the compiler, together with a treatise on computation or keeping accounts. This treatise, درعلم نویسندگی, begins on fol. 79^b and contains three bâbs, viz.: (*a*) در بیان دستور و دستورات دفاتر, on fol. 79^b. (*b*) در دستور حسابات (در دانستن طریقۀ حسابات index), on fol. 84^a. (*c*) دستور سر رِشتهجات (در بیان دانستن شرح سر رِشتجات index), on fol. 101^a.

2. فصل دوم مشتمل بر عرائض و خطوط که از طرف شهامت جنگ بهادر ونواب حسین قلیخان بهادر و نواب حسین الله‌دینخان بهادر و نواب جسارتخان بهادر در مبارکباد و بعضی مطالب الخ, on fol. 146^{a}, comprising letters of congratulation (مبارکباد) and condolence (تعزیت, see fol. 181^{b} sq.), by Shahâmatjang Bahâdur, Nawwâb Husain Ḳulikhân Bahâdur, Nawwâb Husain Allâhdinkhân Bahâdur, Nawwâb Jasâratkhân Bahâdur, etc., beginning with one by Shahâmatjang to Mahâbatjang (i. e. Allâhwirdikhân, the usurper of the government of Bengal, who died the 9th of Rajab, A. H. 1169 = A. D. 1756, April 10th); on fol. 154^{b} an interesting document is preserved, a letter of Nawwâb Jasâratkhân to Nawwâb Sirâj-aldaulah (the successor of Mahâbatjang in the government of Bengal) congratulating him on his capture of Calcutta (20th of June, 1756).

3. فصل سیوم مشتمل بر عرائض و خطوط از طرف مهاراجه مهاسنکه بهادر و راجه همّت سنکه بهادر بجناب نوّاب مُبارز الملک معلّی الدّوله خان خانان سیّد محمّد رضاخان بهادر مظفّرجنگ و راجه امرت سنکه بهادر و از طرف راجه مشار الیه بخدمت مهاراجه مهاسنکه بهادر و بعضی مرسولات الخ, on fol. 189^{a}, containing letters of similar contents by the Mahârâjah Mahâsingh Bahâdur (a Sikh Râjah of Lahore and father of Mahârâjah Ranjit Singh, died 1792) and the Râjah Himmatsingh Bahâdur (who died 1814) to Sayyid Muhammad Riḍâkhân Bahâdur Muẓaffarjang (the Nâ'ib Niẓâmat of Bengal, who was chosen by the English in 1765 to act as minister to the Nawwâb Najm-aldaulah and died A. H. 1206 = A. D. 1791, 1792), and to Râjah Amritsingh, also letters by the said Râjah to the Mahârâjah Mahâsingh Bahâdur, etc.

4. فصل چهارم در ضابطهٔ اسناد دیوانی و دستکات خدمت عمل سابق و حکمنامهٔ عملداری و دستک دیگری الخ, on fol. 360^{a}, containing ordinances of the diwân, warrants, writs, government decrees, and other official documents.

A great number of dates appear, especially in the third faṣl, viz.: 1160 of the Bangâlî era, on fol. 148^{b}; 1173 of the same era, on fol. 285^{b}; 1175 and 1176 of the same, on fol. 304^{a}; the *first* year of Shâh 'Âlam's reign, 3rd of Muharram = A. H. 1174 (A. D. 1760, Aug. 15), on ff. 359^{b} and 360^{a}; 28th of Muharram = A. D. 1760, Sept. 9, on fol. 360^{a}; 19th of Rabi' II = A. D. 1760, Nov. 28, on fol. 190^{a}; the *seventh* year of the same reign, 25th of Shawwâl = A. H. 1179 (A. D. 1766, April 6), on fol. 349^{b}; the *ninth* year, 6th of Ṣafar = A. H. 1182 (A. D. 1768, June 22), on fol. 329^{a}; the *tenth* year, 16th of Muharram = A. H. 1183 (A. D. 1769, May 22), on fol. 359^{a} (twice); 5th of Ramaḍân = A. H. 1182 (A. D. 1769, Jan. 13), on fol. 323^{a}; 12th of Ramaḍân = A. D. 1769, Jan. 20, on fol. 322^{b}; the *eleventh* year, 6th of Muharram = A. H. 1184 (A. D. 1770, May 2), on fol. 356^{a}; 9th of Ṣafar = A. D. 1770, June 4, on fol. 321^{b}; 13th of Jumâdâ II = A. H. 1183 (A. D. 1769, Oct. 14), on fol. 350^{b}; 29th of Jumâdâ II = A. D. 1769, Oct. 30, on fol. 223^{b}; 24th of Rajab = A. D. 1769, Nov. 23, on fol. 332^{b}; 7th of Shawwâl = A. D. 1770, Feb. 3, on fol. 327^{b}; the *twelfth* year, 5th of Dhû-alḳa'dah = A. H. 1184 (A. D. 1771, Feb. 20), on fol. 328^{b}; the *fifteenth* year, 22nd of Muharram = A. H. 1188 (A. D. 1774, April 4), on fol. 292^{a}.

Beginning of the preface, on fol. 1^{b}: حمد و سپاس قدسی اساس مبدی را سزد که وجود الخ.

No date.

No. 1448, ff. 383, ll. 15–16; a number of the last pages written in diagonal lines; Shikasta; size, 9¾ in. by 5½ in.

2133

Alḳâbnâma-i-ḳadim (القاب نامهٔ قدیم).

A list of titles and forms of addresses for the time of Haidar 'Alikhân of Mysore (who died in the beginning of Muharram, A. H. 1197 = A. D. 1782, Dec., see No. 516 sq. above), by Muhammad A'ẓam and Kâẓim 'Ali Munshi. Many leaves are left entirely blank. On fol. 25 a new series of titles and names begins, arranged in alphabetical order, but only portions of the letters ا, ع, غ, ق, ل, م, and ن are filled in.

No. 2104, ff. 44; Shikasta; size, 7⅛ in. by 3⅞ in.

2134

Inshâ-i-maṭlûb (انشاء مطلوب).

Forms of letters for students of the art of epistolography, by Shaikh Mubârak Farshi (شیخ مبارک فرشی), beginning: بعد از ادای شکر آفریدگار پس از ابلاغ درود الخ.

Some interlinear glosses. Dated 1191 of the Bangâli era (A. D. 1783).

No. 1966, ff. 1–18, ll. 10–11; unequal Shikasta; size, 9⅝ in. by 6⅛ in.

2135

Ghazalân-alhind (غزلان الهند).

A book on rhetorical figures and special forms of the Persian poetry of India, together with a discussion on the manners, customs and secret practices of Indian women, on Indian love and matters connected therewith, by Mir Ghulâm 'Alikhân Husaini Wâsiṭi Balgrâmi, with the takhalluṣ Âzâd, the author of the مآثر الکرام and سرو آزاد تاریخ بلگرام (see above, Nos. 682–684), the ید بیضا (ib.), the خزانهٔ عامره (see above, Nos. 685–690), the روضة الاولیا (No. 655 above), etc., and the first editor of the مآثر الامرا (see above, Nos. 622–626), who died towards the end of A. H. 1200 (A. D. 1786, Sept.). He compiled in A. H. 1177 (A. D. 1763, 1764, chronogram: تجلو البصیرة سبحة المرجان) an Arabic work on India and Indian matters in all their aspects under the title of سبحة المرجان فی آثار الهندستان (see a fragment of it noticed in Rieu iii. p. 1022^{b}, No. II), divided into the following four مقصد, viz.: 1. ذکر هندوستان. 2. احوال علماء بهشت نشان از کتب تفسیر و حدیث

فنّ 4. بعضی صنائع علم بدیع هندی. 3. هند نایکابهید (Sanskrit: nâyikhâbheda). At the request of two of his friends, 'Abd-alkâdir Mihrbân of Aurangâbâd and Lachmî Narâyan, with the takhallus Shafîk of the same place (the author of the حقیقتهای هندوستان, the تنمیق شگرف, the بساط الغنائم, the شام غریبان, the two tadhkiras گل رعنا and مآثر آصفی, a description of Haidarâbâd, and other works, see above, Nos. 426, 447, 448, and 468), he translated in A.H. 1178 (A.D. 1764, 1765) the last two مقصد of his original Arabic work into Persian, and styled this paraphrase of the latter half of his 'coral rosary' غزلان الهند, which is a chronogram for 1178.

It is divided into two makâlas, viz.:

1. در بیان صنائع, on rhetorical figures and other artifices of poetry, richly illustrated by examples taken from Persian writers both of Persia and India, in four fasls:

(a) در بیان تفریش صنائع هندی, on fol. 28ᵃ.
(b) در بیان صنائع مخترعهٔ مؤلف, on fol. 38ᵃ.
(c) در بیان صنعتی از امیر خسرو, on fol. 49ᵇ.
(d) در بیان سه صنعت قدیم, on fol. 50ᵃ.

2. در بیان نایکابهید, i.e. اسرار نسوان, the mysteries of women, their doings, love-affairs, social and sexual intercourse, etc., likewise in four fasls, viz.:

(a) در بیان معشوقات مستخرجهٔ هندیان, on fol. 52ᵇ.
(b) در بیان معشوقات مستخرجهٔ مؤلف, on fol. 61ᵇ.
(c) در بیان اقسام عشّاق, on fol. 62ᵇ.
(d) در بیان عشّاق, on fol. 63ᵃ.

At the end a biographical account of the author.

Beginning: سرآمد محسنات کلام ستایش صانعی که خلوتکدهٔ تنزیه را وجود او نواخت الخ.

No date. Another copy of the same work, which, however, seems incomplete, is noticed in W. Pertsch, Berlin Cat., pp. 1001 and 1002.

No. 1814, ff. 23ᵇ–68ᵇ, ll. 21; clear Nasta'lîk; size, 9½ in. by 5½ in.

Inshâs and other Prose-writings of uncertain date.

2136

Haft Dâbitah (هفت ضابطه).

The seven rules for proper letter-writing, also styled ضوابط الانشا (see another copy of the same with this title in Rieu ii. p. 530ᵇ), by Sayyid 'Alî Nakîkhân bin Sayyid Hishmat 'Alî, a resident of the town of Sândî (ساندی, in Oude). The seven regulations deal with the following points:

I. در کیفیّت تحریر خطّ و کمیّت مراتب و اسباب تفاوت مراتب, on fol. 1ᵇ.

II. در تفصیل مراتب باعتبار هریك از اسباب, on fol. 2ᵇ.

III. در القاب و مقدّمهٔ القاب و ادعیه و خاتمه, on fol. 4ᵇ.

IV. در تحیّت و اشتیاق و غیره تمهید قبل مطلب مع بعض تکلّفات, on fol. 6ᵇ.

V. در کنایت ذکر مکتوب الیه و مکتوب منه و غیرهما مع کنایت خطّ و چیز مکتوب الیه, on fol. 9ᵃ.

VI. در استعارهٔ بعض افعال به نسبت مکتوب الیه و منه که در میان خطّ آید, on fol. 11ᵃ.

VII. در الفاظ متعلّقهٔ لفافه و تنبیه بر فوائد جدول و غیره, on fol. 13ᵇ.

Beginning: الحمد لله .... چنین میگوید احقر العباد سیّد علی نقی خان الخ.

On ff. 16 and 17 several tables are added. Copied by Sayyid Abû-alkhairkhân Bahâdur.

No date.

No. 1948, ff. 17, ll. 11; large Nasta'lîk; size, 8¼ in. by 5⅝ in.

2137

Another copy of the same.

Dâbitah I, on fol. 2ᵃ; II, on fol. 2ᵇ; III, on fol. 3ᵇ; IV, on fol. 5ᵃ; V, on fol. 6ᵇ; VI, on fol. 8ᵃ (here is written الفاظ instead of افعال, both in text and index, but in the latter there is marked on the margin as various reading افعال); VII, on fol. 9ᵇ.

Tables, on ff. 11ᵃ–14. No date.

No. 1555, ff. 14, ll. 15; Nasta'lîk; size, 9¼ in. by 6 in.

2138

Dastûr-i-Shigarf (دستور شگرف).

Introduction into the art of composition, dealing especially with syntactical matters and rhetorical figures and illustrated by numerous specimens of the higher or refined style of writing in prose and poetry. The author's name (which is not given here) appears in the British Museum copy (Rieu iii. p. 1043ᵇ, No. V) as Bhûpat Râî; when he lived is not known, but he must be later than Zuhûrî (who died A.H. 1025=A.D. 1616, see above, No. 1500 sq.), since he quotes that poet and prose-writer on fol. 77ᵇ, ll. 5; the title appears on the same page, ll. 8 and 10.

Beginning:

ای از تو بر اهل صنعت آمد توفیق
گر معنی نازکست ور هست دقیق

The first paragraph is styled بیان ماهیّت منشی. On fol. 2ᵃ the author divides the Persian language into seven groups or dialects, four of which, he says, are now abandoned or obsolete (متروك), viz. سکزی, زاولی, هروی, and سُغدی, and three still current (متداول), viz. دری, پهلوی, and پارسی. دری is explained thus: زبان پهلوی; اهل ارم و تکلّم ملائکهٔ چهارم آسمان thus: زبان متوطّنان پهلو که شهریست بنا کردهٔ پهلو پسر سام بن نوح.

No date. Bibliotheca Leydeniana.

No. 2487, ff. 78, ll. 13; Shikasta; size, 8⅝ in. by 6 in.

2139

Another copy of the same.

No date. Beginning as in the preceding copy.

No. 1955, ff. 30, ll. 24; Nasta'lîk, mixed with Shikasta; worm-eaten throughout and injured besides in several places; size, 11 in. by 6½ in.

2140

Two treatises on Persian metrical art.

1. Ff. 21b–31a: a treatise on the rhyme, extracted from the book المعجم فی معاییر الاشعار (read العجم) (one of the older standard works on Persian metres, rhyme and poetical figures, by Shams-i-Kais, composed shortly after A. H. 628=A.D. 1231, see Rieu, Supplement, p. 123b sq.), and divided into a muḳaddimah, three bâbs, and a khâtimah:

باب اوّل حروف قافیه, on fol. 22b.

باب دوم در اقسام روی, on fol. 25b.

باب سیوم حدود قوافی, on fol. 28b.

خاتمه عیوب قوافی, on fol. 29b.

Beginning: جواهر محامد منظوم متکلمی را که دهان شیرین لبانرا بسخن دلپذیر زبان داد الخ.

2. Ff. 31b–40: Minhâj-al'arûḍ (منهاج العروض), a treatise on Persian metres, beginning: الحمد لله الذی ابتدی و استهدی الخ.

No date.

No. 1074, ff. 21–40, ll. 13; distinct Nasta'lîk; size, 9 in. by 5⅛ in.

2141

Inshâ-i-Tayammuni (انشای تیمّنی).

Forms of notes and letters, compiled by an anonymous author, with the takhallus *Tayammuni* of Iṣfahân (see the colophon: تمّت الکتاب انشاء تیمّنی اصفهانی), and beginning: تیمّنا بذکر من جرا بامره القلم – و بحکمه کلّ الامور قد انتظم، چون محرّر این وثیقه الخ. It begins with letters from kings to Sulṭâns (از ملوك تا سلاطین), on fol. 1b, lin. penult.

Collated. Occasionally marginal and interlinear glosses.

No date.

No. 1047, ff. 60, ll. 15; Nasta'lîk; size, 9⅜ in. by 5⅝ in.

2142

Tuḥfat-alsulṭâniyyah (تحفة السّلطانیّه).

An Inshâ or collection of specimens of letters and notes in refined prose-style, compiled by Ḥasan ibn Gul Muḥammad and divided into three bâbs, viz.:

1. در مکتوبات سلاطین بسلاطین الخ.
2. در احکام حکّام.
3. در مکاتبات شرعیّه.

Beginning: اوّل نامه بنام کردگاری که نگارندهٔ لوح الخ.

Incomplete at the end. All headings left blank in the second half of the copy.

No. 1965, ff. 55, ll. 11; careless Nasta'lîk, mixed with Shikasta; size, 7⅜ in. by 4⅞ in.

2143

Inshâs.

Two collections of letters, notes, etc. (خطوط و رقعات), the first on ff. 136b–174, the second on ff. 177–202b (ff. 175 and 176 are left blank).

Beginning of the *first*: در مبارك با هال کرهٔ فرخندهٔ جشن سال کرهٔ مبارك که چارچمن گیتی گلشن و هفت انجمن آسمان روشن گردانیده الخ.

Beginning of the *second*: مرزا محمّد منشی برای شاه طالبا نوشته، همیشه بلبل طبع آن نکته پرداز معنی طراز گل سر سبز بوستان دانش همیشه بهار گلستان الخ.

No. 95, ff. 136b–202b, ll. 11–15; written by different hands, partly in Shikasta, partly in Nasta'lîk; many additions on the margin; size, 8¼ in. by 4⅞ in.

2144

Munsha'ât-i-'Abd-alrazzâḳ (منشئآت عبد الرّزاق).

Specimens of refined prose-composition, by a certain 'Abd-alrazzâḳ, beginning with a preface, which he had written as introduction to his own poems (دیباچه که براشعار خود نوشته): گوهر گرانبهای سخن که بمیزان طبع موزون شود شایستهٔ اکلیل حمد شهریاریست الخ.

No. 18, ff. 262–267, ll. 31; Nasta'lîk; size, 12¼ in. by 6¾ in.

2145

Inshâ.

Fragment of a treatise on letter-writing, with specimens showing the proper form, address, title, etc., of letters to persons in different ranks and stations in life. It begins abruptly: (read بگذار) گشادگی بکدار و حرفها بیکدیگر نزدیك نویس الخ.

The first leaf is missing. Copied by Dâ'ûd.

No date.

No. 1216, ff. 23, ll. 15; Naskhi; size, 7⅞ in. by 4 in.

2146

Two short tracts on matters connected with letter-writing:

1. Alkâbât (القابات), instructions, how to address in proper form relatives, friends, learned men, etc., on ff. 122a–125a.

2. Sharḥ-i-tamassukât (شرح تمسّکات), forms of promissory notes, receipts, and similar documents, on ff. 125b–126a.

No. 2173, ff. 122a–126a, ll. 15; Shikasta; size, 8¼ in. by 6 in.

2147

Darb-almathal (ضرب المثل).

A short tract on some proverbial sayings, beginning: آلو چو بآلو نگر ورنگ بر آورد الخ.

No. 18, ff. 259^b–261^a, ll. 31; careless Nasta'lîk; size, 12½ in. by 6¾ in.

2148

Miscellanies.

1. Ff. 1–8: fragment of an anonymous collection of letters and specimens of refined prose, among them a description of chess (در تعریف شطرنج), on fol. 1^b.

2. Ff. 9^a–10^b: a short grammatical treatise in form of a kasidah, on the grammatical functions of the عامل or regent; it is divided into two kisms, the first being called سماعی, the second قیاسی; the present copy contains only the *first* which consists of thirteen نوع, each in form of a quatrain or a fard. Beginning:

بعد توحید خداوند و درود مصطفی
نعت آل پاك پیغمبر رسول مجتبی

3. Ff. 11^a–16^b: fragment of a second collection of رقعات.

4. Ff. 225^a–232^b: letters on Sûfic matters, styled Ruka'ât-i-shauk (رقعات شوق); among them a شوق نامه, on fol. 228^b, taken from the انشاء همدانی.

5. Ff. 233^a–240^a: other letters and detached prose-pieces.

No. 3078, ff. 1–16 and 225–240, ll. 13–18, partly in diagonal lines; Shikasta, by various hands; size, 7½ in. by 3½ in.

C. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

I. Philosophy: Logic, Psychology, Ethics, Politics, Natural Philosophy, Compendia of Sciences, and Encyclopædias.

2149

Dar tahkîk-i-mâhiyyat-i-nafs (در تحقیق ماهیّت نفس).

This treatise on the essence of the soul is the Persian paraphrase of the Arabic original of 'Abû 'Alî Ibn Sînâ (Avicenna, who died A. H. 428 = A. D. 1037), made by the author himself at the request of 'Alâ-aldaulah, the Amîr of Isfahân, see Bodleian Cat., No. 1422, II, where it appears under the title of ترجمهٔ رسالهٔ النّفس, and Rieu ii. p. 439^a, No. VI, where it is described as a shorter Persian version of Ibn Sînâ's كتاب المعاد or رسالة في المعاد; comp. on the Arabic original, H. Khalfa iii. p. 442; Cat. Codd. Or. Lugd. Bat. iii. p. 326, No. 3; M. Steinschneider, Al-Fârâbî, St. Petersburg, 1869, p. 36, note, etc.

On the various psychological works of Ibn Sînâ, see also Z. D. M. G., vol. 29, p. 335 sq.; and No. 1922, 28 above.

The headings of the sixteen bâbs are as follows:

1. در بیان حدّ نفس, on fol. 2^a, last line.
2. در بیان قوّتهای نفس, on fol. 3^b.
3. در سبب اختلاف افعال قوّت دریافتن از نفس, on fol. 6^b, last line.
4. در بیان آن قوّتیکه صورت جزوی در یابد که این دریافتن خبر بآلت جسمانی نتواند بود, on fol. 7^a, last line.
5. در ذکر قوّتیکه صورت کلّی در یابد که دریافت با آن (بآلت ?) جسمانی نتواند بود, on fol. 8^a.
6. در بیان کیفیّت استعانت نفس ببدن و شرح آن قوّت (? وقت) که ویرا حاجت باشد باین استعانت و آن وقت که مستغنی باشد ازین استعانت الخ, on fol. 9^a.
7. در درست کردن ثبات نفس مردم بذات خویش و مستغنی شدن او از بدن الخ, on fol. 10^a.
8. در تصحیح حدوث نفس با حدوث بدن, on fol. 11^b.
9. در ذکر برهان بر بقاء نفس و نا مردن نفس بمردن بدن, on fol. 12^b.
10. در بیان امتناع انتقال نفس از بدن ببدنی دیگر, on fol. 13^a.
11. در ذکر آنکه آلتها (? قوّتهای) نفسانی جمله آلت نفس واحدست, on fol. 13^b.
12. در بیان عقل نظری (عملی in index) و کیفیّت بیرون آمدن او از قوّت بفعل, on fol. 14^a.
13. در بیان نبوّت (correctly موت in index) و احوال خواب, on fol. 15^a.
14. درغایت رتبتی که در حقّ نفس مردم ممکن باشد (Bodleian copy علم) از شرف درین عالم, on fol. 16^a.
15. در دلالت حال نفس چون از بدن مفارقت کند و شرح اصناف سعادت و شقاوت, on fol. 17^b.
16. در ختم این فصول, on fol. 19^b.

Beginning: الحمد لله . . . حضرت افضل المتأخّرین شیخ ابو علی بن سینا رحمة الله الخ.

No date.

No. 1175, ff. 19, ll. 15; large Nasta'lîk; size, 9⅝ in. by 5⅝ in.

2150

Sharh-i-risâla-i-hairat u risâla-i-tair (شرح رسالهٔ حیرت و رسالهٔ طیر).

A Persian commentary on two philosophical treatises of allegorical tendency by the same Ibn Sînâ, viz.:

1. Sharh-i-risâla-i-hairat (شرح رسالهٔ حیرت), on ff. 1^b–10^b, beginning: سپاس و ستایش ایزد را عزّ و جلّ چنانکه سزاوار آنست درود و تحیّات بر جملهٔ انبیاء الخ. The treatise itself is in Persian.

2. Sharh-i-risâla-i-tair (شرح رسالهٔ طیر), on ff. 11^b–47^b, beginning: کثرت التماس دوستان مرا دلیر گردانیده بر شرح کردن رسالت طیر از املاء شیخ رئیس ابو علی ابن سینا الخ. The treatise itself is in Arabic.

According to the two copies of the same little work in Bodleian Cat., No. 1422, I, and Rieu ii. p. 439b, this commentary is due to 'Umar bin Sahlân, who flourished in the reign of Sultân Sanjar (A. H. 511–552 = A. D. 1117–1157); comp. on him, Rieu iii. p. 1087b; H. Khalfa ii. p. 108; iii. pp. 412 and 418; Cat. Codd. Or. Lugd. Bat. iii. p. 392, No. 10, etc.

No date.

No. 1215, ff. 47, ll. 19; Nasta'lîḳ; a small illumination on fol. 1b; size, 7⅝ in. by 3¾ in.

2151

Ẓafarnâma (ظفرنامه).

The same version of the 'book of victory,' or short collection of ethical and political maxims, which Ibn Sînâ is stated in H. Khalfa iv. p. 175, No. 8015, to have translated from Pahlawî into Persian at the request of the Sâmânide prince Nûḥ bin Manṣûr (A. H. 366–387 = A. D. 976–997), and which, according to the usual version, contains questions put by king Nûshirwân to his wise vizier Buzurjmihr, together with the answers of the latter, as in No. 1762, 18 above, i. e. the questions are put here by Buzurjmihr himself, and the answers given by Aristotle (ارسطاطاليس)!

Beginning: الحمد لله ربّ العالمين . . . . بدانكه آورده اند كه روزى نوشيروان عادل كه خواجه بزرجمهر حكيم او بود طلب كرد و فرمود الخ.

The colophon runs thus: تمام شد كتاب تصنيف خواجه ارسطاطاليس و بزرجمهر كه نامش ظفر نامه نهاده شد والسّلام.

Modern copy, not dated. For copies of the common version see Bodleian Cat., No. 1241, 43; No. 1476, 6; and No. 2019 (where it is styled كتاب المظفّر); Rieu i. p. 52, No. VII; and G. Flügel iii. pp. 493 and 494. It is edited in Schefer's Chrestomathie Persane, I (1883), pp. ١–٦, and 3–5.

No. 2173, ff. 126b–131, ll. 15; Shikasta; size, 8¼ in. by 6 in.

2152

A defective copy of the same.

The text differs slightly from that in the preceding copy, but is in substance the same, ascribing the debate to Buzurjmihr and Aristotle, as there.

Beginning: الحمد لله ربّ العالمين . . . بدانكه آورده اند نوشيروان عادل (؟ كه) بزرجمهر وزير او بود طلب كرد و فرمود كه براى من كتابى پرداز الخ.

This copy breaks off with the words: پرسيد كدام خانه است كه در وى هميشه . . ., corresponding to fol. 128b, l. 10 in the preceding copy.

No. 2053, ff. 144–146, ll. 13; Nasta'lîḳ; size, 9 in. by 5¼ in.

2153

Ḳâbûsnâma (قابوس نامه).

The original Persian Ḳâbûsnâma, on ethical precepts and rules of conduct for a prince, which was composed by Kaikâ'us bin Iskandar bin Ḳâbûs bin Washmgîr, A. H. 475 (A. D. 1082, 1083), for his son Gîlânshâh; some Turkish translations give, by mistake, A. H. 473 as date of composition.

Beginning: الحمد لله ربّ العالمين و الصّلوة على خير خلقه محمّد وآله اجمعين، چنين گويد جمع كننده اين كتاب امير نصير عنصر المعالى كيكاوس بن اسكندر بن قابوس بن وشمگير مولاى امير المؤمنين با فرزند خويش گيلان شاه كه بدان اى پسر الخ.

It contains forty-four chapters, the *first* (در شناختن ايزد تبارك و تعالى) beginning on fol. 5a, the last (در جوانمردى واهل تصوّف و طريق اهل صنعت) on fol. 186b.

No date.

Other copies of the Persian original are found in Rieu, Supplement, p. 105; W. Pertsch, Berlin Cat., p. 302; Cat. Codd. Or. Lugd. Bat. iv. p. 207. Eastern text editions, Teheran, A. H. 1275 and 1285, the latter by Riḍâ Kulikhân; French translation on the basis of the former by A. Querry, Paris, 1885.

For the two Turkish versions by Marjumak Aḥmad bin Ilyâs (completed the 23rd of Sha'bân, A. H. 835 = A. D. 1432, April 25, for Sulṭân Murâd II), and Naẓmî-zâda Murtaḍâ (who re-wrote the preceding translation in a more modern style for Hasanpâshâ, the governor of Baghdâd, A. H. 1117 = A. D. 1705, 1706), comp. Rieu, Turkish Cat., pp. 116 and 117; Bodleian Cat., No. 2190; W. Pertsch, Berlin Turkish Cat., pp. 276 and 277; Krafft, p. 186, No. 486; J. Aumer, Turkish Cat., No. 59, etc.

German translation, chiefly based on these two Turkish versions, by Diez, 'Das Buch des Kabus,' Berlin, 1811; extracts from Marjumak's translation are also found in Wickerhauser's Chrestomathy, pp. 262–265; see also H. Ethé, Neupersische Litteratur, pp. 347 and 349.

No. 79, ff. 184, ll. 12; clear Nasta'lîḳ; illuminated frontispiece; size, 8½ in. by 4⅝ in.

2154

Kitâb-i-siyâsat u siyar-almulûk (كتاب سياست و سير الملوك).

The famous work on politics and the maxims of good administration and government by the renowned vizier of the Saljûḳ rulers Alp Arslan and Malikshâh, Niẓâm-almulk, with his real name, Abû 'Alî al-Hasan bin 'Alî, who was born A. H. 408 (A. D. 1017, 1018) and assassinated by the Bâṭinîs on his journey to Baghdâd, A. H. 485 (A. D. 1092). For a detailed account of the origin of this work see the description of the Bodleian copies in Bodleian Cat., Nos. 1424 and 1425, and Rieu ii. pp. 444–446, and iii. p. 994b; comp. also W. Pertsch, Berlin Cat., p. 320; Mélanges Asiatiques v. p. 236, and vi. p. 114, etc. H. Khalfa iii. pp. 638 and 639, gives A. H. 469 (A. D. 1076, 1077) as date of composition: in the Bodleian and British Museum copies, A. H. 484 (A. D. 1091) is distinctly mentioned as the year in which Niẓâm-almulk's work was produced, in consequence of a competition with other state dignitaries

like Sharaf-almulk, Tâj-almulk, Majd-almulk, etc., to do justice to Malikshâh's demand for a standard treatise on the best methods of governing the Saljûk empire. The present copy simply states, that Nizâm-almulk originally composed his book extempore in thirty-nine chapters, to which he added afterwards eleven more on account of the distress which the enemies of the empire caused him; when he was about to start on his last fatal journey in A. H. 485, see fol. 1^b, l. 4 sq., he confided his work to his private secretary and librarian, Muhammad, for copying it out neatly. The latter, however, did not publish it, as he himself states in the preface, 'till now, when justice and religion have gained strength through the long life of the lord of the world,' that is till after the accession of Malikshâh's second son Ghiyâth-aldîn Muhammad, who began to reign after the death of his brother and rival Barkiyârук, A. H. 498 (A. D. 1104, 1105). The whole work has been edited (text and French translation) by Ch. Schefer, 'Traité de Gouvernement, etc.,' Paris, 1893, in the 'Publications de l'École des Langues orientales vivantes,' série III, vol. viii.

Beginning: اين كتاب پنجاه فصل است كه نظام الملك رحمه الله ترتيب كرد و بر بديهه سى و نه باب گفته الخ.

Then follows a fihrist of the whole work, and on fol. 3^a the *first* of the fifty chapters (the headings of which are given in full in Rieu, loc. cit.; the Berlin copy has fifty-six chapters; in Flügel's edition of H. Khalfa the number thirty is substituted for the thirty-nine of the original sketch of the author), beginning: اندر حال گردش روزگار و مدح خداوند عالم الخ.

Dated the 21st of Rabî'-althânî, A. H. 1198 (A. D. 1784, March 14).

No. 648, ff. 130, ll. 15; distinct Nasta'lîk; size, $8\frac{3}{4}$ in. by $7\frac{1}{2}$ in.

2155

Akhlâk-i-Nâṣirî (اخلاق ناصرى).

The famous work on ethics or practical philosophy by the great philosopher and astronomer Naṣîr-aldîn Muhammad bin Muhammad bin al-Hasan al-Ṭûsî (born A. H. 597 = A. D. 1201, died A. H. 672 = A. D. 1274), who has been mentioned already as author of various Ṣûfic treatises in Nos. 1807–1810 above, and of a metaphysical tract in No. 1922, 23 (col. 1070 in this Cat.); see also Haft Iklîm, No. 1007 (col. 451 above). It is based on the Arabic work طهارة النفس or تهذيب الاخلاق, by Abû 'Alî Ahmad bin Muhammad Miskawaih, commonly called Ibn Miskawaih (who died A. H. 421 = A. D. 1030), see above, No. 1922, 7 (coll. 1067 and 1068 in this Cat.), and Bodleian Cat., No. 1417, and written at the request of Nâṣir-aldîn bin 'Abd-alrahîm bin Abî Manṣûr Muhtasham (governor of Kûhistân under the Isma'îlî ruler 'Alâ-aldîn Muhammad), after whom the work is named. It was completed, according to a statement in the modern edition of this work, described further down in No. 2172, A. H. 633 (A. D. 1235, 1236). There exist two prefaces to this work, an earlier one, in which it is dedicated to Nâṣir-aldîn of Kûhistân with eulogies pronounced on him and his sovereign (only found in *one* of the Brit. Mus. copies, see Rieu ii. p. 856^b, and in the Cambridge copy, Add. 308), and a later one, which is found exclusively in the usual copies, where he withdraws his former praises of those infidel rulers and orders the former preface to be cancelled.

Beginning of the usual (second) preface, on fol. 1^b: حمد بيعدّ و مدح بيعدّ لائق حضرت عزّت مالك الملكى باشد كه همچنانكه در بدو فطرت اولى الخ.

The complete fihrist or index of the work is found on fol. 11^a sq. (half of fol. 10^a from the words اين تفصيل in l. 8, and the whole of fol. 10^b are a mere repetition of fol. 11, only a few lines between افتد, on fol. 10^a, l. 8, and the beginning of fol. 11^a being omitted). The *three* maḳâlas, into which the book is divided, are found here as follows:

Maḳâlah I (در تهذيب اخلاق, 'on the cultivation of character') begins on fol. 13^a, and contains *two* ḳisms; *first* ḳism subdivided into seven faṣls, on ff. 13^a, 14^a, 20^a, 22^a, 27^b, 30^b, and 39^b; the *second* into ten faṣls, on ff. 57^b, 61^b, 63^a, 66^a, 70^b, 74^b, 81^b, 96^b, 101^a, and 111^a.

Maḳâlah II (در تدبير منازل, 'on family and household management') begins on fol. 141^a, and contains five faṣls, on ff. 141^a, 145^a, 150^a, 155^b, and 171^a.

Maḳâlah III (در سياست مدن, 'on the management of cities and states') begins on fol. 174^a, and contains eight faṣls, on ff. 174^a, 183^b, 202^b, 221^a, 233^a, 239^a, 251^a, and 256^b.

Dated the 7th of Dhû-alhijjah, A. H. 1041 (A. D. 1632, June 25); for other copies see Bodleian Cat., Nos. 1435–1443; Rieu ii. pp. 441 sq. and 856^b; Supplement, p. 107; W. Pertsch, Berlin Cat., p. 49, No. 71, and p. 304 sq.; Fleischer, Dresden Cat., No. 343; E. G. Browne, Cambridge Cat., pp. 205–207; Rosen, Persian MSS., p. 290; Rehatsek, Catalogue raisonné, p. 216, No. 3, etc. Editions: Bombay, A. H. 1267; Calcutta, A. H. 1269; Lucknow, A. H. 1286; Lahore, A. D. 1865; comp. also H. Khalfa i. pp. 205 and 287; E. Frissell in 'Bombay Transactions,' i. pp. 17–40; Schier, Specimen editionis libri, اخلاق ناصرى, Dresden, 1841; A. Sprenger in Z. D. M. G., xiii. pp. 539 and 540; H. Ethé, Neupersische Litteratur, pp. 348 and 349. An anonymous Persian commentary on this work is noticed in the Bodleian Cat., No. 1443; another, quite modern one, by Kabûl Ahmad is mentioned by Sprenger.

No. 3349, olim 8. J. 21, ff. 259, ll. 17; Nasta'lîk, ff. 1–10 and 67–74 supplied later by another hand; size, $6\frac{3}{4}$ in. by $3\frac{1}{4}$ in.

2156

Another copy of the same.

This copy is forty years older than the preceding one, being dated the second of Rajab, A. H. 1001 (A. D. 1593, April 4), but it is a rather unsatisfactory one, as it has been much spoiled by water and is besides injured here and there. The greater number of the headings are not marked; between ff. 27 and 28 the last fly-leaf must be inserted, which by mistake has been put at the end, but it must be read from the reverse side backwards.

Maķâlah I, on fol. 9^{a}; *II*, on fol. 90^{b}; *III*, on fol. 106^{a} (the headings of the last two are forgotten).

Occasionally various readings and short additions on the margin. The transcriber and first owner of this copy was Sayyid Najîb, the son of Sayyid Faiḍ-allâh.

No. 3428, olim 8. J. 19, ff. 149, ll. 16 (except the first few leaves, ll. 12–16); Nasta'lîķ; size, $8\frac{1}{8}$ in. by $4\frac{3}{8}$ in.

2157

The same.

This copy, only five years later than the preceding one, being dated the 15th of Ramaḍân, A. H. 1006 (A. D. 1598, April 21), is likewise utterly deficient in headings; only *Maķâlah I*, which begins on fol. 49^{a}, is marked. The leaves besides are strangely misplaced; their right order is: ff. 1–5, 48–95, 7–47, 96–132, 6, 133. It belonged to Sir Barry Close (date, 14th May, 1813).

No. 3434, olim 8. J. 18, ff. 133, ll. 20; small Nasta'lîķ; illuminated frontispiece; size, $7\frac{7}{8}$ in. by $4\frac{1}{4}$ in.

2158

The same.

This copy is dated the 25th of Dhû-alḥijjah in the thirty-fourth year of 'Âlamgîr's reign (=A. H. 1101, A. D. 1690, Sept. 29).

Maķâlah I, on fol. 7^{b}; *II*, on fol. 92^{b}; *III*, on fol. 115^{b}.

Collated throughout, with many marginal notes, written in red ink.

No. 3363, olim 8. J. 16, ff. 167, ll. 17; Nasta'lîķ; size, $8\frac{7}{8}$ in. by 5 in.

2159

The same.

Dated the 20th of Rabî'-alawwal in the forty-fourth year of 'Âlamgîr's reign (=A. H. 1112, A. D. 1700, Sept. 4). The fihrist or index, on ff. 7^{b}–8^{b}.

Maķâlah I, on fol. 8^{b}, last line; *first* ķism, on fol. 9^{a}; *second* ķism, on fol. 39^{b}.

Maķâlah II, on fol. 96^{b}; the five faṣls are found here on ff. 96^{b}, 99^{a}, 102^{a}, 106^{a}, and 116^{b}.

Maķâlah III, on fol. 118^{b}; the eight faṣls, on ff. 118^{b}, 125^{a}, 137^{b}, 149^{b}, 157^{b}, 162^{a}, 170^{b}, and 174^{a}. Many valuable marginal glosses and notes.

No. 786, ff. 176, ll. 15; Nasta'lîķ; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

2160

The same.

Dated in 'Âlamgîr's reign, the 23rd of Dhû-alķa'dah, but the year is omitted.

Maķâlah I, on fol. 6^{b}; *II*, on fol. 80^{a}; *III*, on fol. 99^{b}. The first fourteen pages and a few later on are collated.

No. 1167, ff. 149, ll. 17; Nasta'lîķ; ff. 133–149 written by another hand, ll. 14; a little worm-eaten; size, $9\frac{3}{8}$ in. by $5\frac{3}{4}$ in.

2161

The same.

Dated in the month of Muḥarram, A. H. 1127 (A. D. 1715, January), by 'Abd-alḍa'îf Muḥammad Raḥîm of Bukhârâ.

Maķâlah I, on fol. 5^{b}; *first ķism* in seven faṣls, on ff. 7^{a}, 7^{b}, 11^{a}, first line, 12^{a}, 14^{b}, 16^{a}, and 21^{a}; *second ķism*, in ten faṣls, on ff. 30^{a}, last line, 32^{b}, 33^{b}, 35^{a}, 36^{b}, 39^{a}, 43^{a}, 51^{a}, 53^{b}, and 59^{b}.

Maķâlah II, in five faṣls, on ff. 75^{b}, 78^{a}, 80^{b}, 83^{a}, last line, and 91^{a}.

Maķâlah III, in eight faṣls, on ff. 92^{b}, 97^{b}, 107^{b}, 117^{a}, 123^{b}, 126^{b}, 133^{a}, and 136^{a}.

No. 823, ff. 1–137, ll. 19; Nasta'lîķ; illuminated frontispiece; size, $8\frac{1}{4}$ in. by 5 in.

2162

The same.

Dated by Mîr Muḥammad Yûsuf Anṣârî at Ḥaidarâbâd in Muḥammadshâh's reign, the 21st of Rabî'-alawwal, A. H. 1151 (A. D. 1738, July 9).

Maķâlah I, on fol. 10^{b}; *first ķism*, in seven faṣls, on ff. 10^{b}, 11^{b}, 16^{b}, 18^{b}, 22^{b}, 25^{a}, and 32^{a}; *second ķism* (here styled by mistake فصل دوم), in ten faṣls, on ff. 43^{b}, 47^{a}, 47^{b}, 49^{b}, 51^{a}, 54^{a}, 68^{b} (فصل نهم instead of هفتم), 70^{b} (باب هشتم instead of فصل هشتم), and 80^{a} (the *ninth* faṣl between fol. 70^{b} and fol. 80^{a} is not marked).

Maķâlah II, in five faṣls, on ff. 100^{a}, 103^{a}, 106^{a}, 110^{a}, and 118^{b}.

Maķâlah III, in eight faṣls, on ff. 121^{a}, 127^{a}, 138^{b}, 149^{b}, 156^{b}, 160^{b}, 170^{b}, and 174^{a}.

The last thirty leaves are greatly damaged. College of Fort William, 1825.

No. 2127, ff. 175, ll. 16–18; written very unequally in Nasta'lîķ; size, $8\frac{3}{8}$ in. by $5\frac{1}{4}$ in.

2163

The same.

Dated the 27th of Dhû-alķa'dah, A. H. 1177 (A. D. 1764, May 28).

Maķâlah I, on fol. 4^{b}; *II*, on fol. 54^{a}; *III*, on fol. 66^{a}.

Collated. Marginal additions, and interlinear paraphrases (in red ink) of the more difficult words and passages in the text. Besides, on the first twenty-one or twenty-two pages English translations (in pencil) of some words on the margin.

No. 3253, olim 9. J. 1; ff. 95, ll. 21; clear and distinct Nasta'lîķ; size, $12\frac{1}{2}$ in. by $7\frac{7}{8}$ in.

2164

The same.

Good copy, written by Aḥmad of Sabzwâr, without date.

Maķâlah I, on fol. 5^{b}, margin; *II*, on fol. 66^{a}, last line; *III*, on fol. 82^{a}.

No. 885, ff. 124, centre-col., ll. 13, and margin-col., ll. 28; Nasta'lîķ; illuminated frontispiece; size, $9\frac{1}{2}$ in. by $5\frac{1}{4}$ in.

2165

The same.

The date is torn away.

Maķâlah I, on fol. 6^{b}; *II*, on fol. 80^{a}; *III*, on fol. 98^{b}.

The first and still more the last leaf damaged by worms.

No. 3364, olim 8. J. 17, ff. 145, ll. 17; small, but clear Nasta'lik; size, 8¾ in. by 4⅝ in.

2166

The same.

No date. Several pages slightly injured.

Makâlah I, on fol. 12^{b}; *II*, on fol. 167^{a}; *III*, on fol. 209^{a}. A few various readings on the margin.

No. 3345, olim 8. J. 20, ff. 299, ll. 15; Nasta'lik; size, 7¼ in. by 3¾ in.

2167

The same.

No date.

Makâlah I, on fol. 8^{b}; *II*, on fol. 94^{b}; *III*, on fol. 116^{a}.

No. 81, ff. 170, ll. 15; Nasta'lik; ff. 1–8, 25, 169, and 170 seem to be written by a more recent hand; size, 8⅝ in. by 4⅝ in.

2168

The same.

Excellent copy, collated throughout; no date.

Makâlah I, first kism, in seven fasls, on ff. 9^{a}, 10^{a}, 15^{a}, 16^{b}, 20^{b}, 23^{a}, and 30^{a}; *second kism*, in ten fasls, on ff. 42^{b}, last line, 46^{a}, 47^{a}, 49^{a}, 52^{b}, 55^{b}, 61^{a}, 72^{b}, 76^{a}, and 84^{b}.

Makâlah II, in five fasls, on ff. 106^{b}, 109^{b}, 113^{a}, 117^{b}, and 129^{a}.

Makâlah III, in eight fasls, on ff. 131^{b}, 138^{b}, 151^{b}, 164^{a}, 172^{b}, 176^{b}, lin. penult., 185^{a}, and 189^{b}. The leaves from 1 to 81 are misplaced; their right order is: ff. 1–72, 74, 75, 80, 76, 77, 73, 78, 79, 81.

College of Fort William, 1825.

No. 2297, ff. 191, ll. 17; Nasta'lik; size, 9 in. by 5⅝ in.

2169

The same.

No date. All the headings are omitted.

No. 2981, ff. 234, ll. 13; clear and distinct Nasta'lik; size, 9¼ in. by 6⅝ in.

2170

A defective copy of the same.

This copy is defective at the beginning, one leaf missing according to the Arabic paging. It opens abruptly in the preface thus: كه و ينزل الرّوح من امره بيابك دفعه الخ, corresponding to fol. 1^{b}, lin. penult. in No. 2168 above. Another lacuna between ff. 250 and 251, corresponding to fol. 152^{b}, l. 4, to fol. 153^{b}, l. 9 in the same copy.

Makâlah I, first kism, in seven fasls, on ff. 13^{a}, 14^{b}, 23^{a}, 25^{b}, 32^{b}, 36^{b}, and 48^{b}; *second kism*, in ten fasls, on ff. 70^{b}, 75^{b}, 77^{b}, 81^{a}, 86^{b}, 91^{b}, 100^{b}, 118^{b}, 124^{b}, and 137^{b}.

Makâlah II, in five fasls, on ff. 173^{b}, 179^{a}, 184^{b}, 191^{b}, and 211^{a}.

Makâlah III, in eight fasls, on ff. 214^{b}, 226^{b}, 249^{a}, 269^{a}, 283^{b}, 290^{b}, 305^{a}, and 312^{a}.

Dated the 5th of Rabi'-alawwal, A.H. 1113 (A.D. 1701, Aug. 10), at Lâhûr. Worm-eaten. Collated and annotated throughout.

No. 2968, ff. 315, ll. 11; large and distinct Nasta'lik; size, 8¾ in. by 5½ in.

2171

Another defective copy of the same.

There is a lacuna between ff. 313 and 314, comprising the greater portion of the seventh and the eighth fasl of the *third makâlah*, and corresponding to fol. 144^{b}, l. 7, to fol. 148^{b}, l. 9 in No. 2160 above.

No date.

No. 1160, ff. 315, ll. 11; very large and distinct Nasta'lik; ff. 300–305 supplied by another hand; illuminated frontispiece; ff. 1^{b} and 2^{a} neatly adorned; size, 10½ in. by 5¾ in.

2172

A modern edition of the same work.

A modern revised and annotated edition of the اخلاق ناصرى, made by 'Abd-alrahmân bin 'Abd-alkarîm 'Abbâsî Burhânpûrî, who had already in A.H. 1085 (A.D. 1674, 1675) compiled an alphabetical glossary to the same work, styled مفتاح الاخلاق (see Rieu ii. p. 836^{b}, II), in the twenty-ninth and thirtieth years of 'Âlamgîr's reign, and completed the 6th of Jumâdâ-althânî, A.H. 1098 (A.D. 1687, April 19). It is full of very interesting marginal notes, Persian paraphrases of occurring Arabic phrases, etc., and introduced by a preface of the editor on ff. 1^{b}–2^{b}, styled خطبه كه فقير مسكين نوشته, and beginning: مجموعهٔ محامد حكيم حقيقى ازآن مغلق تراست الخ. At the end a khâtimah and a short essay on the life and works of the author of the اخلاق ناصرى, on ff. 178^{b}–180^{a}. In the preface the date of composition, A.H. 633 (see No. 2155 above) appears.

No date.

Makâlah I, on fol. 10^{a}; *II*, on fol. 98^{a}; *III*, on fol. 120^{b}.

No. 917, ff. 180, ll. 17; clear Nasta'lik; size, 8¾ in. by 5 in.

2173

Dânishnâma-i-Jahân (دانشنامهٔ جهان).

A work on the different branches of physical science, i.e. natural history, meteorology, mineralogy, botany, physiology, psychology, and anatomy, by Ghiyâth-aldîn 'Alî bin Amîrân (so here on ff. 2^{a}, ll. 7 and 8), or, according to Rieu's copy, bin 'Alî Mîrân, or, as W. Pertsch gives his name in the Berlin Cat., bin 'Alî 'Amrân, alhusainî alisfahânî, whose life-time is not known, but who, from internal evidence, cannot have lived later than the seventh or eighth century of the Hijrah, comp. Rieu ii. pp. 439 and 440; W. Pertsch, Berlin Cat., pp. 372 and 373; and Bodleian Cat., No. 1456 (in the latter two a more detailed index is given). It is divided here into eleven fasls (the usual copies only number

ten, as the index here states too), twenty asls, four natîjas, and one khâtimah.

فصل اوّل در بیان اجمالی پدید شدن عقل کلّ و نفس کلّ, on fol. 3b.

اصل اوّل در بیان استحالت عناصر یعنی مبدل شدن عنصری بعنصری, on fol. 10b.

نتیجهٔ اوّل در بیان علم معادن و کانها, on fol. 32b.

خاتمه در تشریح اعضا, on fol. 94b.

Beginning: سزاوار ستایش و سپاس مبدعیست که باقتضاء الخ.

This copy is dated by Ghulâm Ahmad the 21st of Ramadân, A. H. 1077 (A. D. 1667, March 17).

No. 619, ff. 121, ll. 17; Shikasta; size, 9 in. by 5⅝ in.

2174

Another copy of the same.

Beginning as in the preceding copy. It concludes on fol. 71a, and is dated the 7th of Rabi'-althânî, A. H. 1153 (the twenty-third, more correctly the twenty-second year of Muhammadshâh's reign) = A. D. 1740, July 2, at Shâhjahânâbâd. On ff. 71b–74a there is an extract, written by the same hand, from one of the Persian versions of the عجائب المخلوقات (see Nos. 712–714 above): در بیان عرض و طول و عمق نهار و بحار و مساحت روی زمین و مسافت بین البلاد. The last three pages (ff. 74b–75b) are filled with rubâ'is by *Mas'ûd-i-Bak* (see No. 1854 above), in alphabetical order, beginning: ای غافل محروم ز اسرار خدا الخ.

No. 653, ff. 75, ll. 21–25; written very unequally and badly in Shikasta; size, 8⅞ in. by 5⅞ in.

2175

Şahâ'if-i-Shaikh Şadr-aldîn Hakîm dar 'ilm-i-akhlâk (صحائف شیخ صدر الدّین حکیم در علم اخلاق).

Sixty tracts on ethical and religious questions by Shaikh Şadr-aldîn Hakîm, the pupil and Khalîfah of Shaikh Naşir-aldîn Mahmûd C'irâgh of Dihlî (who died the 18th of Ramadân, A. H. 757 = A. D. 1356, Sept. 14, see Safînat-alauliyâ, No. 116, col. 287 above, and Sawâţi'-alanwâr, No. 22, col. 331 above), according to a note on fol. 1a. Şadr-aldîn Hakîm is mentioned in col. 332 above under *d*. There is neither preface nor introduction. The collection begins at once with the first Şahîfah در وفاء عهد, followed on fol. 3a by the second در مدافع عقبا, and on fol. 5a by the third در نیّت, etc.

Beginning of the first Şahîfah: برادر دینی و محبّ حقیقی خواجه خیر الدّین ادام الله بقاءه را توفیق اعمال خیر رفیق باد الخ.

The fifty-fourth Şahîfah is left blank (see fol. 172a). No date.

No. 158, ff. 196, ll. 15–17, written by many different hands in Nasta'lîk on different paper; size, 10⅝ in. by 6 in.

2176

Dhakhîrat-almulûk (ذخیرة الملوك).

A work on ethics and politics, composed by Mîr Sayyid 'Alî bin Shihâb of Hamadân, who died the 6th of Dhû-alhijjah, A. H. 786 (A. D. 1385, Jan. 19), comp. No. 1850 above, where details of his life and works are given; Majâlis-almu'minîn, No. 36 (col. 1037 in this Cat.); and H. Khalfa iii. p. 329, No. 5792. Other copies of this work are described in Bodleian Cat., Nos. 1451–1453; Rieu ii. p. 447; W. Pertsch, Berlin Cat., p. 17, No. 5, and pp. 321–323; G. Flügel iii. p. 284; Fleischer, Dresden Cat., No. 5; Rosen, Persian MSS., p. 291; C. J. Tornberg, p. 290; Cat. Codd. Or. Lugd. Bat. iv. p. 320; etc.

Beginning: حمد بسیار و ثناء بی شمار مر حضرت ملکی را که اسباب معاش سکّان خطّهٔ ملك دنیوی را بتمهید قانون سیاست الخ.

It is divided into the following ten bâbs:

باب اوّل در شرائط و احکام ایمان و لوازم کمال آن الخ (on faith), on fol. 2a.

باب دوم در حقوق عبودیّت (on the duties of worship), on fol. 9a.

باب سیوم در مکارم اخلاق و حسن خلق الخ (on noble character), on fol. 22b.

باب چهارم در حقوق والدین و زوج و زوجه والاولاد الخ (on the rights and duties of parents, children, etc.), on fol. 27b.

باب پنجم در احکام ولایت و سلطنت و امارت و حقوق رعایا و شرائط حکومت الخ (on the laws of state), on fol. 36b.

باب ششم در شرح سلطنت معنوی و اسرار خلافت انسانی الخ (on spiritual government), on fol. 47a.

باب هفتم در بیان امر معروف و نهی منکر الخ (on obedience), on fol. 55a.

باب هشتم در بیان فضیلت شکر و حقیقت اقسام آن الخ (on gratitude), on fol. 66b.

باب نهم در فضیلت (supply صبر from the following copy) و صفت حقیقت آن الخ (on forbearance), on fol. 80b.

باب دهم در مذمّت تکبّر و غضب و فضیلت تواضع الخ (on pride, hatred, humility, etc.), on fol. 92b.

Many marginal and interlinear glosses.

Copied A. H. 1037 (A. D. 1627, 1628).

The second half of the last page is filled with a مناجات, beginning: اللّهمّ صلّ علی محمّد و علی آل محمّد الخ.

College of Fort William, 1825.

No. 2169, ff. 106, ll. 23; small and close, but clear Nasta'lîk; size, 9⅜ in. by 5½ in.

2177

Another copy of the same.

Beginning as in the preceding copy.

Bâb I (در بیان شرائط و احکام الخ), on fol. 2^{b}.

Bâb II (در آداب حقوق عبودیّت الخ), on fol. 16^{b}.

Bâb III, on fol. 43^{b}.

Bâb IV (در حقوق والدین وزوج وزوجه واولاد الخ), on fol. 53^{a}.

Bâb V (در احکام ولایت و سلطنت و امارات الخ), on fol. 72^{a}.

Bâb VI, on fol. 95^{a}.

Bâb VII (در بیان وجوب امر معروف الخ), on fol. 111^{b}.

Bâb VIII (در بیان فضیلت شکر و حقیقت واقسام الخ), on fol. 135^{b}.

Bâb IX (در فضیلت صبر و شکر و حقیقت آن الخ), on fol. 163^{b}.

Bâb X (در مذمّت کبر و غضب الخ), on fol. 188^{a}.

The copy ends on fol. 214^{b} and is dated the 11th of the month of غوث اعظم (Shaikh 'Abd-alkâdir Jilânî), i.e. Rabî'-alâkhar (see col. 278, last line, and col. 279, first line, above), A. H. 1135 (A. D. 1723, Jan. 19); the last page of this MS. (215^{a}) contains a few mathnawi-baits, beginning:

اشقیا را دیدهٔ بینا نبود
نیك وبد در دیدشان یکسان نمود

No. 1130, ff. 215, ll. 17; large Nasta'lîk; the Arabic quotations in Naskhi; size, 10½ in. by 5¾ in.

2178

A slightly defective copy of the same.

This copy, which, according to a note on fol. 1^{a}, was finished the 1st of Dhû-alhijjah, A. H. 1047 (A. D. 1638, April 16), at Patna, and presented to the son of 'Â'ishah Bânû Begam by Sayyid 'Abdallâh, usually called 'Abd-allâhkhân Bahâdur Fîrûzjang Hâshimî Kuraishî Husainî Nakshbandi, is greatly damaged both by worms and damp, and is moreover slightly incomplete at the end; about half a page is missing; the last words correspond to fol. 214^{a}, l. 10, middle, in the preceding copy.

Beginning as usual. Bâb I, on fol. 3^{a}; II, on fol. 20^{a}; III, on fol. 52^{a}; IV, on fol. 63^{b}; V, on fol. 86^{b}; VI, on fol. 114^{a}; VII, on fol. 135^{a}; VIII, on fol. 166^{a}; IX, on fol. 199^{b}; X, on fol. 226^{b}.

No. 1823, ff. 257, ll. 19; splendid Naskhi; size, 9¾ in. by 5¼ in.

2179

A very defective copy of the same.

This copy contains only the greater part of the *first* bâb, the end of the *sixth*, and the *last four* complete, in consequence of an immense lacuna of sixty-two leaves (according to the Arabic paging) between ff. 173 and 174, corresponding to fol. 14^{a}, l. 3, to fol. 110^{b}, l. 12, middle, in No. 2177 above.

Beginning as usual. Bâb I, on fol. 166^{a}; VII, on fol. 174^{b}; VIII, on fol. 189^{a}; IX, on fol. 205^{b}; X, on fol. 221^{a}.

Dated the 11th of Dhû-alhijjah, A. H. 1045 (A. D. 1636, May 17), by 'Uthmân, who copied it for Malik Miyân Shaikh Junaid, son (the والد in the colophon is probably misspelt for ولد, as some little strokes through the Alif seem to indicate) of Miyân Shaikh Habîb-allâh.

No. 1540, ff. 165–237, ll. 21; Nasta'lîk; size, 10⅞ in. by 6 in.

2180

Alrisâlat-alkubrâ fi-almantik (الرّسالة الکبری فی المنطق).

The larger treatise on logic by Mîr Sayyid Sharîf-aldîn 'Alî Jurjânî, who was born A. H. 740 (A. D. 1339, 1340) in Tâghûn near Astarâbâd and died A. H. 816 (A. D. 1413, 1414), see his life and works in Haft Iklîm, No. 1162 (col. 465 in this Cat.), and Rieu ii. p. 522; comp. also H. Khalfa iii. pp. 416 and 446, and Sprenger in Z. D. M. G., vol. 32, p. 9. Other copies of this treatise, which is styled here simply فی علم المنطق, are noticed in Bodleian Cat., No. 1455, and Rieu ii. p. 812. Printed in the Majmû'a-i-mantik, Lucknow, 1819, pp. 10–50. A defective and anonymous commentary on it is described in Rieu ii. p. 440^{a}, see ib. iii. p. 1088^{a}.

Beginning: فصل بدانکه آدمی را قوّتیست دراّکه که منتقش میگردد در وی صور اشیاء الخ.

A lacuna after fol. 12.

Dated by Muhammad 'Askar ibn Hâji Muhammad Kâshânî, the 19th of Dhû-alhijjah, A. H. 1175 (A. D. 1762, July 11).

No. 1901, ff. 14, ll. 15; Nasta'lîk; size, 8½ in. by 5⅛ in.

2181

Alrisâlat-alsughrâ fi-almantik (الرّسالة الصّغری فی المنطق).

The smaller treatise on logic by the same Mîr Sayyid Sharîf-aldîn, here simply styled صغری در علم منطق.

Beginning: بدانکه هرچه در ذهن در آید اگر خالی از حکم باشد آنرا تصوّر خوانند الخ.

Dated the 18th of Muharram, A. H. 1211 (A. D. 1796, July 24).

No. 290, ff. 34–38, ll. 11; Nasta'lîk; size, 8 in. by 5¾ in.

2182

Another copy of the same.

Beginning the same; no date. The author's name appears in the colophon as Maulânâ Sayyid Sharîf.

No. 1988, ff. 9, ll. 11; large Nasta'lîk; size, 9⅜ in. by 5¼ in.

2183

Lawâmi'-alishrâk fî makârim-alakhlâk (لوامع الاشراق فی مکارم الاخلاق).

The well-known work on ethics by Jalâl-aldîn Muhammad bin As'ad alsiddîkî aldawânî or aldawwânî,

who was born A.H. 830 (A.D. 1427), and died A.H. 908 (A.D. 1502, 1503), see Haft Iklîm, No. 167 (col. 390 in this Cat.), and No. 1922, 1 above; Bodleian Cat., Nos. 1298, 1, and 1457–1459; Rieu ii. p. 442 sq.; W. Pertsch, Berlin Cat., p. 307; J. Aumer, p. 62; A. F. Mehren, p. 6; H. Khalfa i. p. 202, No. 275. and v. p. 340, No. 11210; etc. It is often simply styled اخلاق جلالی. Edited in 'Selections for the Use of the Students of the Persian Class,' vol. v, Calcutta, 1809, and in 'Classic Selections,' vol. ii; lithographed in the Nawal Kishor press, A.H. 1283 and 1296; extracts by Munshî Kamar-aldinkhân have been lithographed at Akbarâbâd, 1859. English translation by W. F. Thompson, London, 1839 (in the Oriental Translation Fund). The work is dedicated to Hasanbeg Bahâdur, an Âk-koyunlû Sultân of 'Irâk, who reigned A.H. 872–882 (A.D. 1467–1477).

Like the Akhlâk-i-Nâsirî, on which it is based, the present work is divided into three chapters (لامعه), viz.:

1. در تهذیب اخلاق, on fol. 23ª, subdivided into ten لمعه.
2. در تدبیر منزل, on fol. 96ᵇ, subdivided into six لمعه.
3. در تدبیر مُدُن و رسوم پادشاهی, on fol. 118ª, subdivided into seven لمعه.

Beginning: افتتاح کلام بنام واجب الاعظام سلطانی سزد که بامر نافذ ازلی الخ.

This splendid copy was finished the 3rd of Safar, A.H. 896 (A.D. 1490, Sept. 16), by Ibn Mahmûd bin Isma'îl bin 'Alî Fath-allâh alhâfiz alhanafî and verified by the autograph of the author himself; it was further collated with the original A.H. 962 (A.D. 1555) by Ibn Mansûr Ahmad.

No. 3516, ff. 179, ll. 15; small, but clear and distinct Nasta'lîk; occasional corrections on the margin; illuminated frontispiece; size, 6¾ in. by 3⅞ in.

2184

Another copy of the same.

Beginning as in the preceding copy. No chapter-headings marked.

Dated the 17th of Safar, A.H. 1036 (A.D. 1626, Nov. 7), by 'Abd-alrasûl in Hâjîpûr.

No. 1392, ff. 68ᵇ–125, ll. 21; distinct Nasta'lîk, by two different hands (the second begins on fol. 104ª); size, 12¼ in. by 8½ in.

2185

The same.

Chapter I, on fol. 19ᵇ; II, on fol. 86ᵇ; III, on fol. 107ª, first line. This copy was finished by 'Alâ-aldin, who transcribed it from that of Mirzâ Muhammad Amîr Harawî, the 2nd of Jumâdâ-alawwal, A.H. 1076 (A.D. 1665, Nov. 10). Many pages are slightly damaged; a few glosses and various readings here and there.

No. 441, ff. 165, ll. 15; Nasta'lîk; size, 8⅝ in. by 4¾ in.

2186

The same.

This copy is dated by Muhammad Rahîm, A.H. 1128 (A.D. 1716).

No. 823, ff. 170–268, ll. 19; Nasta'lîk; size, 8¼ in. by 5 in.

2187

A very incomplete copy of the same.

This copy breaks off in the sixth lam'ah of the second chapter, which is headed, on fol. 145ᵇ, l. 6: در سیاست خدم; the last words ... نتواند نمود وبا آنکه سبب سقوط correspond to fol. 104ᵇ, l. 5 in No. 2185 above. Marginal glosses.

No. 102, ff. 145, ll. 13; Nasta'lîk; size, 6⅝ in. by 4⅜ in.

2188

Akhlâk-i-Muhsinî (اخلاق محسنی).

A work on ethics by the well-known author of the *Raudat-alshuhadâ* (see Nos. 158–161 above), the *Anwâr-i-Suhailî* (Nos. 757–766 above), the *Lubâb-i-ma'nawî* and *Lubb-i-Lubâb* (No. 1086 above), the *Makhzan-alinshâ* (Rieu ii. p. 528), the *Sahîfa-i-Shâhî* (Bodleian Cat., Nos. 1357 and 1358), commentaries on the Kurân (see further down), and other works, Husain bin 'Alî alwâ'iz alkâshifî, who died A.H. 910 (A.D. 1505). Its title is differently given by the author himself; in the preface (see fol. 4ᵇ, l. 2) he styles it اخلاق المحسنین, and at the end اخلاق محسنی. The latter is undoubtedly the correct one, as it represents a chronogram for the completion of the work itself, viz. A.H. 900 (A.D. 1495). W. Pertsch, Berlin Cat., p. 308, thinks that in the ta'rîkh, تأریخ هم نویس زاخلاق محسنی, the words زاخلاق محسنی should be taken as indicating the date, which would give A.H. 907; but that is scarcely possible, since the prince Abû-almuhsin, the son of Sultân Husain Mirzâ, to whom the work is dedicated and after whom it is named, rebelled against his father in A.H. 904 (A.D. 1498, 1499); and although he was pardoned in A.H. 906 (A.D. 1500, 1501), Husain alkâshifî would have been very imprudent to heap on him such eulogies, as he does, in the preface, one year after that event. For other copies of the اخلاق محسنی see (besides the Berlin copy, just mentioned) Rieu ii. p. 443; Bodleian Cat., Nos. 1460–1462; A. F. Mehren, p. 6; J. Aumer, p. 63; Cat. des MSS. et Xylographes, p. 257; Krafft, p. 183; Rosen, Persian MSS., p. 291; E. G. Browne, Cambridge Cat., pp. 207 and 208, etc. It has been printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol. i, Calcutta, 1809; and in the 'Classic Selections,' vol. i. Other editions: Hertford, 1823 and 1850; Calcutta, 1850; Lucknow, 1862 and 1889; Constantinople (between 1877 and 1879); Cawnpore, 1888, etc. English translation by H. G. Keene, Hertford, 1851; comp. also G. de Tassy, Notice du traité persan sur les vertus de Hussein Vaëz, Paris, 1837 (Journ. Asiat. iv. pp. 61–81). A Turkish translation under the title of انیس العارفین was made by 'Azmî (i.e. Pîr Muhammad bin Pîr Ahmad bin Khalîl of Brussa), A.H. 974 (A.D. 1566, 1567), see G. Flügel iii. p. 308; Fleischer, Leipzig Cat., p. 488 sq.; Krafft, p. 187; W. Pertsch, No. 93, and Berlin Turkish Cat., pp. 169 and 170; extracts from this version in German translation were published by R. Peiper, Breslau, 1848, 'Das Kapitel von der Freigebigkeit, etc.'

copy), containing ten sections, each enumerating ten things (ده چیز, as each section is headed) which serve a useful purpose either in mental or physical matters. The *first* section gives ten prescriptions for preserving one's memory (حفظ را نگاه دارد).

Beginning: الحمد لله علی افضاله . . . . امّا بعد این رساله ایست مسمّی بکنوز الرّموز و بالله التّوفیق والاعانة ده چیز حفظ را نگاه دارد طعام با حلاوت خوردن الخ.

Other copies of this tract are described in W. Pertsch, Berlin Cat., pp. 44 and 316; Bodleian Cat., No. 1467; Cat. Codd. Or. Lugd. Bat. iv. p. 223, etc.; see also Z. D. M. G., vol. 16, p. 222. Between the sixth and the eighth sections the seventh is not marked.

No date. Bibliotheca Leydeniana.

No. 2731, ff. 102^b–106^a, ll. 11; Naskhî; size, 10 in. by 5⅝ in.

2203

Akhlâk-i-Ḥakîmî (اخلاق حکیمی).

A work on ethics and politics, compiled by Ḥasan 'Alî almunshî alkhâkânî (see fol. 6^a, l. 1), or as he is called at the end of the work, Ḥasan 'Alî bin Ashraf Tajâwuz-allâh, A. H. 987–988 (A. D. 1579, 1580), in Kâbul, where the author had been retained during the war of Shâh Muḥammad Ḥakîm, the son of the emperor Humâyûn, to whom the work is dedicated, against Badakhshân.

It is divided into the following fourteen makâlas:

1. در حسن خلق, on fol. 7^a.
2. در علوّ همّت, on fol. 16^a.
3. در توکّل, on fol. 23^b.
4. در صبر, on fol. 28^a, last line.
5. در عدالت, on fol. 34^a.
6. در شجاعت, on fol. 50^b, last line.
7. در سخاوت, on fol. 61^b.
8. در فراست و محاوره, on fol. 82^a.
9. در سیاست, on fol. 94^b.
10. در عفو, on fol. 99^b.
11. در حزم, on fol. 106^b.
12. در وفا و عهد, on fol. 111^a.
13. در مشورت, on fol. 117^b.
14. در فوائد متفرّقه, on fol. 122^a.

Beginning, on fol. 1^b: ربّنا آتنا من لدنك رحمة وهی لنا من امرنا رشداً جواهر زواهر مقال که زینت قلائد تعظیم و اجلال تواند بود الخ.

This copy is apparently the compiler's autograph.

No. 1684, ff. 144, ll. 15; clear Nasta'lîk; illuminated frontispiece; size, 9⅝ in. by 6⅝ in.

2204

Â'ina-i-Ḥikmat (آئنۀ حکمت).

A discussion on the principles of philosophy and the exact meaning and import of the term حکمة according to the different schools, by Ḥasan bin 'Abd-alrazzâk, in three bâbs, viz.:

1. در ذکر آنچه ایشان در تعریف حقیقت حکمت و بیان فضیلت آن گویند, on fol. 335^b.
2. در ذکر مسائل چند که بر سر آنها اینهمه نزاع کنند الخ, on fol. 342^b.
3. در ذکر بعضی اخبار که از اهل بیت احبار صلوات الله علیهم روایت شده, on fol. 350^b.

Beginning: حمد و سپاس بیحدّ و قیاس جناب کبریای حکیم بیهمتای را سزاست الخ.

No date.

Another larger work by the same author, of ethical contents, entitled جمال الصّالحین, in a copy dated A. H. 1010, 5th of Ramadân (A. D. 1602, Febr. 27), is described by W. Pertsch, Berlin Cat., pp. 315 and 316.

No. 1234, ff. 334^b–351^b, ll. 19; Naskhî; size, 8 in. by 4⅝ in.

2205

Mau'iẓa-i-Jahângîrî (موعظۀ جهانگیری).

The same essay on political and ethical wisdom, compiled A. H. 1021 = A. D. 1612, 1613 (see the chronogram, on fol. 62^a, موعظه), by Muḥammad Bâkir Najm-i-thânî, with the title of Bâkirkhân, which has been noticed in the Kulliyyât-i-Bâkirkhân, No. 1535 above. It is divided into *two bâbs*, the *first* dealing with the duties of princes and rulers, the *second* with those of the subjects and men in general.

Bâb I. در نصیحت پادشاهان, in a mukaddimah and six fuṣûl, on fol. 4^b:

Faṣl 1. در عدالت و سیاست, on fol. 8^b.

Faṣl 2. در سخاوت و شجاعت و حلم, on fol. 11^a.

Faṣl 3. در مشورت و تدبیر, on fol. 16^a.

Faṣl 4. در احتراز نمودن از دشمنان, on fol. 20^a.

Faṣl 5. در عمل نکردن بسخن صاحب غرض و ساعی و نمّام را در مجلس راه ندادن, on fol. 23^a.

Faṣl 6. در تربیت ملازمان, in two kisms, (*a*) در تربیت پادشاهان ملازمانرا, on fol. 26^a; (*b*) در آداب خدمت ملوك, on fol. 35^b.

Bâb II. در نصیحت زیردستان و اخوان زمان, in four fuṣûl:

Faṣl 1. در مصاحبت و مخالطت یاران, on fol. 41^a.

Faṣl 2. در مذمّت بیخبری وسعی در طلب دولت نمودن, on fol. 49^a.

Faṣl 3. در رضا بقضای الهی دادن و قناعت و عزلت, on fol. 55^a.

Faṣl 4. در تحصیل کمالات واسترضای الهی, on fol. 57^a.

Beginning: سپاس و ستایش مر حکیمی را که بحکمت بالغه و صنعت کامله از عین حکمت بی دستیاری شریك و سهیم الخ.

This work concludes on fol. 62^a and is dated the 10th of Rabî'-althânî, A. H. 1028 (A. D. 1619, March 27), by 'Abdallâh Shihâbî. The rest of the leaves are filled by another philosophical tract by the same Muḥammad

Bâkir, dedicated to Jahângîr and beginning with a eulogium of the deceased Akbar; it is a kind of general introduction, styled مقدمه at the end, and begins on fol. 62^b: اهمّ مهمّات ارباب عقول سليمه و اصحاب طباع مستقيمه در مبداء هركار و مطلع هر گفتار حمد و ثنای آفريدگاريست الخ.

This part is copied by the same transcriber in the same year 1028; on the last two pages, ff. 71^b and 72^a, a short kasîdah is found in praise of the poet 'Itâbî, that is Sayyid Muhammad Najafî Itâbî, who was imprisoned for a long time by Akbar in Gwâliyâr, comp. A. Sprenger, Catal., p. 126. It begins thus: ای عتابی چو نسيم ار گذری سوی فراه.

No. 1666, ff. 72, ll. 11; clear and distinct Nasta'lîk; illuminated frontispiece; the first two pages richly adorned; size, 10½ in. by 6½ in.

2206

Sirâj-almunîr (سراج المنير).

A collection of moral anecdotes, illustrating the ethical aspect of prominent virtues and vices, in imitation of Sa'di's Gulistân, completed at the end of the month Rabî'-alawwal, A. H. 1030 (A. D. 1621, Febr. 22), by Ibn Shams-aldîn Muhammad Sharîf (اقل عباد الله اللطيف ابن شمس الدين محمد شريف), with the takhallus of Kâshif, see Bodleian Cat., No. 1241, 9; Rieu ii. p. 861^b, and Supplement, pp. 266, II, and 269^a, I; Mélanges Asiatiques ii. p. 58, and iv. p. 498. It is divided into twenty لمعه, viz.:

1. در شرائط ادب, on fol. 4^b.
2. در ذهاب حيا, on fol. 7^b.
3. در فوائد حلم, on fol. 10^b.
4. در مناقب عدل, on fol. 13^a.
5. در محامد احسان, on fol. 15^a.
6. در حلاوت صبر, on fol. 18^a.
7. در عذوبت عشق, on fol. 21^a.
8. در چاشنئ محبّت, on fol. 24^b.
9. در مكارم سخاوت, on fol. 27^a.
10. در محاسن شجاعت, on fol. 29^b.
11. در مراعات صحبت, on fol. 34^a.
12. در مرارت ادبار, on fol. 37^a.
13. در نتائج خاموشی, on fol. 40^b.
14. در عزّت قناعت, on fol. 42^b.
15. در ذلّت طمع (in the text wrongly در دل طمع), on fol. 45^a.
16. در ثمرهٔ فتوّت, on fol. 46^b.
17. در حسن تدبير, on fol. 48^b.
18. در شامت ظلم, on fol. 50^b.
19. در مذمّت خدعه, on fol. 53^b.
20. در ملامت حسد, on fol. 55^b.

Beginning: سپاس و ستايش مر كريمی را كه حليهٔ خلعتش زيوردست زبينده و رشحهٔ محبّتش گوهرپست ارزنده الخ.

No date.

A later work by the same author is the خزان و بهار, likewise a collection of moral tales and anecdotes based on the فرج بعد الشدّة (see Nos. 733–738 above), composed between A. H. 1060 and 1063 (A. D. 1650–1653), see Rieu, Supplement, p. 250.

No. 721, ff. 59, ll. 15; clear and distinct Nasta'lîk; size, 7⅞ in. by 4⅜ in.

2207

Akhlâk-i-Jahângîrî (اخلاق جهانگيری).

A large ethical work, dealing with all the various branches of moral and political philosophy, compiled by Nûr-aldîn Muhammad Kâdî Khâkânî, the son of Shaikh Mu'în-aldîn (who cannot very well be identical with Nûr-aldîn Muhammad, the nephew of Abû-alfadl, see above, No. 2066, as his father was 'Ain-almulk, the famous physician of Shîrâz), see fol. 3^b, l. 8, and fol. 95^b, l. 3, and dedicated to the emperor Jahângîr; see ib., l. 7. According to the preface (fol. 3^b, l. 13) the title is a chronogram for the completion of this work, viz. A. H. 1031 (A. D. 1622); but at the end the author states himself, that he finished it already in Dhû-alka'dah, A. H. 1029 (A. D. 1620, October). Consequently the preface must have been written two years after the composition of the main work. It is divided into the following twenty-two makâlas:

1. در محبت و عشق و سخنان اولياء الله تعالى, on fol. 4^a.
2. در فضيلت علم و علما رحمهم الله, on fol. 52^b.
3. در بيان خوف از عذاب و رجا از رحمت حق, on fol. 66^a.
4. در حسن خلق و مذمّت بد خلقی, on fol. 139^a.
5. در تواضع و شفقت و ذمّت (read مذمّت) تكبّر و خشونت, on fol. 161^a.
6. در بيان علوّ همّت, on fol. 177^a.
7. در توكّل, on fol. 188^a.
8. در صبر و شكر, on fol. 200^b.
9. در سخاوت و مذمّت بخل و حسد, on fol. 214^b (here is to be read مقالهٔ نهم instead of هشتم).
10. در عدالت و احوال امرای اولای امر و تأنّی در حكم (index تأمّل), on fol. 264^a.
11. در حزم, on fol. 302^a.
12. در فراست و مشاورت, on fol. 316^a.
13. در فوائد مشورت, on fol. 323^b.
14. در ميامن توبه, on fol. 333^a.
15. در عفو الهی مر بندگانرا و بندگان مر يكديگررا, on fol. 359^a.
16. در معارج شجاعت, on fol. 372^b.
17. در سياسات, on fol. 384^b.
18. در محمدت وفا و عهد و مذمّت بد عهدی و بيوفائی, on fol. 393^a.
19. در مدح راست گفتاری و مذمّت دروغ گوئی, on fol. 413^b.
20. در فضيلت تقوی و قناعت و مذمّت طمع و حرص و حكايات اهل تقوی, on fol. 428^b, last line.

21. در مطایبات, on fol. 434^a.

22. در فوائد تفرّق (index در متفرّقات), on fol. 455^a.

Beginning: الحمد لله . . . امّا بعد که چون حکمت کاملهٔ دیّان حکیم وجود فائض الجود الخ.

Dated the 5th of Dhû-alka'dah, A. H. 1047 (A. D. 1638, March 21), by Mihr 'Alî, son of Murâd 'Alî Daulatshâhî; the copy was made for Maulânâ Pîr Muḥammad.

No. 1547, ff. 526, ll. 21; clear Nasta'lîk, ff. 1 and 8 supplied by another hand; illuminated frontispiece; size, $10\frac{1}{2}$ in. by $6\frac{3}{8}$ in.

2208

Râḥat-alkulûb (راحت القلوب).

A work, partly of ethical, partly of theological and paraenetical contents, composed by Mubârak Faiḍ-allâh and divided into twenty bâbs (see the index):

1. در بیان روز قیامت, on fol. 2^b.
2. در خوف و عذاب قیامت, on fol. 9^b.
3. در صفت دوزخ, on fol. 15^a.
4. در صفت بهشت, on fol. 21^a.
5. در صفت خدمت پدر و مادر, on fol. 24^b.
6. در بیان خوردن و دادن ربا, on fol. 28^b.
7. در فضیلت نماز و روزه و زکوة, on fol. 29^b.
8. منع کردن خوردن خمر و مناهی, on fol. 32^a.
9. در فضیلت نیز در نمازها, on fol. 33^a.
10. در فضیلت خواندن قرآن, on fol. 35^a.
11. در فضیلت روزهٔ ماه رمضان, on fol. 36^b.
12. حقّ شوهر بر زن, on fol. 39^b.
13. منع کردن از دروغ, on fol. 42^a.
14. منع کردن از غیبت, on fol. 43^a.
15. منع کردن از حسد و عجب و کبر, on fol. 44^b (this chapter is entirely repeated on ff. 49^a–51^a, the reason being that on fol. 49^a another, more modern hand begins; the original handwriting breaking off on fol. 48^b).
16. در فضیلت نیکو کردن با خلق, on fol. 51^a.
17. در فضیلت خشم فرو خوردن, on fol. 52^a (in the text there is a slightly different arrangement of the chapters, viz.: 15 is headed only در منع کردن از حسد; 16 در منع کردن از عجب و کبر, and 17 در فضیلت خلق (نیکو و خشم فرو خوردن).
18. در نصیحت و حکایت, on fol. 55^b.
19. در قضیهٔ ابو شحمه (in the text: تعزیر کردن پدر بر پسر), on fol. 61^a.
20. در عقوبت نوحه کردن, on fol. 65^a.

Beginning: الحمد لله ربّ العالمین و طوبی للفائزین والصّلوة علی رسوله محمّد و آله اجمعین الخ.

Dated the 4th of Dhû-alka'dah, A. H. 1043 (A. D. 1634, May 2), by Aḥmad ibn Shaikh Bihkahârî ibn Shaikh 'Abd-alghafûr Kuṭb-i-'âlam Sharî'î. Other copies of the same work are described in the Bodleian Cat., No. 1787; and in Cat. Codd. Or. Lugd. Bat. iv. pp. 335 and 336; the latter is dated A. H. 1037 (A. D. 1627, 1628).

No. 541, ff. 1–65, ll. 13 (on the first forty-eight leaves), ll. 17 (on ff. 49–65); written by two different hands; size, $7\frac{3}{8}$ in. by $4\frac{1}{4}$ in.

2209

Jâmi'-altamthîl (جامع التّمثیل).

A large collection of Persian proverbs, the first ever made, amplified and illustrated by short tales, anecdotes, verses, etc., and entitled Jâmi'-altamthîl, see fol. 8^a, l. 3. It is arranged alphabetically, according to the first letter of each proverb, in twenty-eight faṣls, and compiled by Muḥammad 'Alî Ḥablrûdî (حبل رودی, so distinctly written here as in the two Berlin copies) or rather Jabalrûdî (جبل رودی, as the Brit. Mus. copy has), A.H. 1054 (A. D. 1644, 1645). The author happened to come in that year to Ḥaidarâbâd in the reign of Sulṭân 'Abdallâh Kuṭbshâh, and to get admission into the majlis of the Shaikh-alislâm Muḥammad alkhâtûn (see fol. 2^b, last line), where a discussion arose about the proverbs of the Turks, Arabs, and Persians, and Muḥammad 'Alî resolved at once to do with regard to Persian proverbs the same that had been done already for the Arabic and Turkish ones, for the latter in Shâh 'Abbâs Ṣafawî's reign. Other copies of the same collection of Persian proverbs are noticed in Rieu ii. p. 773; Mélanges Asiatiques, v. p. 522; Rehatsek, Cat. raisonné, p. 223, No. 22; and W. Pertsch, Berlin Cat., p. 325. According to the last-mentioned Cat. this work is a large amplification of a similar, but very short collection by the same author, the مجمع الامثال, made by him five years before in A. H. 1049 (A. D. 1639, 1640) and having the same beginning as the present work, see ib., p. 324. The جامع التّمثیل (or, as W. Pertsch prefers to style it, جامع التّماثیل) has been printed in Teheran, A. H. 1278.

Beginning: سپاس بی حدّ و ستایش بیعدّ بی مثلی را سزد که بپایهای دلگشای و لله المثل الاعلی رایات کنایات الخ.

No date.

No. 1463, ff. 376, ll. 12; Nasta'lîk (a second hand seems to have written ff. 241–376); size, $9\frac{3}{4}$ in. by $5\frac{5}{8}$ in.

2210

Intikhâb-i-Shâyistakhânî (انتخاب شایسته خانی).

The Persian paraphrase of a curious book of wise sayings, comprising ethical and political wisdom, by Abû 'Alî Aḥmad bin Muḥammad Miskawaih, the author of the کتاب الطّهارة or طهارة النّفس on which Naṣîr-aldîn Ṭûsî based his ethical work اخلاق ناصری, see ff. 5^a and 5^b, and No. 2155 above. The author of the Arabic original adapted his work, which is styled in the older Persian version, made by Taki-aldîn Muḥammad bin Shaikh Muḥammad al-Arrajânî al-Tustarî in Jahângîr's reign, see Rieu ii. pp. 440^b and 441^a, جاویدان خرد, from an old venerable tract pretended to have been

written by the old Persian king Hûshang to his son as last will, and said to have been discovered by the Khalîf Ma'mûn (who died A. H. 218=A. D. 833), see fol. 6[a] sq. He first heard of its existence when reading Abû 'Uthmân Ḥâfiẓ's استطالة الفهم, and succeeded after much searching in obtaining a copy in the house of a Persian gentleman. He then amplified and enlarged it by many more modern quotations, and gave it to the world in an Arabic garb. It was translated a second time into Persian by Ibn Ḥâji Shams-aldîn Muḥammad Ḥusain Ḥakim, A. H. 1065=A. D. 1655 (see fol. 2[a], l. 10), who again added many new materials; and this later Persian paraphrase we have before us in the present copy. The old tract by Hûshang, quoted here as the original source of the present work, is apparently the same which is found in No. 1417 of the Bodleian Cat. and entitled there قانون الحكمة و دستور, since its introductory story, relating the discovery to which the Khalîf Ma'mûn was led by the wise Dhaubân or Dhaupân, almost verbally agrees with that given here on fol. 6[a] sq.

The book, as far as it appears here in Persian paraphrase, opens with a preface by the translator, on fol. 2[a]. The translation of the original Arabic work begins, on fol. 5[b], last line, with a chapter on the earlier Persian version: در پیدا شدن کتاب جاویدان خرد. Then follow:

Sayings of Hûshang, on fol. 8[a].

Sayings of Buzurjmihr, on fol. 15[b].

Sayings of Âdharbâd, on fol. 22[a], and again on fol. 42[a].

Sayings of Kaikubâd, on fol. 23[a].

Admonitions of Nûshirwân, on fol. 25[b].

Sayings of Jamshid, on fol. 39[b]; of Bahman bin Isfandiyâr, on fol. 40[b]; of Barzûya, on fol. 43[a]. After that an ethical treatise begins, headed آداب و شرائط پادشاهان, on fol. 50[b], accompanied by a short chronicle of all the old Persian kings. This chapter is followed by:

Sayings of Arabian Sages and Kings, on fol. 59[a].

Sentences and miracles of Muḥammad and several Imâms, on fol. 63[a].

Sayings of the Ṣûfîs, on fol. 78[b].

Last will of Luḳmân, on fol. 85[b]; of Pythagoras, on fol. 87[a].

Admonitions of Socrates, on fol. 87[b]; of Plato addressed to Aristotle, on fol. 91[a]; of Aristotle to Alexander, on fol. 93[a].

Sayings of Indian Saints, on fol. 118[a], etc.

Beginning of the preface: سزاوارتر ستایش پروردگار عالمیان هم اظهار جمال و کمال صفات و اسمای خویش است الخ.

Dated the 21st of Jumâdâ-althânî in the 7th year of Farrukhshâh's (correctly, Farrukhsiyar's) reign (probably meant for A. H. 1130=A. D. 1718, May 22, since he reigned, properly speaking, only six years and three months and was in Jumâdâ-althânî of A. H. 1131 already deposed and blinded). Compare on this work also H. Ethé, Neupersische Litteratur, p. 346.

No. 1731, ff. 124, ll. 15; clear Nasta'lîḳ; size, 8¾ in. by 4¾ in.

2211

Risâla-i-Muḥammad Sa'îd (رسالۀ محمّد سعید).

A treatise on ethics and practical philosophy, with many extracts from standard works and numerous quotations from the sayings of old and modern saints, shaikhs, and learned men, principally from those of 'Ali, composed by Ḥâfiẓ Muḥammad Sa'îd bin Ḥâfiẓ Karam-allâh ibn Ḥâfiẓ Salmân Maḥmûd ibn Ḥâfiẓ 'Ain-aldîn, A. H. 1102 (A. D. 1690, 1691), and dedicated to the emperor 'Âlamgîr, see fol. 1[a], l. 10 and fol. 1[b]. It is divided into a muḳaddimah, five bâbs, and a few concluding words which serve as khâtimah.

مقدّمه در بیان شمّهٔ از حقیقت و کیفیّت آدمی‌زاد و وضع اهل زمانه, on fol. 5[b].

باب اوّل در اجناس فضائل انسان که مکارم اخلاق باشد, on fol. 24[a].

باب دویم در تهدید اهل جرم و خطا و لطائف و نکات در آل کرم و خداوند فضل و عطا, on fol. 29[a].

باب سیوم در بیان دوست و دشمن و مناسب آن, on fol. 35[b].

باب چهارم در تدبیرات امور و مواعظ حکما و عقلا و فوائد سکوت و کم گفتن, on fol. 39[b].

باب پنجم در کلمات و نکات و لطائف متفرّقه و کلام سعادت انجام ختم خلافت امیر المؤمنین حضرت مرتضی علی, on fol. 58[a].

Beginning: حمدی که حضرت آفریدگار را سزد کجا از زبان این تهجّدان حیران که زبون نفس الخ.

This copy is dated the 26th of Ramaḍân, in the twenty-seventh year of Muḥammadshâh's reign (=A. H. 1158, A. D. 1745, Oct. 22). On the fly-leaf there are written by another hand a few extracts from the dîwân of Maulânâ Nawidi or Nuwidi (نویدی) of Iṣfahân, who wrote a dîwân of ghazals, comprising nearly 7,000 verses, with his own hand A. H. 1155 (correctly according to A. Sprenger, Catal., p. 526, A. H. 1055=A. D. 1645).

No. 818, ff. 80, ll. 18–19; some pages are written in diagonal lines; Shikasta; size, 8¾ in. by 4½ in.

2212

Wâjib-alḥifẓ (واجب الحفظ).

A philosophical mathnawi, treating of the various subjects of law, morals, theosophy, rhetoric, traditions, religious teaching, mystical doctrine, etc., in sixty-three short maḳâlas, composed A. H. 1105 (see fol. 11[b], last three lines)=A. D. 1693, 1694, and dedicated to the emperor 'Âlamgîr. The author is not distinctly named, but from a note on the fly-leaf and the last bait of the praise of God (fol. 2[a], l. 3):

نه راه گمرهان قوم ضالّین
زعاقل این دعا از خلق آمین

it might perhaps be conjectured that it was 'Âḳilkhân Râzî, the well-known poet, who died A. H. 1108 (A. D.

1696), see No. 1634 above, although his usual takhallus was Râzi, not 'Âkil.

Beginning:

به بسم الله کنم سر این بیان را

به الحمدش کنم گویا زبان را

Occasionally some marginal glosses. Very worm-eaten in many places. Dated the 14th of Jumâdâ-alawwal, A.H. 1130 (A.D. 1718, April 15). On the fly-leaf there is a second title given to this mathnawi, viz. Majma'-albayân (مجمع البيان).

No. 186, ff. 124, 2 coll., each ll. 11; clear Nasta'lîk; size, 9¼ in. by 5¼ in.

2213

Abwâb-aljinân (ابواب الجنان).

The *first* volume or bâb of the famous collection of ethical and paraenetic orations, styled the 'doors of paradise,' by Mirzâ Muhammad Rafî' Wâ'iẓ of Kazwîn, who died shortly after A.H. 1105 (A.D. 1694) and left a diwân (see Bodleian Cat., No. 1144, and Rieu ii. p. 698a); comp. G. Flügel iii. p. 293; Bodleian Cat., Nos. 1472–1474; Rieu ii. p. 826, and Supplement, p. 109; W. Pertsch, Berlin Cat., pp. 312 and 313; J. Aumer, p. 61; E. G. Browne, Cambridge Cat., pp. 59–62. The whole work was to comprise eight bâbs, but only *two* are extant (see the Bodleian Cat., loc. cit. Mr. Browne in his remarks on p. 60 has overlooked the contents of that copy), and the present MS. contains only *one*, viz. the *first bâb*.

Beginning: بهترین مقالی که سرخیل کاروان فنون محاورات تواند بود الخ.

The author's name appears on fol. 7a, l. 4, the title on fol. 8a, l. 10.

The first volume is divided into a *mukaddimah* and *three fasls*.

The *mukaddimah* contains three مطلب, viz.:

1. در بیان احتیاج بوعظ و فائدهٔ آن و فضیلت وعظ گفتن, on fol. 8a.
2. در آداب وعظ گفتن و شروطی که در آن رعایت باید نمود, on fol. 11a.
3. در شنیدن وعظ و آداب و شروطی که مستمع را رعایت باید نمود, on fol. 14a.

On fol. 17a the *first bâb* itself begins, headed: در ذکر دنیای فانی و شرح مفاسد و ذمائم این رخنه‌گر حصن مسلمانی, subdivided into *three fasls*, viz.:

1. در تحقیق حبّ دنیا الخ, on fol. 17a, in three kisms.
2. در ذکر بیوفائیِ دنیای غدّاره الخ, on fol. 22b.
3. در ذکر هریك از طرق و شعب حبّ دنیا الخ, on fol. 37b. In this fasl there are at first enumerated the same seven qualities (صفات) which Flügel quotes, in the following order: تکبّر, بخل, طمع, حقد و حسد, خشم و تندخوئی, ظلم, ریا و سمعت; and then follow the same fourteen مجلس as in all other copies. In the Cambridge Cat. all the headings are quoted; here only those are given, which are either *not* found in Flügel's copy (viz. 4–6) or differ in wording from them:

1. On fol. 38b.
2. On fol. 53a.
3. On fol. 67a.
4. در شهوت مباشرت شاهدان گلعذار و بوس و کنار خوبرویان ساده رخسار الخ, on fol. 76a.
5. در شهوت اکل و شرب و مذمّت پر خوردن الخ, on fol. 107b.
6. در تسکین شهوت لباس و خود آرائی الخ, on fol. 123a.
7. On fol. 130b.
8. On fol. 167b.
9. On fol. 199a, in two fasls: (*a*) در صفت ریا و سمعت, on fol. 199b; (*b*) در مذمّت عجب, on fol. 212a.
10. در ذمّ صفت بغض و حسد, also in two fasls, on fol. 229b.
11. On fol. 259a.
12. On fol. 287b.
13. در ذکر جود و برّ و احسان و بیان مصارف مال, on fol. 314b.
14. در مذمّت صفت ظلم, on fol. 353a.

No date. This *first bâb* of the ابواب الجنان has been printed at Tabriz about A.H. 1240, and lithographed at Teheran A.H. 1274, and at Lucknow 1868.

No. 1681, ff. 377, ll. 16; neat and clear Nasta'lîk; size, 10½ in. by 6 in.

2214

Three treatises on logic and metaphysics.

I. The *first* is divided into ten short chapters, viz.:

1. در حکایت مذاهب و اشارت بحجّت هر قومی, on fol. 139a.
2. در ذکر وجوب و امکان و امتناع و احکام هر یك, on fol. 140a.
3. در ذکر اسباب و علل و اشارت بمعنیٔ اختیار و جبر, on fol. 141a.
4. در آنکه سبب تا موجب نبود مسبّب ازو صادر نشود, on fol. 142a.
5. در کیفیّت اسناد اتّفاقیّات تعلّل بر طریق جمله, on fol. 142b.
6. در بیان (؟ آنکه) وجوب فعل از فاعل منافیٔ اختیار او نباشد, on fol. 144a.
7. در ذکر قوی و افعال انسانی و فرق میان آنچه باختیار او بود, on fol. 145b.
8. در بحث از قدرت و ارادت و کیفیّت صدور افعال اختیاری از هر دو, on fol. 146a.
9. در آنچه حاصل این مباحث است درین مطلوب و حلّ بعضی شبه مذکور, on fol. 148a.
10. در آنکه اطلاق اختیار بابن معنی بر باری تعالی شاید یا نشاید, on fol. 149a.

Beginning, on fol. 138b: الحمد لله ربّ الارباب و مسبّب الاسباب و مفتّح الابواب و ملهم الصّواب و مسهّل الامور الخ.

II. The *second* consists only of three leaves and is ascribed to 'Abd-alkabir; it begins, on fol. 150a:

رسم المولی الصّمد الکبیر العالم الفاضل مؤیّد الدّین ملك الحکماء و الاکابر قدوة المهندسین المدقّقین الخ.

III. The *third* begins, on fol. 152^{b}: افتتاح ایراد کلام و استجاج مراد ومرام بذکر ایزد علّام اولی باشد و بحمد خداوند الخ.

Copied by Muḥammad Raḥîm, A.H. 1127 (A.D. 1715).

No. 823, ff. 138–168, ll. 19; Nasta'lîḳ; size, $8\frac{1}{4}$ in. by 5 in.

2215

Haft Kishwar (هفت کشور).

A book on ethics and politics in the form of short tales and anecdotes, dealing with the early kings of Persia and other renowned men, all illustrating different points of moral philosophy, see a reference to this work in Rieu iii. p. 1039^{a}, I. No author's name is to be found anywhere. The book is divided into a *mukaddimah*, which consists of seven manzils (not marked in the text), *seven kishwars* (so called after the seven climates of the world), and six *masâfats* (that is, the six distances between the seven climates), inserted respectively after the first six kishwars. The following table of contents is drawn from the index on ff. 5^{b}–6^{a} (the same index is written on fol. 1^{b}).

Mukaddimah, on fol. 6^{a}, margin.

منزل اوّل در شناختن انسان کامل و فائدهٔ خدمت

منزل دوم در صفت ادب و مرتبه یافتن اهل طلب

منزل سیوم در صفت تواضع و فائدهٔ آن

منزل چهارم در صفت حلم و بهرهٔ آن

منزل پنجم در صفت صلاح و فائدهٔ آن

منزل ششم در صفت قول و صدق

منزل هفتم در صفت افعال حمیده

Kishwar I, on fol. 78^{b} (در رعیّت پروری و معدلت گستری و تأریخ سکندر و بستن سدّ یاجوج و ماجوج و اسامیٔ بلاد آن کشور).

Masâfat I, on fol. 93^{b} (درآنچه پادشاهان را باید و تأریخ پادشاهیٔ فیروز بن یزدجرد و پادشاهیٔ هرمز و جنگ بهرام چوبین بملك ترك و پادشاه شدن خسرو پرویز).

Kishwar II, on fol. 114^{b} (در پیدا شدن قضات و صفت علما و تأریخ پادشاهیٔ شدید و شداد و اسامیٔ بلاد آن کشور).

Masâfat II, on fol. 118^{a}, margin (در صفت علوّ همّت واعتقاد و حقّ نمك نگاهداشتن و تأریخ پادشاهیٔ اسمعیل سامانی ولیث صفّار).

Kishwar III, on fol. 122^{a} (در ضبط و سیاست و بیان هزیمت خوردن افراسیاب از زوّ بن طهماپ و پیدا شدن ایّام عید و خطبه خواندن ملوك و تأریخ پادشاهیٔ منوچهر و فریدون و صفت طوفان و اسامیٔ بلدان آن کشور).

Masâfat III, on fol. 129^{b} (درصفت پیدا شدن آسمانها و زمینها و بهشت و دوزخ و عجائب و غرائب عالم و تأریخ پادشاهیٔ هوشنگ وترتیب اسباب سلطنت).

Kishwar IV, on fol. 133^{b} (در نگاهداشتن خاطرها و مرتبه یافتن سلطان سنجر ماضی رحمه الله و اسامیٔ بلاد آن کشور).

Masâfat IV, on fol. 136^{a}, margin (درصفت فراست زنان و قصّهٔ حضرت سلیمان علیه السّلام و بلقیس و تأریخ پادشاهیٔ شاپور بن اردشیر و حکایت نصیره).

Kishwar V, on fol. 149^{a} (در باب قضا و قدر و تأریخ سلطنت سلطان ادهم و آسامیٔ بلاد آن کشور).

Masâfat V, on fol. 153^{a} (در صفت منشیان صاحب کمال و احوال مباشران و عمّال).

Kishwar VI, on fol. 156^{b} (در صفت وزرا و تأریخ آصف برخیا و حکما و قلمزنان و کاتبان و نقّاشان و شعرا).

Masâfat VI, on fol. 172^{a}, margin (در بیان سؤالات صحیفه که جبریل علیه السّلام بانگشتریٔ مملکت بحضرت داؤد آورد و سلیمان جواب گفته انگشتریرا تصرّف نمود).

Kishwar VII, on fol. 173^{b}, margin (تأریخ پادشاهیٔ جمشید و کشته شدن سیاوش و پیدا شدن کیخسرو و احوال حاتم طائی و پیدا شدن شراب و خاتمهٔ کتاب).

Beginning of the preface (for the greater part in mathnawî-baits), on fol. 2^{b}: حمد و سپاس و ستایش بیقیاس حکیمی علیمی را که در هرچه میکند آثار قلم قدرت اوست الخ.

Dated the 20th of Sha'bân, A.H. 1141 (A.D. 1729, March 21), by Mihr 'Alî.

No. 1532, ff. 194, ll. 15, and an additional margin-coll., ll. 12; large and distinct Nasta'lîḳ; small illuminated frontispiece; size, $10\frac{1}{4}$ in. by $5\frac{7}{8}$ in.

2216

Minhâj-alsalâṭîn (منهاج السّلاطین).

A collection of anecdotes, moral tales, and traditions of the prophets, saints, old and modern rulers, illustrating the duties of royalty and the mutual relation between rulers and subjects. It begins with a eulogium of Sulṭân Abû-almuẓaffar Jahânshâh bin Mubashshir (?), and is divided into five bâbs, viz.:

1. در اخبار و احوال سلطنهٔ انبیا و اولیا و اتقیا.
2. در شرائط حکومت و سلطنت.
3. در حقوق رعایا و اهل اسلام بر سلاطین.
4. در شرائط اهل کتاب و ذمّه بموجب عهدنامهٔ امیر المؤمنین.
5. فی الاخبار و الاحادیث فی باب السّلطنت.

A khâtimah begins on fol. 119^{b}.

Beginning of the preface: — بسم الله الرّحمن الرّحیم نفائس حمد و ثنای که سالکان مسالك تجاهد وافی سبیل الله در میدان الخ.

Copied by Ghiyâthâi Muḥammad Badr-aldîn.

No date.

No. 1623, ff. 52–135, ll. 21; Nasta'lîḳ; size, $8\frac{7}{8}$ in. by $4\frac{1}{2}$ in.

III. در معرفت مواضع کواکب در طول و عرض و توابع آن, on fol. 75ª.

IV. در معرفت قسیّ مشهوره (or according to the wording in the text itself, در استخراج سائر قسیّ و خطوط مشهوره), on fol. 167ᵇ.

V. در معرفت طالع از معلومات مختلفه, on fol. 183ª.

VI. در باقیّ اعمال نجومی که آن تسییرات است الخ, on fol. 198ᵇ.

Each of the last five makâlas comprises a mukaddimah and two bâbs. Ff. 144ᵇ, 145ª, 146ª–148ª, 150ᵇ–153ª, and 209ª are left blank.

Beginning: حمد و سپاس بی قیاس حضرت خالقی را که بید ابداع و قدرت این طارم رفیع مطبّق الخ.

Dated A. H. 905 (A. D. 1499, 1500).

No. 430, ff. 213, ll. 23; small, unequal Nasta'lîk; size, 10 in. by 7 in.

2233

Zîj-i-jadîd-i-Sulṭânî (زیج جدید سلطانی).

The usual edition of Sulṭân Ulughbeg's tables, i. e. the second and revised one, compiled by the Sulṭân with the assistance of Ṣalâh-almillat wa-aldîn Mûsâ with the epithet Kâḍizâda-i-Rûmî, and Maulânâ Ghiyâth almillat wa aldîn Jamshîd (the compiler of the original edition), and after the death of both of them, by co-operation with the—afterwards famous—arithmetician, geometrician, and astronomer, 'Alî bin Muḥammad Kûshjî (who died A. H. 879 = A. D. 1474, 1475, in Constantinople, see further below, Nos. 2240–2245).

This edition is divided into four makâlas, viz.:

I. در معرفت تواریخ, on fol. 2ᵇ, subdivided into a mukaddimah and seven bâbs, with small scattered tables.

II. در معرفت اوقات و طالع هر وقت و آنچه تعلّق بدان دارد, on fol. 19ª, subdivided into twenty-two bâbs; tables found on ff. 32ª–124ª.

III. در معرفت روش ستارگان و مواضع ایشان در طول و عرض و توابع آن, on fol. 124ᵇ, subdivided into thirteen bâbs; tables on ff. 137ª–230ª.

IV. در باقیّ اعمال نجوم, on fol. 231ᵇ, subdivided into two bâbs; tables on ff. 235ᵇ–241ª and 242ᵇ–261ª.

Beginning: تبارك الّذی جعل فی السّماء بروجًا و جعل فیها سراجًا و قمرًا منیرًا و هو الّذی جعل اللّیل الخ.

The title given to this work, on fol. 1ª, is: کتاب زیج میرزا الغ بیك زیج سعید جدید گورگانی; on fol. 1ª in the immediately following copy it is simply styled (as the older edition too, see above) زیج الغ بیك, and at the top of fol. 1ᵇ in the same more fully زیج الغ بیکی در علم نجوم; it is also sometimes called زیج جدید and زیج سلطانیّ گورگانی گورگانی. The proper title, زیج جدید سلطانی, is confirmed by Barjandî (or Birjindî), see below, Nos. 2237–2239; the tables were compiled between A. H. 823 and 841 (A. D. 1420–1438). Other copies of the same are described in the Bodleian Cat., Nos. 1515–1518; Rieu ii. p. 456 sq.; and W. Pertsch, Berlin Cat., p. 358 sq. The work was edited by Sédillot, Paris, 1847; French translation by the same, ib., 1853. Older editions of detached portions of the Zîj-i-jadîd-i-Sulṭânî are 'Epochae celebriores ex traditione Ulug Beigi,' by John Greaves (Gravius), London, 1650, reprinted in Hudson's 'Geographi Graeci minores,' vol. 3; and 'Tabulae longitudinis et latitudinis stellarum ex observatione Ulugh Begi,' by Thomas Hyde, Oxford, 1665, reprinted in Hyde's 'Syntagma dissertationum,' vol. i; comp. also H. Khalfa iii. p. 559, No. 6939. Other references are given in Rieu and Pertsch, loc. cit.

This copy is dated, on fol. 261ª, end of Dhû-alḥijjah, A. H. 1072 (A. D. 1662, Aug. 15), by Mullâ Shâhî ibn Amîrkhân. On ff. 261ᵇ and 262ª a short treatise in Arabic is added, on astronomical and chronological matters, by Alḥasan bin Mûsâ alṭabarî almuhâsib, copied by Zain-al'âbidîn bin Muḥammad 'Alî alriyâḍî. On ff. 263ᵇ and 264ª two additional tables.

Many marginal glosses and interlinear explanations and additions to the text.

No. 878, ff. 264, ll. 17; Nasta'lîk; size, 10 in. by 6⅝ in.

2234

Another copy of the same.

Beginning as in the preceding copy. Makâlah I, on fol. 2ª; II, on fol. 15ª; III, on fol. 117ᵇ; IV, on fol. 199ᵇ. There are tables at the end of the *second* makâlah, on ff. 26ᵇ–117ª, at the end of the *third*, on ff. 130ᵇ–199ᵇ, and on ff. 204ª–207ª, 208ᵇ–211ª, and 214ª–216ª.

No date.

No. 893, ff. 216, ll. 21; irregular Nasta'lîk, mixed with Shikasta; worm-eaten; many waterspots; size, 9⅝ in. by 6¼ in.

2235

A slightly defective copy of the same.

The leaves of this copy are misplaced in an almost bewildering way, their proper order seems to be: ff. 1–78, 110–140, 79–100, 141–144, 101–109, 145–174. Ff. 1–78 contain only tables; the text begins abruptly on fol. 110ª, the first words correspond to fol. 1ᵇ, l. 5 ab infra in the preceding copy. There is besides a lacuna between ff. 144 and 101, comprising parts of the fourth and the eighth bâb and the whole of bâbs 5–7 of the third makâlah, and corresponding to fol. 119ª, l. 4 ab infra, middle, to fol. 121ª, l. 8 in the preceding copy.

Makâlah I, on fol. 110ᵇ; II, on fol. 88ª; III, on fol. 141ª; IV, on fol. 145ª. No date. On fol. 1ª this work is wrongly styled زیج خاقانی. No date.

No. 431, ff. 174, ll. 19; Nasta'lîk; size, 9⅝ in. by 6⅛ in.

2236

The same.

This copy contains only the tables without text, except half a page (on fol. 198ª), which is filled with the beginning of the *fourth* makâlah. Ff. 93, 101ᵇ, 105ª, 198ᵇ, and 199ª are left entirely blank.

No. 429, ff. 206; Nasta'lîk; size, 9⅞ in. by 6⅝ in.

2237

Sharh-i-Zîj-i-jadîd-i-Sulṭânî (شرح زیج جدید سلطانی).

A commentary on the preceding work, by Niẓâm-aldîn 'Abd-al'alî bin Muḥammad bin Ḥusain al-Barjandî (or Birjindî), composed A. H. 929 (A. D. 1523), which embodies the whole text of the Zîj, without the tables.

Beginning: اجناس حمد و سپاس معرّا از توهّم تناهی و انواع شکر بیقیاس الخ.

Maḳâlah I, on fol. 2^b; II, on fol. 52^a; III, on fol. 146^a; IV, on fol. 274^b.

Dated, at Kâbul, A. H. 1101 (A. D. 1689, 1690).

Other copies of the same are noticed in the Bodleian Cat., No. 1520; Rieu ii. p. 457^b, and Mélanges Asiatiques v. p. 252. Two older commentaries on the Zîj-i-jadîd-i-Sulṭânî are the سلم السّما or the heavenly ladder, by 'Alî bin Muḥammad Ḳûshjî (see No. 2233 above), comp. Bodleian Cat., No. 1519, and Rieu, Supplement, p. 111^b; and the دستور العمل فی تصحیح الجدول, by Maḥmûd bin Muḥammad bin Ḳâḍîzâda-i-Rûmî, usually called Mîram, which was completed the 12th of Rajab, A. H. 904 (A. D. 1499, Febr. 23), see W. Pertsch, Berlin Cat., p. 360.

No. 1838, ff. 303, ll. 21; Nasta'lîḳ; size, 9¾ in. by 6½ in.

2238

Another copy of the same.

This copy, slightly injured here and there, is dated the first of Rabî'-althânî, A. H. 1114 (the forty-sixth year of 'Âlamgîr's reign) = A. D. 1702, Aug. 25.

Maḳâlah I, on fol. 2^a; II, on fol. 39^a; III, on fol. 105^b; IV, on fol. 198^a.

No. 1439, ff. 218, ll. 25; Nasta'lîḳ; size, 10⅝ in. by 6¼ in.

2239

The same.

No date.

Maḳâlah I, on fol. 3^a; II, on fol. 68^b; III, on fol. 194^b; IV, on fol. 354^a.

No. 489, ff. 388, ll. 19 (on ff. 351^b–353^b, ll. 9–10); Nasta'lîḳ; size, 9¾ in. by 5¾ in.

2240

Risâlat fi-alhai'at (رسالة فی الهیئة).

The famous astronomical treatise of 'Alî Ḳûshjî, with his full name, 'Alâ-aldîn 'Alî bin Muḥammad al-Ḳûshjî, the collaborator in the Zîj-i-jadîd-i-Sulṭânî (see No. 2233 above), who died A. H. 879 (A. D. 1474, 1475).

Beginning: الحمد لله ربّ العالمین حمد الشّاکرین وصلّی الله علی محمّد و آله و اصحابه اجمعین' امّا بعد این کتاب الخ.

It is divided into a muḳaddimah, two maḳâlas, and a khâtimah, viz.:

Muḳaddimah: geometrical and physical preliminaries, in two ḳisms: (1) در آنچه تعلّق بهندسیّات دارد, on fol. 1^a; (2) در آنچه تعلّق بطبیعیّات دارد, on fol. 1^b.

Maḳâlah I: on the heavenly bodies (در بیان احوال اجرام علوی), on fol. 2^a, in six bâbs, the last of which is subdivided into four faṣls.

Maḳâlah II: on the division of the globe and the influence of the planets on it (در بیان هیأت زمین و قسمت آن باقالیم و بیان آنچه لازم آید اورا بحسب اختلاف اوضاع علویّات), on fol. 14^a, in eleven bâbs.

Khâtimah: distances and sizes of the various planets (در معرفت ابعاد اجرام), on fol. 26^b.

Other copies of this treatise, which was composed for Sulṭân Muḥammad II (A. H. 855–886 = A. D. 1451–1481), are described in Bodleian Cat., Nos. 1534–1538 (where it is styled رساله در علم هیئه); Rieu ii. p. 458; W. Pertsch, Berlin Cat., p. 351; Krafft, p. 139 (No. 346); J. Aumer, p. 137 (No. 346); Cat. des MSS. et Xylographes, p. 303; A. F. Mehren, p. 9; comp. also Ḥ. Khalfa iii. p. 458, No. 6427. An enlarged Arabic version of the same is the رسالة الفتحیّة, see Ḥ. Khalfa iv. p. 379, No. 8900, and Wöpcke in Journ. Asiat., 1862, i. p. 120 sq. Turkish versions are the خلاصة الهیئة by Kâtibî Rûmî (died A. H. 970 = A. D. 1562), made A. H. 956 (A. D. 1549), see Bodleian Cat., No. 2212; Rieu, Turkish Cat., p. 120 sq.; W. Pertsch, Berlin Turkish Cat., p. 189, etc.; and the مرقات السّما, by Mullâ Parwîz (who died A. H. 987 = A. D. 1579, 1580), see W. Pertsch, p. 24. There are also two Persian commentaries extant, one by Muṣliḥ-aldîn Muḥammad al-Lârî al-Anṣârî (who died A. H. 979 = A. D. 1571, 1572), see G. Flügel ii. p. 489; the other by Shâh Mîr, i. e. Hibat-allâh alḥasanî alḥusainî, see W. Pertsch, Berlin Cat., p. 352.

This copy is dated the 7th of Dhû-alḳa'dah, A. H. 1174 (A. D. 1761, June 10); it came into Lieutenant Wm. Hamilton's possession the 29th of September, 1800, and was transmitted from him (then Captain Hamilton), at Aḥmadnagar, 1804.

No. 3071, ff. 27, ll. 15; careless Nasta'lîḳ; size, 8¾ in. by 7¼ in.

2241

Another copy of the same.

Beginning as in the preceding copy.

No date.

Muḳaddimah, in two ḳisms, on ff. 1^b and 4^b.

Maḳâlah I, on fol. 5^a; *II*, on fol. 34^a.

Khâtimah (styled on the margin مقالۀ سیوم), on fol. 57^b.

College of Fort William, 1825.

No. 2184, ff. 59, ll. 15; Nasta'lîḳ; the latter half of the MS. slightly damaged by worms; size, 9 in. by 4 in.

2242

Risâlah dar 'ilm-i-ḥisâb (رساله در علم حساب).

A treatise on arithmetic and geometry by the same 'Alî bin Muḥammad Ḳûshjî, divided into three maḳâlas, viz.:

I. On Indian arithmetic (در حساب اهل هند), on fol. 1^b, in a muḳaddimah and two bâbs.

Beginning: حضرت پادشاه علی الاطلاق عزّت کلمته و جلّت عظمته الخ.

It is divided into the following forty chapters:

1. در عبادت, on fol. 6a.
2. در اخلاص, on fol. 6b.
3. در دعاء, on fol. 7b.
4. در شکر, on fol. 8b.
5. در صبر, on fol. 10b.
6. در رضا, on fol. 11b.
7. در توکل, on fol. 12a.
8. در حیاء, on fol. 13a.
9. در عفّت, on fol. 16a.
10. در آداب, on fol. 16b.
11. در علوّ همّت, on fol. 18a.
12. در عزم, on fol. 20a.
13. در جدّ و جهد, on fol. 20b.
14. در ثبات, on fol. 23a.
15. در عدالت, on fol. 24b.
16. در عفو, on fol. 36a.
17. در حلم, on fol. 38b.
18. در خلق و رفق, on fol. 41a.
19. در شفقت و مرحمت, on fol. 43b.
20. در خیرات و مبرّات, on fol. 46b.
21. در سخاوت و احسان, on fol. 50a.
22. در تواضع و احترام, on fol. 60a.
23. در امانت و دیانت, on fol. 64a.
24. در وفا و عهد, on fol. 67b.
25. در صدق, on fol. 71b.
26. در احتیاج حاجات, on fol. 73b.
27. در تأنّی و تأمّل, on fol. 75a.
28. در مشاورت, on fol. 78a.
29. در حزم و دور اندیشی, on fol. 82b.
30. در شجاعت, on fol. 84b.
31. در غیرت, on fol. 93a.
32. در سیاست, on fol. 98a.
33. در تیقّظ و آگاهی, on fol. 101b.
34. در فراست, on fol. 109a.
35. در کتمان اسرار, on fol. 114a.
36. در اغتنام فرصت, on fol. 115b.
37. در رعایت حقوق, on fol. 120a.
38. در صحبت اخیار, on fol. 131a.
39. در دفع اشرار, on fol. 135a.
40. در تربیت خدم و حشم و آداب ایشان, on fol. 150b.

Dated by 'Abd-alkarîm the 3rd of Rabî'-alawwal, A.H. 990 (A.D. 1582, March 28).

No. 3362, olim 8. J. 13, ff. 179, ll. 17; large Nasta'lîk; size, 8¾ in. by 4¾ in.

2189

Another copy of the same.

Beginning: الحمد لله ربّ العالمین والصّلوة .... و آله الطّیّبین الطّاهرین حضرت پادشاه علی الاطلاق الخ.

This copy is greatly damaged in many places, especially on the first leaves; it is worm-eaten too. The proper order of ff. 1–11 is: 1–5, 7–10, 6, 11.

The title اخلاق محسنی appears on fol. 4a, l. 5. Index on fol. 5a; fol. 3 is supplied by another hand.

Dated by Ahmad bin Shaikh Muhammad Sadiki the 11th of Shawwâl, A.H. 1067 (A.D. 1657, July 23). College of Fort William, 1825.

No. 2133, ff. 154, ll. 17; Nasta'lîk; size, 8¼ in. by 5⅛ in.

2190

The same.

Excellent copy, dated the 24th of Rabî'-alawwal, A.H. 1092 (A.D. 1681, April 13), by Muhammad Kulî bin Muhammad Sâlih of Nîshâpûr. It ends on fol. 142b and is followed by a short fragment of a treatise on archery (تیر انداختن).

No. 3332, olim 8. J. 15, ff. 143, ll. 17; Nasta'lîk; size, 10⅝ in. by 5⅞ in.

2191

The same.

Beginning: مر(!) حضرت پادشاه علی الاطلاق الخ.

Collated. The proper order of leaves is: ff. 14–93, 95–171, 94. The copy is complete in spite of a Persian note on the fly-leaf, that about a chapter is wanting at the end (a statement, evidently caused by the undetected confusion in the order of the leaves).

Dated the 14th of Dhû-alka'dah, A.H. 1096, the twenty-ninth year of 'Âlamgîr's reign (=A.D. 1685, Oct. 12). Haileybury MS.

No. 3234, ff. 14–171, ll. 15; written in very different styles of penmanship, partly in Nasta'lîk mixed with Shikasta, partly in Naskhî; size, 9⅝ in. by 5⅜ in.

2192

The same.

Beginning as usual. Index of the forty chapters on ff. 6a–7a; *first* chapter on fol. 7b.

Dated Ramadân in the third (or rather more likely, thirtieth) year, probably of 'Âlamgîr's reign, since on fol. 210b similar dates, in a more complete form, appear, viz. the forty-fourth and the forty-eighth year of the same reign=A.H. 1071 or 1098 (A.D. 1661, May, or 1687, July, August). The work ends on fol. 208b; fol. 209 contains entries of former readers, and fol. 210 a list of drugs for dyeing the nails and hair (ادویهٔ خضاب). This MS. was purchased from the executors of the Marquess of Hastings.

No. 3146, ff. 210, ll. 15; but in most pages a certain part is written in diagonal lines; Shikasta; size, 10½ in. by 5⅝ in.

2193

The same.

Dated the 11th of Shawwâl, A.H. 1118 (A.D. 1707, Jan. 16). It is slightly injured in several places.

No. 1885, ff. 202, ll. 13; clear and distinct Nasta'lîk; small illuminated frontispiece; size, 8⅝ in. by 4½ in.

2194

The same.

Dated the 11th of Ṣafar, A.H. 1192 (A.D. 1778, March 11; not, as incorrectly stated in the colophon, April 10).

No. 2891, ff. 79, ll. 17–22; Nasta'lîḳ; size, 12⅝ in. by 7¾ in.

2195

The same.

Dated in the month Rabî'-alawwal, A.H. 1208 (A.D. 1793, Oct., Nov.), by Himmat 'Alî مونگیری, at a place called جنارگدہ. Collated.

No. 1698, ff. 170, ll. 15; unequal Nasta'lîḳ; size, 9⅝ in. by 6 in.

2196

The same.

As date appears the 12th of Ṣafar only, without a year. Bibliotheca Leydeniana.

No. 2500, ff. 247, ll. 14; Nasta'lîḳ, the first three pages supplied by a more modern hand; size, 8 in. by 4½ in.

2197

The same.

No date. Every page (except ff. 11ᵃ, 75ᵇ–107ᵃ, 199ᵇ, and 200ᵃ) contains a small coloured portrait.

No. 1097, ff. 200, ll. 13; large and distinct Nasta'lîḳ; illuminated frontispiece; size, 13½ in. by 8½ in.

2198

The same.

No date. The name of the copyist is 'Abd-alḳâdir ibn Mullâ Aḥmad Âkhund of Gilân, who wrote at جوار.

No. 3331, olim S. J. 12, ff. 135, ll. 17; unequal and in many parts very careless Nasta'lîḳ, mixed with Shikasta; size, 10 in. by 5½ in.

2199

The same.

No date. The copyist is Tamyîz-aldîn. It has been collated by a European hand, and there are on the margins occasional translations into English, written in pencil.

No. 3497, olim 9, J. 5, ff. 292, ll. 13; large Nasta'lîḳ; size, 9½ in. by 6¾ in.

2200

The same.

No date. This copy appears to have been written by the same hand as the preceding one. On the first leaves many marginal and interlinear English translations in pencil. At the end is written in pencil too, 'Lindsay finished this book Oct. 29, 1817—J. Grant, April 29, 1821.'

No. 3492, olim S. J. 14, ff. 287, ll. 13; large Nasta'lîḳ; ff. 16 and 17 are supplied later by a European hand; size, 9 in. by 6⅝ in.

2201

Lauḥ-i-maḥfûẓ (لوح محفوظ).

A Persian paraphrase and exposition by Jabra'îl, alḥusainî, known as Ḥakîm-almulk, of the various Arabic commentaries on the *first* namaṭ (نمط) of the *second* part of Ibn Sînâ's (see Nos. 2149 and 2150 above) famous work on logic, physics, and metaphysics, entitled الاشارات والتنبيهات, chiefly the following three, viz.: (1) that of Naṣîr-aldîn Ṭûsî (see No. 2155 above), composed A.H. 644 (A.D. 1246, 1247), and styled شرح الاشارات or حلّ مشكلات الاشارات, designated here in a note on fol. 1ᵃ as شبهات; (2) that of Muhammad bin 'Umar Fakhr-aldîn Râzî (born A.H. 544 = A.D. 1150, died A.H. 606 = A.D. 1210), comp. on this and the preceding commentary, O. Loth, Arabic Cat., pp. 133 and 134; and Haft Iklîm, Nos. 1007 and 1064 (coll. 451 and 456 in this Cat.), see also ib., No. 1152 (where glosses to Ṭûsî's commentary by Sharîf Jurjânî are mentioned), and O. Loth, p. 134ᵇ, No. 482, where an Arabic supercommentary on the same, styled المحاكمات, by Ḳuṭb-aldîn Muḥammad bin Muḥammad Râzî or Taḥtânî (died A.H. 766 = A.D. 1364, 1365), is described; and (3) that of Abû-alḳâsim Samarḳandî, i.e. Abû-alḳâsim bin Abî Bakr Laithî, who flourished about the end of the ninth century of the Hijrah, see O. Loth, p. 249ᵇ.

The second part of Ibn Sînâ's work treats of physics and metaphysics (the first deals with logic) and consists of ten anmâṭ (انماط); only the *first* of these appears in this Persian commentary, see fol. 7ᵇ: نَمَط اوّل در تجوهر اجسام, and begins on the same page thus: الشّرح بدانکه شیخ ابواب منطق را معنون بانهاج کرده و ابواب طبیعی و الهی را مسمّی بانماط ساخته الخ.

The preface, on fol. 1ᵇ, begins: حمد و ستایش که انوار اخلاصش آفاق و انفس را چون فاتحهٔ صبح صادق متلألی سازد و قنادیل اشباح انس را بمصابیح اضواء قدس منوّر گرداند الخ.

The title, لوح محفوظ, appears on fol. 4ᵇ, ll. 6 and 5 ab infra; the author's name on fol. 4ᵇ, last line.

The general arrangement of this commentary is: first the Arabic text, then the Persian paraphrase, and finally the commentary; but there are many other discussions inserted, sometimes in the form of question and answer (سؤال and جواب), dealing, among other topics, with the difference in the views of Ṭûsî and Râzî.

The copy is dated A.H. 1035 (A.D. 1625, 1626). Collated and annotated.

No. 462, ff. 193, ll. 17; small, but clear Nasta'lîḳ; the Arabic quotations in Naskhî; size, 9¼ in. by 5¼ in.

2202

Kunûz-alrumûz (كنوز الرّموز).

A short tract of ethical import, by an anonymous author (who must, however, have composed it before A.H. 944 = A.D. 1537, 1538, the date of the Bodleian

2217

Wasiyyat-i-Lukmân (وصيّت لقمان).

One hundred wise sayings and admonitions (صد پند لقمان حکیم), pretended to have been left as the last will by the famous Lukmân to his son.

It begins: الحمد لله ... امّا بعد بدان این صد پند دلپند دلپسند سودمندست که لقمان حکیم پسر خود را وصیّت کرده و فرموده که الخ.

This little tract is identical with the پندنامهٔ لقمان حکیم, noticed in the Bodleian Cat., No. 1241, 44 (col. 765).

No. 1627, ff. 1ᵃ–4ᵃ, ll. 12; rough Naskhi, mixed with Shikasta; size, 8¾ in. by 4⅝ in.

Compendia of Science and Encyclopædias.

2218

Dânishnâma-i-'alâ'i (دانش نامهٔ علائی).

An incomplete copy of the first three sections of Ibn Sinâ's (see Nos. 2149–2152 above) famous compendium of philosophical sciences, styled properly دانش نامهٔ علائی (also حکمت علائی, as in the British Mus. copy, or کتاب العلائی, see H. Khalfa v. p. 118, No. 10319, or دانش نامه, ib., iii. p. 184), but appearing here under the more general designation of اصول و نکات علوم خمسهٔ حکمیّه. This work was dedicated to خداوند ملك عادل مؤیّد منصور و عضد الدّین علاء الدّولة و فخر الملّة و تاج الائمّة ابو جعفر محمّد بن دشمیة (correctly دشمنزیار), i. e. 'Alâ-aldaulah Abû Ja'far Muhammad bin Dushmanziyâr Ibn Kâkawaih, who ruled over Isfahân A. H. 398–433 (A. D. 1007–1041), and in whose service Ibn Sinâ was during the last years of his life. It was edited after his death by his disciple, 'Abd-alwâhid bin Muhammad Jûzjâni, who added to the extant three sections on logic, metaphysics, and physics, which Ibn Sinâ had completed himself, and which alone are preserved in the present copy, from other treatises of the great philosopher on geometry, arithmetic, music, and astronomy, two more sections on mathematical science and on music; comp. Rieu ii. pp. 433 and 434, and Supplement, p. 115ᵃ, No. III; W. Pertsch, Berlin Cat., p. 114.

Beginning: سپاس و ستایش مر خداوند آفریدگار بخشندهٔ خرد را الخ.

First section: Logic (علم منطق), on fol. 2ᵃ.

Second section: Metaphysics (علم الهی or, as it is styled in the text itself, الوهیّات), on fol. 44ᵇ.

Third section: Physics (علم طبیعی), on fol. 122ᵇ. This section breaks off on fol. 167ᵇ; fol. 168ᵃ has no connexion with it and is supplied by another hand.

The first section is dated A. H. 1064 (A. D. 1654).

No. 478, ff. 168, ll. 14; Naskhi; size, 8¼ in. by 4⅝ in.

2219

Durrat-altâj (درّة التّاج).

A vast encyclopædia of sciences by Kutb-aldîn Mahmûd bin Mas'ûd bin al-Muslih alshîrâzi, the greatest pupil of Nasîr-aldîn Tûsi (see No. 2155 above), who was born in Shîrâz, A. H. 634 (A. D. 1236, 1237), and died in Tabriz, A. H. 710 (A. D. 1310, 1311); see Haft Iklim, No. 196 (col. 392 in this Cat.), where some of his Arabic works are mentioned, and on the present work, G. Flügel i. pp. 35–37; Rieu ii. pp. 434 and 435; and W. Pertsch, Berlin Cat., p. 340 (where a short fragment of the same, dealing with music, is noticed); comp. also H. Khalfa iii. p. 201, No. 4926; Wiener Jahrbücher, vol. 88, Anzeigeblatt, pp. 17–21; and Mélanges Asiatiques ii. p. 57. The full title of this work is درّة التّاج لغرّة الدّباج, on which comp. Rieu, loc. cit. The present copy, dated the 16th of Rabi'-alawwal, A. H. 1075 (A. D. 1664, Oct. 7), is particularly valuable, as it has been carefully collated throughout with an old and trustworthy MS., A. H. 1191 (from the 25th of Shawwâl to the 11th of Dhû-alhijjah = A. D. 1777, Nov. 26 to 1778, Jan. 10), in Akbarâbâd. The collator has made many valuable additions to his copy from that older authority, partly on the margin, partly by inserting whole supplementary pages, for instance, ff. 474–476, which give another and fuller reading of the preceding and following pages and do not originally belong to the present copy at all.

Beginning: اگرچه بر ضمیر ارباب کیاست و خاطر اصحاب فراست پوشیده نماند که نعت جلال ربوبیّت و وصف کمال الوهیّت و شکر مواهب نعم بی نهایت و ذکر لطائف کرم بی غایت مبدعی الخ.

It is divided into a فاتحه, five جمله, and a خاتمه.

Fâtihah or introduction in three chapters (فصل), on the advantages of knowledge, the real purport of all sciences, and their division.

فصل اوّل, on fol. 5ᵃ, subdivided into three اصل: (1) در بیان فضیلت علم علی الاطلاق; (2) در بیان فضیلت تعلیم; (3) در بیان فضیلت تعلّم.

فصل دوم در حقیقت علم, on fol. 10ᵃ, likewise subdivided into three اصل.

فصل سیم در تقسیم علوم و آنچه بدان تعلق دارد, on fol. 11ᵇ, also in three اصل.

Between this and the beginning of the first Jumlah a complete and detailed index of the whole work is inserted on ff. 19ᵇ–27ᵇ.

First Jumlah, on logic (در منطق), in seven makâlas, on fol. 27ᵇ.

Second Jumlah, on first philosophy, i. e. philosophy proper (در فلسفهٔ اولی), in two branches (فنّ), each of which is subdivided into seven makâlas.

فنّ اوّل در امور عامّه مر جملهٔ مفهومات را, on fol. 63ᵃ.

فنّ دوم در اقسام اعراض وجودی و اعتباری, on fol. 74ᵇ.

Third Jumlah, on the lowest science, that is natural science (در علم اسفل که علم طبیعی است), in two فنّ, each again subdivided into seven makâlas.

فنّ اوّل در اجسام طبیعی و مقوّمات و احکام آن, on fol. 88ª.

فنّ دوم در نفوس و صفات و آثار آن, on fol. 104ª.

Fourth Jumlah, on the middle science, that is mathematics (در علم اوسط که علم ریاضی است), in four فنّ (dealing with Euclid, Almagest, arithmetic, and music respectively), the first of which contains fifteen maḳâlas, the second thirteen, the third four, the fourth a muḳaddimah and five maḳâlas.

فنّ اوّل در اسطقسات که عبارتست از کتاب اقلیدس, on fol. 118ª.

فنّ دوم در تلخیص مجسطیٔ بطلمیوس, on fol. 194ᵇ.

فنّ سیم در ارثماطیقی یعنی خواصّ اعداد, on fol. 251ᵇ.

فنّ چهارم در علم موسیقی یعنی علم الحان, on fol. 265ª.

Fifth Jumlah, on the highest science, that is metaphysics (در علم اعلی که علم الهی است), in two فنّ, each subdivided into seven maḳâlas.

فنّ اوّل در عقول و آثار آن در عالم جسمانی و روحانی, on fol. 309ª.

فنّ دوم در واجب الوجود و وحدانیّت او و نعوت جلال او و کیفیّت فعل و عنایت او, on fol. 318ᵇ.

Khâtimah, on theology, ethics and politics, and Ṣûfism (در اصول دین و فروع آن که بعبادات تعلّق دارد و در حکمت عملی و کیفیّت سلوک راه حقّ), in four poles (قطب), the first of which is subdivided into forty مسئله or questions, the second into two قاعده or bases, the third into four قاعده, the fourth into two باب or chapters.

قطب اوّل در اصول دین, on fol. 335ª.

قطب دوم در آنچه بفروع دین تعلّق دارد, on fol. 418ᵇ.

قطب سیم در حکمت عملی که منحصرست در تهذیب اخلاق و سیاست منزلی و مدنی, on fol. 468ᵇ.

قطب چهارم در بیان آنچه طالب راه حقّ را دانستن آن در بایست شود در سلوک راه حقّ, on fol. 507ᵇ.

No. 1402, ff. 526, ll. 27; Naskhi; size, 12½ in. by 6⅝ in.

2220

Another copy of the same.

Dated the 19th of Sha'bân, A. H. 1177 (A. D. 1764, Feb. 22). Beginning as in the preceding copy.

Fâtiḥah: first faṣl, on fol. 6ª; *second*, on fol. 13ª; *third*, on fol. 15ª.

First Jumlah, on fol. 25ᵇ; *second:* first fann, on fol. 81ᵇ, first line; second, on fol. 95ᵇ; *third:* first fann, on fol. 111ª; second, on fol. 130ª; *fourth:* first fann, on fol. 147ᵇ; second, on fol. 249ᵇ; third, on fol. 318ᵇ; fourth, on fol. 335ª; *fifth:* first fann, on fol. 387ª; second, on fol. 397ᵇ.

Khâtimah: first ḳuṭb, on fol. 416ᵇ; *second*, on fol. 507ᵇ; *third*, on fol. 565ª; *fourth*, on fol. 618ᵇ.

No. 982, ff. 647, ll. 27; Naskhi; illuminated frontispiece; size, 11⅞ in. by 6⅝ in.

2221

Nafâ'is-alfunûn (نفائس الفنون).

The famous encyclopædia of science, with its full title: نفائس الفنون فی عرائس العیون, composed by Muḥammad bin Maḥmûd al-Âmulî between A. H. 735 and 742 (A. D. 1335–1342, according to the various dates given in the book itself), in imitation of the Durrat-altâj (see the preceding work), comp. Haft Iḳlîm, No. 1188 (coll. 467 and 468 in this Cat.); Ḥ. Khalfa iv. p. 500, and vi. p. 364, No. 13906; Bodleian Cat., Nos. 1483–1491; Rieu ii. pp. 435–438; G. Flügel i. pp. 38–42; W. Pertsch, Berlin Cat., p. 148, 7; pp. 164–167; and p. 352, 2; Wiener Jahrbücher, vol. 61, Anzeigeblatt, pp. 2–10; Mélanges Asiatiques iii. p. 734, and v. p. 261; Rehatsek, Cat. raisonné, p. 58, No. 44. The author dedicated it to the Amîr Jamâl-aldîn Shaikh Abû Isḥâḳ bin Maḥmûdshâh (who ruled over Fârs and 'Irâḳ, A. H. 742–754 = A. D. 1341–1353), and died after A. H. 753 (A. D. 1352). According to Ḥ. Khalfa, loc. cit., the now *first* ḳism, dealing with islamitic sciences, was originally the second, but put at the top of the whole on account of its more intrinsic value. Detailed descriptions of this work are given both in Flügel and Rieu, and also in the Bodleian Cat.

Beginning, on fol. 1ᵇ: حمد و ثنا و شکر بی انتها حضرت پادشاهی را که افکار ازکیا و انظار عقلا الخ.

Muḳaddimah, in three fâ'idas, viz. در بیان شرف و فضیلت علوم, on fol. 3ª; در تقسیم علوم بر سبیل اختصار, on fol. 4ª; and در ترتیب کتاب, on fol. 4ᵇ. An index, on ff. 4ᵇ–5ᵇ.

FIRST ḲISM, modern sciences, i. e. islamitic sciences (در علوم اواخر), in four maḳâlas, containing eighty-five sciences in thirty-six fanns or sections.

First maḳâlah, literary sciences (در علوم ادبی), in fifteen fanns, on ff. 5ᵇ, last line, 8ᵇ, 14ª, 17ª, 19ª, 22ª, 25ª, 27ᵇ, lin. penult., 32ᵇ, l. 3 ab infra, 36ᵇ, 39ª, 41ᵇ, 49ª, 55ª, and 60ᵇ, beginning with the art of writing and ending with that of account-keeping.

Second maḳâlah, legal sciences (در علوم شرعی), in nine fanns (No. 1483 in the Bodleian Cat. counts ten, by contracting the first and second, i. e. علم کلام and علم تفسیر, into one, but inserting two new ones, viz. one styled علم اخبار, the other علم اسامی, so that the total of fanns in the first ḳism amounts there to thirty-seven), on ff. 65ᵇ, 71ᵇ, 79ª, 84ª, last line, 89ᵇ, 98ª, 103ᵇ, 106ᵇ, and 113ª, beginning with scholastic theology and ending with forms of prayers and their times of recitation.

Third maḳâlah, Ṣûfic sciences (در علم تصوّف و توابع آن), in five fanns (the first here called by mistake قسم), on ff. 119ª, 128ª, 135ª, 139ª, and 143ª, beginning with the mystic road and ending with moral perfection.

Fourth maḳâlah, conversational sciences (علوم محاوری), in seven fanns, on ff. 147ª, 156ª (second and third fann combined), 177ᵇ, 182ᵇ, 186ª, and 193ª, beginning with the art of conversation and ending with the science of riddles.

Second ḳism, ancient sciences (در علوم اوائل, a heading left out in the present copy), in five maḳâlas, containing seventy-five sciences, in thirty-four fanns (correctly thirty-three; the mistake here and also in the following copy has arisen from the statement in the beginning of the fourth maḳâlah, respectively in the heading of the second ḳism, that it is divided into ten fanns, whereas in the text itself both here and in the next copy only the usual nine are marked).

First maḳâlah, practical philosophy (در حکمت, so styled here rather incorrectly, instead of حکمت عملی), in three fanns, on ff. 198^{a}, 206^{a}, and 210^{a}, beginning with ethics and ending with the management of cities and states.

Second maḳâlah, speculative philosophy (در اصول حکمت نظری), in four fanns, on ff. 216^{a}, 222^{a}, 227^{a}, and 232^{a}, beginning with logic and ending with physics.

Third maḳâlah, mathematics (در اصول ریاضی), in four fanns, on ff. 237^{b}, 243^{b}, 247^{b}, and 253^{a}, beginning with geometry and ending with music.

Fourth maḳâlah, branches of physics (در فروع طبیعی), in nine fanns (not ten, as the heading states by mistake), on ff. 261^{a}, 271^{a} (this second fann, usually devoted to alchemy, علم کیمیا, but styled here در علوم غریبه, and subdivided into a muḳaddimah and five faṣls, includes the third fann, on magic, سیمیا, too, as the fourth faṣl on fol. 277^{a} proves), 284^{b} (here called the *third* fann, on the interpretation of dreams, but in all other copies correctly marked as *fourth*), 294^{a} (here correctly styled *fifth* fann, on physiognomy; a fourth therefore is not marked here at all), 296^{a}, 300^{b}, 309^{a}, and 311^{b}, beginning with medicine and ending with the holding of the breath and similar tricks.

Fifth maḳâlah, branches of mathematics (در فروع ریاضی), in thirteen fanns, on ff. 312^{b}, 318^{a}, l. 3 ab infra, 321^{b} (read فنّ سیم instead of فنّ پنجم, as here is written by mistake), 322^{a}, 325^{b}, lin. penult., 326^{b}, 328^{b}, 331^{a}, 334^{a}, 338^{b}, 346^{b}, 347^{a}, last line, and 351^{a}.

A short index, injured both at the beginning and end, is found on the fly-leaf.

This copy, which is a little worm-eaten here and there, is dated month Dhû-alhijjah, A.H. 1037 (A.D. 1628, August), by Walî alḥusainî.

No. 1099, ff. 356, ll. 29; clear Nasta'lîḳ; illuminated frontispiece; size, 14⅝ in. by 8½ in.

2222

Another copy of the same, with some omissions.

A complete and detailed index, on ff. 1^{b}–8^{a}.

Beginning, on fol. 9^{b}: حمد و ثنا و شکر بی منتها حضرت پادشاهی را که افکار ازکیا الخ.

Muḳaddimah, in three fâ'idas, on ff. 12^{a}, 13^{a}, and 14^{a}.

First ḳism, in four maḳâlas, viz.:

First maḳâlah, in fifteen fanns, on ff. 16^{b}, first line, 20^{a}, 28^{a}, 32^{a}, lin. penult., 35^{a}, 39^{b}, 44^{a}, 47^{b}, 54^{b}, 60^{b}, 63^{b}, 67^{b}, 78^{a}, 87^{b}, first line, and 95^{a}.

Second maḳâlah, in nine fanns, on ff. 103^{b}, 112^{a}, l. 3 ab infra, 123^{a}, 130^{b}, 138^{b}, 151^{a}, second line, 158^{b}, 161^{a}, first line, and 166^{a}.

Third maḳâlah, in five fanns, on ff. 184^{b}, first line, 197^{a}, 206^{b}, 212^{b}, and 218^{a}.

Fourth maḳâlah, in seven fanns, on ff. 224^{a}, lin. penult., 236^{b} (second and third fann combined), 266^{b}, 273^{a}, l. 3 ab infra, 277^{b}, and 287^{b}.

Second ḳism, in five maḳâlas, viz.:

First maḳâlah, in three fanns, on ff. 294^{b}, 305^{a}, and 310^{b}.

Second maḳâlah, in four fanns, on fol. 320^{a}, 329^{a}, 337^{a}, and 345^{a}.

Third maḳâlah, in four fanns, on ff. 351^{b}, 360^{a}, 365^{b}, and 374^{a}, second line.

Fourth maḳâlah, in nine fanns, of which, however, the second and third are entirely missing (just as in the first Brit. Mus. copy, see Rieu ii. p. 437^{a}), on ff. 385^{b}, 401^{a}, 416^{a}, 418^{b}, 425^{a}, 437^{b}, last line, and 441^{a}.

Fifth maḳâlah, in thirteen fanns, on ff. 442^{b}, 450^{b}, 455^{a}, 456^{a}, 461^{b}, 463^{a}, 465^{b}, 469^{b}, 474^{a}, 481^{a}, last line, 493^{b}, 495^{a}, and 501^{b}, second line.

No date; worm-eaten throughout.

No. 748, ff. 509, ll. 25; distinct Nasta'lîḳ; size, 11⅝ in. by 7 in.

2223

A defective copy of the same.

This copy is incomplete both at the beginning and end and defective in the second maḳâlah of the first ḳism; the first words وحکایت مرسوم الخ . . . . correspond to No. 2221 above, fol. 2^{a}, l. 20; the last in the thirteenth fann of the last maḳâlah of the second ḳism to fol. 354^{b}, l. 8 in the same copy; the lacuna between ff. 177 and 178 comprises fol. 89^{b}, l. 7 ab infra to fol. 90^{a}, l. 6 ab infra in No. 2221.

Muḳaddimah, in three fâ'idas, on ff. 2^{b}, first line, 4^{b}, and 6^{a}. The index on ff. 6^{a}–8^{b}.

First ḳism, in four maḳâlas, viz.:

First maḳâlah, in fifteen fanns, on ff. 9^{a}, 14^{a}, last line, 25^{b}, 32^{a}, 36^{a}, 42^{a}, 48^{a}, 53^{a}, 63^{a}, 71^{a}, 76^{a}, 81^{a}, 96^{b}, 108^{a}, and 119^{a}.

Second maḳâlah, in nine fanns, on ff. 129^{a}, 141^{b}, 156^{a}, 166^{b}, lin. penult., 194^{a} (*sixth* fann, the beginning of the fifth not being marked in consequence of the lacuna, noted above), 205^{a}, 212^{a}, l. 3 ab infra, and 226^{a}.

Third maḳâlah, in five fanns, on ff. 238^{a}, 257^{a}, 271^{a}, l. 3 ab infra, 280^{b}, and 289^{b}.

Fourth maḳâlah, in seven fanns, on ff. 299^{a}, 319^{a} (second and third fann combined, as usually), 368^{b}, second line, 380^{a}, 387^{b}, and 404^{b}.

Second ḳism, in five maḳâlas, viz.:

First maḳâlah, in three fanns, on ff. 416^{b}, 433^{b}, and 442^{b}.

Second maḳâlah, in four fanns, on ff. 456^{b}, 470^{a}, 483^{a}, and 495^{b}.

Third maḳâlah, in four fanns, on ff. 508^{a}, 519^{b}, 527^{b}, and 540^{b}.

Fourth maḳâlah, in nine fanns (not ten, as here again is stated by mistake), on ff. 559^{a}, 582^{b} (second and third fann combined), 583^{b}, 607^{a}, 611^{b}, 621^{a}, last line, 640^{b}, and 645^{b}.

Fifth maḳâlah, in thirteen fanns, on ff. 648^a, 660^a, 667^a (to be styled فنّ سیم instead of فنّ دویم), 668^b, 676^b, 679^a, second line, 682^b, 687^b, 694^a, 704^a, 720^b, 722^a, and 730^b.

Worm-eaten throughout; especially the first pages greatly damaged.

No. 991, ff. 735, ll. 25; Naskhi; size, $10\frac{1}{8}$ in. by $5\frac{5}{8}$ in.

2224

Extracts from the same.

Detached portions of the Nafâ'is-alfunûn, put together in a perplexing manner, without any system or order. It begins abruptly on fol. 1^a; the first heading appears on fol. 1^b, در یافتن اخلاق مردم (called باب), followed on fol. 5^a, last line, by another (called باب دوم), styled در ترجیح بعضی ازین علامات بر بعضی الخ; these two sections correspond to the first and second bâb in the fifth fann of Maḳâlah IV in Ḳism II = fol. 294^b, l. 3 to fol. 296^a, l. 10 in No. 2221 above. After these are put the following sections: در اکتاف, on fol. 7^b = fol. 311^a in No. 2221 (faṣl 5 of the eighth fann of Maḳâlah IV in Ḳism II); درعلم دم, on fol. 8^a, and درعلم وهم, on fol. 9^b = ff. 311^b–312^b in the same copy (faṣls 1 and 2 of the ninth fann of the same Maḳâlah IV); درقلع آثار جامۀ سپید, on fol. 10^b = fol. 310^a in No. 2221 (faṣl 3 of the eighth fann of Maḳâlah IV); در فلاحت, on fol. 11^b = fol. 310^b in the same copy (faṣl 4 of the same fann); در خواصّ جواهر واحجار, on fol. 12^b = ff. 306^a–309^a in the same copy (bâb 4 of the seventh fann of Maḳâlah IV in Ḳism II); در خواصّ حیوانات, on fol. 21^a = ff. 300^b–304^b, ib. (bâb 1 of the same seventh fann); در خواصّ بعضی از حیوانات بحری, on fol. 32^b = ff. 305^b–306^a, ib. (bâb 3 of the same fann); در بیطره که آنرا طبّ الدّوابّ خوانند, on fol. 34^b = ff. 309^a–310^a (faṣl 1 of the eighth fann of Maḳâlah IV in Ḳism II); دراحوال مرغان شکاری, on fol. 37^a = fol. 310^a, ib. (faṣl 2 of the same eighth fann); در طیور عنقا که آنرا بپارسی سیمرغ خوانند, on fol. 37^b = ff. 304^b–305^b, ib. (bâb 2 of the seventh fann of Maḳâlah IV in Ḳism II); مشاهیر انبیاء علیهم السّلام (Prophets, from Âdam to Muḥammad, whose biography begins on fol. 60^a), on fol. 41^a; حقیقت پادشاهانی که پیش از حضرت پیغمبر بوده (ante-islâmitic kings from Gayûmarth to Yazdajird, the last Sâsânian, with an appendix styled باب سیوم باب در ذکر (در اشاره بملوك ختای و فرنگ), on fol. 63^a; احوال خلفای الخ (the first four Khalîfs, the Ummayyades and 'Abbâsides), on fol. 77^a; and باب در تواریخ سلاطین که از عهد خلافت بنی عبّاس تا اکنون سلطنت کرده (the dynasties, contemporary with and subsequent to the 'Abbâsides, down to the author's time, i. e. A. H. 736, in seven ṭâ'ifas, viz.: Ṣaffârides, Sâmânides, Dailamîs, Ghaznawides, Saljûḳides, Khwârizmshâhîs, and C'ingîzkhân, with successors to the death of Abû Sa'îd), on fol. 86^a; these four historical sections correspond to the full five bâbs of the second and third fann of Maḳâlah IV in Ḳism I = ff. 156^a–177^b in No. 2221; در انساب که عبارت از شناختن وصول و فروع اهل اقالیم الخ, on fol. 103^a = ff. 182^b–186^a, ib. (fifth fann of the same Maḳâlah IV in Ḳism I); در علم انشا, on fol. 112^a = ff. 55^a–60^b, ib. (fourteenth fann of Maḳâlah I in Ḳism I); در علم تعبیر, on fol. 126^b = ff. 284^b–294^a, ib. (fourth fann of Maḳâlah IV in Ḳism II, styled in No. 2221 by mistake the third, see above).

No date.

No. 2084, ff. 154, ll. 17; clear, but often very incorrect, Nasta'lîḳ; worm-eaten; size, $8\frac{5}{8}$ in. by $4\frac{3}{8}$ in.

2225

Mujmal-alḥikmat (مجمل الحکمة).

A philosophical encyclopædia in form of a Persian translation of an Arabic abridgement of the famous رسائل اخوان الصّفا و خلّان الوفا, usually styled *Ikhwân-alṣafâ*, entitled مجمل الحکمة, comp. G. Flügel i. p. 42; Bodleian Cat., No. 1492, and W. Pertsch, Berlin Cat., pp. 158–161; see also Ḥ. Khalfa v. p. 486, No. 11468, and on the writings of the 'brethren of purity,' Z.D.M.G., vol. 13, p. 1 sq. This translation was made by a man of Khurâsân and dedicated to Sulṭân Tîmûr (reigned A. H. 771–807 = A. D. 1370–1405), on fol. 2^a, l. 7, and is divided into four sections (قسم), each containing several abridged risâlas (خلاصۀ رساله). The whole was to comprise fifty-one risâlas, but only forty-one are found, the last of which is subdivided into ten faṣls, which, added to the forty-one risâlas, represent indeed fifty-one chapters.

The *first section,* in fourteen abridged risâlas, comprises the mathematical and logical sciences, on fol. 2^a; the *second,* the natural sciences in sixteen abridged risâlas, on fol. 24^a; the *third,* astronomy, psychology, and similar sciences, in ten abridged risâlas, on fol. 45^a, last line; the *fourth,* the science of the different religious creeds and sects in one risâla, subdivided into ten faṣls, on fol. 60^b.

Beginning: سپاس و منّت وجودیرا که واجب الوجود است و هر چه جزویست ممکن الوجود است الخ.

Copied A. H. 1036 (this year is taken from the second part of this MS., containing the Akhlâḳ-i-Jalâlî (see No. 2184 above); here only the day of the month is given, 6th of Rabî' I = A. D. 1626, Nov. 25).

No. 1392, ff. 1–67^a, ll. 20; distinct Nasta'lîḳ; size, $12\frac{1}{4}$ in. by $8\frac{1}{2}$ in.

2226

Shâhid-i-ṣâdiḳ (شاهد صادق).

A vast encyclopædia of sciences, particularly of religious, philosophical, political, ethical, and cosmographical matters, based on the Ḳurân, the traditions, sayings of wise men, stories and legends, with numerous poetical compositions, and commenced A. H. 1054 (A. D. 1644) by Muḥammad Ṣâdiḳ bin Muḥammad Ṣâliḥ

Isfahânî Âzâdânî, the author of the historical work, صبح صادق (see Bodleian Cat., No. 102; Rieu iii. p. 889; Elliot, History of India, vi. p. 453), who was born A. H. 1018 (A. D. 1609, 1610) in Sûrat, see a full biography of the author in Rieu ii. p. 775, another copy in W. Pertsch, Berlin Cat., p. 167. In his poetical compositions he uses as takhalluṣ Ṣâdiḳî. This work is divided into five bâbs and a khâtimah, with an immense number of subdivisions.

Beginning, on fol. 1^b: الحمد لله تعالى ومنه المبتدى واليه المنتهى والصلوة والسّلام على نبيّه محمّد المصطفى خير الانبياء وعلى آله الاصفياء و اصحابه الاتقياء وبعد در هزار و پنجاه و چهار از هجرت سيّد الابرار كه خاطري شاد و دلی آباد داشتم الخ. A detailed index on ff. 2^b–7^b.

باب اوّل در ذكر خدا و رسول و نبوّت و ولايت و ايمان و اسلام و حسنات و سيّات (read و سيّئات) و آنچه بدين مناسب بود, on fol. 7^b, last line, in 107 faṣls.

باب دوم در رياست و سلطنت و حكومت و آداب و متعلّقات آن, on fol. 117^b, in seventy-seven faṣls.

باب سيوم در عقل و علم و عيب و هنر و آنچه مناسب است باين, on fol. 196^b, in eighty faṣls.

باب چهارم در عشق و محبّت و عداوت و فقر و غنى و عيش و غم و لهو و لعب وسعى و سفر و آنچه باين لائق بود, on fol. 348^b, in seventy-five faṣls.

باب پنجم در عالم و زمان و بقا و فنا و موت و حيات و ذكر افلاك و عناصر و مواليد و آنچه متعلّق است بدان, on fol. 432^b, in ninety-six faṣls.

Ff. 485–488 are left blank, and there is consequently a lacuna of eight pages, which were to complete the fifty-first faṣl on the seven climates and on longitude and latitude.

خاتمه در ضبط اسما, on fol. 561^a, in alphabetical order.

This copy is dated the 11th of Muharram, in the forty-ninth year of 'Âlamgîr's reign = A. H. 1117 (A. D. 1705, May 5). The entry of a former owner in Shâhjahânâbâd (on fol. 1^a) gives the full name of the author, mentions also his other work, the صبح صادق, and states that this copy was obtained by the kindness of Mirzâ Mahdî Mu'tamadkhân in A. H. 1155 (A. D. 1742).

No. 1537, ff. 622, ll. 17; irregular and unequal Nasta'lîḳ; worm-eaten; size, $10\frac{3}{8}$ in. by $6\frac{1}{2}$ in.

2227

A very incomplete copy of the same.

This copy contains only the *first two bâbs* complete, and the *third* to the middle of the seventy-fifth (here wrongly styled seventy-fourth) faṣl (در علم حساب); the last words here correspond to fol. 292^a, lin. penult. in the preceding copy.

Beginning as there. Index, on ff. 2^a–6^b, first line. *Bâb I*, on fol. 6^b, first line; *II*, on fol. 81^b; *III*, on fol. 144^a.

No. 1284, ff. 216, ll. 21; Nasta'lîḳ; size, $10\frac{3}{8}$ in. by $6\frac{1}{8}$ in.

2228

Ḥadîḳa-i-ḥâdiḳ-i-ganjîna-i-Ṣâdiḳ (حديقهٔ حادق گنجينهٔ صادق).

The first half of a curious kind of encyclopædia with the most puzzling mixture of heterogeneous matters, compiled by Shâkirkhân bin Ṣâdiḳ, i. e. Shâkirkhân bin Amîr Shams-aldaulah Luṭf-allâhkhân Bahâdur Ṣâdiḳ, the author of a history of the reigns of Muḥammadshâh and his successors (see Rieu i. pp. 279 and 280), A. H. 1174 (A. D. 1760, 1761), and dedicated to the memory of his father (who was born A. H. 1077 = A. D. 1666, 1667, and died A. H. 1165 = A. D. 1752, eighty-eight years old, see fol. 7^a; Rieu, however, iii. p. 1084^b, fixes his death in A. H. 1166 = A. D. 1753). The author himself, as he informs us on fol. 53^a, was born A. H. 1128 (A. D. 1716). According to the index on ff. 1^a–4^b the work contains twelve خيابان, each of which is subdivided into numerous چمن and باريكى. Unfortunately there is a great confusion in the headings of the various subdivisions in the text (all added in red ink on the margin by another hand); but a comparison with the index proves, that we have in this copy only *one half* of the whole work, the *first six* خيابان.

The work begins with a general *cosmography*, creation of the world and all sublunar and superlunar matters. After that comes an *anatomical* sketch, then an *historical* one, preceded by an account of the author himself (on fol. 53^a), and dealing with the Persian kings (on fol. 60^a), the stories of the prophets from Âdam to Muḥammad, etc. (on fol. 81^a). Next comes the history of *Nâdirshâh* and an account of the house of *Tîmûr*, a tract on *archery* in verse and a very elaborate treatise on *love* and *sexual intercourse* (on fol. 187^b). The second half of this MS. is filled with discussions on Muḥammadan *theology*, the rites and observances of Islâm (on fol. 214^a), dogmatic history and the prominent points of Muslim doctrines. The last part deals with *Ṣûfism* and breaks off in the discussion on the نفس امّاره.

Beginning, on fol. 5^b: حمد و سپاس هادئ را كه گمراهان باديهٔ وسواس نفسانى را از سرگردانى الخ.

Numerous additions and glosses on the margin. The *second half* of this work was to contain, according to the index, biographical accounts of great Imâms and mystic Shaikhs, stories, tracts on poetry and prose, on trade, medical science, veterinary surgery, etc.

No. 1781, ff. 545, ll. 18; large and distinct Nasta'lîḳ; size, $11\frac{3}{4}$ in. by $7\frac{1}{8}$ in.

2229

Khazân u Bahâr (خزان و بهار).

Autumn and spring, a short general compendium of sciences, compiled by Mîr 'Iwaḍ alriḍwî, who was in the service of Mirzâ Muḥammad 'Alîbeg of Kirmân at Lâhûr (see fol. 2^b, l. 1 sq.; the title of the book occurs

on fol. 3ª, l. 7). No date of composition is mentioned anywhere. It is divided into an introduction, four chapters (مقاله), and a conclusion.

Introduction, on fol. 3ᵇ: account of the creation and the created beings (در بیان آنکه موجود کیست و وجود او از چیست و پیغمبر کرا خوانند و امام مفرض الطاعة کردانند و پادشاه کرا نامند الخ).

First chapter, on fol. 9ᵇ, on medical science (در علم طب).

Second chapter, on astronomy, etc. (در علم هیأت و نجوم و شناختن اجرام فلکی و اقدار کواکب الخ).

Third chapter, on the art of government, the duties of a wazir, on epistolography, etc. (درعلم دبیری و وزیری و مراسلات و مکاتبات خطابی و بلاغی).

Fourth chapter, on poetical composition, with a few specimens of poetry, for instance, a rubâ'î, extemporized by 'Unṣurî, on fol. 41ª (در علم و تصنّع شاعری).

Conclusion, on fol. 41ᵇ, several stories, traditions, a short account of the author's life, some kasidas and ghazals, composed by himself, etc. (در بعضی روایات و قصائد و غزلیّات الخ according to the index, or در بعضی حکایات و روایات و مژدهٔ قلیلی از حالات اینحقیر برسم اختصار و قصائد و غزلیّات که بخاطر ناقص رسیده الخ according to the heading itself). This part is imperfect at the end, some leaves being wanting. It breaks off on fol. 47ᵇ.

No. 296, ff. 1–47, ll. 16; Nasta'lîk; size, 8 in. by 4 in.

2230

Tarjuma-i-Kashf-alẓunûn 'an asâmî alkutub wa-alfunûn (ترجمهٔ کشف الظّنون عن اسامی الکتب و الفنون).

An abridged Persian translation of Ḥâjî Khalîfah's (or, as he is commonly called in a contracted form, Ḥâjî Khalfa's) famous bibliographical lexicon (see Flügel's edition of the Arabic text with Latin translation, in seven volumes, Leipzig, 1835–1854), made at the request of Mr. John Herbert Harington (جان هربرت هارنکتن, see fol. 642ᵇ, l. 10), by Karîm-aldîn Muḥammad bin al'Allâm bin 'Abd-alsalâm (see ib., l. 5), who began this paraphrase in Rajab, A.H. 1220 (A.D. 1805, Sept.–Oct.). The statement, that he completed it in Ṣafar of the same year (بماه صفر از سال مذکور), must needs be an oversight, since it is nonsensical; either the following year 1221 is intended, or the month Ṣafar must be substituted for the previous Rajab and vice versa.

Beginning: بهترین نطق که ظاهر میشود انوار الطائف آن از مطالع کتب و صحائف و خوبترین کلام که بوی خوش میدهد غنچهای اعطاف آن بر صفحات علوم و معارف الخ.

The lexicon itself, after the long introductory chapters, begins with the letter ا on fol. 83ª.

Bibliotheca Leydeniana.

No. 2702, ff. 643, ll. 15; Nasta'lîk; size, 10 in. by 6½ in.

II. Mathematics: Astronomy, Astrology, Chronology, Arithmetic, Geometry, Magic Art, Fortune-telling, and Interpretation of Dreams.

2231

Sharḥ-i-fârsî-i-Thamarah dar nujûm (شرح فارسیٔ ثمرة در نجوم).

A Persian paraphrase and exposition of the Arabic version of Ptolemy's astrological work Liber Fructus (καρπός), commonly styled Sharḥ-i-Thamara-i-Baṭlamyûs (شرح ثمرهٔ بطلمیوس), by the well-known philosopher and astronomer Naṣîr-aldîn Muḥammad bin Muḥammad bin al-Ḥasan al-Ṭûsî, who died A.H. 672 (A.D. 1274), see above, Nos. 1807–1810; 1929, 23; and 2155 sq. Ḥ. Khalfa ii. p. 496, No. 3848, gives the full title of the Arabic version as الثّمرة فی احکام النّجوم, and in the Bodleian Cat., No. 1510, the present Persian paraphrase is styled تفسیر الثّمرة; comp. also Rieu iii. p. 1088ª; Steinschneider, Cat. Codd. Hebraeorum Lugd. Bat., p. 368; Cat. Codd. Or. Lugd. Bat. iii. pp. 145 and 146; Wenrich, de auctorum Graec. etc., p. 231. It was made (about A.H. 660 = A.D. 1262) for Bahâ-aldîn Muḥammad, son of the famous Ṣâḥib Dîwân Shams-aldîn Muḥammad Juwainî (who was executed A.H. 683 = A.D. 1284).

Beginning: الحمد لله حمد الشّاکرین والصّلوة علی نبیّه محمّد و آله چنین کوید مخدوم المولی المعظّم والامام الاعظم الخ.

It contains 102 کلمه in Arabic, each followed by a paraphrase or ترجمه; the Arabic original of each کلمه, besides being given in the text, is usually repeated at the top of the respective page.

Dated 7th of Ṣafar, A.H. 1017 (A.D. 1608, May 23).

No. 1922, ff. 34, ll. 21; Naskhî; size, 10¼ in. by 6¼ in.

2232

Zîj-i-Khâkânî (زیج خاقانی).

The first or original edition of the chronological and astronomical tables of Sulṭân Ulughbeg bin Shâhrukh bin Tîmûr Gurgân (who was governor of Transoxania from A.H. 812 to 852 = A.D. 1409–1448, and ruler of Harât from A.H. 852 to 853 = A.D. 1448–1449), with a detailed description, compiled under his superintendence by Jamshîd bin Mas'ûd bin Muḥammad alṭabîb alkâshî, called Ghiyâth or Ghiyâth-aldîn (see fol. 1ᵇ, l. 9). They are frequently styled زیج الغ بیک (see ff. 2ª, l. 5, and 3ª, l. 4), and were completed, according to the last line of the last page, as early as A.H. 816 (A.D. 1413, 1414). This original edition, which is not found in any other collection, is divided into six makâlas, viz.:

I. در معرفت تواریخ مشهور, on fol. 6ᵇ, subdivided into a mukaddimah and four bâbs.

II. در معرفت جیب و سهم و ظلّ و میل و مطالع و ذکر طول و عرض بلدان, on fol. 24ᵇ.

II. On astronomical calculations (در حساب اهل تنجیم), on fol. 21ª, in a mukaddimah and six bâbs.

III. On geometrical measurement (در مساحت), on fol. 33ª, in a mukaddimah and three bâbs.

Beginning: الحمد لله ربّ العالمین .... امّا بعد این رساله ایست در علم حساب مشتمل بر سه مقاله الخ.

As date is given the 23rd of Jumâdâ II only, without a year; the copy is collated and annotated throughout. Other copies of the same are described in the Bodleian Cat., Nos. 1528–1533 (where the contents are given in detail), and in W. Pertsch, Berlin Cat., p. 151, No. 6 (without the name of the author).

No. 1092, ff. 37, ll. 19; Nasta'lîk, by two different hands; worm-eaten; size, 6½ in. by 4 in.

2243

Another copy of the same.

Beginning slightly different from that in the preceding copy: الحمد لله ربّ العالمین .... امّا بعد بدانکه این کتاب مشتمل است بر سه مقاله الخ.

Makâlah I, on fol. 1ᵇ; II, on fol. 17ᵇ; III, on fol. 28ª. On the top of fol. 1ᵇ the wrong title رسالهٔ تقویم, is given to this treatise.

No date. Numerous marginal additions.

No. 2066, ff. 32, ll. 19; distinct Nasta'lîk; size, 9¼ in. by 5⅛ in.

2244

The same.

Beginning as in No. 2242 above.

No date.

Makâlah I, on fol. 1ª; II, on fol. 15ᵇ; III, on fol. 23ᵇ.

No. 702, ff. 27, ll. 15–16; Shikasta, by two different hands, the first on ff. 1–7; size, 8½ in. by 5⅝ in.

2245

A defective copy of the same.

This copy is in a hopeless confusion; there are frequent lacunas, and the leaves are mixed together in such a way that it is impossible to find out their proper order.

Makâlah I, on fol. 1ᵇ; II, on fol. 31ª; III is not found at all.

Beginning as usual.

No. 1343, ff. 37, ll. 16; Nasta'lîk; size, 7¾ in. by 3⅞ in.

2246

Risâlah dar ma'rifat-i-takwîm (رساله در معرفت تقویم).

A treatise on the computation or construction of almanacks, by the same Nizâm-aldîn 'Abd-al'alî bin Muhammad al-Barjandî (or Birjindî), who wrote the Sharh-i-Zîj-i-jadîd-i-Sultânî (see above, No. 2237); it is divided into twenty bâbs and was compiled A.H. 883, in the month of Jumâdâ-alawwal = A.D. 1478, August. According to the Munich copy, J. Aumer, p. 138, No. 5, the title of this treatise would be حلّ تقویم (but this is probably due to a confusion with Muhammad bin Fârisî's treatise of similar name and contents, see further below, Nos. 2248 and 2249); the Bodleian copies, Nos. 1539 and 1540 of the Bodleian Cat., style it مختصر در معرفت تقویم; comp. on Barjandî (or Birjindî) and his various works, especially Rieu ii. p. 453ᵇ, where the present treatise is mentioned too; another tract on the distance and sizes of planets quoted there is no doubt identical with the رسالهٔ هیئت, described in No. 1541 of the Bodleian Cat.

Beginning: بسم الله الرّحمٰن الرّحیم و بتوفیقك نعتصم یا کریم، امّا بعد این مختصریست در معرفت تقویم تامّ مشتمل بر بیست باب باب اوّل در معرفت حساب جمل الخ.

Dated the 12th of Rabî'-alawwal, A.H. 1106 (A.D. 1694, Oct. 31). It was lithographed A.H. 1276 at Tabrîz (?).

No. 1780, ff. 102ᵇ–114ª, ll. 20; large and distinct Nasta'lîk; marginal glosses; size, 12⅝ in. by 7¼ in.

2247

Nuskhah dar 'ilm-i-hai'at (نسخه در علم هیئت).

A Persian commentary on the preceding treatise, as the contents seem to indicate, by Muzaffar the astronomer, who lived in the reign of Shâh 'Abbâs I (A.H. 996–1038 = A.D. 1588–1629), to whom this work is dedicated.

Beginning: حمد و ثنای بی ریب و ریا قدری را سزاست که کلك صنعت او اوراق الخ.

The date of the copy is the same as that of the preceding one.

No. 1780, ff. 1–101, ll. 20; large and distinct Nasta'lîk; size, 12⅝ in. by 7¼ in.

2248

Muntakhab-i-hall-i-takwîm (منتخب حلّ تقویم).

Extract from another treatise on the construction of almanacks, styled حلّ تقویم, by Abû-alhusain (in the following copy Abû-alkhair) Muhammad bin Fârisî, in a mukaddimah, one makâlah, and a khâtimah.

Beginning: بعد از حمد و ثنا و صلوة و دعا مخفي نیست که این رساله انتخابیست از حلّ تقویم که فقیر غنی ابو الحسین محمّد بن فارسی در سابق زمان تحریر نموده جهت آنکه فصول و ابواب قدیم الخ.

Another copy of the same extract is noticed in J. Aumer, p. 138, No. 7.

No date.

No. 666, ff. 59, ll. 12; Naskhî; size, 8½ in. by 4⅞ in.

2249

Another copy of the same.

The author of the treatise is called here Abû-alkhair Muhammad bin Fârisî.

Beginning: بعد از حمد خدا و ثنا و صلوات و دعا الخ.

Dated the 12th of Rabî'-alawwal, A.H. 1106 (A.D. 1694, Oct. 31), see Nos. 2246 and 2247 above.

No. 1780, ff. 114ᵇ–130, ll. 20; large and distinct Nasta'lîk; size, 12⅝ in. by 7¼ in.

2250

Risâla-i-taḳwîm (رسالهٔ تقویم).

A third, very short, treatise on the same subject, styled رسالهٔ تقویم (in the colophon and at the top of fol. 1ᵇ) or مختصر در معرفت تقویم (on fol. 1ᵇ, l. 2), by Muḥammad Sirâj.

Beginning: بعد سپاس بی قیاس خداوندیرا عزّ و جلّ و درود بر رسول او الخ

It is divided into three ḳisms, viz.:

1. در بروج و کواکب, on fol. 1ᵇ.
2. در معرفت ارقام که در جدول نوشته اند, on fol. 2ᵇ.
3. در معرفت آنچه در باقی اوراق تقاویم بنویسند (بنویسند ?), on fol. 5ᵃ.

Dated the 13th of Ramaḍân, A.H. 1019 (? ١٠١٩) = A.D. 1610, Nov. 29.

No. 2065, ff. 5, ll. 17–19; Nasta'lîḳ; size, 9¼ in. by 4⅝ in.

2251

Tarjuma-i-Khulâṣat-alḥisâb (ترجمهٔ خلاصة الحساب).

A Persian paraphrase of and commentary on Bahâ-aldîn Muḥammad bin Ḥusain 'Âmilî's (died A.H. 1030 = A.D. 1621) famous Arabic work on arithmetic, styled خلاصة الحساب. On the Arabic original, see Loth, Arabic Cat., p. 220ᵇ sq.; Arabic Cat. of the British Museum, p. 622ᵇ; Cat. des MSS. et Xyl., p. 230; J. Aumer, p. 138, No. 6; H. Khalfa iii. p. 168, etc.; on the author, Bahâ-aldîn 'Âmilî, with the takhalluṣ Bahâ'î, Nos. 1517–1520 above. To the various works of this prolific writer and poet, enumerated there (the wrong title مفتاح القلاع, given in the Safînah, see col. 829, l. 16 above, must be corrected into مفتاح الفلاح, a collection of prayers, which was translated into Persian by Jamâl-aldîn Muḥammad bin Ḥusain Khwânsârî, who died A.H. 1125 = A.D. 1713, see Rieu, Supplement, pp. 4ᵇ and 254ᵃ; the مشرق العين and شرق الشمسين quoted there, col. 829, ll. 11 and 17, seem to be misspelt for مشرق الشمسين, see G. Flügel iii. p. 510, l. 4; the تشريح الافلاك, on astronomy, with a Persian commentary under the title of تفريح الادراك, by Ṣadr-aldîn Muḥammad ibn al-Ṣâdiḳ alḥusainî, is noticed in Loth, Arabic Cat., p. 298ᵇ; Arabic Cat. of the Brit. Mus., p. 244; and W. Pertsch, Berlin Cat., p. 76, last three lines; on the کشکول or کچکول, see Loth, Arabic Cat., p. 241ᵃ sq., and G. Flügel i. p. 409 sq.; the رسالهٔ اصطرلاب, col. 829, l. 11, is probably identical with the Persian treatise on the Astrolabe noticed in Bodleian Cat., No. 1508), may further be added: العروة الوثقى, التهذيب, الزبدة فى الاصول, الحبل المتين, الصراط المستقيم فى النحو, all quoted in G. Flügel iii. p. 510, ll. 4 and 5; بحار الانوار, see W. Pertsch, Berlin Cat., p. 59, note 1; two Arabic letters to Mirzâ Ibrâhîm, the first interspersed with Persian verses, ib., p. 99, No. 2; and two Arabic riddles, one on قانون, the other on کافية, see Loth, Arabic Cat., p. 298ᵃ, No. V. The present work contains:

An index, on ff. 1ᵃ and 1ᵇ, beginning: ربّ يسّر و تمّم بالخير خلاصة الحساب مرتّب است بر يك مقدّمه و ده باب و خاتمه مقدّمه در بيان ماهيّت علم حساب و موضع او الخ.

The Arabic text with Persian paraphrase and exposition, in a muḳaddimah, ten bâbs, and a khâtimah, prefaced by a short Persian introduction, which, however, does not give any translator's name, and beginning, on fol. 2ᵃ: حمدی که هیچ عددی احصای آن نکند و شکری که هیچ محاسبی بمنتهای او نرسد مر واجب الوجودی راست که ذات احدیّتش الخ.

Muḳaddimah, on fol. 2ᵇ, last line.

Bâb I (فى حساب الصّحاح), Persian: در بيان حساب عدد صحيح), in six faṣls, on fol. 10ᵃ.

Bâb II (فى حساب الكسور), Persian: در بيان حساب كسور), in three muḳaddimas and six faṣls, on fol. 45ᵃ.

Bâb III (فى استخراج المجهولات), Persian: در استخراج عدد مجهولات), on fol. 61ᵇ.

Bâb IV (فى استخراج المجهولات بحسب الخطائين), on fol. 65ᵃ.

Bâb V (فى استخراج المجهولات بالعمل بالعكس), on fol. 67ᵇ.

Bâb VI (فى المساحة), in a muḳaddimah and three faṣls, on fol. 69ᵃ.

Bâb VII (read المساحة) (المساجات (read فيما تليع (يتبع) من وزن الارض الخ), in three faṣls, on fol. 84ᵇ.

Bâb VIII (فى استخراج المجهولات بطريق الجبر و المقابلة), in two faṣls, on fol. 90ᵇ.

Bâb IX (فى قواعد الشّريفة (!) و فوائد لطيفة), in twelve ḳâ'idas, on fol. 106ᵇ.

Bâb X (فى مسائل متفرّقة بطرق مختلفة), on fol. 111ᵇ.

Khâtimah, on fol. 129ᵃ.

This copy was made by order of Khwâjah Muḥammad Maḥfûẓkhân for the perusal of Nawwâb 'Abd-al-wahhâbkhân Bahâdur, by Muḥammad Ghiyâth-aldîn, an inhabitant of Ẓuhûrâbâd in the district of Ghâzîpûr, an appendage of the Ṣûbah of Allâhâbâd, and finished by him in Arcot (ارکات) the 27th of Rajab, A.H. 1107 (A.D. 1696, March 2). It is rather incorrectly written, especially in the Arabic part. Many headings of subdivisions are left blank. The Khulâṣat-alḥisâb has been edited, Arabic and Persian with commentary, Calcutta, 1812, and Constantinople, A.H. 1268. Arabic text with German translation by Nesselmann, Berlin, 1843. French translation by Aristide Marre in 'Nouvelles annales de mathématiques par Terquem e Gerono,' 1846, vol. v. p. 263 sq.; new edition, Rome, 1864. Arabic commentaries on the same are — among others — 'Iṣmat-allâh's انوار خلاصة الحساب (A.H. 1086), printed at Calcutta, 1829; Luṭf-allâh's, Ḥâjî Ḥusain Yazdî's, and Shams-aldîn 'Alî Ḥusainî Khalkhâlî's, see O. Loth, Arabic Cat., p. 221.

No. 816, ff. 132, ll. 15 (on ff. 1–8, ll. 9); Nasta'lîḳ, by two different hands, a large one on ff. 1–8, a smaller one on ff. 9–132; the Arabic text in Naskhî; size, 8⅜ in. by 4⅞ in.

2252

Faiḍ-alwahhâb fî sharḥ-i-Khulâṣat-alḥisâb (فیض الوهّاب فی شرح خلاصة الحساب).

Part of another Persian paraphrase and explanation of the Khulâṣat-alḥisâb, together with the Arabic text, made by Niẓâm-aldîn Aḥmad bin Muḥammad 'Abdallâh alshahîd (see ff. 2^a, ll. 4–5; 2^b, ll. 2 and 7) at the request of 'Abd-alwahhâbkhân (probably the same for whose perusal the preceding copy was written, A.H. 1107=A.D. 1696). This copy contains only the *mukaddimah*, on fol. 9^a, and the *first two* bâbs of the original, on ff. 14^b and 54^b. With the heading of the *third* bâb, فی استخراج المجهولات, on fol. 82^a, this copy breaks off.

Beginning: ثنا و حمد بعدد کم اقسام و انواع عدد از ادای الخ.

No. 684, ff. 82, ll. 14; Nasta'lîk; size, 8⅜ in. by 4⅝ in.

2253

Muntakhab-i-Khulâṣat-alḥisâb (منتخب خلاصة الحساب).

An abridged Persian translation of the same Khulâṣat-alḥisâb, made at the request of Mîr Sayyid Muḥammad Sa'îd ibn Mîr Muḥammad Yaḥyâ, by Luṭf-allâh Muhandis (the astronomer), the son of Ustâd Aḥmad Mi'mâr Lâhûrî (the architect of Lâhûr), A.H. 1092 (A.D. 1681, the chronogram being contained in the word منتخب), see another copy of the same translation in the following copy, No. 5, and in Rieu ii. p. 451^a.

Beginning: الحمد لله ربّ العالمین .... امّا بعد میگوید فقیر لطف الله مهندس ابن استاد احمد معمار لاهوری غفر الله له الخ.

No date.

No. 1711, ff. 40, ll. 15; Nasta'lîk; size, 8¼ in. by 5⅜ in.

2254

A collection of astronomical, astrological, and arithmetical treatises.

Contents:

1. An astronomical tract, styled: Risâla-i-sîfaṣl dar 'ilm-i-nujûm (رسالهٔ سی فصل در علم نجوم), in thirty faṣls, defective at the beginning, on fol. 1^a. It is alleged to be by Khwâjah Naṣîr-aldîn Ṭûsî (see No. 2231 above), but this statement is probably due to a confusion of this treatise with the well-known رسالهٔ سی فصل of the same author in No. 3 of the present copy, as no astronomical or astrological work of this title and with the same subdivision into thirty faṣls is known as having been written by the author in question. Dated the 8th of Jumâdâ-alawwal, A.H. 1004 (A.D. 1596, Jan. 9), by Bahâ-aldîn alḥusainî.

2. Risâlah dar ma'rifat-i-Asṭarlâb (رساله در معرفت اسطرلاب), that is Naṣîr-aldîn Ṭûsî's famous treatise on the Astrolabe, known as بیست باب (or کتاب, رسالهٔ), on account of the twenty bâbs, into which it is divided; it begins on fol. 34^b with an introduction, setting forth the meaning, etc. of the term Astrolabe بباید دانست که اسطرلاب بلغت یونانی ترازوست الخ; the treatise itself begins on fol. 38^b: اسئلك توفیق الاتمام یا ذا الفضل والاکرام، امّا بعد این مختصریست در معرفت اسطرلاب الخ.

Dated the 21st of Muḥarram, A.H. 1081 (A.D. 1670, June 10). Other copies of the same are noticed in Bodleian Cat., Nos. 1503–1505; Rieu ii. p. 453^a, and Supplement, p. 111, II; Cat. des MSS. et Xyl., pp. 112 and 306; W. Pertsch, No. 38; Berlin Cat., p. 69 (No. 22, 1); A. F. Mehren, p. 9; comp. also Ḥ. Khalfa ii. p. 83, No. 2027.

3. Mukhtaṣar dar ma'rifat-i-taḳwîm (مختصر در معرفت تقویم), that is Naṣîr-aldîn Ṭûsî's well-known treatise on the computation of almanacks, known as (or رسالهٔ) کتاب سی فصل, on account of the thirty faṣls, into which it is divided, and completed A.H. 658 (A.D. 1260). Beginning, on fol. 52^b: الحمد لله ربّ العالمین .... امّا بعد این مختصریست در معرفت تقویم مشتمل بر سی فصل الخ.

Dated the 3rd of Ṣafar, A.H. 1081 (A.D. 1670, June 22). Other copies of the same are described in Bodleian Cat., Nos. 1511 and 1512; Rieu ii. p. 452^b; G. Flügel ii. p. 490 (i); Cat. Codd. Or. Lugd. Bat., iii. p. 148, etc.; comp. also Ḥ. Khalfa iii. p. 642, No. 7352. On an Arabic version of the same, see Arabic Cat. of the Brit. Mus., p. 188. A Persian commentary by Badr-alṭabarî is noticed in G. Flügel ii. p. 490 (2); an anonymous one in Rieu, loc. cit.; see also No. 1 in the following copy.

4. Madkhal-i-manẓûm dar 'ilm-i-nujûm (مدخل منظوم در علم نجوم), a versified treatise on astrology in mathnawi-baits, on fol. 63^b, beginning:

مرد دانا سخن ادا نکند   تا بنام حق ابتدا نکند

An author's name does not appear (it might be Mubârak, comp. Ḥ. Khalfa v. p. 472). Other copies of this treatise are described in Bodleian Cat., No. 1549, and Rieu ii. pp. 801^a, IV, and 811^b, III.

5. Muntakhab-i-Khulâṣat-alḥisâb (منتخب خلاصة الحساب), the same abridged Persian paraphrase of Bahâ-aldîn 'Âmilî's Arabic work on arithmetic, as in the preceding copy, by Luṭf-allâh Muhandis, here styled simply منتخب or منتخب الحساب, on fol. 71^b. Beginning the same as there. Dated the 3rd of Sha'bân, A.H. 1145 (A.D. 1733, Jan. 19), by Abû-alkhair at Akbarâbâd.

6. Some arithmetical tables, on ff. 110^b–116^b.

7. Sirâj-alistikhrâj (سراج الاستخراج), an astronomical treatise by Farîd, the astronomer of Dihlî, that is Mullâ Farîd-aldîn Mas'ûd bin Ḥâfiẓ Ibrâhîm, the author of the astronomical tables of Shâhjahân, styled زیج شاهجهانی (see Rieu ii. p. 459 sq.; and iii. p. 1088^a), on fol. 118^b. It is divided into a mukaddimah, nine bâbs, and a khâtimah, and begins: حمد مبدعی را سزد که مهندس قدرت کامله اش در ارقام درجات مخلوقات دقیقه الخ.

Farîd-aldîn compiled this treatise A.H. 1006 (A.D. 1597, 1598), and died A.H. 1039 (A.D. 1629); see another copy in Bodleian Cat., No. 1556. Dated the 22nd of Rabî'-alawwal, A.H. 1169 (A.D. 1755, Dec. 26).

8. Risâlah dar 'ilm-i-ḥisâb (رساله درعلم حساب), 'Alî bin Muḥammad Ḳûshjî's famous treatise on arithmetic, on fol. 150b, see above, Nos. 2242–2245. Beginning as usual. Dated in Rabî'-alâkhar, A.H. 1169 (A.D. 1756, Jan.), at Akbarâbâd; the copyist is for the greater part the same as that of the preceding treatise.

No. 476, ff. 173, ll. 17–23, written by many different hands in Naskhî, Nasta'lîḳ, and even Shikasta; size, 8½ in. by 5⅝ in.

2255

Two astronomical treatises.

1. Ff. 1–99b: a defective copy of a commentary on Naṣîr-aldîn Ṭûsî's كتاب سى مختصر در معرفت تقويم or سى فصل, see No. 3 in the preceding copy. It seems to be styled Ḥall-altaḳwîm dar 'ilm-i-nujûm (حلّ التقويم در علم نجوم), and begins abruptly thus: .... اجتماع كواكب باوّل حمل و ميزان كه سبب توسّط زمين باشد الخ. The original text is written in red ink, the commentary in black. Whether the latter is identical with one of the two commentaries, quoted in the preceding copy, is impossible to say, as the initial words are missing. Dated in Dhû-alḳa'dah, A.H. 878 (A.D. 1474, March–April).

2. Ff. 102b–140b: Miftâḥ-i-bîst bâb (مفتاح بيست باب), the same commentary on Naṣîr-aldîn Ṭûsî's treatise on the Astrolabe in twenty bâbs (see No. 2 in the preceding copy), as that described in Bodleian Cat., No. 1506, by an anonymous author, beginning: حمد بى حدّ و ثناى بى عدد واجب الوجودى را كه ذهن انسان و عقل ايشانرا قوّت داد الخ. The Bodleian copy is dated A.H. 856 (A.D. 1452), which may be the author's autograph; the present copy is dated in Muharram, A.H. 879 (A.D. 1474, May–June). Two other commentaries are known, one by Niẓâm-aldîn bin Ḥabîb-allâh Ḥusainî, composed A.H. 873 (A.D. 1468, 1469), mentioned by H. Khalfa, the other by 'Abd-al'alî bin Muḥammad bin Ḥusain al-Barjandî or Birjindî (see above, No. 2237 sq.), completed A.H. 890 (A.D. 1485), see Rieu ii. p. 453b, and Supplement, p. 111, No. V.

No. 965, ff. 1–140, ll. 21; small Naskhî; size, 6⅝ in. by 3⅞ in.

2256

Persian and Arabic tracts on astrology and astronomy. Contents:

1. Risâla-i-Asṭarlâb (رسالهٔ اسطرلاب), or Mukhtaṣar dar ṣan'at-i-Asṭarlâb (مختصر در صنعت اسطرلاب), a treatise on the preparation and working of the Astrolabe, in twenty short chapters. It is entirely different from Naṣîr-aldîn Ṭûsî's بيست باب and identical with the treatise described in W. Pertsch, Berlin Cat., p. 346, 1, which is very likely due to Khidrshâh Efendi, comp. Cat. des MSS. et Xyl., No. 317, 3. Beginning, on fol. 1b: امّا بعد اين مختصريست در صنعت اسطرلاب شمالى و جنوبى مشتمل بر بيست باب باب اوّل در مقدّمات صناعيّه كه معرفت آن در صنعت اسطرلاب ضروريست، چون خواهند كه خطّى تصنيف كنند الخ. Dated middle of Jumâdâ-alawwal, A.H. 1056, collated the 23rd of the same month (=A.D. 1646, end of June and July 7).

2. Some astronomical tables and figures, on ff. 9–12.

3. Risâlah dar 'ilm-i-ḥikmat (رساله درعلم حكمت), a compendium of the elements of astronomy by Abû-alḥasan Kûshyâr bin Layyân aljabalî. This treatise is identical with the مجمل الاصول of the same author, described in Bodleian Cat., No. 1543, but whilst the latter is in *Persian*, the present little work is in *Arabic*. Beginning, on fol. 13b: الحمد لله ربّ العالمين .... امّا بعد الكيا الجليل ابو الحسن كوشيار بن لبّان الخ.

It is divided into the same four maḳâlas as the Persian version, viz.:

I. فى المدخل و الاصول, on fol. 13b, in twenty-two bâbs.

II. فى الحكم على امور العالم, on fol. 17b, in twelve bâbs.

III. فى الحكم على المواليد و تحويل سنينها, on fol. 22b, in twenty-one bâbs.

IV. فى عمل الاختيارات (on fol. 13b: فى جمل الاختيارات), on fol. 28a, in three bâbs.

Dated the 18th of Shawwâl, A.H. 1061 (A.D. 1651, Oct. 4), by Muḥammad bin Ḥasanbeg Munajjim.

No. 1514, ff. 29; written by different hands, partly in Nasta'lîḳ, partly in Naskhî; size, 13⅛ in. by 7⅞ in.

2257

Lubâb dar dânistan-i-Asṭarlâb (لباب در دانستن اسطرلاب).

Another anonymous treatise on the Astrolabe in forty short chapters, beginning: امّا بعد اين رساله ايست مسمّى بلباب در دانستن اسطرلاب الخ.

The *first* chapter opens thus: باب اوّل در القاب، علاقه آنست كه اسطرلاب را بدان بياويزند بعضى از حرير كنند الخ.

The *second* begins, on fol. 212b: باب دوم در گرفتن ارتفاع شمس و كواكب، چون خواهى كه ارتفاع الخ.

The *last* (fortieth) chapter begins, on fol. 244b: باب چهلم در معرفت طالع سال در خطّ استواء يا در بلاديكه صفحهٔ عرض آنها در اسطرلاب موجود بود الخ.

No date.

No. 1873, ff. 208–249b, ll. 15; Nasta'lîḳ; size, 8⅝ in. by 4½ in.

2258

Another treatise of astrological and astronomical contents.

No title or author's name appears anywhere.

It begins abruptly: .... بر بالاء اين اجزاء و عنكبوت و اين را شبكه نيز خوانند صفحه ايست مشبّكهٔ محزوقه كه در ميان الخ.

It is divided into the following twenty short chapters and a khâtimah:

1. در دانستن ارتفاع آفتاب و كواكب, on fol. 255a.

2. در معرفت ظلّ از ارتفاع و ارتفاع از ظلّ, on fol. 256^a.
3. در دانستن طالع از ارتفاع آفتاب یا کواکب, on fol. 256^b.
4. در معرفت ساعات ماضیه از روز یا از شب, on fol. 257^b.
5. در معرفت قوس النّهار و قوس اللّیل, on fol. 258^b.
6. در معرفت ساعات از طالع و طالع از ساعات, on fol. 259^b.
7. در معرفت طالع تحویل سال, on fol. 260^b.
8. در تسویة البیوت, on fol. 261^b.
9. در معرفت آنچه گذشته باشد از ساعات روز, on fol. 262^b.
10. در معرفت طلوع کواکب بدرج آفتاب, on fol. 263^a.
11. در معرفت مطالع بروج در خطّ استواء, on fol. 263^b.
12. در معرفت اجزاء بروج از مطالع, on fol. 266^a.
13. در معرفت میل آفتاب, on fol. 266^b.
14. در معرفت عرض بلد و طولش, on fol. 267^a.
15. در معرفت خطّ نصف النّهار و سمت قبله, on fol. 269^a.
16. در معرفت وقت نماز ظهر و عصر, on fol. 270^a.
17. در دانستن طلوع صبح روز بروز, on fol. 270^b.
18. در دانستن عرض شهری یا مساحتی بر زمین که مانعی میان مساحت او و میان ماسح حائل باشد, on fol. 271^a.
19. در معرفت عمق بئر, on fol. 271^b.
20. در معرفت طول مناره یا دیواری یا عمود کوهی, on fol. 272^b.

Khâtimah: در امتحان اسطرلاب از خطوط و دوائر و اعضاوٴ و اعضاء اسطرلاب, on fol. 273^b, last line.

No date.

No. 1873, ff. 251^b–277, ll. 15; Nasta'lîk; size, $8\frac{3}{8}$ in. by $4\frac{1}{2}$ in.

2259

Badâ'i'-i-funûn (بدائع فنون).

Fragment of a treatise on arithmetic, chiefly based on the Lîlâwatî (see above, Nos. 1998–2000), as a kind of commentary to that work, by Dharma Narâyan ibn Kalyânmal Kâyath (دهرم نراین ابن کلیانمل قوم کایته), A.H. 1074 (A.D. 1663, 1664), and dedicated to the emperor 'Âlamgîr. It is imperfect in the beginning (some portions of the preface being missing) and breaks off in the fourth bâb, whereas according to the index on fol. 170^b it was to contain nine bâbs. The headings of the first four bâbs are:

باب اوّل در حسابهای آسان, on fol. 170^b.

باب دویم در باب دانستن طریق دستور که در زمانه (?) کار می آیند, on fol. 174^b.

باب سیوم که آسان حسابهای مشکل مینماید, on fol. 194^b.

باب چهارم در علم سیاق, on fol. 195^b.

No. 2420, ff. 169–199, ll. 13; Shikasta; size, $8\frac{1}{4}$ in. by $5\frac{5}{8}$ in.

IND. OFF.

2260

Tarjuma-i-taḥrîr-i-Uklîdus (ترجمهٔ تحریر اقلیدس).

A Persian translation of the elements of Euclid, made from the Arabic version of Khwâjah Naṣîr-aldîn Ṭûsî (see fol. 2^a, l. 2, and comp. Nos. 2231, 2254, and 2255 above), by Khair-allâhkhân bin Luṭf-allâh, the astronomer (see No. 2253 above), in Muḥammadshâh's reign, A.H. 1144 (see fol. 1^b, ll. 3 and last) = A.D. 1731, 1732; comp., on the Arabic original, J. Aumer, Arabic Cat., p. 374; Loth, Arabic Cat., p. 214^b sq.; J. C. Gartz, De interpretibus et explanatoribus Euclidis arabicis, Halae, 1823; Naṣîr-aldîn's Arabic translation is printed, Constantinople, 1801. It is divided into fifteen makâlas, with altogether 478 (not 468) figures.

Makâlah I, on fol. 2^a, with forty-eight figures; II, on fol. 48^b, with fourteen figures; III, on fol. 59^b, with thirty-six figures; IV, on fol. 83^a, with sixteen figures; V, on fol. 93^b, with twenty-five figures; VI, on fol. 105^b, with thirty-three figures; VII, on fol. 125^a, with thirty-nine figures; VIII, on fol. 136^b, with twenty-seven figures; IX, on fol. 146^a, with thirty-eight figures; X, on fol. 160^b, with 109 figures; XI, on fol. 227^b, with forty-one figures; XII, on fol. 254^a, with fifteen figures; XIII, on fol. 278^a, with twenty-one figures; XIV, on fol. 301^a, with ten figures; XV, on fol. 309^a, with six figures.

Beginning: شکر است مر خدائیرا که ازوست ابتدا بسوی اوست انتها و بدست اوست اختیار همه چیزها الخ.

Dated the 1st of Rajab, A.H. 1194 (A.D. 1780, July 3). According to a note on the fly-leaf this copy was prepared for Mr. Richard Johnson, at Lucknow, by Râjah Nandârâm Pandit.

No. 1791, ff. 311, ll. 17; Nasta'lîk; illuminated frontispiece; the first two pages splendidly adorned; size, $11\frac{1}{2}$ in. by $6\frac{1}{4}$ in.

2261

Khazânat-al-'ilm (خزانة العلم).

A curious, but very interesting and valuable work on arithmetic, geometry, and astronomy, composed A.H. 1229 (A.D. 1814), by Kânhjî (کانهجی), at 'Azîmâbâd, with a great number of English explanations of technical terms in Persian, made by the author himself, who must have been well acquainted with the English language and science.

Beginning: حمدی چو مراتب عدد بیحد وعدّ آن واحدرا سزد که نیست واحد بعدد الخ.

It is dedicated to Mr. Francis هاکنس (Hawkins?), and divided into a mukaddimah, ten bâbs, and a khâtimah. The English explanations and translations are written both in English and Persian characters, for instance, منطق = logic, لاجیك; جوهر = substance, سُبْسْتَنْس, etc. Full lists of such scientific expressions in both languages are inserted here and there between the leaves on special tables. Some of the more interesting ones are quoted here:

علم ریاضی mathematics.
علم هندسه geometry.
علم هیئت astronomy.

علم حساب arithmetic.
علم مرایا optics.
کیف quality.
این situation.
متی duration.
اضافة relation.
ملك habit.
فعل action.
انفعال passion.
کم quantity.
فرد odd.
زوج even.
جمع addition.
تفریق subtraction.
ضرب multiplication.
مضروب multiplicand.
مضروب فیه multiplier.
حاصل ضرب product.
قسمت division.
مقسوم dividend.
مقسوم علیه divisor.
خارج قسمت quotient.
استخراج جذر و مجذور evolution of the square root.
استخراج ضلع اوّل مضلّعات evolution in general.
کسور fraction.
اربعة متناسبة مستویّة direct proportion.
قلب النّسبة inverse proportion.
ابدال النّسبة alternate proportion.
ترکیب النّسبة compound proportion.
فصل النّسبة / تفریق النّسبة divided proportion.
نسبة مع الترکیب والتّفریق mixed proportion.
نسبة مضروبة by multiplication proportion.
نسبة منقسمة by division proportion.
مستطیل oblong.
شبهة بالمعیّن rhomboid.
منحرف trapezium.
کثیر الاضلاع multilateral figure or polygon.
مخمّس pentagon equilateral and equiangular.
مسدّس hexagon equilateral.
مسبّع heptagon equilateral.
مثمّن octagon equilateral.
دائرة circle.
مرکز centre.
محیط دائرة circumference.
نصف قطر semidiameter.
جزو حصّة segment.
قوس segment of circumference.
قطعة دائرة segment of circle.
نصف دائرة semicircle.
قطاع دائرة sector of a circle.

قطعة متشابهة similar segment.
مخروط cone.
اسطوانة cylinder.
کرة globe or sphere.
نصف کرة semisphere.
قطب کرة pole.
مماسّ touch.
جسم solid.
زاویة مجسّمة solid angle.
محوّر axis.
مخروط قائم الزّاویة right-angled cone.
مخروط منفرجة الزّاویة obtuse-angled cone.
مکعب cube.
ذو اربعة قواعد مثلّثات tetrahedron.
ذو ثمانیة قواعد مثلثات octahedron.
ذو اثنی عشر قواعد مخمّسات dodecahedron.
ذو عشرین قواعد مثلّثات icosahedron.
ذو ستّة قواعد اربعة اضلاع parallelopipedon.
منشور triangular prism.
طرف extremities.
خطّ مستقیم straight line.
خطّ مستدیر circular line.
خطّ منحنی curved line.
ضلع side.
قطر diameter.
ارتفاع altitude.
سطح superficies.
سطح مستوی plane superficies.
سطح مستدیر circular superficies.
خطّ متواری parallel line.
سطح متواری parallelogram.
زاویة مستقیمة rectilineal angle.
زاویة مستقیم الخطّین plane rectilineal angle.
زاویة قائمة right angle.
زاویة منفرجة obtuse angle.
زاویة حادّة acute angle.
مستقیم الاضلاع rectilineal figure.
مثلّث trilateral figure or triangle.
مثلّث متساوی الاضلاع threesided or equilateral triangle.
مثلّث مختلف الاضلاع scalene triangle.
مثلّث قائمة الزّاویة right-angled triangle.
مثلّث منفرجة الزّاویة obtuse-angled triangle.
ذو اربعة اضلاع quadrilateral figure.
مربّع square.
معیّن rhombus.
نسبة عددیّة arithmetical proportion.
نسبة هندسی geometrical proportion, etc.

Ff. 207–218 contain a very detailed index of the whole work.

This copy was made by Shâdi La'l ibn Fath Singh of Shâhjahânâbâd at the request of the author himself, shortly after the work's completion, A. H. 1230 (A. D. 1815), at 'Azîmâbâd.

No. 3135, ff. 218, ll. 19; Nasta'lîk; size, $12\frac{3}{4}$ in. by 9 in.

2262

Takwîm-i-'Abdallâh ibn Hasan 'Ali (تقويم عبد الله ابن حسنعلى).

A calendar with many astronomical and chronological tables, compiled A. H. 1182 (A. D. 1768, 1769), by 'Abdallâh ibn Hasan 'Ali, who dedicated it to Nawwâb Ṣamṣâm-aldaulah Bahâdur Hizabrjang Miyân Ghulâm-shâhkhân.

It begins: حمد و ثناى بى منتها قديمى را رواست كه مصوّر قدرت بالغهٔ او بقلم تصوير الخ.

On fol. 2ª, l. 17, there is a reference to the زيج جديد سلطانى, the revised edition of Ulughbeg's tables (see above, Nos. 2233–2236).

No. 436, ff. 28, ll. 20; Nasta'lîk; size, $9\frac{5}{8}$ in. by 8 in.

2263

A Persian almanack for A. H. 1198 (not 1158, as by a foolish mistake is written at the top of fol. 1ª and printed on the back of the binding) = A. D. 1784.

Beginning: چون تحويل آفتاب عالمتاب شب شنبهٔ بيست و هفتم شهر ربيع الثّانى سنهٔ ١١٩٨ هجرى الخ.

It was received, according to a remark on fol. 14ᵇ, from 'his Majesty Shah Alum, March 9. 84' (1784). Purchased from the executors of the Marquess of Hastings.

No. 3136, ff. 14 (containing twenty-five tables); Nasta'lîk; size, $11\frac{3}{4}$ in. by $7\frac{1}{4}$ in.

2264

Fâlnâma-i-Ja'far Ṣâdiḳ (فالنامهٔ جعفر صادق).

The fâlnâma, ascribed to the famous Imâm Ja'far Ṣâdiḳ, containing the answers which certain verses of the Ḳurân give to questions of various kinds.

Beginning: انّا فتحنا لك فتحًا مُبينًا (*Sûrah* 48, 1) اى خداوند فال الخ.

On fâlnâmas in general, compare G. Flügel in 'Sitzungsberichte der K. Sächs. Gesellschaft der Wissenschaften,' xiii. (1861), p. 24 sq.; another copy of the present little work, in which the preface, here missing, appears in full, is noticed in Rieu ii. p. 800ᵇ, No. 1.

No. 3240, ff. 1–20, ll. 13; careless Nasta'lîk; the initial words supplied by another hand on fol. 1ᵇ; size, $8\frac{1}{2}$ in. by $5\frac{3}{4}$ in.

2265

A short fragment of another fâlnâma, without beginning or end, giving detailed explanations of the meaning of various passages and their predictions with regard to the future.

The first words run thus: بگو انشاء الله والله اعلم بالصّواب [كشتئ نوح] بفالت كشتئ نوح است و بنگر بيابى دولت و اقبال و زيور الخ.

No. 2420, ff. 88ª–93ᵇ, ll. 12; Naskhi; size, $8\frac{1}{2}$ in. by $5\frac{3}{4}$ in.

2266

Kawâ'id-alhidâyat (قواعد الهدايت).

A large and detailed work on geomancy (on fol. 1ª, styled therefore هدايت الرّمل), compiled on the basis of fifty other works by Hidâyat-allâh, A. H. 1001 (A. D. 1592, 1593), and dedicated to the emperor Akbar (see ff. 5ª, l. 6; 6ª, l. 9, and last line; and 6ᵇ, l. 7). In the preface he mentions besides other books on the same subject the رياض الطّالبين, by Auhad-aldîn 'Abdallâh, usually called 'Abdallâh Auliyâ, the كتاب تسخير, by Ḳâḍî 'Abd-alraḥmân Jinnî (جنّى), the مصباح الكنوز, by the same, etc. This book is divided into a muḳaddimah and four Jihats (جهت), viz.:

مقدّمه منقسم بر چهار فصل فصل اوّل در شرائط رمل, on fol. 13ᵇ.

فصل دويم در قاعدهٔ ريختن نقطه, on fol. 15ᵇ.

فصل سيوم درعمل بيوت رمل و تولّد اشكال, on fol. 18ª.

فصل چهارم در اصل احكام و جدول همه مراتب, on fol. 22ª.

جهت اوّل در قاعدهٔ سكن كه شمال الرّمل گفته ايم و دور نقطه, on fol. 27ª.

جهت دويم در قواعد شجرة و ابدح و سائر اولياء كه آنرا مشرق الرّمل گفته ايم الخ, on fol. 56ᵇ.

جهت سيوم بدائرهٔ بزدح (? برزخ) كه آنرا مغرب الرّمل گفته ايم, on fol. 108ᵇ.

جهت چهارم در قواعد دايرهٔ اصحّ كه آنرا جنوب الرّمل گفته ايم, on fol. 135ᵇ.

Beginning: شكر و سپاس حمد بيقياس مر صانعى را كه نقّاش قدرت او وسركار تصوير و بقلم تقدير صفحات افلاك را الخ.

Many tables. No date.

No. 701, ff. 207, ll. 13; large and distinct Nasta'lîk; size, $8\frac{1}{2}$ in. by $5\frac{7}{8}$ in.

2267

Anwâr-alraml (انوار الرّمل).

Another elaborate work on geomancy, with many tables, compiled by Hâni Shirwâni (see author's name and title on ff. 1ᵇ, l. 9, and 2ª, l. 12), who states in the preface that he wrote before this larger treatise a shorter one on the same subject and called it خلاصه. The present work is divided into a muḳaddimah, two maḳâlas, and a khâtimah, and begins: وفّقك الله تعالى على طلبه و اوصلك الى معرفته الخ.

Muḳaddimah, on fol. 2ᵇ, in three fâ'idas, (1) فائدهٔ اوّل

فائدهٔ دویم در بیان (2) ; در بیان ماهیّت علم رمل الخ
فائدهٔ سیوم در تحصیل اشکال (3) ; موضوع این علم.

First makâlah, on fol. 7^a, in twenty-one faṣls, در احکام علمیّهٔ این فنّ (the theoretical part of geomancy).

Second makâlah, on fol. 51^a, in twelve faṣls, در احکام عملیّهٔ این فنّ (the practical part of geomancy).

Khâtimah, on fol. 101^a, در مسائل متفرّقه.

This work ends on fol. 122^b and is dated A.H. 1182 (A.D. 1768, 1769). Attached to it, on ff. 123–140, is a shorter anonymous treatise on the same subject, beginning: از قول حضرت امام حسین فقال الخ.

Ff. 40^b, 80^b, and the greater part of ff. 40^a and 92^b are left blank.

No. 817, ff. 140, ll. 15–24; written by different hands in Shikasta and sometimes in Nasta'lîk; size, 8½ in. by 4½ in.

2268

Surkhâb-alraml (سرخاب الرّمل).

A third detailed work on geomancy, by an anonymous author, with many tables and other figures.

Beginning: حمد اکمل و شکر اجمل بعدد ذرّات رمل لائق فردیست که اشیارا ازواج آفریده قوله تعالی الخ.

This work is based on forty years' experience, see fol. 2^b, l. 2. Ff. 102–104 and a large portion of fol. 101^b are entirely left blank.

No date.

No. 719, ff. 168, ll. 13; Nasta'lîk; size, 8⅜ in. by 6 in.

2269

Tanjîm (تنجیم).

A treatise on Indian astrology and magic craft, by an anonymous author; there is no special title or date appearing anywhere.

Beginning: حمد و ثنا مر خداوند و آفریدهگار را شکر و سپاس خالق لیل و نهار را الخ.

The whole copy is in a very precarious state, greatly damaged by worms throughout.

No. 502, ff. 91, ll. 15; Naskhî; size, 7¾ in. by 5 in.

2270

Burhân-alkifâyat (برهان الکفایة).

A detailed and extensive work on the mysterious influence and effect of the stars on human destiny, compiled by 'Alî bin Muḥammad alsharîf albakrî.

Beginning: الحمد لله الّذی خلق الخلق علی غیر مثال بعزّته الخ.

Whether this work is identical with the کتاب برهان الکفایة, quoted in W. Pertsch, Berlin Cat., p. 364, l. 1, as one of the authorities of the احکام الاعوام, seems doubtful; but if so, it would be one of the oldest Persian works on astrological matters extant, belonging to the seventh century of the Hijrah. The arrangement of the subdivisions is somewhat confused; bâbs, faṣls, wajhs, etc. appear indiscriminately; but the following fourteen bâbs are the most conspicuous and distinct sections:

1. A preliminary bâb (without special heading), in thirteen faṣls, on fol. 2^a; the first faṣl deals with the معرفت نگریستن اندر مسئله که درست آید الخ.
2. باب در بیرون آوردن خبیٔ, on fol. 12^b.
3. باب مفاتیح القفا, on fol. 19^a, in twenty-five faṣls, including the chapter: البرج الطّالع و فیه من المسائل, on fol. 30^b.
4. البرج الثّانی من الطّالع, on fol. 44^a, in eleven faṣls.
5. البرج الثّالث من المطالع و ما فیه الخ, on fol. 52^b, in eight faṣls.
6. البرج الرّابع من الطّالع الخ, on fol. 56^a, in sixteen faṣls.
7. البرج الخامس من المطالع, on fol. 67^b, in fifteen faṣls.
8. البرج السّادس من المطالع, on fol. 75^a, in twenty-seven faṣls.
9. البرج السّابع من المطالع, on fol. 90^a, in ninety-five faṣls.
10. البرج الثّامن من الطّالع, on fol. 137^a, in nine faṣls.
11. البرج التّاسع من الطّالع, on fol. 142^b, in twenty-seven faṣls.
12. البرج العاشر من الطّالع, on fol. 155^b, in twenty-three faṣls.
13. البرج الحادی عشر من الطّالع, on fol. 177^a, in eight faṣls.
14. البرج الثّانی عشر من الطّالع, on fol. 183^a, in fourteen faṣls.

This copy is dated A.H. 1089 (A.D. 1678). Between ff. 21 and 22 there is inserted a fragment of another treatise on similar topics, styled Miftâḥ-alnujûm (مفتاح النّجوم), in nine bâbs, the first of which is headed در بیان بروج, the second در بیان کواکب, etc. In the middle of the fifth bâb this fragment, consisting of eight leaves, ll. 17–18, written in careless Nasta'lîk (size, 9⅜ in. by 6 in.), breaks off.

No. 1281, ff. 193, ll. 21; Naskhî; illuminated frontispiece; size, 10⅝ in. by 6⅜ in.

2271

Miftâḥ-alda'awât (مفتاح الدّعوات).

A very defective copy of Wajîh-aldîn's 'Key of invocations and conjurations,' a book dealing with all kinds of hidden sciences, magic art, exorcisms, interpretation of dreams, fortune-telling, etc., commenced by the author the 15th of Rajab, A.H. 1006 (see fol. 2^a) = A.D. 1598, Febr. 21. This copy is imperfect in the beginning, middle, and end; part of the preface is missing.

The *mukaddimah* (در بیان آغاز علم دعوت و نام نهادن او) is found on fol. 2^b; the *first makâlah* (در علم دعوت کلّی و جزوی الخ) begins on fol. 3^a, and breaks off

on fol. 5[b]; the *second makâlah* (در بیان اشغال و اذکار و علم نجوم و ساعات الخ) is entirely missing; the *third makâlah* (در تعبیر خواب و علم قیافه و غیره و علم طبّ) begins abruptly on fol. 6[a] and fills the whole remainder of the copy, but even this is incomplete at the end, and two additional lacunas are found after ff. 93 and 109; the *khâtimah* (در علاج شتّی و علم هندسی و بعضی فوائد از هر جنس الخ) is again entirely wanting.

No. 1008, ff. 170, ll. 17; Nasta'lîk; size, 9¼ in. by 5⅞ in.

2272

Ḍiyâ-al'uyûn (ضیاء العیون).

A treatise on the magic power and influence of certain passages and letters in the Ḳurân, as well as on the mystic peculiarities of Muḥammad's seal of prophetic mission (مُهر نبوّت), by Abû-almafâkhir Nizâm-aldîn Muḥammad Hâdî alḥusainî alṣawafî, styled Shâh Mirzâ, with the epithet of Mirzâ Mahdikhân Ṣafawî (see fol. 1[b]). The title appears on fol. 1[b], l. 1, and fol. 2[a], l. 5 ab infra. According to the Bodleian copy (Bodleian Cat., No. 1563) the treatise was composed at Ḥaidarâbâd, A.H. 1114 (A.D. 1702, 1703). It is illustrated by many figures and representations of talismans, and divided into a fâtiḥah and two manẓars:

فاتحه در بیان صورهٔ مُهر نبوّت سیّد انبیاء و سرور اصفیاء محمّد مصطفی الخ, on fol. 2[a].

منظر اوّل در تکسیرات بعضی از سور و آیات قرآن مجید و فرقان حمید و اشکال مکرّمه و نقوش معظّمه الخ, on fol. 6[a].

منظر دوم در نقش معظّمی که در تمام ایّام هفته باید دید و مربّعات ذو الکتابه که هر روز از ایّام هفته مربّع مخصوص آنروز را منظور نظر ساخته الخ, on fol. 31[a].

Beginning: بعد از حمد بیعدّ و صلوات بیعدّ چنین گوید احقر بندگان درگاه احدی و افقر نیازمندان بارگاه صمدی الخ.

College of Fort William, 1825.

No. 2161, ff. 33, ll. 16–21; large Nasta'lîk; size, 9½ in. by 5¾ in.

2273

Dar 'ilm-aljafr (در علم الجفر).

Four short treatises on the peculiar form of fortune-telling, called جفر (i. e. divination from the entrails of a lamb or the membrane of a camel), and on making amulets, charms, etc., the first two in *Arabic*, the last two in *Persian*, all four anonymous.

1. On ff. 1[b]–12[a], beginning: اسمعوا یا ابناء الحکمة الربّانیّة ما اوصیکم به و اعلموا انّ اصل کلّ شیء الخ.

2. On ff. 13[b]–16[b], beginning: الحمد لله .... فهذه عمل لطیفة ربّانیّة من حضرة الروحانیّة متشبّهة بها الخ.

3. On ff. 17[b]–22[a], beginning: حمد و ثنا بر واجب الوجودی که بکون (اتکوّن) و هستی ممکنات نزد وجود او عدم شده است الخ.

4. On ff. 22[b]–32[a], beginning: مقدّمه در اشارهٔ تحقیق عدد در حروف حکما بدانکه عدد عبارتست الخ.

No date.

No. 1080, ff. 32, ll. 15 on ff. 1–16, ll. 17–19 on ff. 17–32; written by two different hands in Nasta'lîk, the second of which is very careless and often approaching Shikasta; size, 7¾ in. by 4½ in.

2274

Khâfiya-i-jafr-i-jâmi' (خافیهٔ جفر جامع).

Another treatise on the same subject, ascribed, as is usual with these occult sciences, to the Imâm Ja'far Ṣâdiḳ; it begins thus: ابتداء کتاب خافیهٔ جفر جامع واین کتاب محقّق است و منسوبست بحضرت امام جعفر صادق الخ.

No date.

No. 1998, ff. 37, ll. 13; Nasta'lîk; size, 8⅞ in. by 5⅛ in.

2275

Jawâmi'-i-Ibn Sîrîn (جوامع ابن سیرین).

One of the oldest Persian works on the interpretation of dreams, in fifty-nine bâbs, by Sirâj-aldîn Muḥammad bin Sîrîn, comp. Bodleian Cat., No. 1570 (where this book and its probable author are discussed); A. F. Mehren, p. 45, No. 113 (where it is incorrectly styled خواب تعبیر), and Fleischer, Dresden Cat., p. 5, No. 30, and p. 13, No. 92. The title given to this work on the fly-leaf, the back of the binding, and at the top of fol. 1[a], viz. تعبیر نامهٔ سلطانی, is entirely wrong, see No. 2277 below. It is quoted as one of the authorities both in the کامل التّعبیر and the تعبیر نامهٔ سلطانی (see the two immediately following copies). The present copy is defective at the beginning; it opens abruptly thus: .... یا رسول الله قال الرّؤیا الصّالحة یریها الرّجل الخ.

Ff. 25[b] and 26[a] do not belong to this work, they are filled by another hand with bits of Rekhta poetry.

Fol. 124[b] (the last page) must be inserted between ff. 123[b] and 124[a]. It concludes on fol. 124[a] and is dated by 'Abd-alkarîm bin Nasir of Daulatâbâd, A.H. 897 (so at least the date seems to be; all diacritical points are omitted) = A.D. 1492. Many of the first and last leaves are severely injured and portions torn away.

No. 1360, ff. 124, ll. 13; Naskhi and Shikasta mixed; size, 8 in. by 5⅜ in.

2276

Kâmil-alta'bîr (کامل التّعبیر).

Another standard work on the interpretation of dreams, compiled by Shaikh Abû-alfaḍl Ḥusain bin Ibrâhîmbin Muḥammad of Tiflis, and dedicated by him

to the Pâdishâh of Rûm, Sultân Abû-alfath 'Izz-aldin Kilij Arslan bin Mas'ûd (who reigned A. H. 569–588 = A. D. 1173–1192), see Bodleian Cat., No. 1571, 3; and Bland's paper on the Science of Ta'bîr, Journ. of the Royal As. Soc. xvi. pp. 124 and 155.

Beginning: سپاس مر خدایرا که واحد و صمد و قادرست مالك ذو الجلال و حیّ فاطرست ورازق خلق و عالم ضمائرست الخ.

The work is based on the following authorities:

کتاب اصول دانیال (Bodleian Cat., No. 1571, 4).

کتاب تقسیم جعفر صادق (ib., No. 6).

کتاب جوامع محمّد بن سیرین (see the preceding copy).

کتاب دستور ابراهیم کرمانی (Bodleian Cat., No. 1571, 7).

کتاب ارشاد جابر مغربی (ib., No. 8).

کتاب تعبیر اسمعیل بن اشعث (ib., No. 9).

کنز الرّؤیا (ib., No. 10).

بیان التّعبیر.

کتاب تعبیر جاحظ بن اسحق.

کتاب جملة الدّلائل و منامات.

کتاب مبادی التّعبیر.

ایضاح التّعبیر.

کتاب کافی الرّؤیا, etc.

It is divided into the following sixteen fasls:

1. در شناختن مزاج خواب, on fol. 4^b.
2. در دانستن قسمتهای خواب, on fol. 5^a.
3. در یاد کردن نفس و روح, on fol. 6^b.
4. در درستیٔ خوابها بعلامتها, on fol. 7^b.
5. در معرفت خواب راست ودروغ, on fol. 8^a.
6. در دانستن تفاوت میان خوابها و تفصیل خواب هرکس, on fol. 9^a.
7. در معرفت فرق میان خوابها, on fol. 10^a.
8. در دانستن خواب زجر وفال, on fol. 11^a.
9. در خوابی که فراموش کرده باشد, on fol. 11^b.
10. در گزاردن خواب بقول کرمانی, on fol. 12^b.
11. در معرفت خوابها که از حال بگردد باوقات و اختلاف هیآت, on fol. 12^b.
12. در معرفت شرائط و آداب علم تأویل خواب, on fol. 14^a.
13. در ادب نگه داشتن سائل و معبّر, on fol. 15^a.
14. در معرفت آنکه تعبیر از چند نوع باشد, on fol. 15^b.
15. در دانستن بعضی از مسائل خواب که تعبیر آن مقلوب بود, on fol. 16^b.
16. در دیدن خدای تبارك و تعالی و فرشتگان و پیغمبران, on fol. 17^a. Attached to this last fasl is the largest and most important portion of the whole book, an *alphabetical list* of all the things which can be seen in dreams, with a detailed explanation of their meaning; this glossary begins with the letter ا, on fol. 23^b, and goes down to the end, on fol. 285.

Dated A. H. 934 (A. D. 1527, 1528) by Ibn Abû Ishâk. Worm-eaten; some of the last leaves severely injured.

No. 1003, ff. 285, ll. 17; illuminated frontispiece; Naskhi; size, 9⅝ in. by 5¾ in.

2277

Ta'bîrnâma-i-Sulṭânî (تعبیرنامهٔ سلطانی).

This work appears to be in substance identical with the well-known royal book on the interpretation of dreams, the Ta'bîrnâma-i-Sulṭânî, by Ḳâḍi Isma'îl bin Nizâm-almulk (compiled A. H. 763 = A. D. 1361–62, comp. H. Khalfa ii. p. 311, No. 3067). It is like that in alphabetical order and begins with the same word, آبادانی, on fol. 14^a, l. 1, as the Bodleian copy (Bodleian Cat., No. 1571). But all that precedes this alphabetical dictionary here is different from that copy. Instead of a preface and an introduction in two fasls (each fasl subdivided into ten nuktas) which are found there, we have here no preface whatever, nor any mention of the author, and the introduction simply consists of ten nuktas, the headings of which agree only in the last two with the ninth and tenth nuktah of the second fasl in the Bodleian copy.

Beginning: الحمد لله .... امّا بعد کتابیست در تعبیر نامه که علماء حکما مرتّب داشته اند که امر عظیم است و این کتاب بر ده نکته نهاده شد الخ.

No date. College of Fort William, 1825.

No. 2037, ff. 352, ll. 17; large and clear Nasta'lîḳ; size, 10½ in. by 6 in.

2278

Khwâbnâma (خواب نامه).

A treatise on the interpretation of dreams, ascribed to the Imâm Ja'far Ṣâdiḳ, in thirty-seven very short bâbs, beginning: الحمد لله .... امّا بعد که این کتاب در تفسیر خواب از امام جعفر صادق الخ.

It ends on fol. 211^b; fol. 212 contains the first two pages of a فالنامه, beginning: فالنامهٔ معظّم و مکرّم اینست بسم الله الرّحمن الرّحیم روایت میکنند امیر المؤمنین علی کرّم الله وجهه میفرمایند الخ.

No. 3083, ff. 203–212, ll. 14; Naskhi, mixed with Shikasta; size, 7¾ in. by 5⅝ in.

2279

Miscellanies.

1. Ta'bîrnâma (تعبیرنامه), a treatise on the interpretation of dreams, in mathnawî-baits, with a short preface in prose; the first bait runs thus:

معبّر گفت در تعبیر خوش راز
گرت باید شنو تا گویمت راز

2. Risâla-i-ṭibb (رسالهٔ طبّ), a short medical treatise in prose with little edifying stories, on fol. 217^a, beginning: چنین آورده اند در وقت نوشیروان عادل طبیبی بود الخ.

No. 1997, ff. 207–221, ll. 13–15; careless Nasta'lîḳ, mixed with Shikasta; size, 8⅜ in. by 6 in.

III. Medicine.

2280

Dhakhîra-i-Khwârizmshâhî (ذخیرۀ خوارزمشاهی).

The *first volume* of the 'Treasure of the Khwârizmshâh,' that is the oldest thesaurus of the whole medical science in Persian, composed by Zain-aldîn Abû Ibrâhîm Isma'îl bin al-Ḥusain (more correctly, according to other copies, bin al-Ḥasan) bin Muḥammad bin Aḥmad (or, as most other copies read, bin Aḥmad bin Muḥammad) alḥusainî aljurjânî, who entered the service of the first Khwârizmshâh (or rather governor of Khwârizm under the Saljûkî Sultân Sanjar), styled here Arslan Takîn Yamîn-almulûk wa alsalâṭîn Abû-alfatḥ Muḥammad bin Yamîn-almulûk (according to other copies: Yamîn-almulk or Yamîn-aldîn, that is Nûshtigîn) Mu'în, with the honorary epithet Ḳuṭb-aldîn (ruled A.H. 491–521 = A.D. 1098–1127), A.H. 504 (A.D. 1110, 1111), and dedicated this work to his sovereign. He died A.H. 531 or 535 (A.D. 1136, 1137, or 1140, 1141), comp. H. Khalfa i. p. 368; iii. pp. 162 and 330; vi. p. 507; Yâḳût's Mu'jam ii. p. 55; Cat. Codd. Or. Lugd. Bat. ii. p. 295; Wüstenfeld, Arabische Aerzte, p. 95, No. 165; Leclerc, Histoire de la médecine Arabe, ii. p. 18, etc. The fullest description of the work and details about the author and his royal patron are given in Bodleian Cat., Nos. 1576–1578, and Rieu ii. pp. 466[b] and 467; other copies are noticed in W. Pertsch, Berlin Cat., pp. 574–576; and E. G. Browne, Cambridge Cat., p. 211; fragments of it in the Bibl. Italiana xlvii. p. 10, No. 158, and De Jong, Cat. Codd. Or. Bibl. Acad. Regiae, p. 228, note 2. The contents of the ninth kitâb are given in detail by Krafft, p. 147; see also H. Ethé, Neupersische Literatur, p. 367; Turkish translation by Abû-alfaḍl Muḥammad bin Idrîs aldaftarî, who died A.H. 982 (A.D. 1574, 1575).

The whole work was originally divided into *nine bakhshs* or *kitâbs*, but afterwards the author added a *tatimmah* or *tenth kitâb* on the Materia Medica or simple and compound medicaments, usually styled کتاب قرابادین, see Bodleian Cat., loc. cit., where in the first copy, Fraser 200 and 201, the reasons are given, why this last kitâb was added at a later time. A striking proof of the difference between the first or original and the second or enlarged recension of the work is given here on fol. 2[b], in the beginning of the general index, where immediately after the statement, that it comprises *nine* kitâbs only, the full *ten* kitâbs are enumerated without further remark.

The present copy contains only the *first half* of the work, viz. the first *five kitâbs*:

I. Definition of medicine and structure of the human body (کتاب اوّل اندر شناختن حدّ علم طبّ و منفعت آن و شناختن گوهر تن مردم و چگونگئ آن و شناختن مادّتها و خلطهاء چهارگانه و مزاجها و احوال عادتها و تشریح اندامها و یاد کردن قوّت هر اندامی), in six گفتار, on fol. 3[b].

II. Health and disease of the human body (کتاب دوم در یاد کردن انواع و بیان کردن خلطهاء تن مردم از تندرستی بهر وقت و حال بیماریها از هر جنس و اندر یاد کردن انواع و اعراض و چه چیزی اسباب آن و شناختن مادّتها و خلطها و مزاجهاء نه گانه الخ), in nine گفتار, on fol. 81[b].

III. Preservation of health (کتاب سیوم اندر بیان کردن تدبیر و نگاهداشتن تندرستی و تدبیر هوا و مسکن و شناختن احوال آنها و تدبیر طعام و شراب و تدبیر خواب و بیداری و تدبیر حرکت و سکون و شناختن احوال کسوتها و عطرها و سپرغمها و بکار داشتن روغنها و تدبیر قی کردن و داروهای مسهل خوردن الخ), in seven گفتار, on fol. 163[b].

IV. Diagnosis of diseases, etc. (کتاب چهارم اندر بیان کردن استخراج مرض یعنی شناختن هر بیماری که آن کدام است و همچنین شناختن نضیج و بحرانها و شناختن آنچه حال بیماری چون خواهد بود الخ), in four گفتار, on fol. 333[b].

V. Fevers and their cure (کتاب پنجم اندر بیان کردن تب و اقسامها و انواع آن و بیان کردن احوال و اسباب و معالجت آن جمله), in six گفتار, on fol. 369[b].

Beginning: الحمد لله حمد الشّاکرین والصّلوة علی سیّد المرسلین و آله الطّیّبین الطّاهرین و سلّم تسلیما؛ چون تقدیر ایزد تعالی چنان بود که جمع کنندۀ این کتاب بندۀ دعاگوی خداوند خوارزم شاه اجلّ عالم الخ.

No date.

No. 995, ff. 446, ll. 21; inelegant Nasta'lîḳ; small illuminated frontispiece; size, 11 in. by 6⅝ in.

2281

A fragment of the same *first volume* of the Dhakhîra-i-Khwârizmshâhî.

This copy only goes down towards the end of the fifteenth bâb of the fifth Guftâr of the *second kitâb*; the *first* kitâb begins on fol. 3[b]; the *second* on fol. 60[b]. The author's name is given here on fol. 2[a], ll. 2 and 3, in this strange form: Isma'îl bin Aḥmad bin al-Ḥusain bin al-Ḥusainî bin Muḥammad aljurjânî.

No. 131, ff. 96, ll. 26; written by three different hands, the first (on ff. 1–18[a], l. 5) in Naskhî; the second (on ff. 18[a], l. 5–24[b], last line), and the third (on ff. 25–96) in Nasta'lîḳ; size, 13⅝ in. by 7⅜ in.

2282

Dhakhîra-i-Khwârizmshâhî (ذخیرۀ خوارزمشاهی).

The *second volume* of the same 'Treasure of the Khwârizmshâh,' in the first or original recension, comprising the *sixth, seventh, eighth,* and *ninth kitâbs* of the whole work.

VI. Diseases of the limbs and their cure (کتاب ششم اندر علاج بیماریها از سر تا بپای), in twenty-one گفتار, on fol. 2[b]. A detailed index of this kitâb is found on ff. 1[b] and 2[a].

VII. Tumours, ulcers, scabs, etc., and their cure (کتاب هفتم در اورام و بثور و جرب الخ), in seven مقاله (more correctly, as in all the other kitâbs, گفتار), on fol. 520^{a}.

VIII. Preservation of the external parts of the body (کتاب هشتم اندر زینت و آراستگئ ظاهرتن مردم از سرا تا پای و غیره), in three گفتار, on fol. 589^{b}.

IX. Poisons and antidotes (کتاب نهم اندر دفع سمائم (؟ سمام) و منافع حیوانات), on fol. 609^{a}. This *ninth kitâb* contains in the present copy six مقاله, i.e. the *five* which correspond to the five گفتار in the first Bodleian copy (Fraser 200 and 201) and the five مقاله in the second (Laud. Or. 155), and a *sixth* which deals with the various medical uses of the different limbs of animals (احوال منافع حیوانات), in alphabetical order, beginning with انسان, on fol. 621^{b}. This supplement forms in Fraser 200 and 201 the first portion of the tatimmah or *tenth kitâb*, in Laud. Or. 155 on the other hand, just as in the Berlin copy, it is inserted *between* the ninth and the tenth kitâb. Like the latter (the second) Bodleian copy, the fifth مقاله or گفتار of the ninth kitâb comprises here seven bâbs only, whereas in Fraser 200 and 201 it is subdivided into eleven. The author's statement about the reasons of the delay in the completion of his work (see above in No. 2280), and the whole *tenth kitâb*, are naturally missing here, as they did not exist in the original recension.

Dated by Muhammad Ṣâliḥ the 7th of Ṣafar in the twenty-sixth year (of whose reign, is not stated).

No. 996, ff. 628, written by five different hands in various styles of Naskhi and Shikasta; the *first* on ff. 1–72, ll. 27; the *second* on ff. 73–264, 466–468, and 520–628, ll. 17; the *third* on ff. 265–318, ll. 16; the *fourth* on ff. 319–465, 469–480, and 483–502, ll. 16; the *fifth* (Shikasta) on ff. 481, 482, and 503–519, ll. 17–19; illuminated frontispieces on ff. 1^{b} and 42^{b}; a great number of leaves damaged at the top and carefully mended afterwards; size, 10 in. by $6\frac{1}{4}$ in.

2283

An incomplete copy of the same *second volume* of the Dhakhîra-i-Khwârizmshâhî.

This copy, belonging to the second or enlarged recension, is not only full of blanks and lacunas and damaged in many places, especially on the last pages, but exhibits the most extraordinary heedlessness in the arrangement of leaves; they are misplaced to such an extent as almost to baffle any endeavour to set them right again. The proper order, so far as it is possible to find out, appears to be this: ff. 239^{a}, 32–38, 159–164, 9–31, 98–105, 1–8, 85–97, 77, 78–84, 43, 44, 39–42, 45, 46, 117–122, 47–76, 123–158, 111–116, 106–110, 165–238.

Kitâb VI (in twenty-one گفتار) begins on fol. 239^{a}; there are lacunas after ff. 8, 97, 77, and 76; the missing portions are: the end of Guftâr 2 (from the third bâb of the seventh juz'), the whole of Guftârs 3 and 4 and the beginning of Guftâr 5 (to the middle of the second bâb of the third juz'); the end of Guftâr 7 and beginning of Guftâr 8 (to the middle of the second bâb); the end of Guftâr 17 (from the second bâb) and the beginning of Guftâr 18 (to the eleventh bâb of the first juz').

Kitâb VII, on fol. 114^{b}; there are lacunas after ff. 116 and 107; the missing portions are: the sixth bâb of the first juz' of Guftâr 1, the end of Guftâr 1 (from the fourth bâb of the third juz') and the greater part of Guftâr 2.

Kitâb VIII, on fol. 180^{b}.

Kitâb IX, on fol. 187^{b}. Both complete.

The fifth Guftâr of the ninth kitâb has here, since the copy represents the second or enlarged recension, eleven bâbs just as the first Bodleian copy. After that follows the same supplementary chapter, as in the preceding copy, styled گفتار اندر منافع اعضاء حیوانات, beginning on fol. 199^{b} with انسان.

On fol. 202^{a} the *Kitâb X* on simple drugs and compound medicaments begins, styled کتاب قرابادین, in two گفتار, viz.:

1. اندر یاد کردن نامهٔ داروهای مفرده الخ, in thirty-eight bâbs.

2. اندر یاد کردن داروها و معجونهاء مرکّب, in thirty-one bâbs, on fol. 222^{a}.

The explanation of the delay in the completion of the work, although promised by the author to be given at the end (see fol. 198^{b}), is again missing here.

Dated by Niẓâm-aldîn Sa'd-almulk al-'Aṭṭâr in the month of Dhû-alḥijjah, A. H. 989 (A. D. 1582, Jan.).

No. 1644, ff. 1–239, ll. 31; Naskhi; size, $14\frac{1}{2}$ in. by $9\frac{3}{8}$ in.

2284

Kitâb-i-Ḳarâbâdîn (کتاب قرابادین).

Another complete copy of the tenth kitâb or tatimmah of the ذخیرهٔ خوارزمشاهی, on simple drugs and compound medicaments.

It begins (exactly as in the preceding copy, on fol. 202^{a}): بباید دانست که نخست که بجمع ذخیرهٔ خوارزمشاهی مشغول گشته آمد آن بود که این کتاب الخ.

First Guftâr, in thirty-eight bâbs, on fol. 1^{a}; second Guftâr, in thirty-one bâbs, on fol. 53^{b}.

No date. A fragment of the same in Bodleian Cat., No. 2378.

No. 1661, ff. 145, ll. 23; Nasta'lîḳ, written by two different hands, the second of which, beginning on fol. 89, is much more distinct and regular than the first; size, $12\frac{1}{8}$ in. by $6\frac{3}{4}$ in.

2285

Ḳarâbâdîn-i-Dhakhîra-i-Khwârizmshâhî (قرابادین ذخیرهٔ خوارزمشاهی).

Another treatise on drugs and medicaments, compiled according to the title from the same, 'Treasure of the Khwârizmshâh,' but not identical with that, as it is divided into five maḳâlas and a khâtimah.

It begins with the theriac (تریاق), or rather the special kind of it, called تریاق کبیر; at the end there is an appendix on the حلوای تخم مرغ or egg-pudding, on fol. 87^{a}.

Dated in the reign of Aḥmadshâh (A. H. 1161–1167 = A. D. 1748–1754).

No. 1997, ff. 13^{a}–94^{b}, ll. 15; careless Nasta'lîḳ, mixed with Shikasta; size, $8\frac{3}{8}$ in. by 6 in.

2286

Aghrâḍ-alṭibb (اغراض الطبّ).

The aims and objects of medicine, another vast and elaborate thesaurus of medical science, by the author of the ذخيرهٔ خوارزمشاهی, compiled partly on the basis of that work, but enriched and enlarged in many directions. The author, whose name is given here as Isma'il bin al-Husain alhusaini Jurjâni, wrote it at the request of the vizier of Abû-almuẓaffar Atsiz bin Khwârizmshâh (the son of Isma'il's earlier patron, who succeeded his father in A.H. 521=A.D. 1127, and ruled till A.H. 551 =A.D. 1156), Majd-aldîn Abû Muhammad Ṣâhib bin Muhammad albukhârî, and divided it into *two* distinct parts.

The *first part*, or بخش اول, is an abridgement of the Dhakhîra-i-Khwârizmshâhî and is subdivided into *two* volumes (جلد).

The first جلد contains the following fifteen گفتار:

1. Definition of medicine (در یاد کردن حدّ طبّ و موضوع و منفعت آن الخ), on fol. 10[b], in nineteen bâbs.
2. The simple members of the body (در شناختن اندامهاء بسیط), on fol. 18[b], in seven bâbs.
3. The compound members of the body (اندر شناختن اندامهاء مرکّب), on fol. 26[b], in seventeen bâbs.
4. Exposition of the bodily powers (در تشریح قوّتها), on fol. 39[a], in five bâbs.
5. Health and disease of the body (در شناختن تندرستی و بیماری و سبب عرض و مرض و بیماری الخ), on fol. 43[b], in five bâbs.
6. The pulse (در نبض), on fol. 47[b], in twenty bâbs.
7. Breathing (اندر دم زدن), on fol. 61[a], in *one* bâb.
8. The urine (اندر تفسره), on fol. 61[b], in twenty bâbs.
9. Symptoms of health and disease, as contained in the sediment (اندر شناختن حال تندرست و بیمار از احوال ثفل), on fol. 73[a], in seven bâbs.
10. Sweat (در شناختن احوال عرق), on fol. 75[b], in five bâbs.
11. Spitting (در احوال نفث), on fol. 76[b], in five bâbs.
12. The diagnosis (اندر شناختن اسباب احوالی که در تن مردم پدید آید الخ), on fol. 77[b], in sixteen bâbs.
13. Birth and death (در اسباب و احوال زادن و مردن), on fol. 85[a], in six bâbs.
14. The arguments drawn from the known and visible state of a patient (فی تقدمة المعروف), on fol. 88[a], in three juz' (three, four, and six bâbs respectively).
15. The crisis (اندر بحران), on fol. 102[b], in eight bâbs.

The *first* volume ends on fol. 114[a].

The second جلد (جلد دوم) contains the following three گفتار:

1. Preservation of health (در تدبیر حفظ الصّحّة), on fol. 114[a], in sixteen bâbs.
2. The simple medicaments (اندر یاد کردن ادویهٔ مفرده و یاد کردن طبع و فعل و خاصیّت و منفعت و مضرّت هر یك الخ), on fol. 137[a], in three bakhsh: (*a*) nutritious drugs (اندر داروهاء غذائی); (*b*) animal drugs (اندر داروهاء حیوانی); (*c*) vegetable and mineral drugs (اندر داروهاء نباتی و معدنی).
3. Or, as it is called here, the eighteenth (from the beginning of the whole بخش), compound medicaments (اندر قرابادین), on fol. 171[a], in twenty bâbs.

The second volume ends on fol. 213[b], and is dated the 15th of Sha'bân, A.H. 1139 (eighth year of Muhammadshâh's reign)=A.D. 1727, April 7, at Shâhjahânâbâd.

On fol. 214[b] begins the *second part* or بخش دوم (sometimes styled مقالت سیوم), which deals with the special diseases of all the various parts of the human body. It is divided into the following twenty-six گفتار:

1. Diseases of the head (اندر بیماریهاء سر), on fol. 214[b], in six juz' (four, seven, five, four, eight, and eight bâbs respectively).
2. Diseases of the eye (اندر بیماریهاء چشم), on fol. 249[a], in eight bâbs.
3. Diseases of the ear (اندر احوال گوش و شنوائی الخ), on fol. 263[a], in seven bâbs.
4. Bleeding of the nose, sneezing, rheum, etc. (اندر آمدن خون بینی و بسیار عطسه و زکام الخ), on fol. 268[a], in five bâbs.
5. Diseases of the teeth (اندر احوال دندان و بیماریهاء آن), on fol. 275[a], in three juz' (seven, six, and seven bâbs respectively).
6. Diseases of the windpipe and throat, quinsy, etc. (اندر احوال بیماریهاء حنجره و حلق و خناق الخ), on fol. 284[b], in five bâbs.
7. Diseases of the breathing-organs (اندر بیماریهاء آلتهای دم زدن), on fol. 288[b], in seven bâbs.
8. Diseases of the heart (اندر احوال دل), on fol. 301[a], in six bâbs.
9. Diseases of the stomach and oesophagus (اندر احوال معده و مری), on fol. 305[b], in twenty-two bâbs.
10. Diseases of the liver (اندر احوال جگر و بیماریها و علاج آن), on fol. 323[a], in eight bâbs.
11. Diseases of the spleen (اندر بیماریهاء سپرز), on fol. 331[b], in three bâbs.
12. Consequences of liver and spleen diseases (اندر بیماریها که از بیماریِ جگر و سپرز خیزد الخ), on fol. 333[b], in two juz' (two and five bâbs respectively).
13. Dysentery, diarrhoea, etc. (اندر انواع اسهال و سحج و زحیر الخ), on fol. 339[a], in eight bâbs.
14. Diseases of the posteriors (اندر بیماریهاء مقعد), on fol. 347[b], in five bâbs.
15. Worms in the bowels (اندر کرمان خورد و بزرگ که اندر روده تولّد کند), on fol. 351[b], in two bâbs.
16. Pains in the belly and the navel (اندر درد شکم و پیچیدن ناف), on fol. 353[b], in three bâbs.
17. Diseases of the kidney and bladder (اندر احوال گرده و مثانه و بیماریهای آن), on fol. 357[a], in sixteen bâbs.
18. Special diseases of men (اندر بیماریها که مخصوص است بمردان), on fol. 366[a], in eight bâbs.

19. Special diseases of women (اندر بیماریها که مخصوص است بزنان), on fol. 371ª, in six bâbs.

20. Pains in the back and the hypochondrium, hump on the back, etc. (اندر درد پشت و تهیگاه و حدبه الخ), on fol. 378ᵇ, in six bâbs.

21. Fevers (اندر حمّیات), on fol. 383ᵇ, in fourteen bâbs.

22. Tumours, wounds, and ulcers (اندر آماسها و ریشها و بثرها), on fol. 395ᵇ, in twelve bâbs.

23. Special wounds (اندر انواع ریشها و سوختن آتش و جراحها), on fol. 403ᵇ, in six bâbs.

24. Preservation of the external parts of the body (در آراستگی و پاکیزگی ظاهر تن از سر تا پای), on fol. 407ª, in three bâbs.

25. Poisons and antidotes (در علاج زهرها), on fol. 410ª, in seven bâbs.

26. Bodily injuries, dislocations of limbs, etc. (اندر سقطه در مجری و ردادی الخ, read اندر مجری و در وادی, i. e. مجری و در وادی, comp. No. 2302, 13 below), on fol. 416ᵇ, in four bâbs.

This part is dated the 17th of Shawwâl, A.H. 1140 (ninth year of Muḥammadshâh's reign) = A.D. 1728, May 27.

A full index on ff. 1–8.

Beginning of the whole work, on fol. 9ᵇ: توکّلت علی الله وحده والحمد لله ربّ العالمین والصّلوة والسّلام علی خیر خلقه و آله الطّیّبین والطّاهرین بباید دانست که هرکه بمجلس پادشاه الخ.

In the preface, on fol. 10ª, l. 8, the author mentions another work of his, written before the اغراض, viz. a مختصر or shorter manual of medicine, styled خفی, i. e. خفی علائی (composed A.H. 506–507 = A.D. 1113, see Rieu ii. p. 475ᵇ).

No. 1778, ff. 418, ll. 19; large and distinct Nasta'lîḳ; collated; occasional marginal glosses; size, 12½ in. by 8⅓ in.

2287

A defective copy of the same.

This copy contains:

(*a*) On ff. 1ª–50ª a portion of the بخش اوّل, viz. from the middle of the preface down to the end of the ninth bâb of the sixth Guftâr of the first volume or جلد (called here کتاب). The first words of the preface, ... اکنون بحکم و فرمان و دستور و مجلس, correspond to fol. 10ª, l. 8 in the preceding copy; it goes down to fol. 10ᵇ, l. 8 there, and is followed, on ff. 1ᵇ, ll. 13 to 8ᵇ, l. 5 ab infra, by the same complete index, which is found in the preceding copy, on ff. 1ᵇ–8ᵇ. The end of the ninth bâb of the sixth Guftâr, with which this portion breaks off, corresponds to fol. 57ª, l. 4 ab infra in the preceding copy. There are accordingly wanting here the first part of the preface, the remainder of the first جلد from the tenth bâb of the sixth Guftâr down to the end, and the whole second جلد. Ff. 50ᵇ–54ª are left blank.

(*b*) On ff. 54ᵇ–232ᵇ the whole بخش دوم, in twenty-six Guftârs, is found, viz.: 1. on fol. 54ᵇ; 2. on fol. 84ᵇ; 3. on fol. 96ᵇ; 4. on fol. 101ª, here styled اندر بیماریهای بینی; 5. on fol. 106ᵇ, اندر احوال لب و دهان و زبان و دندان و بیماریهای آن; 6. on fol. 114ᵇ; 7. on fol. 118ª, here wrongly styled مقالت هفتم; 8. on fol. 128ᵇ, here wrongly styled گفتار ششم instead of گفتار هشتم; 9. on fol. 132ᵇ; 10. on fol. 148ª; 11. on fol. 155ᵇ; 12. on fol. 157ᵇ in two ḳisms (instead of juz' as in the preceding copy); 13. on fol. 162ᵇ; 14. on fol. 169ᵇ; 15. on fol. 173ª; 16. on fol. 175ª; 17. on fol. 177ᵇ; 18. on fol. 185ᵇ; 19. on fol. 189ᵇ; 20. on fol. 196ᵇ, here subdivided into seven bâbs (against six in the preceding copy); 21. on fol. 201ª, اندر انواع تبها; 22. on fol. 211ᵇ; 23. on fol. 219ª; 24. on fol. 222ᵇ; 25. on fol. 225ᵇ; 26. on fol. 230ᵇ.

No date. College of Fort William, 1825.

No. 2228, ff. 232, ll. 21; Nasta'lîḳ; many pages greatly injured, but most of the damaged passages are carefully mended and restored by a later hand, except on fol. 1ª; size, 11½ in. by 6¾ in.

2288

Kitâb-i-ṭibb (کتاب طبّ).

A compendium of medical science, compiled according to the preface, which begins: کتاب طبّ تصنیف یوسف شهابی برای پادشاه اکابر سلطان احمد بهرام شاه از قول لقمان حکیم و ارسطاطالیس حکیم و افلاطون حکیم الخ, by Yûsuf Shihâbî for Sulṭân Bahrâmshâh, who ascended the throne of Ghazna A.H. 512 (A.D. 1118) and died A.H. 547 (A.D. 1152; the epithet احمد in the above text must necessarily belong to سلطان, as no Aḥmad Bahrâmshâh exists), chiefly on the basis of the ancient Greeks. It consists of two sections, not separated from one another, the first comprising twenty-eight faṣls, the second thirteen; the former deals with general anatomical, physiological, and medical matters, the latter with the different kinds of fever (تب) exclusively. The first faṣl of the first section begins on fol. 2ᵇ, that of the second on fol. 61ª.

Dated A.H. 1019, the 29th of Ṣafar (A.D. 1610, May 23).

No. 1336, ff. 154, ll. 15; clear Nasta'lîḳ; the first three pages supplied later in a very rude handwriting; size, 9½ in. by 5⅛ in.

2289

Ikhtiyârât-i-badî'î (اختیارات بدیعی).

The original edition of the Materia Medica by 'Alî bin al-Ḥusain al-Anṣârî, commonly called Ḥâjî Zain-aldîn 'Aṭṭâr, who was born A.H. 730 (A.D. 1330) and died A.H. 806 (A.D. 1403, 1404). He compiled this work A.H. 770 (A.D. 1368, 1369) on the basis of his own previous composition, the مفتاح الخزائن (completed three years before, viz. A.H. 767, 14th of Dhû-alḳa'dah = A.D. 1366, July 23, see the only two copies extant in Bodleian Cat., Nos. 1579 and 1580), by omitting entirely the second of the three risâlas, into which the Miftâḥ was divided, but increasing the twelve bâbs of

the third to sixteen, and styling the two divisions left the *first* and the *second makâlah* respectively. Other copies of the same اختيارات are described in Bodleian Cat., Nos. 1581–1584; Rieu ii. p. 469; E. G. Browne, Cambridge Cat., p. 212; Cat. Codd. Or. Lugd. Bat. ii. pp. 277 and 278; De Jong, Cat. Codd. Or. Bibl. Acad. Regiae, p. 227; and A. F. Mehren, p. 13; comp. also R. Seligmann, Ueber drei seltene Persische Handschriften, p. 24; and H. Khalfa i. p. 197, No. 266.

Contents:

A complete index of the *first makâlah*, giving the Arabic equivalents for all the Persian technical terms of simple drugs, on fol. 1[b].

Beginning of the work itself, on fol. 14[b]: امداد حمد بی حدّ واعداد سپاس بی قیاس مبدعی را که آثار ابداع او بر هر ورقی از اوراق و شجری از اشجار الخ.

First makâlah, on simple drugs, in alphabetical order, beginning with the letter ا, on fol. 17[a].

Second makâlah, on compound medicaments, beginning on fol. 326[b]: بسم الله .... بدانکه این مقالت دوم است از کتاب اختیارات بدیعی در مرکّبات الخ; this makâlah, as stated above, contains sixteen bâbs, the first of which (فی المفرّحات) begins on fol. 329[b].

This copy, the oldest extant, was made A. H. 805 (A. D. 1402, 1403), by Husain bin 'Alî bin Husain bin 'Alî bin Muhammad bin Hasan bin Mahmûd bin Ahmad bin Fadl-allâh bin Mas'ûd bin Kutb-alauliyâ Abû Muhammad 'Abdallâh Ansârî, a descendant of the great sûfic Shaikh 'Abdallâh Ansârî, who died A. H. 481 (A. D. 1088), see above, Nos. 1778–1780, and evidently the son of the author himself.

No. 3499, olim 9. J. 8, ff. 359, ll. 19; small Naskhî, mixed with Shikasta, often without any diacritical points; many pages slightly injured; size, 8⅝ in. by 5 in.

2290

Another copy of the same.

Beginning as in the preceding copy.

Dated A. H. 873 (A. D. 1468, 1469).

First makâlah, on fol. 3[a]; *second*, on fol. 462[b]; on the last two leaves there are some glosses added (از حاشیهٔ کتاب).

No. 880, ff. 556, ll. 14; Naskhî, by two hands, the second of which begins on fol. 392[a]; size, 9⅝ in. by 6⅝ in.

2291

The same.

Beginning on fol. 12[b] as usual; ff. 1[b]–11[b] are filled with a complete alphabetical index of the simple drugs of the *first makâlah*, identical with that in No. 2289 above, and beginning: چنین گوید مؤلّف این کتاب که چون درین دیار زبان عجم متداول است الخ.

The names of the drugs are likewise given both in Arabic and Persian.

First makâlah, on fol. 14[b], dated the 27th of Dhû-alhijjah, A. H. 1012 (A. D. 1604, May 27); *second*, on fol. 254[b], dated the last of the same month (May 29).

Ff. 1–32[a] and 255[b]–272[a] are damaged either in the middle or at the corners of every page.

No. 798, ff. 272, ll. 25; small Nasta'lîk; size, 9⅝ in. by 6 in.

2292

The same.

Beginning: الحمد لله ربّ العالمین والعاقبة للمتّقین والصّلوة والسّلام علی خیر خلقه محمّد و آله اجمعین ربّ اهدنا صراطك المستقیم٬ امداد حدّ (read حمد) بیحدّ و اعداد سپاس بیقیاس مبدعی را که آثار ابداع او بر هر ورقی از اوراق و بر هر ثمری از اثمار الخ.

First makâlah (without a special heading), on fol. 3[a], beginning with the باب الالف; *second*, on fol. 290[b].

Dated by Darwish Muhammad, the 22nd of Rabî'-alawwal, A. H. 1090 (A. D. 1679, May 3), at Aurangâbâd. The copy is injured by large cuts, by worms and otherwise, but in the majority of cases these damages have been carefully repaired, phrases, that had become illegible, being supplied on the margin. Towards the end some parts at the top of leaves are torn away, no reparation being made in this case.

No. 2900, ff. 338, ll. 19; large Nasta'lîk; size, 12½ in. by 7¼ in.

2293

The same.

An index of the *first makâlah* on ff. 1–25; the work itself begins on fol. 26[b]: امداد حمد بی عدّ و اعداد الخ.

First makâlah, on fol. 29[a], dated on fol. 469[b], by Mir Muhammad Nawâz, the night of the 19th of Dhû-alhijjah, in the first year of Ahmadshâh's reign (= A. H. 1161, A. D. 1748, Dec. 10); *second*, on fol. 470[a], styled here by a confusion with the مفتاح الخزائن (see No. 2289 above, and comp. also No. 2295, 8 below), the *second risâlah* (بدانکه این رسالهٔ دوم است از مفتاح الخزائن که ذکر خواهیم کرد); but that it is in fact the *second makâlah* of the اختیارات بدیعی, and not the *third risâlah* (as it ought to have been styled) of the older work, is evident from its contents; there are the usual sixteen bâbs, and not merely the twelve of the مفتاح; moreover, on fol. 276[b], l. 10, the proper title, and on fol. 27[a], l. 8, the proper date of composition, viz. A. H. 770, appear. This second makâlah is not dated.

Numerous marginal and interlinear glosses; slight injuries here and there. Haileybury MS.

No. 3365, ff. 535, ll. 16–17; unequal Nasta'lîk, on paper of various colours; size, 8¾ in. by 5¼ in.

2294

Another copy of the *first makâlah* of the same work.

Beginning as usual. No date. The copy is much spoiled by worms and written rather carelessly and unequally. College of Fort William, 1825.

No. 2242, ff. 502, ll. 15; Nasta'lîk, mixed with Shikasta, by various hands; size, 10⅜ in. by 5⅞ in.

2295

Kitâb dar ʿilm-i-ṭibb (كتاب درعلم طبّ).

A collection of shorter and longer treatises on medical science and the Materia Medica, comprising the following little books:

1. An anonymous treatise on headache, etc., beginning, on fol. 1ᵇ: الحمد لله ربّ العالمين والصّلوة والسّلام على رسوله محمّد و آله اجمعين و بعد فى الصّداع صداع درديست الخ.

2. Another anonymous treatise on gout, etc., beginning, on fol. 69ᵃ: الحمد لله على كون هدانا بفضله و نواله والصّلوة على رسوله محمّد و آله امّا بعد معروض ميگردد كه دركتب طبّ مسطور است كه نقرس از جملهٔ اوجاع الخ.

3. A short tract on finding out the degree of heat and cold, moisture and dryness (در استعلام درجهٔ حرارت و برودت و رطوبت و يبوست), on fol. 79ᵃ.

4. An essay, styled Dar tadbîr-i-ḥabâlâ u maulûd (درتدبيرحبالى و مولود), 'how to treat pregnant women and a new-born child,' on fol. 80ᵃ, beginning: بدانكه هرگاه كه علامات الخ.

5. An essay as continuation to the preceding one, styled Faṣl fî mudâwât amrâḍi-alaṭfâl (فصل فى مداواة امراض الاطفال), 'on the medical treatment of children's diseases,' on fol. 82ᵃ. This little essay is written in *Arabic*.

6. A short tract by Abûbakr Muḥammad bin Zakariyyâ almutaṭabbib, on fol. 85ᵃ, also in *Arabic*.

7. A short tract on laxatives (اسهال), on fol. 90ᵃ.

8. The *second maḳâlah* of the Ikhtiyârât-i-badîʿî (اختيارات بديعى), see No. 2289 sq. above, wrongly styled the *third risâlah* of the مفتاح الخزائن, see a similar confusion between the two works in No. 2293 above, on fol. 91ᵃ, beginning: الحمد لله . . . . . امّا بعد بدانكه اين رسالهٔ سيوم از مفتاح الخزائن كه ذكرگردد در كتاب الخ. The sixteen bâbs are headed as follows: (1) فى المفرّحات, on fol. 91ᵃ; (2) فى المعاجين, on fol. 96ᵃ, last line; (3) فى الجوارشات, on fol. 111ᵇ; (4) فى الاطريفلات, on fol. 118ᵃ; (5) فى المربّيات, on fol. 119ᵇ; (6) فى الاشربه, on fol. 122ᵃ; (7) فى اللعوقات, on fol. 127ᵇ; (8) فى السّفوفات, on fol. 128ᵇ; (9) فى الحبوب, on fol. 131ᵃ; (10) فى الاقراص, on fol. 135ᵇ; (11) فى الايارجات, on fol. 143ᵃ; (12) فى السّيافات, on fol. 144ᵇ; (13) not marked; (14) فى السّنونات, on fol. 146ᵇ; (15) فى الادهان, on fol. 147ᵃ; (16) فى المرهمات, on fol. 148ᵃ. Dated A.H. 1092 (A.D. 1681).

9 and 10. Two anonymous tracts on medical science, on ff. 149ᵃ and 152ᵃ: طريق آشاميدن بيخ چينى, 'how to drink china-root,' and در منشاء ظهور چوب چينى, 'on the origin of china-root,' the latter of which is incomplete at the end and severely damaged on the last three pages.

No. 620, ff. 157, ll. 15–17; Naskhî; size, 9 in. by 6⅝ in.

2296

Two works on medicine.

1. Tashrîḥ-bi-altaṣwîr (تشريح بالتّصوير), better known as تشريح منصورى, a treatise on the anatomy of the human body, with illustrations, by Manṣûr bin Muḥammad bin Aḥmad bin Yûsuf bin Faḳîh Ilyâs, dedicated to Amîrzâda Pîr Muḥammad Bahâdurkhân (see fol. 1ᵇ), who may either be Mirzâ Pîr Muḥammad, Tîmûr's grandson, who was murdered A.H. 809 (A.D. 1407), or Mirzâ Pîr Muḥammad bin ʿUmar Shaikh, another of Tîmûr's grandsons, who reigned over Fârs A.H. 796–812 (A.D. 1394–1409), see Bodleian Cat., Nos. 1586 and 2419; Rieu ii. pp. 467ᵇ and 468ᵃ. Lithographed at Delhi, A.H. 1264. It comprises a *mukaddimah*, در تعريف اعضا (the various organs of the body), on fol. 2ᵃ; five *maḳâlas*, viz.: I. فى العظام (bones), on fol. 3ᵃ; II. فى العصب (nerves), on fol. 5ᵃ; III. فى العضلات (muscles), on fol. 6ᵇ; IV. فى الاوردة (veins), on fol. 7ᵇ; V. فى الشرايين (arteries), on fol. 9ᵃ; and a *khâtimah*, فى ذكر الاعضاء المركّبة (complex organs), on fol. 9ᵇ. Beginning: شكر و سپاس پادشاهى را سزد و حمد و ثناى بيقياس خالقى را رسد كه در خلقت انسان الخ. The author is the same who wrote the better known كفايهٔ مجاهديّه (see the immediately following copies). Full-sized anatomical illustrations are found between ff. 2 and 3, 8 and 9, 9 and 10, 11 and 12. Dated the 14th of Shaʿbân, A.H. 1083 (A.D. 1672, Dec. 5), by Muḥammad Akmal bin Kamâl-aldîn Afḍal. Collated A.H. 1089 (A.D. 1678).

2. Taḳwîm-alabdân bimudâwât-alamrâḍ (تقويم الابدان بمداواة الامراض), a kind of medical calendar, by Yaḥyâ bin ʿÎsâ bin ʿAlî bin Jazzâr (جزّار ?), on ff. 14–61, beginning: الحمد لله الّذى خلق فسوّى و الذى قدر فهدى و امرض و شفى الخ. Dated the 23rd of Ṣafar, A.H. 1088 (A.D. 1677, April 27), by Kamâl Akmal bin Kamâl Afḍal bin Kamâl Muḥammad alwâʿiẓ. Likewise collated.

No. 1379, ff. 61, ll. 30 and more; Nastaʿlîḳ, mixed with Shikasta; smaller portions in Naskhî; size, 16 in. by 9⅝ in.

2297

Kifâya-i-mujâhidiyyah (كفايهٔ مجاهديّه).

A work on the whole medical science, compiled by the same Manṣûr bin Muḥammad bin Aḥmad bin Yûsuf bin Faḳîh (or as he is called here, Faḳîh-alnâs) Ilyâs (see fol. 3ᵃ, l. 4), who wrote the تشريح منصورى (see the preceding copy), and divided into two fanns, the first comprising theoretical and practical medicine, the second the description of simple and compound medicaments. It is dedicated to Sulṭân Zain-al-ʿâbidîn of

Kashmîr (A. H. 826–877 = A. D. 1423–1472), not to 'Alâ-aldin Muḥammad Khiljî, as Cat. Codd. Or. Lugd. Batav. iii. p. 276 asserts, comp. p. 3b, l. 7; Bodleian Cat., No. 1587; and Rieu ii. p. 470. It is sometimes styled كفايهٔ منصوری (as on the fly-leaf of this copy, and on fol. 1a in the following copy, also in the lithographed edition, Lucknow, A. H. 1290).

The first fann is subdivided into two sections (قسم), viz.:

قسم اوّل در طبّ نظری.

قسم دوم در طبّ عملی.

The first قسم (on theoretical medicine) contains a mukaddimah (on fol. 7a) and four chapters (مقاله) viz.:

1. در اسباب مادّی صحّت (substantial elements of health), on fol. 8a, in four bâbs.

2. در اسباب صوری صحت (apparent elements of health), on fol. 19b, in two bâbs.

3. در اسباب فاعلیٔ صحّت (efficient elements of health), on fol. 23a, in a mukaddimah and two bâbs.

4. در احوال و اعراض و علامات (conditions, accidents, and symptoms of the body), on fol. 35b, in two bâbs.

The second قسم (on practical medicine) contains five chapters (مقاله), viz.:

1. در حفظ صحّت و علاج کلّی (preservation of health and general treatment), on fol. 49a, in two bâbs.

2. در امراضی که اعضارا عارض شود و علاج آن (diseases of the various limbs or organs of the body, i. e. local diseases, and their treatment), on fol. 68b in twenty bâbs.

3. در حمیات (fevers), on fol. 164a, in three bâbs.

4. در امراضی که ظاهر بدن را حادث شود (external diseases of the body), on fol. 178a, in seven bâbs.

5. در ذکر زهر حیوانات و حیوانی که زهر دارد و دفع ضرر آن (animal poisons and their antidotes), on fol. 197b, in four bâbs.

The second fann is subdivided into two chapters (مقاله):

1. در ذکر بعضی ادویهٔ مفرده و اغذیه (simple drugs and aliments), on fol. 210a, in seven bâbs.

2. در ادویهٔ مرکّبه و کیفیّت ترتیب آن (compound medicaments and their ingredients), on fol. 220a, in twenty bâbs.

Beginning: شکر و سپاس مر خالقی را که در خلقت انسان دقائق حکمت او بی پایانست و حمد بیعدّ و ثنای بیقیاس مر پادشاهی را که نعم و احسان او در حقّ انسان بیرون از حدّ بیان است الخ.

Worm-eaten throughout; the last leaf damaged besides.

Dated the 7th of Rajab, A. H. 1176 (fourth year of Shâh 'Âlam's reign) = A. D. 1763, Jan. 22, by Shihâb-aldin, living in Gauharpûr. The first owner was Munshî Muḥammad. The copy belonged afterwards to Sir Charles Wilkins.

No. 2368, ff. 261, ll. 17; Nasta'lîk; size, 8⅝ in. by 5⅝ in.

2298

Another copy of the same.

Beginning: شکر و سپاس مر خالقی را که در خلقت انسان دقائق حکمت او بی پایانست و حمد بیعدّ و ثنای بیعدّ مر پادشاه را الخ.

Author's name, on fol. 2b: Manṣûr bin Muḥammad bin Aḥmad bin Yûsuf bin Ilyâs.

First fann, in two قسم; kism I, in a mukaddimah (on fol. 4b) and four makâlas, on ff. 5b, 13a, 15a, and 23a; kism II, in five makâlas, on ff. 31b, 44b, 121a, 131b, and 146a.

Second fann, in two makâlas, on ff. 155a and 162b.

No date. College of Fort William, 1825.

No. 2230, ff. 194, ll. 15; Nasta'lîk on ff. 1–135a, Shikasta on ff. 135b–194; size, 12¼ in. by 7⅞ in.

2299

A slightly incomplete copy of the same.

This copy, which, although undated, is considerably older than the two preceding ones, has two lacunas, one of two leaves after fol. 3 (corresponding to fol. 4b, l. 7–fol. 7a, l. 9 in No. 2297 above), and another of one leaf after fol. 150 (corresponding to fol. 188a, first line–fol. 189a, l. 5 in the same copy).

Beginning: شکر و سپاس مر خالقی را که در خلقت انسان دقائق حکمت او بی پایانست و حمد بی عدّ و ثنای بیقیاس مر پادشاهی را الخ.

First fann: kism I, in a mukaddimah (the heading of which is missing owing to the first lacuna) and four makâlas, on ff. 4b, 13b, 16a, and 25a; kism II, in five makâlas, on ff. 35b, 50a, 131a, 143a, and 158a (the last headed here: در ذکر زهر (و) حیوانات زهردار و دفع الخ).

Second fann, in two makâlas, on ff. 169a and 177b (the latter headed: در ادویهٔ مرکّبه و کیفیّت ترکیب آن).

Seals and notes of former owners on fol. 1a, from A. H. 1165 = A. D. 1752 ('Abd-alwahhâbkhân Bahâdur), and A. H. 1168 = A. D. 1754, 1755 (Dâmâd Muḥammad Ḥusain).

No. 1206, ff. 211, ll. 17; small, but very clear Nasta'lîk; illuminated frontispiece; size, 8½ in. by 5 in.

2300

Another defective copy of the same.

This copy opens abruptly with the last words of the preface and the first words of the *fihrist* or index, on fol. 2a (fol. 1 must be placed after fol. 3), corresponding to fol. 4a, last line, and fol. 4b, first line, in No. 2297.

First fann: kism I, in a mukaddimah (missing here on account of a lacuna after fol. 1) and four makâlas (the first of which is lacking the first three bâbs on account of the same lacuna, comprising ff. 7a–10b in No. 2297), on ff. 13a (second), 16a (third), and 27a (fourth); kism II, in five makâlas, on ff. 38a, 56b, 145b, 158a, and 175a.

Second fann, in two makâlas, on ff. 187ª and 197ª. In the middle of the twentieth or last bâb of the second makâlah this copy breaks off.

No. 801, ff. 228, ll. 19; very careless and inelegant Nasta'lîk; the first three leaves in another handwriting, ll. 15; size, 8⅝ in. by 6⅝ in.

2301

A still more defective copy of the same.

Beginning as in the preceding copy.

First fann: kism I, in a mukaddimah (on fol. 3ᵇ, last line) and four makâlas, on ff. 4ᵇ, 13ª (here headed by mistake در اسباب ضروری صحّت instead of در اسباب ضروری صحّت), 15ª, and 23ª; kism II, in five makâlas, on ff. 33ª, 46ª, 118ᵇ, 127ª, and 140ª. In the *first bâb* of the *fifth makâlah* the copy breaks off on fol. 143ᵇ, l. 5, and continues immediately (in the same line, by some gross oversight, caused no doubt by some similar words) in the *second bâb* of the *second makâlah* of the *second fann*, so that there are missing: part of the *first bâb* and the remaining three bâbs of the *fifth makâlah* of the *second kism* of the *first fann*; the whole *first makâlah* of the *second fann*, the *first bâb* of the *second makâlah*, and a few lines of the *second bâb* of the same (=39½ pages of No. 2297, from fol. 202ᵇ, l. 5 ab infra, to fol. 222ª, l. 4). The كفايهٔ مجاهديّه ends on fol. 166ᵇ, and is written by several persons, viz.: 'Alî Riḍâ, his brothers Ghulâm Husain and Zain-al'âbidîn, and some other friends and relatives. A date is not given.

The remainder of the MS. (ff. 167–282, of which ff. 171–177, 220–223, and 275–278 are left entirely blank) contains several fragments of other medical treatises, for instance, on fol. 167ª تریاق افیون شیره, etc.; on fol. 178ª نسخهٔ نطرون, etc.; on fol. 224ª a long tract on the different diseases and pains in the various parts of the human body, beginning with head-ache, etc. On fol. 279ª a short mathnawî in Hindûstânî.

No. 1207, ff. 282, ll. 12–16; written by many different hands, chiefly in various styles of very uncouth and often very incorrect Shikasta; size, 8⅝ in. by 5⅝ in.

2302

Zubdat-i-kawânîn-al'ilâj (زبدهٔ قوانین العلاج).

A compendium of therapeutics, based on older standard works and especially (as a comparison with No. 2286 above shows) on the second بخش of the Aghrâḍ-alṭibb, by Muḥammad 'Alâ-aldîn (not *bin* 'Alâ-aldîn, as he is called on the margin of fol. 57ª) bin Hibat-allâh Sabzwârî, called Ghiyâth-alṭabîb (or almutaṭabbib, as here loc. cit.), see Rieu ii. pp. 477 and 478, where this treatise is styled رساله در معالجات امراض بدن, and Bodleian Cat., No. 1588, where a little tract on rheumatics (رساله فی وجع مفاصل) is noticed. The present work deals with the special diseases of all the various parts of the human body and suggests the necessary cures for each. According to fol. 57ª, l. 3, it was completed in Rabî' I, A. H. 871 (A. D. 1466, Oct., Nov.).

Beginning, on fol. 1ᵇ: الحمد لله الّذی خلق الانسان وجعله اشرف موالید الارکان الخ.

Index on ff. 1ᵇ–2ᵇ. The book contains the following fourteen bâbs:

1. در امراض سر (head), on fol. 2ᵇ, in fifteen faṣls.

2. در امراض چشم (eye), on fol. 7ª, in fifteen faṣls.

This bâb breaks off on fol. 7ᵇ in the middle of the fifth faṣl; owing to a lacuna between fol. 7 and fol. 8, the remainder of the second bâb and the beginning of the third (در امراض گوش و بینی, ear and nose, in nine faṣls) are missing.

4. در امراض دهان و حلق (mouth and throat), on fol. 9ᵇ, in fifteen faṣls.

5. در امراض صدر و ریه و قلب (chest, lungs, and heart), on fol. 13ᵇ, in nine faṣls.

6. در امراض معده و جگر و سپرز (stomach, liver, and spleen), on fol. 16ᵇ, in fifteen faṣls.

7. در امراض روده و مقعد (bowels and posteriors), on fol. 23ª, in twelve faṣls.

8. در امراض گرده و مثانه و صفاق واعضاء تناسل (in the index اعضاء تناسل) (kidney, bladder, peritoneum, and organs of generation), on fol. 30ᵇ, in twelve faṣls.

9. در امراض که مخصوص است بزنان (special diseases of women), on fol. 35ª, in six faṣls.

10. در اوجاع ظهر و مفاصل (pains in the back and joints), on fol. 37ª, in three faṣls.

11. در تبها و روزهای بحران (fevers and the days of the crisis), on fol. 39ª, in nine faṣls.

12. در اورام و بثور و آنچه در ظاهر پوست حادث شود (tumours, ulcers, and outward diseases of the skin), on fol. 45ª, in eighteen faṣls.

13. در ضربه و سقطه در وادی و مجری و سوختگی اعضا و فساد اطراف بسرما و جراحت (bodily injuries and wounds of various description), on fol. 50ᵇ, in six faṣls.

14. در طرد هوامّ و راندن از خانه و مسکن و تدبیر گزیدن آنها و سباع و دفع سموم و وبا (protection against reptiles and wild beasts, their stinging and biting, as well as against poisons and the plague), on fol. 54ª, in six faṣls. A fragment of the first five bâbs of this work (without a title) is noticed in W. Pertsch, Berlin Cat., p. 10, No. 22.

No date. The copy is collated and annotated.

No. 2064, ff. 1–57ª, ll. 21; Nasta'lîk; size, 9½ in. by 5⅝ in.

2303

Tuḥfa-i-Khânî (تحفهٔ خانی).

A general and comprehensive work on medicine, compiled by Maḥmûd bin Muḥammad 'Abdallâh bin 'Abdallâh bin Maḥmûd Nûr-allâh, who came A. H. 902 (A. D. 1496, 1497) to Shîrâz and studied there medical science under Maulânâ Jalâl-almillat wa-aldîn Muḥammad, Maḥmûd Nûr-allâh, and others for three years. Then he began to compile this book, which he dedicated to Sulṭân Sa'îd Bahâdurkhân (identical, as it seems, with Sulṭân Sa'îdkhân, the grandson of Yûnuskhân of the Caghatâi line, who afterwards in A. H.

920=A. D. 1514 became ruler of Kâshghar and reigned there till his death in A. H. 939=A. D. 1532, 1533, see Rieu i. p. 165[a]), and divided into *four bâbs* and *one fasl*, viz.:

باب اوّل در بيان قسمى علمى و عملى ازين فنّ (on theoretical and practical medicine in general).

باب دوم در بيان امراض مختصّه باعضاى انسان (on the diseases of the various organs of the body).

باب سيوم در بيان امراض مختصّه برجال و نسا (on special diseases of men and women).

باب چهارم در بيان امراض عامّه كه اختصاص بعضوى چون عضوى ندارد (on general diseases).

فصل در بيان پارهٔ از ادويهٔ مفرده و مركّبه و خواصّ بعضى حيوانات و مضرّت ايشان (on some simple and compound medicaments, the qualities of certain animals and the injuries they can inflict).

The first *bâb* begins on fol. 2[b]; all the other headings are wanting. On fol. 161[b] a second part of the work begins, apparently with the *fourth* bâb. The *fasl* is missing altogether. The copy is, according to fol. 1[a], ll. 4 and 5: راقم اين سواد حقير قليل البضاعة محمود بن محمّد عبد الله بن عبد الله بن محمّد نور الله, the first rough sketch or 'brouillon' of the work by the author himself, and we may conjecture that some unknown reasons prevented him from finishing his task.

Beginning: الحمد لله الّذى خلق الانسان فى احسن تقويم الخ.

Ff. 159–164 greatly injured by worms.

No. 1166, ff. 251, ll. 13; Shikasta; size, 9⅝ in. by 5⅛ in.

2304

Jâmi'-alfawâ'id (جامع الفوائد).

Prescriptions and remedies for all diseases of the human body from the head downwards, beginning with صداع or headache, by the physician Yûsuf bin Muhammad of Harât, with the takhallus Yûsufî, the same who, as munshi of the emperor Humâyûn (A. H. 937–963=A. D. 1530–1556), compiled in A. H. 940 (A. D. 1533, 1534) the well-known work on epistolary art, styled بدائع الانشا (see Nos. 2057–2060 above). The present treatise is a kind of commentary or rather a supplement and amplification to a larger book by the same author, the علاج الامراض, a versified handbook of therapeutics, see fol. 2[a], last line; comp. Bodleian Cat., No. 1591; Rieu ii. p. 475, and iii. p. 1089[a]; and see also Fleischer, Cat. Lips., p. 511; Krafft, p. 148; Cat. Codd. Or. Lugd. Bat. iii. pp. 279 and 280; Mélanges Asiatiques v. p. 261; and H. Khalfa ii. p. 564. The principal part of this treatise ends on fol. 97[a], and as date of composition is given here A. H. 910 (نهصد وده) =A. D. 1504, 1505, whereas the Bodleian copy has A. H. 917=A. D. 1511, 1512 (both in the reign of Sultân Bâbar, A. H. 899–937=A. D. 1494–1530). On ff. 97[b]–102[a] a short appendix is given, styled فائدة.

Beginning: حمد نا محدود حكيمى را كه بقانون حكمت و كامل صناعت الخ.

Other medical works of Yûsufî are enumerated in Rieu, loc. cit.

No. 1375, ff. 102, ll. 12; Nasta'lîk, by two different hands (the first on ff. 1–40); size, 7½ in. by 4⅝ in.

2305

Ma'dan-alshifâ-i-Sikandarshâhî (معدن الشفاء سكندرشاهى).

A standard work on medicine, compiled from Indian sources, A. H. 918 (A. D. 1512, 1513), by Bhûwah bin Khawâsskhân (بهووه بن خواصّخان), and dedicated to Abû-almuzaffar Sikandarshâh bin Bahlûlshâh (who reigned A. H. 894–923=A. D. 1489–1517), see Bodleian Cat., No. 1592; Rieu ii. pp. 471 and 472; E. G. Browne, Cambridge Cat., pp. 212 and 213; A. F. Mehren, p. 10, No. XXI; Dietz, Analecta Medica, p. 171; and Dr. Haas in Z. D. M. G., vol. 30, pp. 630–642, where some extracts are published in text and German translation. The work is commonly known as طبّ سكندرى.

It is divided into a *mukaddimah* (در تعريف علم طبّ و شرف و مبادئ طبّ) on fol. 6[b]; and three bâbs, viz.:

1. در مقدّمات علاج (introduction to therapeutics), on fol. 8[b], styled in Sanskrit سوتر استهان (Sûtra Sthân), in thirty-two fasls.

2. در خلقت انسان و تشريح اعضاء آن (anatomy of the human body), on fol. 72[b], in Sanskrit, سبارير برن (correctly ساريرك استهان, Sârirak Sthân), in nine fasls.

3. در بيان علامات امراض و علاجهاى آن (diagnosis and cure of diseases), on fol. 93[b], in Sanskrit, ندان و چكتسا استهان (Nidân u Cikitsâ Sthân), in eighty-seven fasls.

Beginning, on fol. 5[b]: حمد مر خدايرا كه بحكمت بالغه و قدرت كامله صاحبان بستر عدم و فنا را از دار و خانهٔ (مادّهٔ) ايجاد و احياء مادّهٔ حيات جاودانى الخ.

A complete index of the whole work is added by a more modern hand on ff. 1[a]–4[b], and by the same hand are written the last three pages of the copy, which is dated A. H. 1090 (A. D. 1679), in Lâhûr (in the reign of 'Âlamgîr).

No. 871, ff. 382, ll. 25; Nasta'lîk; illuminated frontispiece on fol. 5[b]; size, 10 in. by 6¼ in.

2306

Miftâh-alsurûr-i-'Âdilshâhî (مفتاح السّرور عادلشاهى).

A book on sexual intercourse, the peculiarities and properties of women, the various drugs and nourishments to increase procreative power, etc., written for Tâj-aldaulah wa-alsaltanah wa-aldunyâ wa-aldîn Abû-almujâhid 'Âdilshâh, that is no doubt Yûsuf 'Âdilshâh (who died A. H. 925=A. D. 1519), in or shortly after A. H. 922 (A. D. 1516), see fol. 2[b], ll. 6 and penult., and fol. 3[b], ll. penult. and ultima, by Mahmûd Ayâz. It is divided into a mukaddimah on fol. 4[a]; three makâlas on ff. 9[a], 20[b], and 52[b]; and a khâtimah on fol. 62[a].

Beginning: الحمد لله الفرد الصمد الّذى خلق من كلّ شىءٍ زوجين اثنين والصّلوة والسّلام الخ.

Dated the 8th of Ramaḍân in the twentieth year (of? perhaps Muḥammadshâh's reign, which would be A. H. 1151 = A. D. 1738, Dec. 20). An entry from 16th Dec., 1787, by a former owner, Robert Watherston.

Bibliotheca Leydeniana.

No. 2473, ff. 65, ll. 13; Nasta'lîk; size, 8 in. by 5¾ in.

2307

Dastûr-al'ilâj (دستور العلاج).

A very large and detailed work on therapeutics, composed by Sulṭân 'Alî Ṭabîb of Khurâsân (see fol. 1ᵇ, l. 13), who began to write this work, after forty years of medical studies and practice, A. H. 933 (A. D. 1526, 1527), in the reign of his master and patron, the Uzbeg Sulṭân Abû-almanṣûr Kûćkûnjikhân (who reigned in Samarkand A. H. 916–936 = A. D. 1510–1530), at the request of Abû-almuẓaffar Maḥmûdshâh Sulṭân whom he attended in a serious illness (see these details, on fol. 70ᵇ, l. 6 sq.). It was originally divided into two makâlas, to which, some years later, the author added an introduction or mukaddimah, in which the work was dedicated to Abû-almanṣûr Kûćkûnjikhân's son and successor, the Uzbeg Sulṭân Abû Sa'îd Bahâdurkhân (A. H. 936–939 = A. D. 1530–1533), see fol. 2ᵃ, l. 3 ab infra. For further information see Bodleian Cat., No. 1593; Rieu ii. p. 473; W. Pertsch, Berlin Cat., pp. 580 and 581; Cat. Codd. Or. Lugd. Bat. iii. p. 277 (where the Uzbeg Sulṭân Abû Sa'îd has been confounded with Abû Sa'îd Îlkhânî, who reigned more than 200 years before, viz. A. H. 716–736 = A. D. 1316–1335); Paris Cat., p. 285, No. 153. Lithographed at Dihlî, without date.

Contents:

Mukaddimah, on hygiene, the definition of medical science, health and disease, etc. (در بيان حفظ صحّت و بيان حدّ طبّ و احوال تندرستى و بيمارى الخ), beginning, on fol. 1ᵇ: جواهر حمد و ثنا خداى عزّ و جلّ را كه حكيم حاذق است و ستايش شكر بيقياس رحيمى را كه شفابخش الخ, and divided into sixteen bâbs, on ff. 2ᵇ, 14ᵃ, 18ᵇ, 22ᵇ, 31ᵇ, 34ᵃ, first line, 36ᵃ, 42ᵃ, 42ᵇ, 48ᵇ, 50ᵃ, 51ᵃ, 51ᵇ, 54ᵇ, 56ᵃ, and 64ᵇ.

First makâlah, on diseases of the various limbs and organs of the body, i. e. local diseases (در امراض مختصّه بعضو معيّن), beginning, on fol. 70ᵃ: سپاس و ستايش حضرت عليمى را كه نسخهٔ بى سقم الّذى انزل الخ, and divided into twenty-five bâbs, on ff. 71ᵃ, 106ᵃ, 124ᵇ, 129ᵇ, last line, 133ᵃ, 134ᵃ, 137ᵃ, 138ᵇ, 143ᵃ, first line, 147ᵇ, 158ᵇ, 162ᵇ, 163ᵇ, 177ᵃ, 182ᵇ, 185ᵃ, 190ᵇ, 207ᵇ, 212ᵃ, 218ᵃ, 226ᵃ, 236ᵃ, 249ᵇ, 251ᵃ, and 252ᵃ.

Second makâlah, on general diseases (در امراض غير معيّن بعضو), on fol. 264ᵃ, l. 6, divided into eight bâbs, on ff. 264ᵃ, 292ᵃ, 311ᵇ, 320ᵇ, 324ᵇ, 326ᵃ, 329ᵇ, and 333ᵃ.

Dated by Sayyid Khalîl A. H. 1044, 2nd of Sha'bân (A. D. 1635, Jan. 21).

No. 870, ff. 343, ll. 19–25; written irregularly in Nasta'lîk; worm-eaten here and there; size, 10¼ in. by 6 in.

2308

Another copy of the same.

This copy contains only the original part of the work, i. e. the *first* and the *second makâlah*, without the later mukaddimah. The date of composition, viz. A. H. 933, appears here on fol. 2ᵃ, l. 5. Beginning the same as on fol. 70ᵃ in the preceding copy.

First makâlah, on fol. 2ᵃ; *second*, on fol. 198ᵃ.

Dated the 26th of Rabî'-althânî, A. H. 1123 (A. D. 1711, June 13), by Ghaḍanfar Ḥusainkhân, commonly called Muḥammad Ḥasan Saljûk.

No. 1517, ff. 276, ll. 21; clear Nasta'lîk; illuminated frontispiece; size, 12¾ in. by 7 in.

2309

An incomplete copy of the *first makâlah* of the Dastûr-al'ilâj.

Beginning as usual. The date of composition, A. H. 933, appears here on fol. 1ᵇ, l. 13.

This copy breaks off in the third nau' of the twelfth faṣl of bâb 22 (on the diseases of the womb) with the words: علامات حرارت ودرد سر و غشيان و تلخى دهان...., corresponding to fol. 245ᵇ, ll. 3 and 4, in No. 2307 above. The twenty-second bâb begins on fol. 254ᵃ.

No date. This copy belonged to Sir Charles Wilkins.

No. 2358, ff. 267, ll. 15; Nasta'lîk; size, 8¾ in. by 5½ in.

2310

Ṭibb-i-Shifâ'î (طبّ شفائى).

A complete pharmacopoeia, arranged in alphabetical order according to the first letter of the words, styled in the following two copies respectively نسخهٔ قرابادين and قرابادين شفائى در باب طبّ تأليف حكيم شفائى (in Rieu simply قرابادين), by Muẓaffar bin Muḥammad alhusainî alshifâ'î, who was a native of Kâshân and died A. H. 963 (A. D. 1556), see A. Sprenger, Catal., p. 22, No. 236. Other copies of this work are noticed in Bodleian Cat., No. 1594; Rieu ii. p. 474; J. Aumer, p. 135; A. F. Mehren, p. 15; and De Jong, Cat. Codd. Or. Acad. Reg., p. 232. Translated into Latin under the title 'Pharmacopoeia Persica,' by Father Ange de St. Joseph of Toulouse, Paris, 1681.

Beginning: الحمد لله العليم والحكيم والصّلوة على من اوتى الحكمة والكتاب الكريم الخ.

Numerous additions and amplifications on the margin. Fragments of medical and other treatises on the fly-leaves and at the end, beginning with a few extracts from the رسالهٔ اوزان, or treatise on weights and measures, by Mîr Muḥammad Mu'min of Astarâbâd (a good Arabic scholar and Persian poet, who was in Kâshân A. H. 987 = A. D. 1579, see A. Sprenger, Catal., p. 42, No. 583).

No date.

No. 1208, ff. 213, ll. 12; Nasta'lîk; very plain frontispiece; size, 8¾ in. by 5¾ in.

2311

A slightly defective copy of the same.

Beginning on fol. 9^b as in the preceding copy.

Ff. 1^b–8^a are a repetition (in a different handwriting) of ff. 9^b–16^b, last line. The original copy breaks off in the letter م on fol. 179^b. Ff. 180–184, beginning with the باب النون, are added by other hands. The title, نسخهٔ قرابادین الخ, given to the work here on fol. 9^a, has been noticed in the preceding copy.

The present copy belonged formerly to Sir Charles Wilkins.

No. 2367, ff. 184, ll. 12–15 in large and clear Nasta'lîk on ff. 9–179; ll. 15 in smaller Nasta'lîk on ff. 1–8; ll. 17–18 in careless Nasta'lîk and Shikasta on ff. 180–184; size, 9¼ in. by 5⅝ in.

2312

A more defective copy of the same.

Beginning as usual. It is styled on the fly-leaf قرابادین شفائی, see No. 2310 above. This copy is greatly damaged both by worms and water, so that many pages are entirely spoiled and rendered useless. There is besides a large lacuna after fol. 45, comprising seventeen leaves according to the Arabic paging. The work ends on fol. 95^b, and is dated A. H. 1119 (A. D. 1707, 1708), by Muhammad Nazar altabib. The remainder of the copy, as well as the fly-leaf and fol. 1^a, is filled with smaller treatises on drugs, medical prescriptions, etc., in different handwriting.

No. 1949, ff. 109, ll. 18; very careless Nasta'lîk; size, 9¼ in. by 5 in.

2313

Risâla-i-ćûb-i-ćînî khwardan (رسالهٔ چوب چینی خوردن).

A treatise on the china-root, identical with the رسالهٔ بیخ چینی, noticed in Bodleian Cat., No. 1597, by Hakîm 'Imâd-aldîn Mahmûd bin Mas'ûd bin Mahmûd Tabîb of Shîrâz, who flourished about the close of the reign of Shâh Tahmâsp (died A. H. 984 = A. D. 1576), see Bodleian Cat., Nos. 1595 and 1596 (where three other treatises by the same author are described, viz. one on poison and antidotes, one on some compound medicaments, and one on tested cures), and Rieu ii. p. 474^a. Other copies of the same treatise are noticed in Rieu ii. p. 844^b; A. F. Mehren, p. 44; and Fleischer, Cat. Lips., p. 513; comp. also H. Khalfa iii. p. 386.

Beginning: الحمد لله . . . . اما بعد این رساله ایست (supply مختصر) و مقاله ایست معتبر در امور متعلقه ببیخ چینی الخ.

No date.

No. 957, ff. 24, ll. 11; small, but clear Nasta'lîk; illuminated frontispiece; size, 7¼ in. by 4¼ in.

2314

Risâla-i-yanbû' fî 'ilm-altibb (رسالهٔ ینبوع فی علم الطّبّ).

A large treatise on medical science, identical with the manual of the same title described in Rieu ii. p. 474^a, No. 1, and ascribed there to the same 'Imâd-aldîn Mahmûd bin Mas'ûd, who wrote the treatise on the china-root, in the preceding copy. In our copy, however, the author appears to be called Sharaf-aldîn Hasan.

It begins, without a preface, thus: الحمد لله ربّ العالمین . . . . امّا بعد بدانکه آدمی مرکّب است ازین جسد محسوس و روحی غیر محسوس که حکما آنرا نفس ناطقه میگویند الخ.

It is divided into nineteen fasls, the *first* of which contains preliminary notices (در حکایت قوّتها و محلّ هر قوّتی از بدن و مزاج و اقسام آن و اجناس مرض و اسباب و علامات و اخلاط الخ), on fol. 1^b; the following fifteen (*second*, on fol. 5^b, etc.) treat of the diseases of special parts of the body, beginning with the head (سر); the seventeenth and eighteenth discuss tumours and fevers, and the nineteenth gives a detailed statement of aliments, drinks, simple and compound medicaments. Many headings are left blank. Marginal glosses and additions on the first leaves.

No date.

No. 964, ff. 187, ll. 17; Nasta'lîk; size, 7⅝ in. by 4⅝ in.

2315

Shifâ-almarad (شفاء المرض).

A treatise on medical science and practical cures in mathnawî-baits, composed by Shihâb-aldîn bin 'Abd-alkarîm (see the full name in the following copies), whose medical teacher was a physician of Kâbul, named Muhammad, see fol. 89^a, l. 11. It is divided into 160 short bâbs, see fol. 3^a, l. 6 (in No. 2317, 3 below 161 or 162 bâbs), and finished, according to the last bait, A. H. 990 (A. D. 1582).

Beginning:

نخستین کنم نوک خامه روان – بتوحید پروردگار جهان

This copy is dated by Mîr Najm-aldîn alhusainî the 22nd of Shawwâl, A. H. 1171 (A. D. 1758, June 29).

No. 951, ff. 91, 2 coll., each ll. 17; small, but distinct Nasta'lîk; size, 7⅝ in. by 4 in.

2316

Another copy of the same.

A very defective copy of the Shifâ-almarad. All the leaves of this MS. are mutilated at the bottom—that is to say, worms have eaten away sometimes smaller, sometimes larger portions of them; not a single page is intact.

Beginning as in the preceding copy.

Dated the 27th of Dhû-alhijjah, A. H. 1165 (A. D. 1752, Nov. 5), at قصبهٔ شاهنور, by Ghulâm Muhammad bin Hakîmkhân Yûsuf.

No. 1828, ff. 82, 2 coll., each ll. 17 (at least in the original form); Nasta'lîk; size, 10 in. by 5⅝ in. (in the intact form).

2317

Medical treatises.

1. On fol. 1b: an alphabetical vocabulary of simple drugs, فرهنگ طبّ در بیان لغات مفردات; beginning, without any preface, at once with the باب الالف thus: بدانکه داروها دو نوع است اوّل آنکه از خانهٔ عطاران پیدا میشود امّا مرد کامل الخ.

2. On ff. 41a–43: recipes for various diseases, etc. It begins with an علاج قوّت باه الخ.

3. On fol. 45b: the same Shifâ-almaraḍ, شفاء المرض, which is contained in the two preceding copies, by Shihâb-aldîn bin 'Abd-alkarîm (see the title on fol. 47b, l. 3). It is here divided into 162 (according to the index, on ff. 49b sq., 161) bâbs and begins: نخستین کنم نوک خامه روان الخ.

The first and the third treatise are written by the same scribe, Shaikh 'Iwaḍ bin 'Umar bin Ḥâzib; the latter is dated the 6th of Rabî'-althânî, A. H. 1133 (A. D. 1721, Febr. 4).

4. On ff. 154a–160: some other recipes of various kinds.

No. 1735, ff. 160, ll. 13; careless Nasta'lîk, mixed with Shikasta; ff. 41–43 and 154–160 written by various other hands; size, 8 in. by 4⅝ in.

2318

Dastûr-alatibbâ (دستور الاطبّا).

A compendium of medicine according to the Indian system, by Muhammad Kâsim Hindûshâh of Astarâbâd, commonly called Firishta, the author of the well-known general history of India, تاریخ فرشته or گلشن ابراهیمی (see above, Nos. 291–302), who died after A. H. 1033 (A. D. 1624). It is styled دستور الاطبّا (see fol. 2a, l. 12) or اختیارات قاسمی (both titles denoting the same work), comp. Bodleian Cat., No. 1601; Rieu, Supplement, pp. 113 and 114 (see also Rieu i. p. 225b, and iii. p. 1055a); W. Pertsch, Berlin Cat., p. 580; A. F. Mehren, p. 11a; and Ḥ. Khalfa iii. p. 225, No. 5059.

Beginning, on fol. 1b: حمد بیحدّ مر خدایرا که بر حکم وما ارسلناك الّا رحمةً للعالمین رایات شوکت الخ.

It is divided into a mukaddimah, three makâlas, and a khâtimah, viz.:

مقدّمه در اصول بدن و جزآن (or according to the general index, on fol. 2a: در ذکر ارکان بدن و اخلاط و غیره), 'on the constituent parts of the body, its humours,' etc., on fol. 2b, first line, in nine fâ'idas.

مقالهٔ اوّل در ذکر ادویهٔ مفرده (according to the index:) در خواصّ ادویه و اغذیهٔ مفرده, 'on simple drugs and aliments,' on fol. 21a, in alphabetical order.

مقالهٔ دوم در مرکّبات (according to the index:) در مرکّبات مشهوره, 'on compound medicaments,' on fol. 73a, in fifteen bâbs.

مقالهٔ سیوم در معالجات امراض (according to the index: در معالجات علل بطریق اجمال), 'on the treatment of diseases,' on fol. 133a, in 160 faṣls.

خاتمه در بیان (شرح index) انواع مزه و قسمت ربع مسکون (index ممالك ربع مسکون), 'on tastes and savours (sweet, sour, bitter, etc.) and the classification of land according to water,' on fol. 222a.

Written at the request of Munshi Muḥammad Ḥayât, and dated by Shihâb-aldîn of Gauharpûr (see No. 2297 above), in the month of Ramaḍân, A. H. 1174 (A. D. 1761, April–May). A former owner of this copy was Sir Charles Wilkins, who made occasionally some valuable remarks in pencil on the margin. There is also an English translation of the introductory words of the book by the same on a loose sheet of paper.

On fol. 1a a tract on the china-root (ترکیب چوب چینی).

No. 2364, ff. 224, ll. 17; Nasta'lîk; size, 8½ in. by 5½ in.

2319

Another copy of the same.

Beginning: حمد بیحدّ مر خدایرا بر حکم ما ارسلناك الخ. The title appears here on fol. 1b, l. 15.

Mukaddimah, on fol. 1b, last line; *first makâlah*, on fol. 10a; *second makâlah*, on fol. 37b; *third makâlah*, on fol. 58a, lin. penult. (not marked by a special heading here; that of the fifteenth bâb of the second makâlah is likewise missing); *khâtimah*, on fol. 95a.

No date.

No. 1025, ff. 1–96, ll. 25; Nasta'lîk, ff. 23–26 supplied by other hands; size, 9¾ in. by 5⅝ in.

2320

The same.

Beginning: حمد مر خدایرا که بر حکم الخ.

Mukaddimah, on fol. 2a (headed here: در کیفیّت اصول و ارکان بدن); *first makâlah*, on fol. 18b; *second makâlah*, on fol. 73b; *third makâlah*, on fol. 117b; *khâtimah*, on fol. 196b.

No date.

No. 2063, ff. 198, ll. 13–20; Shikasta, written partly in diagonal lines; size, 9 in. by 6¼ in.

2321

A defective copy of the same.

This copy, rather incorrectly written, begins thus: حمدی مر خدای را که بر حکم ما ارسلناك الخ.

Mukaddimah, on fol. 2a, last line; *first makâlah*, on fol. 20a; *second makâlah*, on fol. 73a; *third makâlah*, on fol. 115b (instead of صد و هفت باب there must be read صد و شصت فصل, as the immediately following index exhibits the correct number of 160 faṣls). In the 120th faṣl of this makâlah the copy breaks off (=fol. 199b, l. 6 in No. 2318 above), so that the last forty faṣls and the khâtimah are missing.

No. 1862, ff. 164, ll. 14; Nasta'lîk; size, 9⅝ in. by 6½ in.

2322

Another defective copy of the same.

A copy, well written, but incomplete, formed by Nos. 1923 and 1935 together. It begins in No. 1923,

fol. 1^a, in the *second fasl* of the *second fâ'idah* of the *mukaddimah* with the اقسام بلغم; first words: چنانچه درطفلی نیز گریه کمتر کند الخ . . ., corresponding to fol. 9^b, l. 13, in No. 2318 above.

First makâlah in No. 1923, ff. 28^a–55^b, and No. 1935, ff. 183–267.

Second makâlah in No. 1935, ff. 268–407.

Third makâlah in No. 1935, ff. 1–183, breaking off in the 146th fasl (=fol. 209^a in No. 2318 above).

Khâtimah in No. 1923, fol. 64. Ff. 56–63 of 1923 belong to another work, apparently a commentary on the Kurân, which by mistake has been bound together with this MS.

There are consequently missing in this copy the preface and a considerable portion of the mukaddimah, as well as the last fourteen fasls of the third makâlah.

No. 1923, ff. 64; No. 1935, ff. 407, ll. 11; distinct and very neat Nasta'lîk; size, $10\frac{3}{8}$ in. by $6\frac{3}{4}$ in.

2323

Another copy of the *first makâlah* of the same work.

Beginning here: مقالۀ اوّل از طبّ اختیارات قاسمی در توضیح خواصّ و مزاج الخ.

It treats of simple drugs and aliments in alphabetical order. The last eleven leaves are greatly damaged, whole parts of them being torn or cut away.

Dated by Ahmad bin Muhammad of Rai, the 6th of Rabî'-alawwal, A. H. 1151 (A. D. 1738, June 24).

No. 1630, ff. 49^a–130, ll. 15; very crude and careless Nasta'lîk; size, $8\frac{1}{2}$ in. by $5\frac{1}{8}$ in.

2324

Two fragments of medical works.

1. Ff. 1^b–74^b: the same *first makâlah* of the اختیارات قاسمی or دستور الاطبّا, beginning as in the preceding copy. Dated the 21st of Rajab, A. H. 1153 (A. D. 1740, Oct. 12).

2. Ff. 74^b–80: the *fourth* and the *fifth fasl* of the *second book* of the sixth bakhsh of the Sihhat-alamrâd (صحّت الامراض) or the 'true state of diseases,' a medical work not noticed as yet in any collection.

This fragment begins, on fol. 74^b: حکمت آنست که معرفت الخ, and deals with general physiological and anatomical matters. Other short medical pieces of a similar kind on the fly-leaves.

No. 697, ff. 80, ll. 15–16; careless Nasta'lîk and Shikasta; size, $8\frac{3}{8}$ in. by $5\frac{3}{4}$ in.

2325

Alfâz-i-adwiyah (الفاظ ادویه).

A description of drugs, by Nûr-aldîn Muhammad 'Abdallâh bin Hakîm 'Ain-almulk of Shîrâz, the well-known editor of the private letters of his uncles Abû-alfadl and Faidî (see above, Nos. 287 and 1479) and author of several Inshâs (see No. 2066 above), as well as of a treatise on the terminology of Sûfîs, styled مراتب الوجود (see No. 1925, 15 above), composed A. H. 1038 (A. D. 1628, 1629), according to the numerical value of the title, and dedicated to the emperor Shâhjahân (see fol. 127^b, l. 4, and ll. 4 and 3 ab infra, and fol. 128^a, lin. penult.).

It is divided into a *mukaddimah* in four fâ'idas, on fol. 128^b; a *natîjah* or alphabetical dictionary of drugs, on fol. 133^a, arranged according to the first and second letters of each word, the first constituting the ترقیم, the second the تنسیق; and a *khâtimah* on the six most useful medicaments, hitherto rarely noticed (دربیان ادویۀ ستّۀ کثیر المنفعة که درکتب متداولۀ قدما کمتر است), on fol. 229^a.

Beginning: هو الله احد (? الاحد) الله الصّمد که مایۀ حقیقت بیچونیش از دائرۀ دریافت و احاطۀ شناخت الخ.

The abbreviations used are (according to fol. 129^a, l. 6 sq.) as follows: ط = طبع (temperament); ح = حرارت (heat); ب = برودت (cold); ر = رطوبت (moisture); ی = یبوست (dryness); مع = معتدل (temperate); ق = قوّت (energy); خ = مختار (selected, competent, free agent); ش = شربت (draught); ص = مصلح (sound, healthy, corrective, antidote); ل = بدل (substitute), etc. The terms are taken from the Greek, Arabic, Latin, Spanish (اندلسی), Hebrew, Syriac, Berber, Turkish, Persian, and Hindî (or Sanskrit) languages. Many marginal glosses and additions in the first half of the copy.

Dated by Muhammadshâh at Akbarnagar in the month of Dhû-alhijjah, A. H. 1116 (the forty-ninth year of 'Âlamgîr's reign) = A. D. 1705, April. The copy belonged formerly to Sir Charles Wilkins.

Two other copies of this work are described in Bodleian Cat., Nos. 1603 and 1604; it has been lithographed in Delhi and Madras, A. H. 1265. Another medical work by the same is a dictionary of Arabic and Persian technical terms in medicine, entitled قسطاس الاطبّا, and completed A. H. 1050 (A. D. 1640, 1641), see W. Pertsch, Berlin Cat., pp. 587 and 588.

No. 2366, ff. 125–240, ll. 21; Nasta'lîk; size, $8\frac{1}{4}$ in. by $4\frac{3}{4}$ in.

2326

Another copy of the same.

Beginning, on fol. 21^b: هو الله احد الله الصّمد که پایۀ حقیقت الخ.

Title, dedication, and date of completion on ff. 24^a, l. 10, and 25^a, ll. 11 and 12.

Mukaddimah, on fol. 25^b; *natîjah*, on fol. 31^b; *khâtimah*, on fol. 158^b.

Dated the 9th of Rabî'-alawwal, A. H. 1171 (A. D. 1757, Nov. 21). Ff. 1–18 are filled by the same hand with another medical treatise in mathnawî-baits, entitled: رسالۀ منظومه در علم طبّ, and beginning, on fol. 1^a: از علاماتی که او کلّیست بر احوال تن الخ; ff. 19 and 20 are left blank.

No. 812, ff. 160, ll. 13–18; Shikasta; size, $8\frac{3}{8}$ in. by $6\frac{1}{4}$ in.

2327

An incomplete copy of the same.

Beginning as in the preceding copy.

Mukaddimah, on fol. 4^a; *natîjah*, on fol. 8^b, first line. The *khâtimah* is missing here.

No date.

No. 1928, ff. 110, ll. 25; Nasta'lîk, by two hands, the second of which appears to begin on fol. 55^a; size, $10\frac{3}{4}$ in. by $6\frac{1}{4}$ in.

2328

Tuhfat-almu'minîn (تحفة المؤمنين).

The famous work on the Materia Medica, compiled on the basis of the Arabic book ما لا يسع الطبيب جهله, also styled جامع بغدادى (see H. Khalfa v. p. 353, No. 11,278, and the Arabic Cat. of the Brit. Mus., p. 632), and many other Arabic and Indian medical treatises, by Muhammad Mu'min Husaini, the son of Mîr Muhammad Zamân Tanakâbuni (of Tanakâbun in the district of Âmul, see Z. D. M. G., vol. 21, p. 242) Dailami, chiefly for the purpose of correcting the many errors and inaccuracies in the اختيارات بديعى (see Nos. 2289–2294 above), under Shâh Sulaimân Safawi (A. H. 1077–1105 = A. D. 1666–1694), to whom it is dedicated. For fuller information see Bodleian Cat., Nos. 1605–1608; Rieu ii. p. 477 sq.; W. Pertsch, Berlin Cat., pp. 584–587; Cat. Codd. Or. Lugd. Bat. iii. p. 280; J. Aumer, pp. 134 and 135; A. F. Mehren, p. 13. The work is divided into two parts, the *first* containing five tashkhîsât, the *second* the dastûrât in three kisms, of which, however, the third is wanting in all copies extant.

Contents:

First part:

تشخيص اوّل در بيان سبب اختلاف اقوال اطبّا در ماهيّة و خواصّ و قدر شربت وشرط اخذ آن الخ (reason of the different opinions of physicians respecting the nature, peculiarities, and quantity of doses), on fol. 3^b.

تشخيص ثانى در ذكر صفات ادويهٔ مفرده و اغذيهٔ مفرده و مركّبه الخ (quantities of simple drugs, and of simple and compound aliments), on fol. 6^b, in alphabetical arrangement.

تشخيص ثالث در بيان ماهيّة وكيفيّة و خواصّ ادويهٔ مفرده و اغذيهٔ مفرده ومركّبه الخ (nature and peculiarities of simple drugs and of simple and compound aliments), on fol. 12^b, likewise in alphabetical arrangement.

تشخيص چهارم (رابعه or) در مداواى سموم (treatment of poisons), on fol. 362^b, in five fasls.

تشخيص پنجم در اوزان (weights), on fol. 371^b.

Second part:

قسم اوّل در بيان اعمالى كه متعلق است بادويهٔ مفرده (application of simple drugs), on fol. 374^a, in five tariks.

قسم ثانى در بيان اعمالى كه متعلّق است بادويهٔ مركّبه الخ (application of compound medicaments), on fol. 411^a, in twenty-four bâbs.

The *third kism* (on the treatment of diseases) is wanting, as stated above; it is mentioned in the general index at the beginning of the whole work, but not in the second index, prefixed here to the beginning of the fourth tashkhîs.

Beginning: سبحانك اللهمّ يا قدّوس ويا طبيب النّفوس اتمم لنا انوار معرفتك و اذقنّا حلاوة مغفرتك شكر بى منتها شربت حيوة حكيمى الخ.

The work has been lithographed in Delhi, A.H. 1266, in Isfahân, A.H. 1274; another edition appeared in Teheran, without date. It has been translated into Arabic, see H. Khalfa ii. p. 546. This copy consists of various parts, written at different periods; the oldest part is ff. 49–105, 114–357, and 363–531; more modern is the handwriting of ff. 1–48, 106–113, and 391–411; quite new are ff. 358–362 and 532–533, and this part is dated, on fol. 532^b, at Patna, the 20th of Rajab, A.H. 1223 (A.D. 1808, Sept. 11); the oldest part of the MS. is partly effaced and damaged by water, but carefully mended throughout. The last two pages and a half are filled with another little tract, styled نسخهاى رنگ نمونى بلور.

College of Fort William, 1825.

No. 2246, ff. 533, ll. 21–25; Nasta'lîk, by different hands; size, $9\frac{1}{4}$ in. by 5 in.

2329

Another copy of the same.

This copy contains the same five tashkhîsât and the two kisms of the dastûrât as the preceding one, but is slightly defective at the end, breaking off in the twenty-fourth or last bâb, on fol. 495^b (fol. 496^a supplied by a different hand). At the end of the third tashkhîs a colophon appears, stating, that it was finished the 22nd of Safar, A.H. 1139 (A.D. 1726, Oct. 19).

Beginning as in the preceding copy.

Contents:

First part:

Tashkhîs I, on fol. 3^a; II, on fol. 5^b; III, on fol. 11^a; IV, on fol. 358^b; V, on fol. 366^a.

Second part:

Kism I, on fol. 368^a; II, on fol. 396^a.

No. 887, ff. 496, ll. 19; careless Nasta'lîk, often like Shikasta; size, $11\frac{3}{4}$ in. by 8 in.

2330

Another copy of the *first part* of the Tuhfat-almu'minîn.

Beginning: (!) سبحانك اللّهمّ يا قدّوس و يا طبّب النّفوس نام اين كتاب تحفة المؤمنين؛ اتمم لنا انوار معرفتك الخ.

Tashkhîs I, on fol. 3^a; II, on fol. 6^a; III, on fol. 11^b; IV, on fol. 420^b; V, on fol. 431^a.

No date. The copyist's name is Mîr Ghulâm Muhyî-aldîn (see fol. 430^a). A lacuna, comprising two leaves, after fol. 142. Collated. College of Fort William, 1825.

No. 2226, ff. 433, ll. 19; Nasta'lîk; size, $11\frac{3}{8}$ in. by $6\frac{3}{4}$ in.

2331

An incomplete copy of the *second part* of the Tuhfat-almu'minîn.

Kism I, on fol. 1^b; II, on fol. 28^b; only twenty bâbs of the latter are found here; the copy ends on fol. 181^a with the last words of the twentieth bâb, and is dated by Muhammad Husain bin Muhammad Amîn of Mashhad the 19th of Dhû-alka'dah, A. H. 1129 (A. D. 1717, Oct. 25). The last three pages (ff. 181^b and 182) are filled with a few fragments of other medical works, for instance, نسخهٔ شربت گاو زبان, by Mirzâ Abû-alkâsim Hakîm of Shirâz; prescriptions by Hakîm 'Inâyat-allâh, etc.

No. 664, ff. 1–182, ll. 15; unequal Nasta'lîk, by different hands; size, 9 in. by 5 in.

2332

The *first half* or *first three Tashkhîsât* of the same work.

Tashkhîs I, on fol. 3^a; II, on fol. 6^a; III, on fol. 11^b. It ends on fol. 431^b and is dated the 15th of Dhû-alka'dah, A. H. 1169 (A. D. 1756, Aug. 11). Ff. 432^a–435^a are a mere repetition of ff. 185^a–188^b, l. 2.

No. 1416, ff. 435, ll. 17; Nasta'lîk; size, 10⅝ in. by 5⅞ in.

2333

Another copy of the same.

Tashkhîs I, on fol. 3^a; II, on fol. 6^a; III, on fol. 11^a. No date.

No. 1524, ff. 284, ll. 17–21; unequal Nasta'lîk, beginning in rather large size and becoming gradually smaller and smaller; size, 12½ in. by 8¼ in.

2334

An incomplete copy of the same.

Tashkhîs I, on fol. 2^b; II, on fol. 5^b; III, on fol. 11^b; this third tashkhîs breaks off on fol. 240^b in the middle of the letter س.

No. 636, ff. 240, ll. 21; Nasta'lîk; size, 10 in. by 5⅞ in.

2335

The *second half* or *last two tashkhîsât*, and *first two kisms* of the same work.

Tashkhîs IV, on fol. 2^b; V, on fol. 12^b; kism I, on fol. 15^b; II, on fol. 51^a. An index of this part on ff. 1^a and 1^b. The work ends on fol. 186^a, and the remaining three pages contain a few other medical fragments.

No date. Bibliotheca Leydeniana.

No. 2696, ff. 187, ll. 18; Nasta'lîk; size, 10⅝ in. by 6¼ in.

2336

Two treatises by Muhammad Hâshim.

1. 'Ain-alhayât (عين الحيوة), 'the fountain of life,' another and larger treatise on china-root (چوب چینی, see above, No. 2313), its qualities and sanitary uses, as well as on other beverages of a similar kind, divided into a mukaddimah and two makâlas, and beginning, on fol. 184^b: سپاسی چون انفاس عیسوی روح پرورد جان فزا سزای بارگاه کبریای خالقیست الخ. Similar treatises are noticed in Rieu ii. p. 844^b, No. VI, by Nûr-allâh 'Alâ, composed A. H. 944 (A. D. 1537, 1538); ib. ii. p. 844^a, No. II, and Bodleian Cat., Nos. 1598 and 1599, by Kâdî bin Kâshif-aldîn Muhammad Yazdî, who wrote in the last years of Shâh 'Abbâs' reign, and died A. H. 1075 (A. D. 1664, 1665).

2. Tuhfat-i-Sulaimânî (تحفهٔ سليمانى), a treatise on zedoary, the bezoar-stone, and mummia or mummy (جدوار و فادزهر و موميائى), and their respective qualities, divided into three bâbs, and beginning, on fol. 249^b: اجناس سپاس بیقیاس حکیمی را سزاست که باقتضاء حکمت الخ. Other tracts on the bezoar-stone are noticed in Rieu ii. p. 844^b, Nos. VII and VIII.

Both treatises are composed by Muhammad Hâshim bin Muhammad Tâhir, the physician of Tihrân, and both are dedicated to Shâh Sulaimân Safawî, see No. 2328 above. As date of composition for the second the following chronogram appears on fol. 252^b: تحفة سلیمان که اگر تاء ثانئ موقوف بهمان عدد حساب شود تاریخ اتمام است, which seems to give A. H. 1079 (A. D. 1668, 1669).

Dated the 21st of Dhû-alka'dah, A. H. 1129 (A. D. 1717, Oct. 27).

No. 664, ff. 184–282, ll. 17; clear Nasta'lîk; size, 9 in. by 5 in.

2337

Riyâd-i-'Âlamgîrî (رياض عالمگيرى).

Materia Medica, by Muhammad Ridâ of Shirâz, dedicated to the emperor 'Âlamgîr. It is divided into *two parts*: رياض اولى, beginning on fol. 2^b, and رياض ثانيه, beginning on fol. 78^b. The *first*, which deals in four چمن (on ff. 5^a, 30^b, 44^a, and 54^a) with general sanitary matters and the chief principles and regulations for the preservation of health, was commenced A. H. 1080 (A. D. 1669, 1670), and completed A. H. 1090 (A. D. 1679); the *second*, which treats in twelve منظر (the details of which are given in the following copy) of the diseases of all the different parts of the human body, was completed A. H. 1096 (A. D. 1685). The chronogram of the *first* is نختم, that of the *second* ختمناه.

Beginning of the preface of the *first part* (رياض اولى): خداوند حمد شافیست جلّ شأنه که بآیات جلیل و آداب جمیل امراض و اعراض جسمانی و نفسانی الخ.

Beginning of the *second part* (رياض ثانيه): اللهمّ لا نصیر غیرك فی كلّ الارادة و لا معین لنا فی جمیع الحالات الخ.

Copied by Jahânkhân, son of Ibrâhîmkhân. The date is effaced.

No. 1832, ff. 307, ll. 18; Nasta'lîk; small illuminated frontispiece; size, 10 in. by 6¾ in.

2338

The *second part* of the same work.

This part comprises all the compound medicaments for the diseases of the different parts of the human body. It is divided into the following twelve منظر:

1. در مقتضیّات ترکیب ادویه, on fol. 2[a].

2. در دانستن سبب اختلاف اوزان مفردات هر مرکب الخ, on fol. 4[b].

3. در استکمال ترکیب, on fol. 5[b].

4. در متعلّقات استکمال ترکیب, on fol. 6[b].

5. در تعیین درجات و بیان تقدیر شربات, on fol. 8[a].

6. در ذکر بسائط و مرکّبات مستعمله در عضو اوّل از اعضای سبعه وهی الرّاس مع الرّقبة (head and neck), on fol. 12[b].

7. در تدبیر عضو دوم از اعضای سبعه وهی الصّدر (chest), on fol. 198[b].

8. در تدبیر عضو سیوم از اعضای سبعه وهی المعدة (stomach), on fol. 264[b].

9. در ادویهٔ عضو چهارم از اعضای سبعه وهی الظّهر (back), on fol. 492[a].

10. در تدبیر عضو پنجم از اعضای سبعه وهی آلات التّناسل (genitals), on fol. 495[a].

11. در ادویهٔ عضو ششم از اعضای سبعه یعنی یدان (hands), on fol. 510[b].

12. در تدبیر عضو (هفتم) از اعضای سبعه یعنی رجلین (feet), on fol. 517[a].

Beginning: اللّهمّ لا نصیر غیرك فی کلّ الارادات و لا معین لنا فی جمیع الحالات الخ.

The date of composition is contained in the following chronogram, on fol. 548[a]:

سه گل از ریاض دوم گر بچینی
ختمناه تاریخ اتمام بینی

(A. H. 1096).

No date of transcription; a complete index on the fly-leaves.

No. 1349, ff. 548, ll. 11; large Nasta'lîk; size, 8¾ in. by 4½ in.

2339

Ṭibb-i-Akbarî (طبّ اکبری).

A Persian translation and amplification of the Arabic work on the treatment of diseases, styled شرح اسباب و علامات, or more correctly ممزوج الاسباب والعلامات, composed by Nafîs bin 'Iwaḍ Kirmânî, A. H. 827 (A. D. 1424), and dedicated to Mirzâ Ulughbeg (see O. Loth, Arabic Cat., p. 229[b], and Arabic Cat. of the British Museum, p. 224). The اسباب والعلامات themselves were compiled by Najîb-aldîn Abû Ḥâmid Muḥammad bin 'Alî Samarkandî, who died A. H. 619 (A. D. 1222), see Gotha, Arabic Cat., No. 1954 sq. The present translation, for which there were also consulted and excerpted other Arabic and Persian standard works on medicine, among the latter the ذخیرهٔ خوارزمشاهی (see No. 2280 sq. above) and the کفایهٔ مجاهدیّه (see No. 2297 sq. above), was made by Muḥammad Akbar, commonly known as Muḥammad Arzânî, the son of Mîr Ḥâjî Muḥammad Muḳîm, A. H. 1112 (A. D. 1700, 1701), and dedicated to the emperor 'Âlamgîr. The title, as given here, is طبّ اکبری; in W. Pertsch, Berlin Cat., pp. 576–578, طبّ اکبر; in Rieu ii. p. 478[b] sq., طبّ الاکبر; comp. also Fleischer, Dresden Cat., No. 345. Other medical works of the same Muḥammad Akbar or Muḥammad Arzânî are: the میزان الطّب or میزان طبّ (see Bodleian Cat., No. 1612; Rieu ii. p. 479[b]; edited at Calcutta, 1836, at Cawnpore, 1874, and at Lucknow, without a date); the مجرّبات اکبری (see below, Nos. 2342 and 2343); the مفرّح القلوب (printed at Lucknow, fourth edition, 1883); the طبّ النّبی; the تعاریف الامراض; and the قرابادین قادری (completed A. H. 1130 = A. D. 1718, see below, No. 2344).

Beginning of the Ṭibb-i-Akbarî: صحیحترین کلامی که مشامّ ناطقهٔ دانش آئین را که آئینهٔ ادراك محسوسات و معقولات است الخ.

It is divided into twenty-seven bâbs and a khâtimah, viz.:

I. در امراض سر و دماغ (diseases of the head and brain), on fol. 2[a].

II. در امراض چشم (diseases of the eye), on fol. 46[b].

III. در امراض گوش (diseases of the ear), on fol. 95[b].

IV. در امراض بینی (diseases of the nose), on fol. 103[a].

V. در امراض زبان و دهان (diseases of the tongue and mouth), on fol. 108[b].

VI. در امراض لب (diseases of the lips), not marked here.

VII. در امراض اسنان و لثه (diseases of the teeth and gums), on fol. 115[b].

VIII. در امراض حلق و لهات و مری و قصبهٔ رئه (diseases of the throat, oesophagus, and windpipe), on fol. 122[b].

IX. در امراض شُش و سینه (diseases of the lungs and chest), on fol. 135[a].

X. در امراض قلب (diseases of the heart), on fol. 157[b].

XI. در امراض ثدی (diseases of the female breast), on fol. 167[b].

XII. در امراض معده (diseases of the stomach), on fol. 170[a].

XIII. در امراض کبد یعنی جگر (diseases of the liver), on fol. 206[a].

XIV. در بیماری یرقان و امراض طحال یعنی سپرز (jaundice, and diseases of the spleen), on fol. 220[a].

XV. در امراض امعاء یعنی رودها (diseases of the bowels), on fol. 227[a].

XVI. اندر امراض مقعد (diseases of the posteriors), on fol. 241[b].

XVII. در امراض کُلیه یعنی گرده (diseases of the kidneys), on fol. 246[a].

XVIII. در امراض مثانه (diseases of the bladder), on fol. 253b.

XIX. در امراض که بمردان مخصوص است (special diseases of men), on fol. 262a.

XX. در امراض صفاق و ثرب و مراقّ (diseases of the peritoneum and the tender parts of the abdomen), on fol. 275a.

XXI. در بیماریها که بزنان مخصوصست ودر رحم افتد (special diseases of women, affecting the womb), on fol. 278a.

XXII. در امراض که در پشت و اطراف پدید آید (diseases of the back and side), on fol. 297a.

XXIII. در حمّیات یعنی تپها (fevers), on fol. 307a.

XXIV. در اورام و بثور که بر بدن ظاهر پدید آید (tumours, ulcers, etc., which appear externally on the human body), on fol. 344b.

XXV. اندر امراض وجزآن که بشعور یعنی مو تعلّق دارد (diseases connected with the hair), on fol. 367b.

XXVI. در امراض اظافیر یعنی ناخنها (diseases of the nails), on fol. 371a.

XXVII. در امراض متفرّقه (various other diseases, including chapters on wounds and sores, جراحات, poisons, سموم, etc.), on fol. 372a.

Khâtimah in two bâbs, on compound medicaments (ادویهٔ مرکّبات), and the technical terms used in medical science (مصطلحات), on fol. 402a. It is in the form of an index, pointing out the places in the book where they can be found.

Ff. 29b and 30a are greatly damaged. Printed editions of the Ṭibb-i-Akbarî appeared in Calcutta, 1830; in Delhi, A.H. 1265; in Bombay, A.H. 1264, 1275, and 1279; in Lucknow, A.H. 1289; there is also a Persian edition, Teheran, A.H. 1275.

This copy is dated by Mîr Muhammad Ṣâdiḳ A.H. 1109 (read 1119=A.D. 1707, 1708).

No. 2017, ff. 404, ll. 25; Nasta'lîk; size, 12¾ in. by 7⅝ in.

2340

Another copy of the same.

The *khâtimah* is missing in this copy. An index of the whole work on ff. 1a–3b. Beginning, as in the preceding copy, on fol. 4b.

Bâb I, on fol. 5b; II, on fol. 66a; III, on fol. 112a; IV, on fol. 120b; V, on fol. 127a; VI, on fol. 133b; VII, on fol. 138b; VIII, on fol. 143b; IX, on fol. 158b; X, on fol. 187b; XI, on fol. 200a; XII, on fol. 203b; XIII, on fol. 249b; XIV, on fol. 260b; XV, on fol. 267a; XVI, on fol. 294a; XVII, on fol. 299b; XVIII, on fol. 308a; XIX, on fol. 317b; XX, on fol. 331b; XXI, on fol. 335a; XXII, on fol. 357a; XXIII, on fol. 367b; XXIV, on fol. 411b; XXV, on fol. 441a; XXVI, on fol. 445b (heading omitted); XXVII, on fol. 446b (heading likewise omitted).

No date. Fol. 343 greatly damaged.

No. 968, ff. 483, ll. 19; Nasta'lîk; a very ugly frontispiece; size, 13¾ in. by 7½ in.

2341

Khair-altajârib (خیر التّجارب).

The best of tests, or tested cures, a short abridgement—with the omission of certain chapters, and the addition of some new matter—of the preceding طبّ اکبری, in twenty-two bâbs (according to other copies, see W. Pertsch, Berlin Cat., p. 579; A. F. Mehren, Nos. 27, 2, and 28, etc., twenty-four), viz.:

I. Diseases of the *head*, on fol. 102b.

II. Diseases of the *eye*, on fol. 112a.

III. Diseases of the *ear*, on fol. 115b.

IV. Diseases of the *nose*, on fol. 117a.

V. Diseases of the *lips*, *teeth*, *tongue*, *mouth*, and *throat*, on fol. 118a (corresponding to bâbs V–VIII in the Ṭibb-i-Akbarî).

VI (here wrongly styled فصل ششم). Diseases of the *chest*, on fol. 121a (=bab IX in the Ṭibb-i-Akbarî).

VII. On diseases of the *heart*, on fol. 124a (=bâb X in the Ṭibb-i-Akbarî; bâb XI there is not accounted for here).

VIII. Diseases of the *stomach*, on fol. 125a (=bâb XII in the Ṭibb-i-Akbarî).

IX. Diseases of the *bowels*, on fol. 128b (=bâb XV in the Ṭibb-i-Akbarî).

X. Diseases of the *liver* and the *spleen*, on fol. 131a (corresponding to bâbs XIII and XIV in the Ṭibb-i-Akbarî).

XI. Diseases of the *kidney* and the *bladder*, on fol. 132a (corresponding to bâbs XVII and XVIII in the Ṭibb-i-Akbarî).

XII. Diseases of the *testicles* and the *yard*, on fol. 133b (=bâb XIX, 'special diseases of men,' in the Ṭibb-i-Akbarî).

XIII. Diseases of the *womb*, on fol. 136a (=bâb XXI in the Ṭibb-i-Akbarî).

XIV. Diseases of the *posteriors*, on fol. 138a (=bâb XVI in the Ṭibb-i-Akbarî; bâb XX there is not accounted for here).

XV. Diseases of the *joints* (اوجاع مفاصل وعلامت آن), on fol. 139b.

XVI. *Tumours*, etc. (اورام و دماميل), on fol. 141b.

XVII. Diseases of the *skin* (امراض جلد), on fol. 145b (these last three correspond together to bâbs XXII and XXIV in the Ṭibb-i-Akbarî).

XVIII. *Wounds*, on fol. 147b (corresponding to the chapter on جراحات in bâb XXVII in the Ṭibb-i-Akbarî).

XIX. *Fevers*, on fol. 148b (=bâb XXIII in the Ṭibb-i-Akbarî).

XX. Various *other diseases*, on fol. 151b (=bâb XXVII, first part, in the Ṭibb-i-Akbarî).

XXI. *Poisons*, on fol. 152a (corresponding to the chapter on سموم in bâb XXVII in the Ṭibb-i-Akbarî).

XXII. *Laxatives* (در بیان مسهل خوردن), on fol. 153b; consequently bâbs XXV and XXVI in the Ṭibb-i-Akbarî are not accounted for here.

The remaining two chapters (XXIII and XXIV) of the other copies, mentioned above, viz.: در مرکّبات ادویه and در منافع حسب الشّفاء و حفظ الصّحّة, are missing here; but see as to the first of the two No. 2345 below.

There is no preface in this copy which begins immediately with the باب اوّل در امراض سر.

By mistake the last two lines and a half of fol. 117^b are repeated on fol. 118^a, and the four lines of fol. 118^a, from the middle of line 3 to the middle of line 7, on fol. 121^a.

No. 1025, ff. 102–160, ll. 25; Nasta'lîk; the first eight leaves supplied by a more recent hand; size, 9¾ in. by 5⅝ in.

2342

Mujarrabât-i-Akbarî (مجرّبات اکبری).

Another work of the same Muḥammad Akbar, called Muḥammad Arzânî, on compound medicaments, containing a number of recipes for the diseases of the various parts of the body, divided into a muḳaddimah and a great number of bâbs, which again are subdivided into faṣls.

Beginning: الحمد لله الّذی هدانا الی الصّراط المستقیم والصّلوة علی محمّد الخ.

Other copies of the same are described in Rieu ii. p. 480^a, and A. F. Mehren, p. 11. It has been printed in Bombay A. H. 1276, and in Lucknow A. H. 1280.

No date.

No. 1025, ff. 164–222, ll. 19–23; Nasta'lîk, a portion of ff. 164^b and 184^b, the whole of ff. 165^a–173^a, and the whole of ff. 220–222 supplied by other hands; size, 9¾ in. by 5⅝ in.

2343

Another copy of the same.

Beginning as in the preceding copy. The title given to it here is: Tajribât-i-Muḥammad Akbar (تجربات محمّد اکبر).

No date.

No. 1997, ff. 96–206, ll. 15; careless Nasta'lîk, mixed with Shikasta; size, 8⅜ in. by 6 in.

2344

Karâbâdîn-i-Ḳâdirî (قرابادین قادری).

A third, rather elaborate, work by the same Muḥammad Akbar, called Muḥammad Arzânî, dealing, like the preceding one, with compound medicaments for all the various parts and limbs of the human body, and composed between A. H. 1126–1130 (A. D. 1714–1718). It is divided here into twenty-two bâbs (in Rieu ii. p. 480^a and ^{b} into twenty-three), and begins, without preface, at once on fol. 1^a with باب اوّل در ادویهٔ سر اطریفل (اتری پهل i. e.) صغیر الخ. The word Ḳâdirî in the title points to the fact that the author was a disciple of Sayyid 'Abd-alkâdir of Gîlân, i. e. a member of the Ḳâdirî order of Ṣûfîs. This work has been printed in Bombay A. H. 1277, and in Delhi A. H. 1286.

No date. College of Fort William, 1825.

No. 2014, ff. 164, ll. 23; Nasta'lîk; size, 12 in. by 8 in.

2345

Medical treatises.

Contents:

1. Ff. 1–65^a: another copy of the well-known pharmacopoeia, styled قرابادین شفائی or طبّ شفائی, comp. Nos. 2310–2312 above. It begins, without a preface, at once with the باب الالف.

2. Ff. 67^b–131^b: another copy of the خیر التجارب, the abridgement of the Ṭibb-i-Akbarî, see No. 2341 above. It contains here twenty-three bâbs, the first twenty-two of which agree with those in No. 2341, viz.: I, on fol. 67^b; II, on fol. 74^a; III, on fol. 78^a; IV, on fol. 79^a; V, on fol. 80^a; VI, on fol. 83^b; VII, on fol. 87^a; VIII, on fol. 88^a; IX, on fol. 91^b; X, on fol. 94^a; XI, on fol. 95^b; XII, on fol. 97^b; XIII, on fol. 100^a; XIV, on fol. 102^a; XV, on fol. 104^a; XVI, on fol. 106^b; XVII, on fol. 112^a; XVIII, on fol. 114^a; XIX, on fol. 115^b; XX, on fol. 119^b; XXI, on fol. 120^a; XXII, on fol. 122^a. The additional bâb XXIII (باب در مرکّبات) deals with compound medicaments, and begins on fol. 123^a.

3. Ff. 132^a–133^b: a complete index of the bâbs and faṣls in the preceding treatise.

4. Ff. 134^a–152^a: another small treatise on compound medicaments, without any title, beginning with the حبّ ایارج (the pill, called ἱερά).

The whole MS. was written by Dîn Muḥammad, an inhabitant of Shâhjahânâbâd; a date does not appear.

No. 1431, ff. 152, ll. 21; distinct Nasta'lîk; collated and annotated throughout; size, 10¾ in. by 7¼ in.

2346

Khulâṣat-almujarrabât (خلاصة المجرّبات).

The quintessence of prescriptions, a work on compound medicaments, similar in character to the Mujarrabât-i-Akbarî (see Nos. 2342 and 2343 above), which is quoted several times, see, for instance, fol. 53^a, l. 5; fol. 148^b, l. 2, etc., and the Karâbâdîn-i-Ḳâdirî (see No. 2344 above), but chiefly dealing with those *en vogue* in India, and supplemented by chapters on soups and beverages, on veterinary science, on dyes, and on the fabrication of marble paper, by an anonymous author.

Beginning: الحمد لله الّذی کفی من اعتصم الخ.

It is divided into a muḳaddimah, twenty-two bâbs, and a khâtimah, viz.:

Muḳaddimah, on fol. 2^a: weights and measures, current among Indian physicians (در بیان اوزان که مصطلح اطبّاست و در دیار هند مروّج است).

Index of the twenty-two bâbs and the khâtimah, on fol. 3^a.

Bâb I, on fol. 3^b, first line: on argajah, in Hindî argajâ, a perfume compounded of several scented ingredients, etc. (در ذکر ارگجه و امثال آن).

Bâb II, on fol. 9^b: on electuaries (در ذکر معاجین).

Bâb III, on fol. 34^a, first line: on stimulants (در ذکر مفرّحات).

Bâb IV, on fol. 36^b: on digestive stomachics (در ذکر جوارشات).

Bâb V, on fol. 39^a, second line: on powders (در ذکر سفوفات).

Bâb VI, on fol. 40^b, last line: on medicaments to increase the power of virility (در ذکر تراکیب قوّت باه).

Bâb VII, on fol. 49^b: on remedies for gonorrhoea (در معالجهٔ سوزاك).

Bâb VIII, on fol. 51^b: on hypochondria, etc. (در اطلیه و امثال آن).

Bâb IX, on fol. 52^b, last line: on special drugs for women (در ادویه که مخصوص بزنانست).

Bâb X, on fol. 60^b: on strong soups (در ذکر ماء اللّحم).

Bâb XI, on fol. 66^b: on beverages (در اشربه).

Bâb XII, on fol. 86^a: on tea and coffee (در بیان چای و قهوه).

Bâb XIII, on fol. 87^a: on toothpowder (در ذکر سُنون).

Bâb XIV, on fol. 89^a: on drugs which help digestion (در ذکر ادویه که هاضمه بخشد).

Bâb XV, on fol. 94^b: on remedies for coughs and asthma (در معالجهٔ سرفه و ضیق النّفس).

Bâb XVI, on fol. 96^a: on remedies for the stomach (در معالجهٔ شکم).

Bâb XVII, on fol. 96^b, last two lines: on diseases of the eye (در امراض چشم).

Bâb XVIII, on fol. 101^a: on diseases of the ear (در امراض گوش).

Bâb XIX, on fol. 103^b: on the treatment of horses (در معالجهٔ افراس).

Bâb XX, on fol. 114^b, last line: on the various dyes of cloth (در رنگهای پارچه).

Bâb XXI, on fol. 135^b: on the fabrication of variegated or marble paper (در ساختن کاغذ ابری).

Bâb XXII, on fol. 138^b, last line: on ointments (در ذکر مرهم).

Khâtimah: on miscellaneous prescriptions (در متفرّقات), not marked in the text, unless it is represented by the appendix on ff. 173^b–180^b, which begins with the 'philosophers' electuary' (معجون فلاسفه).

On fol. 180^b the date of this copy, which was transcribed from Shaikh Aḥmad Kâtib's, appears, viz. A.H. 1180 (A.D. 1766, 1767). Some additional prescriptions by a different hand, on fol. 181.

Bibliotheca Leydeniana.

No. 2814, ff. 181, ll. 11; clear Nasta'lîk, the last leaf in Shikasta; size, 7¾ in. by 5 in.

2347

Another copy of the same.

Beginning as in the preceding copy. It ends on fol. 113^a.

The remaining portion of the MS., ff. 113^b–193^b, is filled with a number of smaller pieces, and extracts from other medical works, beginning with a poem on medicine in mathnawi-baits, which opens thus: يکى آنکه تا معده ات از طعام الخ.

No date. College of Fort William, 1825.

No. 2245, ff. 193, ll. 14; careless Nasta'lîk, mixed with Shikasta; size, 9¼ in. by 6¾ in.

2348

Kitâb-i-'amali az Khulâṣat-altajârib (کتاب عملى از خلاصة التّجارب).

Another very similar, but incomplete, work on practical medicine, or tested cures and remedies for diseases of the various parts of the human body from the head downwards, by Muḥammad Ḥusain Nûrbakhshî. It is apparently divided into twenty-eight bâbs, the last of which, on fol. 271^a, deals with the technical terms commonly used among physicians, and the acknowledged weights and measures for medical purposes. But very few of these bâbs are marked in the text. The beginning is missing—the work opens in the *first bâb*, on diseases of the head and brain, headache, etc. The last two leaves are supplied by a more modern hand. Many little injuries throughout, partly repaired by later hands too.

No date.

No. 1276, ff. 276, ll. 21; Shikasta; size, 10¾ in. by 6¼ in.

2349

Khulâṣat-i-kawânîn-al'ilâj (خلاصهٔ قوانين العلاج).

'The quintessence of the canons of medical treatment,' or 'abstract of the work قوانين العلاج' (so the title is given on one of the fly-leaves in the somewhat incorrect form of خلاصهٔ القوانين العلاج (!), and ascribed on another fly-leaf to Hakîm 'Ali Riḍâ), a work of the same character as the preceding ones, i.e. a collection of prescriptions for the cure of the various diseases of the body. It is incomplete at the beginning, and opens in the *first bâb*, on diseases of the head, with نقوع که اسهال صفرا کند (an infusion which acts as aperient to the bile). The whole is divided into seventeen bâbs, viz.:

Bâb II (diseases of the eye), on fol. 16^a, first line.
III (diseases of the ear), on fol. 21^b.
IV (diseases of the nose), on fol. 23^a.
V (diseases of the mouth and throat), on fol. 24^b.
VI (here by mistake called again باب بنجم, diseases of the windpipe, etc.), on fol. 32^a.
VII (diseases of the stomach), on fol. 40^b.
VIII (diseases of the liver, spleen, etc.), on fol. 49^a.
IX (diseases of the bowels), on fol. 56^a.
X (diseases of the kidneys, bladder, peritoneum, and procreative organs), on fol. 71^a.
XI (diseases of the female breast), on fol. 82^b.
XII (diseases of the womb), on fol. 83^a, lin. penult.
XIII (pains in the back and joints), on fol. 87^a.
XIV (fevers), on fol. 90^a.

XV (tumours, ulcers, and diseases of the skin), on fol. 103^{a}.

XVI (treatment of blows, falls, etc.), on fol. 117^{a}.

XVII (how to drive reptiles from one's abode, antidotes for poisons, etc.), on fol. 121^{a}.

This work ends on fol. 127^{a}; on fol. 128^{a} a short addition is made by another hand on cures for asthma, coughs, etc.; see a much shorter treatise of similar title in No. 2302 above.

No date.

No. 2819, ff. 128, ll. 13; careless Nasta'lîḳ; size, $7\frac{3}{4}$ in. by $4\frac{5}{8}$ in.

2350

Taḳwîm-aladwiyah (تقويم الادويه).

A sort of calendar of medicaments for the various diseases, arranged in this way, that each page is divided into four principal columns, each containing the name of one disease; these principal columns are again subdivided into smaller compartments, the respective headings of which are: تعريف آن, دواها, قوّت آن, مزاج آن, اختيار آن, انواع آن, etc. A similar kind of medical calendar, entitled تقويم الابدان, has been noticed above in No. 2296, 2.

Dated A. H. 1143 (A. D. 1730, 1731), by Ḳamar-aldîn bin Muḥammad. College of Fort William, 1825.

No. 2231, ff. 73; Nasta'lîḳ; greatly damaged, but carefully mended or later supplied in many places; size, 12 in. by 7 in.

2351

'Ajâ'ib-alittifâḳ dar shinâkhtan-i-taryâḳ (عجائب الاتّفاق در شناختن ترياق).

A medical treatise on the origin, use, and valuable qualities of theriac, the bezoar-stone, pissasphalt, and other antidotes against poison in general, with a preliminary discussion on the value and development of medical science, compiled by Muḥammad Raḍî-aldîn ibn Kâshif-aldîn at the time when prince Muḥammad A'ẓamshâh, 'Âlamgîr's son (killed in his contest with his brother, the emperor Bahâdurshâh, A. H. 1119 = A. D. 1707), resided in Gujarât. The treatise is divided into a muḳaddimah, three maḳṣads, and a khâtimah.

مقدّمه در بيان شبهۀ منكرين علم طبّ و جواب آن, on fol. 2^{b}.

مقصد اوّل در ابتداى ظهور علم طبّ و ذكر بعضى از تصويرات استنباطيّه, on fol. 6^{a}.

مقصد دوم در بيان آنچه از علم طبّ برؤياى صادقه ظاهر شده, on fol. 11^{b}.

مقصد سوم در بيان آنچه باتّفاقات حسنه معلوم گرديده و ظهور ترياق فاروق و فادزهر و موميای كانى, on fol. 14^{a}, last line (this portion, the largest of all, is subdivided into three faṣls).

خاتمه در سموم و تحرّز از آن و برخى از احوال اسقلنوس والد الحكماء (Galenus), on fol. 46^{a}.

Beginning: سپاس بى قياس و ستايش مبرّا از آلايش جهان پناهى را زيبد كه ابهت شاهان جم نشان نمونۀ حشمت الوهيّت اوست الخ.

No date. Other treatises of a similar kind are noticed in Nos. 2301, fol. 167^{a}, and 2336, 2 above; and in Rieu, Supplement, p. 113^{a}.

No. 1830, ff. 68, ll. 19; Nasta'lîḳ; size, 10 in. by $5\frac{3}{8}$ in.

2352

Another copy of the same.

Beginning as in the preceding copy. Muḳaddimah, on fol. 3^{a}; *first* maḳṣad, on fol. 9^{a}; *second*, on fol. 18^{a}; *third*, on fol. 23^{a}; the beginning of the khâtimah is not marked in the text.

No date. The copyist was Bin Mîr 'Îsâ.

No. 727, ff. 128, ll. 13–14; Nasta'lîḳ; size, $8\frac{1}{4}$ in. by $4\frac{3}{8}$ in.

2353

Ta'lîm-i-'ilâj (تعليم علاج).

A work on the whole medical science by Abû-alẓafar Ḥusâm, called Ẓafaryârkhân, commenced on the day of Muḥammadshâh's accession to the throne (as year is given here A. H. 1132 = A. D. 1719, 1720, see fol. 1^{b}, l. 8, and the chronogram, on fol. 2^{a}, l. 2, آفتاب رحمت) and completed in the sixth year of that monarch's reign (A. D. 1724, 1725).

Beginning: الحمد لله ربّ العالمين . . . . امّا بعد پوشيده نماند كه اين نسخه ايست در علم طبّ كه بروز جلوس سرير سلطنت خليفۀ زمين و زمان الخ.

It is divided into four تعليم, viz.:

تعليم اوّل در معالجات امراض (treatment of the various diseases of the human body), on fol. 17^{a}, in twenty-two بيان.

تعليم دويم در تدبير بعضى از اسباب حفظ صحّت و معالجات كلّى و در ذكر اكثر ادويه كه معرفت آن اطبّارا لازم بود (hygiene and general knowledge of medicaments necessary for the physician), on fol. 451^{a}, in five بيان.

تعليم سيوم در ذكر ادويۀ مفرده (simple drugs), on fol. 535^{a}, in two بيان, the first in alphabetical order.

تعليم چهارم در ذكر ادويۀ مركّبه الخ (compound medicaments), on fol. 634^{a}, in two بيان, the first again in alphabetical order.

No date. A very detailed index of the whole work and all its subdivisions on ff. 3^{a}–16^{b}. On the first two fly-leaves a list of the روزهاى بحران, or days of the crisis, beginning: روز پانزدهم درين روز بحران كم واقع شود و اگر شود نيك نباشد الخ.

No. 994, ff. 724, ll. 15; unequal Nasta'lîḳ; size, $10\frac{5}{8}$ in. by $5\frac{7}{8}$ in.

2354

Minhâj-almubtadi'în (منهاج المبتدئين).

A compendium of the Materia Medica, compiled by Ibrâhîm alḥusainî, in forty-two short bâbs and a khâtimah.

Beginning: منهاج ادویهٔ شفا حمد مسبّب الاسبابیست که بعلامات مختصّه و اذا مرضت فهو الخ.

On fol. 248a a short appendix is added, styled نسخهٔ بدل افیون حکیم عماد الدّین.

This copy is dated the 20th of Jumâdâ-althânî, A.H. 1147 (A.D. 1734, Nov. 17), by Muhammad 'Ali bin Nasr-allâh. The proper order of ff. 1–6 is 1, 2, 4, 3, 6, 5.

No. 1752, ff. 1–248, ll. 17–18; Nasta'lîk, by different hands; size, 9 in. by 5½ in.

2355

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 1b, l. 17, and last line. Marginal glosses and additions.

Dated by Muhammad Ridâ altabîb alshîrâzî in the month Dhû-alka'dah, A.H. 1194 (A.D. 1780, November).

No. 1144, ff. 138, ll. 23; Nasta'lîk; size, 10 in. by 5¾ in.

2356

Kânûnča dar 'ilm-i-tibb (قانونچه در علم طبّ).

Another, very short compendium of the Materia Medica, by an anonymous author.

Beginning: بسم الله الرّحمٰن الرّحیم ومنه الاعانة و التّوفیق؛ الحمد لله الّذی خلق لکلّ دواء الهمنا (correctly) لکلّ داءٍ الدّواء و الهمنا (according to the following copy) منافع المفردات والمرکّبات لحفظ الصّحّة الخ.

It contains two makâlas, the *first* of which treats of simple drugs (مفردات), the *second* of compound medicaments (مرکّبات), each subdivided into five bâbs.

First makâlah, on fol. 57a. Bâb I, در حبوب (pills), on fol. 57b; II, در لحم و سمك و لبن و بیضه (meat, fish, milk, and eggs), on fol. 58b; III, در فواکه (fruit), on fol. 60a; IV, در بقول (herbs), on fol. 61b; V, در مفردات از هر جنس (simple substances or drugs of any kind), on fol. 63a, in alphabetical order.

Second makâlah, on fol. 71a. Bâb I, در اشربه و مطبوخات (beverages and boiled things), on fol. 71a; II, در معاجین (electuaries), on fol. 73b; III, در اقراص و حبوب (lozenges and pills), on fol. 75b; IV, در حقنه (clysters), on fol. 77a; V, در ادهان و مراهم و داروهای چشم (ointments, salves, and remedies for the eye), on fol. 77a.

No date.

No. 2064, ff. 57a–79b, ll. 21; Nasta'lîk; size, 9¼ in. by 5⅜ in.

2357

A slightly defective copy of the same.

Beginning: الحمد لله الّذی خلق لکلّ داءٍ الدّواء و الهمنا منافع المفردات الخ.

First makâlah, on fol. 1a, in five bâbs: I, on fol. 1a; II, on fol. 2b; III, on fol. 4a; IV, در بقولی (in the text headed incorrectly فصل چهارم), on fol. 6a; V, on fol. 8a.

Second makâlah, on fol. 16a, in five bâbs: I, on fol. 16b; II, on fol. 19b; III, در حبوب و اقراص, on fol. 21b. In the middle of this bâb the copy breaks off; IV and V are consequently missing here.

No. 2096, ff. 22, ll. 7; Nasta'lîk; a little worm-eaten; size, 9 in. by 5¼ in.

2358

Kânûn-i-Sikandarî (قانون سکندری).

Description of the various diseases of the body, and all its special parts and limbs from the head downward, with the methods of curing them, by Hakîm Sikandar bin Hakîm Isma'îl the Greek of Constantinople, who came to India and wrote this work, A.H. 1160 (towards the end of Muhammadshâh's reign = A.D. 1747), at Arkât (ارکات). Another copy, slightly defective at the beginning, is noticed in the Bodleian Cat., No. 1613.

Beginning of the main portion of this Kânûn, on fol. 8b: زهی حکیمی جلّ جلاله که بکمال نوال رافت و مرحمت خلعت زیبا طلعت الخ.

It is preceded by a detailed index, on ff. 1b–2b, and a preliminary chapter on the urine (بول), beginning, on fol. 3b: شناختن بول که آن فضله است از فضلات هضم کبدی و عروقی که خارج از راه احلیل است الخ.

On fol. 3a there is the seal of 'Abd-alwahhâbkhân Bahâdur Nasrjang, for whom this work appears to have been compiled (comp. fol. 10a), with the date A.H. 1174 (A.D. 1760, 1761).

No. 1801, ff. 376, ll. 21; clear and distinct Nasta'lîk; size, 10½ in. by 6 in.

2359

Risâlah dar 'ilm-i-tibb (رساله در علم طبّ).

A compendium of medical science, and detailed description of medicaments, compiled from famous works and treatises on these subjects, by Uwais allatîfî of Ardabîl (see fol. 2a, ll. 10 and 11: این رساله ایست در علم طبّ مشتمل برسائل مشهوره متّفق علیها چند که از کتب معتبرهٔ معتمد علیها اکابر مشهورین منقول است), and divided into four makâlas, viz.:

1. در بیان بعضی فوائد حفظ صحّت (some of the benefits of the preservation of health).
2. در بیان ادویهٔ مفرده (simple drugs).
3. در بیان اغذیهٔ مرض (diet during an illness).
4. در بیان مرکّبات مجرّبهٔ مستعمله از مفرّحات و معاجین و تریاقیات و اشربه و غیرها (well tested and current compound medicaments, as, for instance, stimulants, electuaries, theriacs, beverages, etc.).

Beginning: حمد و سپاس خالقی را که بقدرت کامله ابدان انسانرا از ارکان اربعهٔ متضادّة الکیفیّات الخ.

It concludes on fol. 158ᵇ, and is dated the 9th of Dhû-alhijjah, A. H. 1182 (A. D. 1769, April 16); the copy was made at the request of Hakîm Muhammadbeg Ṣâhib, in ترچنابلی. The last two leaves are filled with a kind of supplement to the preceding compendium.

No. 496, ff. 160, ll. 17; unequally written, for the greater part in Shikasta; size, 7⅝ in. by 4⅝ in.

2360

Risâlah dar 'ilm-i-ṭibb (رسالہ در علم طبّ).

Another practical and popular compendium of medical science, bearing the same general title as the preceding one, and denoting the cures of the different diseases, together with a full account of simple and compound medicaments, etc.; it is compiled by an anonymous author in nine bâbs: 1. in twelve faṣls, on fol. 7ᵇ; 2. in fifteen faṣls, on fol. 15ᵃ; 3. in twenty-one faṣls, on fol. 20ᵇ; 4. in twenty-one faṣls, on fol. 27ᵇ; 5. in twenty-seven faṣls, on fol. 38ᵃ; 6. in thirty faṣls, on fol. 55ᵇ; 7. in fifteen faṣls, on fol. 66ᵃ; 8. in twelve faṣls, on fol. 70ᵃ; 9. in fifteen faṣls, on fol. 80ᵇ. In the thirteenth faṣl of the last bâb the treatise breaks off on fol. 98ᵇ. The last four leaves, 99–102, contain (in the same handwriting) the fragment of a glossary of scientific terms. Index on ff. 2ᵃ, last line, to 7ᵇ.

Beginning: الحمد لله الذی سناء القلوب العارفین بتجلیات الخ.

No. 1261, ff. 102, ll. 12–13; Nasta'lîk; size, 11¼ in. by 7½ in.

2361

Majma'-aljawâmi' u dhakhâ'ir-altarâkîb (مجمع الجوامع و ذخائر التراکیب).

A large work on medical science, primarily a Materia Medica, arranged in form of a dictionary, in alphabetical order according to the first and second letters, compiled A. H. 1185 (A. D. 1771, 1772) by Ibn alsayyid almarhûm Muhammad Hâdi al'ukaili al'alawi alkhurâsâni alshîrâzi (known as Hakîm Muhammad Hâdikhân) Muhammad Husain. Among his prominent sources was a book of his grand-uncle's Muhammad Hâshim, known as Hakîm Mu'tamad-almulûk 'Alawikhân bin Hakîm Muhammad Hâdi al-'alawî, styled جامع الجوامع, and many other authorities, among which his father, comp. ff. 24ᵇ and 71ᵇ. To the real book, that is the dictionary, a preliminary discourse in twenty faṣls, on general medical matters, is prefixed, viz.:

1. در غذا و دوا و ذو الخاصیّة, on fol. 25ᵇ.
2. در بیان مرکّب القوی و ذو الخاصیّت, on fol. 27ᵇ.
3. در بیان مزاج و اقسام امزجه, on fol. 29ᵃ.
4. در بیان طرق معرفت امزجهٔ ادویه و اغذیه, on fol. 31ᵃ.
5. در بیان احتیاج بترکیب ادویه, on fol. 35ᵇ.
6. در بیان کیفیّت ترکیب ادویه, on fol. 38ᵃ.
7. در بیان طرق استخراج امزجهٔ مرکّبات و درجات آنها, on fol. 39ᵃ.
8. در بیان طریق استخراج مقادیر شربات, on fol. 40ᵃ.
9. در بیان اعمار بعض ادویهٔ مفرده و مرکّبه, on fol. 40ᵇ.
10. در بیان زمان ادراک و مدّت اعمار ادویهٔ مرکّبه, on fol. 41ᵃ.
11. در بیان سبب اختلاف اقوال اطبّاء در ماهیّت و خواصّ ادویه, on fol. 42ᵃ.
12. در بیان طریقهٔ اخذ ادویه و حفظ آنها, on fol. 42ᵃ.
13. در بیان آداب طعام خوردن و آب نوشیدن, on fol. 43ᵇ.
14. در بیان احراق بعض ادویه و تحمیص و تشویه و قلی و تدبیر و غسل آنها, on fol. 43ᵇ.
15. در بیان معرفت افعال بعض ادویهٔ مفرده و خواصّ آنها, on fol. 45ᵇ.
16. در بیان بعض اصطلاحات, on fol. 47ᵃ (in alphabetical order).
17. در بیان حدود امراض, on fol. 49ᵃ (also alphabetically arranged).
18. در بیان اوزان و مکاییل صغار و کبار شرعیّه و طبّیّه و اهل ایران و هندوستان, on fol. 67ᵃ.
19. در بیان بعض امور متعلّقه بنجوم و طبیعیّات, on fol. 69ᵃ.
20. در بیان اسناد طبّ خال والد ماجد مؤلّف و والد ماجد الخ, on fol. 71ᵇ. On the same fol. 71ᵇ the dictionary begins with the word آبار.

A dhail or khâtimah is added at the end of it, on fol. 622ᵇ (در بیان ادویهٔ جدیده و خواصّ و منافع و طرق استعمال آنها), partly based on a treatise of Ahmad bin Luṭf-allâh Maulawî Efendi Ċalabî, originally translated from a European language into Turkish, afterwards from Turkish into Arabic.

No date.

A detailed *double index* (the second arranged according to the different medicaments for diseases of all parts and limbs of the human body) fills ff. 1ᵇ–23ᵇ.

Beginning of the work, on fol. 24ᵇ: الحمد لله الذی تحیّر دون ادراک کنه ذاته المقدّسة العقول والاوهام و تتلاشی عند قرب ساحة جلاله الخ.

No. 1279, ff. 630, ll. 37; small Naskhi; size, 10⅝ in. by 7¼ in.

2362

Makhzan-aladwiyah u tadhkira-i-aulâ-alnuhâ (مخزن الادویه و تذکرهٔ اولی النهی).

Another work of similar contents and similar length by the same author, dealing exclusively with simple and compound medicaments. It was compiled after the completion of the preceding book, that is after A. H. 1185 (A. D. 1771, 1772), and is divided into two makâlas.

Beginning of the *first makâlah* on simple drugs (ادویهٔ مفرده), on fol. 1ᵇ: الحمد لله الذی اظهر آثار قدرته بایجاد الموجودات بلا موادّ الخ.

It contains a mukaddimah in fourteen faṣls, almost

equal in its contents to that of the preceding work, on ff. 7^b–32^b, the dictionary in alphabetical order, on ff. 32^b–313^a, and a khâtimah enumerating the medicaments, discussed in the dictionary, with their Arabic, Greek, Syriac, Persian, Turkish, and Indian appellations (در بیان تعداد ادویهٔ مذکوره باسامی و لغات مختلفه از عربی و یونانی و سریانی و فارسی و ترکی و هندی الخ), on ff. 313^a–358^a.

Second makâlah, on ff. 362^b–602^a, on compound medicaments, beginning: الحمد لله الّذی عرفنا بنفسه و هدینا بحمده و جعلنا من امّته الخ. This part contains also a mukaddimah in five fasls, on ff. 362^b–366^a, and the dictionary, in alphabetical order, on ff. 366^a–602^a.

Each makâlah is preceded by a detailed index, the *first* on ff. 1^b–6^a, the *second* on ff. 360^b–361^a. The *second makâlah* has also the special title قرابادین.

Dated A.H. 1193 (A.D. 1779), by Muhammad Samî' of Dihlî.

No. 1398, ff. 602, ll. 39; small Naskhî; size, 11⅞ in. by 7⅜ in.

2363

Mu'âlajât-i-Iskandariyyah (معالجات اسکندریّه).

A general pharmacopoeia or Materia Medica, arranged in the form of a dictionary, but without any strict alphabetical order. According to a note on fol. 9^a it was written A.H. 1194 (A.D. 1780), by Dilirjang Bahâdur. No preface nor date appears in the book itself. It begins on fol. 9^b at once with the letter الف. A detailed index on ff. 1^b–8^a.

No. 1352, ff. 318, ll. 19; Nasta'lîk; size, 9⅝ in. by 5½ in.

2364

A short medicinal glossary.

This glossary consists of *two* different parts; the *first*, on ff. 1^b–11^b, explains in Persian all the Persian and Indian words which denote the different diseases, and is styled, therefore: ترجمهٔ نامهای امراض بفارسی و هندی; the *second*, on ff. 11^b–35, is arranged in alphabetical order and gives an explanation of all Arabic, Greek, Persian, and Indian words occurring in the Materia Medica, entitled: ترجمهٔ لغات ادویه بعربی و یونانی و فارسی و هندی.

No author's name appears anywhere.

No date.

No. 88, ff. 35, ll. 14; large Nasta'lîk; size, 9¼ in. by 5 in.

2365

Tuhfa-i-Muhammadî (تحفهٔ محمّدی).

Materia Medica, by Mirzâ Muhammad Nasir of Turkish extraction (therefore styled احمدلو افشار), compiled for Tipû Sultân (ruler of Mysore, A.H. 1197–1213 = A.D. 1783–1799), to whom it is dedicated, comp. fol. 3^a, l. 9 and last but one. It is divided into two تشخیص, which bear the strongest resemblance to the first two تشخیص in the Tuhfat-almu'minîn (see above, Nos. 2328–2335), even in their respective headings, viz.: تشخیص اوّل در بیان سبب اختلاف اقوال اطبّا در ماهیّة و خواصّ و قدر شربت ادویه و شروط اخذ آن و ذکر درجات و قوّتها بحسب مراتب (on the difference of opinion among physicians as to the nature, peculiarities, and quantity of doses, the way to take them, and the various grades and faculties, etc.). تشخیص ثانی در ذکر صفات ادویهٔ مفرده و اغذیهٔ مفرده و مرکّبه و بیان افعال کلّیّه و مشابهٔ کلّی و تفسیر اسامی و لغاتی که درین تألیف مذکور میشود (on the qualities of simple drugs and simple and compound aliments, etc., as well as on the names and terms mentioned in this work), see ff. 3^b and 4^a. There are several subdivisions in both, all arranged in alphabetical order.

Beginning: الحمد لله الذی فطر السّموات والارض و جعل الظّلمات والنّور و جعل القمر فیهنّ نوراً و جعل الشّمس سراجاً الخ.

No date. The copy is the author's autograph, but ff. 242^a–319^a are written by other hands.

No. 873, ff. 745, ll. 19; inelegant Nasta'lîk; size, 10¼ in. by 6¾ in.

2366

Risâla-i-ma'kûl û mashrûb (رسالهٔ مأکول و مشروب).

An essay on eating and drinking, in verse, compiled for Tipû Sultân, A.H. 1204 = A.D. 1789, 1790 (see the chronogram, on fol. 2^b, l. 2, از فیض شاه), by a certain Yûsufî, see another copy of the same in W. Pertsch, Berlin Cat., p. 592, No. 3. The main portion of the whole consists of mathnawi-baits, but the last part (on ff. 9^a–12^a), entitled قصیدهٔ سلطانی در حفظ صحّت (on the preservation of health), is, as the title shows, in the form of a kasidah.

Beginning:

زبان‌را چو (Pertsch چه) در اوّل اینکلام
زحمد و تحیّت رساند (Pertsch رساندی) بکام

Written by 'Abd-alkâdir.

No. 1604, ff. 12, 6–7 baits in the page; Nasta'lîk; size, 7¾ in. by 4½ in.

2367

Another copy of the same.

Beginning (with the reading of Pertsch in the second hemistich):

زبانرا چو در اوّل اینکلام
زحمد و تحیّت رساندی بکام

The kasidah begins on fol. 10^a. Written, like the preceding copy, by 'Abd-alkâdir.

No. 1614, ff. 13, usually six baits in the page; Nasta'lîk; size, 7⅞ in. by 4⅞ in.

2368

The same.

The kasidah begins here on fol. 13^a.

No date.

No. 1485, ff. 19, five baits in the older part (ff. 5–16), four baits in the more recent addition (ff. 1–4 and 17–19); Nasta'lîk, by two hands; size, 7 in. by $4\frac{1}{2}$ in.

2369

The same.

The date (viz. 1204) appears here on fol. 2^b, last line (the additional remark, that the chronogram means یکهزار و دو صد و بیست و چهار, i.e. 1224, is entirely wrong). The kasidah (در حفظ صحّت) begins on fol. 13^a, but the present copy does not conclude with that; there follow, on fol. 17^a, two long kit'as, the first purporting to be a letter addressed by some individual to Avicenna (شخصی ببوعلی سینا نوشته), the second Avicenna's answer (الجواب), on fol. 18^a.

Beginning of the former: خدایگان افاضل نظام ملّت و دین الخ.

The copyist calls himself Mirzâ Muhammad Nasir Afshar (who is evidently identical with the author of the تحفهٔ محمّدی in No. 2365 above.

Bibliotheca Leydeniana.

No. 2810, ff. 19, ll. 10; Naskhi on ff. 4–19, Nasta'lîk on ff. 1–3 (on different paper); size, $7\frac{1}{2}$ in. by $4\frac{3}{4}$ in.

2370

Nuskhah dar 'ilm-i-tibb (نسخه در علم طبّ).

Fragment of a medical work, dealing with the diseases of the various parts and limbs of the human body and their respective cures. The order of the leaves is: ff. 1–6, 33–43, lacuna, 14–31, lacuna, 32, 7–13. Beginning is also missing. The end is found on fol. 11^a (treating of the various colours of the urine). On ff. 11^a–13^b there is added the same versified treatise on eating and drinking (رسالهٔ مأکول و مشروب) as in the four preceding copies, beginning: زبانرا چو در اوّل این کلام الخ.

No author's name is to be found. The first pages deal with the diseases of the *head*.

No. 1969, ff. 43, ll. 17; Nasta'lîk; size, $8\frac{3}{4}$ in. by $5\frac{3}{4}$ in.

2371

Kânûn dar 'ilm-i-tibb (قانون در علم طبّ).

A complete Pharmacopoeia, compiled in Persian from Arabic, Persian, English, and French sources, apparently by an Englishman, whose name in Persian garb runs thus: جان کومین سین (John ?).

He says in the initial words of the preface, that this work is called in English اکم پلیت انگلش دس پن ستری (that is 'a complete English dispensatory'), see the beginning, on fol. 1^b: نام این کتاب در زبان انگریزی اکم .... یعنی نظیری و عملی دو قسم است قسم اوّل در آن دو کتاب است الخ.

It is divided, as we learn from these introductory words, into two kisms: the *first kism* contains two kitâbs and treats of the preparation of medicaments, their peculiarities, composition, etc., and their vegetable and mineral substances, viz.:

کتاب اوّل در سبب تیاریٔ دوا و خواصّ آن و ترکیب دادن آن و آلات آن.

کتاب دویم در ترکیب نمودن ادویه از نباتات و معدنیّات

The *second kism* contains five bâbs and treats of the preparation of vegetable and mineral medicaments, of the various kinds of salts and other matters, finally also of the preparation of such drugs as druggists are not selling ready made, viz.:

باب اوّل در بیان تیاریٔ ادویهٔ نباتات.

باب دویم در تیار نمودن اقسام نمکها.

باب سیوم در تیار نمودن ادویهٔ معدنیّات.

باب چهارم در تیار نمودن قاعدهٔ شب یمانی (؟) وغیره مرافق قاعدهٔ ملك لندن و ایدنبرگه (London and Edinburgh) الخ.

باب پنجم در تیار کردن دواها که عطّاران تیار کرده نمیفروشند الخ.

Most of the technical terms occurring in this work show plainly their English origin.

No date.

No. 1649, ff. 606, ll. 11; Shikasta; size, $11\frac{1}{2}$–$12\frac{1}{4}$ in. by $8\frac{1}{4}$ in.

2372

Mufradât dar 'ilm-i-tibb (مفردات در علم طبّ).

A Persian natural history, with special reference to its bearing upon medical art and medicinal use, translated from European works, and illustrated throughout by excellent etchings from the vegetable and animal kingdoms. It contains *three* chief parts: the first deals with *Botany*, the second with *Zoology*, the third with *Mineralogy*.

Botany is subdivided into the following eight books (کتاب):

1. ازآنجا که در نباتات بهترین چیز تخم است لهذا اوّل ذکر تخم نموده شد (the seed), on fol. 1^a.
2. در ذکر خواصّ بیخ ها و صورتهای آن (the root), on fol. 12^b.
3. در خواصّ چوبهای درخت (the wood or stem), on fol. 31^b.
4. در ذکر خواصّ پوستهای درختان (the bark), on fol. 39^b.
5. در ذکر خواصّ برگهای اشجار (the foliage), on fol. 43^a.
6. در بیان گل و غنچه و تخم و ثمر (the bud, blossom, seed, and fruit), on fol. 50^b.
7. در ذکر ثمرها (various kinds of fruits), on fol. 55^b.
8. در ذکر صمغیّات (various kinds of gums), on fol. 73^b.

Zoology comprises only *one book* (although called کتاب اوّل!):

در ذکر حیوانات از انسان و بهائم و پرندها (animals, i.e. men, beasts, and birds), on fol. 97a.

Mineralogy is subdivided into the following *five* books:

1. در بیان معدنیّات (minerals), on fol. 127b.
2. در فلزات (metals), on fol. 145a.
3. در ذکر گلها و ترتیب تیار نمودن او و بر آوردن روغن او الخ (various kinds of earth or clay), on fol. 156b.
4. در ذکر حجریّات که از معدن و غیر معدن و دریا بر می آید الخ (stones), on fol. 161a.
5. در یافتن گل و غیره (finding or discernment of earth or clay, and other things), on fol. 165a.

Each book (کتاب) is again subdivided into sections, called صورت, and each صورت begins with the French and English equivalents for the word or matter in question.

No date.

No. 1516, ff. 166, ll. 17; easy Shikasta; size, 12½ in. by 7¾ in.

2373

Two fragments of medical treatises.

1. On ff. 1b–116:

An incomplete dictionary of technical terms relating to medical science, styled 'Unṣur-i-ćahârum dar lughât u muṣṭalaḥât-i-ṭibb (عنصر چهارم در لغات و مصطلحات طبّ), in alphabetical order, in which the باب is formed by the *last* letter of the words, and the فصل by the *first*. It begins with آبذیمیا, which is explained as a title of one of the medical works of بقراط (Hippocrates). It comprises Arabic, Greek, Turkish, and other names of drugs and medicaments, botanical and anatomical terms, the various kinds of diseases, and prescriptions for their treatment, etc. Everywhere the Persian and Hindûstânî equivalents are given. It breaks off on fol. 116a with the فصل خاء of the باب کاف. To every word its proper spelling and pointing is added in full.

2. On ff. 117a–124:

An incomplete Pharmacopoeia, in two makâlas; the *first* makâlah (simple drugs) contains seven bâbs, viz.: 1. در طبائع ادویه (natural qualities of drugs), on fol. 117a; 2. در حبوبات (pills), on fol. 119a; 3. در لحوم و البان (various kinds of meat and milk), on fol. 119b; 4. در فواکه (fruit), on fol. 120a; 5. در بقول (herbs), on fol. 121a; 6. در توابل (spices), on fol. 122a; 7. رياحين الخ (odoriferous plants, etc.), on fol. 122a.

The *second* makâlah (compound medicaments) contains eight bâbs, but of these only the first is found here, viz.: در کیفیّت ترکیب ادویه و بیان قوّت آن وامتحان تریاق, on fol. 122b. The copy breaks off with the heading of the second bâb (تریاقها).

Beginning: تأثیرات آن هر چیزی از آن در بدن تأثیری از کیفیّات باشند الخ.

No author's name, no date. Sir Charles Wilkins.

No. 2366, ff. 1–124; Nasta'lîk, written in diagonal lines, about twenty-six in a page; size, 8¼ in. by 4⅞ in.

2374

A medicinal treatise on the various kinds of *resins* and similar exudations, beginning with 'mastic or liquorice': اصل السّوس لغت عربی است و لبانه هم گویند و بپارسی کندرو الخ خوانند و آن صمغ است مشهور الخ.

No date.

No. 1752, ff. 249–260, ll. 18; Naskhî; size, 9 in. by 5⅛ in.

IV. Lexicography and Grammar.

1. Arabic-Persian.

a. *Vocabularies and Dictionaries.*

2375

Niṣâb-alṣibyân (نصاب الصّبیان).

The well-known metrical Arabic-Persian vocabulary by Abû Naṣr Farâhî (of the town of Farah in Sijistân), whose full name is given in G. Flügel i. p. 112, on the statement of H. Khalfa vi. p. 346, No. 13801 (comp. ib. ii. p. 559), as Abû Naṣr Mas'ûd bin Abîbakr bin Ḥusain bin Ja'far al-Farâhî, whereas in Fleischer, Cat. Lips., p. 333, he is called Badr-aldîn (Muḥammad Badr-aldîn in H. Blochmann, Contributions, p. 7, and in Bodleian Cat., No. 1640) Abû Naṣr (Abû Naṣri in W. Pertsch, Berlin Cat., p. 215) al-Rajî (because he was buried in Raj) al-Farahî; in the first Bodleian copy, Bodleian Cat., No. 1636, Abû Naṣr Farâhî Mas'ûd bin Hasan bin Husain aladabî; and in No. 2381 below, Abû Naṣr Muhammad al-Farâhî. It is the most popular school-book in the East, especially in India; for other copies, besides those quoted already, see Bodleian Cat., Nos. 1637–1639; Rieu ii. pp. 504 and 506; J. Aumer, p. 112; W. Pertsch, p. 5 (No. III, 2), and Berlin Cat., p. 214; comp. also ib. p. 41, No. 22; p. 71, No. 1; and p. 153, No. 1; E. G. Browne, Cambridge Cat., pp. 236, 254, and 256. It has been edited at Calcutta, 1819, and in Persia, A. H. 1268. The author flourished about A. H. 617 (A. D. 1220).

Beginning, as in the British Museum copies, the Munich copy, the first Berlin, and the second Bodleian copy: همی گوید ابو نصر فراهی حسد حافده و حفد حاسده الخ.

Marginal and interlinear Persian glosses throughout.

Dated the 9th of Shawwâl, A. H. 1075 (A. D. 1665, April 25).

College of Fort William, 1825.

No. 2309, ff. 1–36, ll. 9; Naskhî; size, 8 in. by 5 in.

2376

Another copy of the same.
Beginning: چنین گوید الخ.
No date.

No. 937, ff. 29, ll. 15; Nasta'lik; size, 8⅝ in. by 4⅝ in.

2377

The same.
Beginning, on fol. 1ª, in the fuller way in which many copies open, viz.: الحمد لله ربّ العالمين والعاقبة للمتقين والصّلوة علي رسوله محمّد و آله اجمعين' قال الشيخ الامام اجلّ (الاجلّ) العالم بدر الحق والدّين الخ.
The beginning of the two preceding copies is found here on fol. 1ᵇ, l. 5.
Dated the 4th of Ramadân, A.H. 1202 (A.D. 1788, June 8).

No. 2802, ff. 38, ll. 13; Naskhî; size, 8⅛ in. by 5 in.

2378

The same.
Beginning as in the preceding copy; the other beginning چنین گوید is added here on the margin of fol. 41ᵇ.
No date.
It belonged formerly to Sir Charles Wilkins.

No. 2537, ff. 41–84, ll. 8; Naskhî; size, 10½ in. by 6⅞ in.

2379

The same.
Beginning: الحمد لله ربّ العالمين الخ.
No date.

No. 3508, olim 7. J. 6, ff. 191ᵇ–222, ll. 13; Nasta'lik; size, 7⅝ in. by 4⅞ in.

2380

The same.
Beginning the same.
No date.

No. 457, ff. 51, ll. 13; very careless Nasta'lik, sometimes quite like Shikasta; size, 9½ in. by 5¼ in.

2381

The same.
Beginning the same. Persian interlinear glosses on the first two pages. Various readings on the margin. The نصاب الصّبيان ends on fol. 68ª and is followed by a mathnawî on legal prayer, ablution, and fasting, styled here حقّ درفقه, and beginning:

نام حق بر زبان همی رانم
که بجان و دلش همی خوانم

the initial words and the name of the author, given as Sharaf-aldîn Bukhârî, prove its identity with the well-known مقدّم الصّلوة, also called مقدّمة صلوة, مقدّمة الصّلوة (so in the India Office copy of Ikhtiyâr bin Ghiyâth-aldîn's commentary on it, see further below in section V: Theology and Law), or simply نام حقّ, composed in the year 693 of the Rihlat, i.e. A.H. 703 = A.D. 1303, comp. Bodleian Cat., No. 1767; G. Flügel i. p. 512; Rieu i. p. 23ª; W. Pertsch, Berlin Cat., p. 254; and A. F. Mehren, p. 6, No. VII (where the wrong date 393 of the Rihlat is given). It was copied by Kalb Muhyî-aldîn. The fragment of another mathnawî of similar purport is found on ff. 76ᵇ–77ᵇ, beginning: بكويم حمد ربّ العالمين الخ.

No. 76, ff. 77, ll. 6 (on ff. 1–68), ll. 15–16 (on ff. 68–75), ll. 11 (on ff. 76 and 77); Nasta'lik, by different hands; size, 9⅝ in. by 5⅞ in.

2382

Sharh-i-Nisâb-alsibyân (شرح نصاب الصّبيان).
A Persian commentary on the preceding work by Nizâm bin Kamâl bin Jamâl bin Husâm alharawî, usually called Ibn Husâm (see fol. 96ᵇ, line 9), beginning: سپاس بی قیاس مر قادری را که اساس حیوة اناس بر علم و معرفت نهاد الخ. It is incomplete at the end; the last bait, explained by the commentator, is: وضع آن بجّ آخر الخ (corresponding to fol. 82ᵇ, first line, in No. 2378 above).
Other copies of this commentary are noticed in Bodleian Cat., No. 1640, and in W. Pertsch, Berlin Cat., p. 215. In another commentary (Bodleian Cat., No. 1641) the author of the present work is called Kamâl-aldîn bin almarhûm bin Husâm alharawî, comp. also H. Khalfa vi. p. 346, No. 13801. A part of fol. 116ª and the whole of fol. 116ᵇ are left blank.

No. 490, ff. 96–204, ll. 15; Nasta'lik; size, 8⅝ in. by 4⅞ in.

2383

Sharh-i-Nisâb-alsibyân (شرح نصاب الصّبيان).
Another commentary on the same work by Muhammad bin Fasîh bin Muhammad, known as Karîm Dasht-i-Bayâdî Kûhistânî, who lived in the time of the emperor Akbar (see H. Blochmann, Contributions, p. 7), beginning: حمد و ثنای نا محدود و شكر و سپاس نا معدود حضرت عليم معبود و كريم واجب الوجودى را كه نصاب صبيان انسانرا الخ.
Other commentaries on the same book are those by 'Alî bin 'Umar bin 'Alî alnajjâr (Bodleian Cat., No. 1641); by Muhammad bin Jalâl bin Sulaimân Kûhistânî (ib., No. 1643); by Muhammad Sa'd (W. Pertsch, Berlin Cat., p. 216, No. 1); by Yûsuf bin Mânî' (H. Blochmann, Contributions, p. 7); and various anonymous ones (one noticed in Bodleian Cat., No. 1642; and in E. G. Browne, Cambridge Cat., pp. 237 and 238; another in Bodleian Cat., No. 1644). The present commentary ends on fol. 108ᵇ and is dated the 15th of Jumâdâ-alawwal, A.H. 1193 (A.D. 1779, May 31). On ff. 109ª–112ª another versified Arabic-Persian vocabulary, in form of a kasîdah, is added, explaining the meaning of those Arabic words which can be spelt with the three different vowels a, i, and u, and styled

Muthallath-allughât (مثلّث اللّغات) or Niṣâb-i-muthallath (نصاب مثلّث).

Beginning:

از پس حمد خداوند زمین و آسمان
کرده ام نظم مثلّث چون لآلیٔ عمان

From these initial words it is evident that the versified vocabulary, styled نصاب بدیعی in Bodleian Cat., No. 1650, 1, is identical with the Muthallath.

The first triad of Arabic words explained in Persian is:

رَبّ دان پروردگار و رِبّ دان جمعی زخلق
رُبّ آب خالص از انگور و سیب و نار دان

Comp. W. Pertsch, Gotha Arabic Cat., No. 408 sq., and Berlin Cat., p. 216, No. 3 (where a commentary on this work by Muḥammad Sa'd, the commentator of the نصاب الصّبیان, is noticed).

No. 521, ff. 112, ll. 15; Nasta'lîḳ; illuminated frontispiece; size, 8 in. by 4½ in.

2384

Muthallath-allughât (مثلّث اللّغات).

Another copy of the same vocabulary in form of a ḳaṣîdah, beginning as in the preceding copy.

No date. At the end and on fol. 1ª seals of a former owner, Iḳtidârkhân, with the date A.H. 1179 (A.D. 1765, 1766). College of Fort William, 1825.

No. 2345, ff. 14, ll. 7; distinct Nasta'lîḳ; size, 7¾ in. by 4¾ in.

2385

The same.

Beginning as usual. Many interlinear and marginal paraphrases. Very worm-eaten.

No date. The copy belonged formerly to Sir Charles Wilkins. At the end the title نصاب مثلّث is given to this book, as in W. Pertsch, loc. cit.

No. 2537, ff. 85–90, ll. 10; careless Nasta'lîḳ, mixed with Shikasta; size, 10½ in. by 6¾ in.

2386

Niṣâb-i-badî' (نصاب بدیع).

Another metrical Arabic-Persian vocabulary, in form of ḳiṭ'as in various metres, a kind of primer for children in which, among other curiosities, the various meanings of such words are given as have the same form or sound in Arabic and Persian.

Beginning:

مصر شهر و شهر ماه و ماء آب و خوف سهم
سهم تیر واجنحه چه بال باشد بال جان

Dated A.H. 1122 (A.D. 1710, 1711).

No. 1174, ff. 7, 2 coll., each ll. 14; Nasta'lîḳ; size, 8⅝ in. by 4½ in.

2387

A commentary on the same work.

This commentary is due, according to the colophon, to Mullâ Sa'd 'Aẓîmâbâdî, who is no doubt identical with Muḥammad Sa'd, who wrote commentaries on the نصاب الصّبیان and the نصاب مثلث, see No. 2383 above. The same commentary, but with a different beginning, is noticed in W. Pertsch, Berlin Cat., p. 216, No. 2.

Beginning here, on fol. 1ᵇ: بعون عنایت الهی و فضل نامتنهای در رنگ نصاب صبیان بالای هر قطعه دو بیت الخ.

After an introductory part, beginning: القطعة الاولی فی التّجنیس التّامّ والنّاقص الخ, on fol. 1ᵇ, l. 4, the initial ḳiṭ'ah of the original work is found on fol. 2ᵇ, l. 2, مصر شهر الخ, with a full exposition of its meaning.

Dated by 'Abd-alṣamad 'Alî Muḥammad the 11th of Ṣafar, A.H. 1164 (here called the fourth year of the emperor Aḥmadshâh's reign, more correctly the third, since his accession to the throne took place on the 27th of Rabî' II, A.H. 1161, at the death of his father Muḥammadshâh) = A.D. 1751, Jan. 9.

This copy belonged formerly to Sir Charles Wilkins.

No. 2537, ff. 1–40, ll. 15; Nasta'lîḳ, mixed with Shikasta; size, 10½ in. by 6¾ in.

2388

Alṣurâḥ min al-Ṣiḥâḥ (الصّراح من الصّحاح).

The well-known abridgement of Jauharî's famous Arabic dictionary, the Ṣiḥâḥ (or Ṣaḥâḥ, as others pronounce it, by Abû-alfaḍl Muḥammad bin 'Umar bin Khâlid, commonly known as Jamâl-alḳurashî, with the Persian equivalents added to the Arabic words. It was completed the 16th of Ṣafar, A.H. 681 (A.D. 1282, May 26), in Kâshghar, see Bodleian Cat., Nos. 1645 sq. Other copies of the same are described in Rieu ii. p. 507; E. G. Browne, Cambridge Cat., pp. 239 and 240; Cat. Codd. Or. Lugd. Bat. i. p. 69; O. Loth, Arabic Cat., pp. 282–283 (comprising eight other copies of the India Office Collection), etc. It has been edited in Calcutta, 1812–1815, in two volumes, and in Lucknow, A.H. 1289; comp. also H. Khalfa iv. p. 102, and the Arabic Cat. of the British Museum, pp. 227 and 467. The *last* letter constitutes the باب, the *first* the فصل, as in the original.

Beginning: قال الفقیر الی مولاه الغنی به عمّن سواه الواثق بالمتعالی عن الولد والوالد الخ.

All the words explained are repeated in red ink on the margin. The proper order of ff. 10–21 is: 10, 13, 11, 12, 14–17, 19, 20, 18, 21.

This splendid copy is dated in the month of Dhû-alka'dah, A.H. 1013 (A.D. 1605, March–April).

No. 3427, olim 9. J. 13, ff. 427, ll. 21; excellent Naskhî; size, 10½ in. by 6⅝ in.

2389

Another copy of the same.

Beginning as in the preceding copy. Collated.

No date. Seals of a former owner with the date A.H. 1182 (A.D. 1768, 1769), on ff. 1ª and 1ᵇ; other entries from A.H. 1192 (A.D. 1778) and 1198 (A.D. 1784) on the margin of fol. 1ᵇ.

No. 3279, ff. 480, ll. 25; small Naskhî, by different hands small illuminated frontispiece; size, 9⅝ in. by 5¼ in.

2390

The same.

Beginning as usual; the author's name and the date of composition, A. H. 681, appear in the subscription on the last page. Fol. 435 must be put immediately after fol. 433; fol. 434 is incoherent both with the preceding and the following page.

No. 3316, ff. 436, written by at least six different hands, for the greater part in Naskhi; the oldest on fol. 436, ll. 23; the newest on fol. 1, ll. 17, supplied by a comparatively late hand; a third on ff. 2–104, ll. 26–27; a fourth on ff. 123–136, ll. 27–28; a fifth on ff. 137–386, ll. 25; a sixth, or rather a mixture of various hands, as it seems, on ff. 105–122 and 387–435, ll. 15–27; greatly damaged in many places; size, 9¾ in. by 5½ in.

2391

Nisâb-i-'akîdat-aljawâhir (نصاب عقيدت الجواهر).

A metrical Arabic-Persian vocabulary in the form of the نصاب الصبيان (see Nos. 2375–2381 above), divided into fifty kiṭ'as, undoubtedly identical with the عقود الجواهر, noticed in Rieu ii. p. 507ᵇ, and written, according to the account given in the preface of that copy, between A. H. 816–824 (A. D. 1413–1421) for Mirzâ Ulughbeg Calabi, the son of the 'Uthmâni Sulṭân Muhammad I, by an author who styles himself Rashid-aldîn Waṭwâṭi; and also with the عقد الجواهر in the Bodleian Cat., No. 1676, which is wrongly ascribed there, on fol. 1ᵃ, to a certain Murtâd Moghul bin 'Ali Muhammadkhân. The present copy lacks the introduction (just as the Bodleian copy) and begins forthwith with the first kiṭ'ah, viz.: ابتدا و افتتاح و فاتحه آغاز كار الخ (the same with which the Bodleian copy opens).

Some marginal glosses and additions.

No date.

No. 1072, ff. 49, ll. 13; Nasta'lîk, written on paper of various colours; size, 8¾ in. by 5 in.

2392

Kanz-allughât (كنز اللغات).

The Arabic-Persian dictionary by Muhammad bin 'Abd-alkhâlik bin Ma'rûf, dedicated to Kârgiyâ Sulṭân Muhammad bin Giyâ bin Nâsir Giyâ of Gilân, who reigned A. H. 851–883 (A. D. 1447–1478, 1479), and his son and heir, Kârgiyâ Mirzâ 'Ali, who was killed A. H. 911 (A. D. 1505, 1506), see Rieu ii. pp. 507 and 508, and Supplement, p. 120ᵃ; Bodleian Cat., No. 1670; W. Pertsch, Berlin Cat., pp. 219 and 220, see also ib., p. 12, No. 33, and p. 102, No. 6; E. G. Browne, Cambridge Cat., pp. 240 and 241; Cat. des MSS. et Xylographes, p. 202; J. Aumer, p. 109; Paris Cat., Nos. 1248 and 1249, etc.; comp. also H. Khalfa v. p. 256, No. 10924; Arabic Cat. of the British Mus., Nos. 1019, 1382, and 1383, and Supplement, No. 878, etc. It was lithographed in Persia, A. H. 1283.

Beginning, on fol. 1ᵇ: جواهر كنوز لغات حمد و ستايش ثناء (sic! instead of نثار) بارگاه حضرت متكلمی كه زبان اصناف آدميانرا الخ.

The title appears on fol. 3ᵃ, l. 12; the dictionary itself begins on fol. 5ᵃ, l. 5, with the كتاب الالف باب الالف مع الالف. It is arranged alphabetically according to the *first* and the *last* letter of the words; each chapter begins with the Arabic infinitives.

Dated A. H. 1034 (A. D. 1624, 1625).

No. 1869, ff. 461, ll. 19; Naskhi; worm-eaten throughout; size, 8¾ in. by 5½ in.

2393

Another copy of the same.

Beginning: جواهر كنوز لغات حمد و ستايش نثار بارگاه حضرت متكلمی را الخ.

The dictionary ends on fol. 507ᵇ, and is dated the 27th of Jumâdâ-althâni, in the thirty-eighth year of (probably) 'Âlamgir's reign = A. H. 1106 (A. D. 1695, Feb. 12), by an inhabitant of the Pargana of Shâhjahânpûr, 'Abd-alshakûr. Ff. 508ᵇ and 509ᵃ are filled with some medical prescriptions. A seal of Tipû Sulṭân on fol. 1ᵇ.

No. 1682, ff. 509, ll. 17; Nasta'lîk; size, 10¾ in. by 6¼ in.

2394

The same.

Beginning as in the preceding copy.

No date. College of Fort William, 1825.

No. 2056, ff. 360, ll. 20; splendid Naskhi; illuminated frontispiece; the first two pages richly embellished; size, 9¾ in. by 6 in.

2395

The same.

This copy is fearfully damaged, and consequently very defective. The pages are worm-eaten and effaced in the greater part of the MS., and occasionally whole pieces are torn away, especially in the first thirty leaves.

Beginning of this copy (identical with that in the Bodleian copy, the Berlin copies, the second and third Munich copies, and the third Cambridge copy):

ابتدای هر سخن آن خوبتر در هر مقام
كو بود با حمد معبود خدای پاك نام
جواهر كنوز (sic!) لغات حمد و ستايش نثار الخ

No date.

No. 1850, ff. 317, ll. 23–25; written by different hands, partly in Nasta'lîk, partly in Naskhi; size, 9¾ in. by 6 in.

2396

A fragment of the same.

This copy of the Kanz-allughât has no preface at all, and begins at once with the Arabic infinitives of the eighth conjugation (first word ابتدا=آغاز كردن, corresponding to fol. 9ᵇ, l. 3 ab infra in No. 2393 above); it breaks off already in the letter ر; the last ten pages

have no headings; all the Arabic words are missing, the space, originally left for them, not being filled in; in the other parts of the book they are marked by red ink. Several pages slightly injured.

No date; on fol. 1ª a seal, dated A. H. 1134 (A. D. 1721, 1722).

No. 2576, ff. 112, ll. 23–25; Naskhi; size, 9¼ in. by 5¾ in.

2397

Tarjumat-alkâmûs (ترجمة القاموس).

A Persian paraphrase and detailed explanation of the introduction (ديباچه) and the first bâb (باب همزه) of the famous Arabic dictionary Alkâmûs almuhît (القاموس المحيط) of Imâm Majd-aldîn Abû Tâhir Muhammad bin Ya'kûb Fîrûzâbâdi Shîrâzi (who died A. H. 817=A. D. 1414, 1415), compiled by Maulânâ 'Abd-alrahmân bin Hasan (so distinctly, not Husain, as in Stewart's Cat., see a few lines further down), who, according to the ta'rîkh of his death, given on fol. 1ª, viz. استاد للبشر, died A. H. 1028 (A. D. 1619), see a reference to this translation in Rieu ii. p. 511ª (where, however, the slightly incorrect date, A. H. 1027, is given, a mistake in Stewart's Cat., p. 134, from which the notice is taken).

The full title of this copy is ترجمهٔ ديباچهٔ قاموس از اوّل كتاب تا آخر حرف الهمزة, see fol. 1ª.

It begins, without any preface, immediately with the initial words of the Arabic original: الحمد لله جميع محامد مر خدا راست عزّ وجلّ مُنْطِقِ البلغاء باللّغى فى البوادى لُغى بوزن رُقى جمع لغة و بوادى جمع بادية يعنى آنكه گويا گرداننده بلغارا بلغتهاى فصيح بليغ الخ.

The first bâb begins on fol. 23ª, and goes down to the end of the copy. Occasionally marginal additions and glosses.

No date; but on the margin of the last page the following remark of a former reader is added: بلغت القراءة مع اخيه محمّد احسن بن عبد القادر في يوم الاثنين فى السّابع عشر من شهر جمادى الاوّل سنةً ١١٦٢ (A. H. 1162, 17th of Jumâdâ I)=A. D. 1749, May 5, a Monday.

The Arabic Kâmûs was printed in two volumes, 1817, at Calcutta. A later Persian translation by Muhammad Habîb-allâh was completed A. H. 1149 (A. D. 1736, 1737), see Bodleian Cat., No. 1674, and Rieu ii. p. 511.

No. 1014, ff. 98, ll. 17; Nasta'lîk; size, 9¼ in. by 5⅔ in.

2398

Muntakhab-allughât-i-Shâhjahânî (منتخب اللغات شاهجهانى).

The most popular Arabic-Persian dictionary in India, compiled from the Kâmûs (see the preceding copy), the Sihâh and Surâh (see Nos. 2388–2390 above), by 'Abd-alrashîd bin 'Abd-alghafûr alhusaini almadanî altatawî, the author of the first critical Persian dictionary, the فرهنگ رشيدى (see further below), who was still alive in A. H. 1069 (A. D. 1658, 1659), in the reign of the emperor Shâhjahân, to whom it is dedicated, A. H. 1046 (A. D. 1636, 1637), according to the chronogram, منتخب بى بديل, found at the end of some copies (see author's name and title of the book on ff. 6ª, l. 1, and 6ᵇ, l. 6). It is sometimes styled Rashîdî 'Arabî, to distinguish it from the author's Rashîdî Pârsî, i. e. the Farhang-i-Rashîdî, see Rieu ii. p. 501ª, and H. Blochmann, Contributions, bottom of p. 20.

Beginning of the preface: ستايش و سپاس مالك الملكى كه تذكار آلاى بى احصاى و نعماى بى منتهاى اش الخ.

The dictionary itself, which is arranged alphabetically in this way, that the *first* letter constitutes the bâb, and the *last* the fasl, begins on fol. 7ª.

Other copies are described in Bodleian Cat., Nos. 1672 and 1673; Rieu ii. p. 510; W. Pertsch, Berlin Cat., p. 200, No. 2; E. G. Browne, Cambridge Cat., p. 242; Cat. Codd. Or. Lugd. Bat. v. p. 150. A redaction of this work, arranged in the usual alphabetical form of European lexicons, was published by J. H. Taylor, Calcutta, 1816; other printed editions appeared ib. 1808 and 1836; Lucknow, 1835, 1845, and A. H. 1286; lithographed at Bombay, 1862.

This copy is dated the 22nd of Jumâdâ-althânî, A. H. 1103 (A. D. 1692, March 11).

No. 46, ff. 416, ll. 19; Nasta'lîk; size, 9¼ in. by 4⅝ in.

2399

Another copy of the same.

Beginning of the preface, as in the preceding copy, on fol. 1ᵇ; beginning of the dictionary on fol. 3ᵇ.

Dated in the month of Shawwâl, A. H. 1117 (A. D. 1706, Jan.–Feb.).

No. 358, ff. 334, ll. 19–21; written very irregularly by many different hands in Nasta'lîk and Shikasta; size, 10½ in. by 5⅞ in.

2400

The same.

Beginning of the preface as usual; beginning of the dictionary on fol. 4ª.

Dated the 4th of Jumâdâ-althânî, A. H. 1130 (A. D. 1718, May 5), by Muhammad Zâhir Fidâ'î, who copied it for Hâfiz Ahmad bin Hâfiz Muhammad of Balgrâm.

No. 3304, olim 10. J. 14, ff. 203, ll. 27; small, but clear, Nasta'lîk; size, 11 in. by 7 in.

2401

The same.

Beginning of the preface as usual; author's name on fol. 5ª, l. 9; title of the book on fol. 5ᵇ, l. 11; beginning of the dictionary on fol. 6ª. The chronogram, منتخب بى بديل, on fol. 330ª. Many pages spoiled or effaced.

Dated the 8th of Muharram, A. H. 1155 (here called the twenty-fifth year of Muhammadshâh's reign, more correctly the twenty-fourth) = A. D. 1742, March 15, at Murshidâbâd; it was copied for Nawwâb Mahâbatjang.

Presented to the Library by Sir Charles Wilkins.

No. 2374, ff. 330, ll. 18–19; Nasta'lîk, in a very unequal handwriting, mixed with Shikasta; size, 9¾ in. by 6¼ in.

2402

The same.

The preface is wanting here; it begins at once with the dictionary, on fol. 1^b: ابتدا آغاز کردن ابتغا خواستن الخ.

Dated the 7th of Rabi'-alawwal, A. H. 1161 (A. D. 1748, March 7), by Muḥammad 'Abdallâh, son of Shaikh 'Abd-alghiyâth.

Collated and annotated.

College of Fort William, 1825.

No. 2030, ff. 510, ll. 15–18; Nasta'lîḳ; worm-eaten; size, $9\frac{5}{8}$ in. by $5\frac{1}{2}$ in.

2403

The same.

Beginning of the preface here: سپاس و ستایش مالك الملکی که تذکار الخ.

Beginning of the dictionary on fol. 4^b.

Copied in the third or fourth year of the reign of the emperor 'Âlamgîr II (= A. H. 1170, A. D. 1756, 1757), in the month of Rabî'-alawwal = A. D. 1756, Nov.–Dec.

No. 3437, olim 10. J. 13, ff. 258, ll. 21–24; carelessly written, partly in Naskhi, partly in Nasta'lîḳ; size, $8\frac{3}{8}$ in. by $5\frac{3}{8}$ in.

2404

Khazînat-allughât (خزینة اللّغات).

The treasury of words and phrases (فی بیان المصطلحات المفرد والمرکّبات), an Arabic-Persian glossary, which includes, besides the Arabic words, also some Syriac and Greek ones, current in Persian speech, by an anonymous author, and without any date of composition. The copy is, moreover, incomplete, and breaks off at the end of bâb 8, faṣl 1. The *first* letter constitutes the bâb, the *last* the faṣl.

Beginning: حمد و ثنای فراوان و شکر و سپاس بی پایان مر آفریدگار بیچون الخ.

On fol. 1^a a seal with the date A. H. 1183 (A. D. 1769, 1770).

No. 527, ff. 154, ll. 13; inelegant and very small Nasta'lîḳ, resembling Shikasta; size, $7\frac{3}{4}$ in. by $4\frac{1}{2}$ in.

2405

Kitâb-i-abwâb-allughât (کتاب ابواب اللّغات).

Contributions to an Arabic-Persian dictionary, beginning with the letter ص and going down to ی.

This copy, which is dated the 1st of Muḥarram, A. H. 1185 (the twelfth year of Shâh 'Âlam's reign) = A. D. 1771, April 16, comprises 511 leaves altogether, many entirely blank, another part only filled with the Arabic words, arranged chiefly according to the *first* and *last* letters, and a small part again with full explanations in Persian. The title appears on the last page. The owner of the copy was Mr. Richard Johnson (مستر رچارد جان سین).

No. 844, ff. 511; Nasta'lîḳ; size, $14\frac{5}{8}$ in. by $8\frac{5}{8}$ in.

b. *Grammars.*

2406

Ṣarf-i-Mîr (صرف میر).

The well-known treatise on Arabic inflexion by Mîr Sayyid Sharîf Jurjânî, who was born A. H. 740 (A. D. 1339, 1340) and died A. H. 816 (A. D. 1413, 1414), divided into the usual three sections: noun (اسم), verb (فعل), and particle (حرف), and commonly styled صرف میر, or according to Ḥ. Khalfa ii. p. 304, No. 3038, تصریف السّیّد الشّریف, comp. Bodleian Cat., Nos. 1653–1656; Rieu ii. p. 522^a; W. Pertsch, Berlin Cat., pp. 180, 181, and 186, No. 1; E. G. Browne, Cambridge Cat., p. 262, No. V; Notices et Extraits x. pp. 4–12, etc. Printed in a collection of grammatical treatises, in Calcutta, 1805; lithographed in Lucknow, 1844, and A. H. 1288; see also Zenker ii. No. 147 sq.

Beginning: بسم الله الرّحمن الرّحیم . . . . بدان ایّدك الله تعالی که کلمات لغت عرب بر سه گونه است اسم و فعل و حرف اسم چون رَجُلٌ و عِلْمٌ و فعل چون ضَرَبَ و دَحْرَجَ و حرف چون مِنْ و اِلَی الخ.

Dated the 9th of Jumâdâ II, A. H. 1115 (A. D. 1703, Oct. 20). Occasional glosses on the margin.

No. 1221, ff. 73, ll. 9; Naskhi; size, $6\frac{1}{2}$ in. by $4\frac{1}{4}$ in.

2407

Another copy of the same.

Beginning: الحمد لله . . . . بدانکه ایّدك الله تعالی که کلمات الخ.

The title appears in the colophon and on fol. 1^a.

No date. On fol. 1^a an entry of a former owner, dated the 14th of Jumâdâ II, A. H. 1185 (A. D. 1771, Sept. 24).

College of Fort William, 1825.

No. 2299, ff. 35, ll. 12–14, written by different hands in various styles of Nasta'lîḳ, Naskhi, and even Shikasta; size, $8\frac{1}{4}$ in. by 6 in.

2408

The same.

Beginning as in the preceding copy. This copy was made for Major Mackenzie by Sayyid Himmat 'Alî Ṭâlib-al'ilm, and is dated the 25th of June, 1793 (= A. H. 1207, 15th of Dhû-alḳa'dah).

No. 1564, ff. 58, ll. 8; large Nasta'lîḳ; size, $9\frac{3}{8}$ in. by $6\frac{1}{8}$ in.

2409

The same.

Beginning: الحمد لله . . . . بدان ایّدك الله تعالی فی الدّارین که کلمات الخ.

No date.

No. 290, ff. 1–33, ll. 9; Naskhi; size, 8 in. by $5\frac{3}{4}$ in.

2410

Another, but shorter tract on Arabic inflexion, very similar to, but *not* identical with the preceding صرف میر. It begins: بدان ارشدك الله تعالى فى الدّارين كه كلمات عرب بر سه قسم است اسم است و فعل است و حرف است اسم همچو رَجُلٌ و فَرَسٌ الخ.

Occasionally interlinear Persian paraphrases of Arabic words.

As date appears the 14th of Muḥarram only.

No. 86, ff. 1–12, ll. 21; Naskhi; size, 9 in. by 6 in.

2411

Majmû'ah fî 'ilm-alṣarf (مجموعه فى علم الصّرف).

Four Persian treatises on Arabic grammar, dealing for the greater part with the verbs:

1. Mizân-alṣarf (ميزان الصّرف), on the conjugation of the regular Arabic verb, on ff. 1–21, beginning: الحمد لله .... بدان اسعدك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه بر سه گونه است ماضى و مستقبل و حال الخ. Other copies are noticed in Bodleian Cat., Nos. 1669 and 2007 (where it is styled نسخهٔ ميزان در علم صرف), and Rieu ii. p. 523[b]; comp. also No. 2414 below. This little tract is edited in the collection of grammatical treatises, Calcutta, 1805; lithographed at the Muḥammadî press, A.H. 1258. Dated the 17th of March, 1793 (A.H. 1207, 4th of Sha'bân).

2. Nuskha-i-munsha'ibah (نسخهٔ منشعبه), a treatise on the various classes of Arabic verbs and their derived conjugations, on ff. 25[b]–59[b], beginning: .... الحمد لله بدان اسعدك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه و اسماء متمكّنه از روى تركيب حروف اصلى بر دو گونه است ثلاثى و رباعى الخ. Other copies in Bodleian Cat., Nos. 1664, 2, 1666, and 1667; Rieu ii. p. 524[a], No. II; E. G. Browne, Cambridge Cat., p. 261, No. II (there styled نسخهٔ منشعب). It is included, like the preceding treatise, in the above-mentioned collection.

3. Panj Ganj (پنج گنج), or Panj Ganj fî 'ilmi-alṣarf (پنج گنج فى علم الصّرف), also styled Taṣrîf min 'ilmi-alṣarf (تصريف من علم الصّرف), or simply Taṣrîf (تصريف), an elementary Arabic grammar, on ff. 61[b]–116, beginning: الحمد لله على ما خلق الانسان و انطق له اللسان الخ. According to the preface, it ought to contain *five bâbs*, each subdivided into five faṣls; but of the *first bâb* and its five faṣls (در شناختن مجارئ صرف افعال و اسماء) only a short index is given here, as the author has fully treated the subject of this bâb, viz. the conjugation of the regular verb, in the opening chapter of another work of his, styled مصادر; and of the *second bâb* (در شناختن اجناس افعال و اسماء و صرف افعال و اسماء الخ) only *four* faṣls are found, just as in No. 1661 of the Bodleian Cat., and in No. 2419 further below; comp. also Bodleian Cat., No. 1660; Rieu ii. p. 523[a]; and E. G. Browne, Cambridge Cat., p. 261, No. III. The four faṣls of the *second bâb* deal with the classes of verbs; the verbs with Hamzah; the verbs with a weak letter; and the reduplicate verbs; the *fifth faṣl*, missing here, deals with the rules of the permutation of letters. It is printed in the collection of grammatical treatises, pp. 38–112, and lithographed at Lucknow, 1844. Dated the 1st of April, 1793 (A.H. 1207, 19th of Sha'bân).

4. Zubdat-alṣarf (زبدة الصّرف) or Zubdat fî 'ilmi-alṣarf (زبدة فى علم الصّرف) or simply Zubdat (زبدة), see also No. 2420 below, a treatise on the inflexion of the sound as well as the irregular verbs (in the same order as in the *second bâb* of the preceding treatise) and the laws of permutation applying thereto, on ff. 116[b]–135, beginning: الحمد لله الموصوف بالتّصريف المنعوت بالتّحقيق .... بدان علّمك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه و اسماء متمكّنه بر چهار گونه است صحيح و مهموز و معتلّ و مضاعف الخ. The author of this treatise is Ẓahîr bin Maḥmûd bin Mas'ûd al'alawî; other copies in Bodleian Cat., No. 1657; Rieu ii. p. 524[a], No. V; and E. G. Browne, Cambridge Cat., p. 261, No. IV. Edited in the Calcutta collection, on pp. 113–122. Dated the 25th of May, 1793 (A.H. 1207, 14th of Shawwâl).

The transcriber of the whole Majmû'ah is Sayyid Himmat 'Alî of Mungîr.

No. 1240, ff. 135, ll. 9; large Nasta'lîk; additions and annotations on the margin; size, 6¼ in. by 4 in.

2412

Another copy of the same Majmû'ah.

1. Mîzân-alṣarf, on ff. 1–18[a].

2. Nuskha-i-munsha'ibah, here styled Kitâb-almunsha'ibah (كتاب المنشعبه), on ff. 18[b]–34[a], beginning (in a slightly different way from the preceding copy): الحمد لله .... بدانكه اسعدك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه بر دو نوعست ثلاثى و رباعى الخ.

3. Panj Ganj, on ff. 34[b]–70[b].

4. Zubdat-alṣarf, on ff. 71[b]–80[a].

As date appears only the month Phâgun (پهاگن, the 11th of the Hindû year = Febr.–March). A former owner was Mr. A. Hamilton.

Bibliotheca Leydeniana.

No. 2571, ff. 80, ll. 8; large Nasta'lîk; the Arabic phrases in Naskhi; size, 8¾ in. by 6⅝ in.

2413

Three treatises on Arabic accidence.

1. Panj Ganj, on fol. 1[b]; *second bâb* on fol. 2[a]. In this copy only the *first three faṣls* are found. Dated the 3rd of Muḥarram, A.H. 1137 (A.D. 1724, Sept. 22), by Shaikh Muḥammad Ya'kûb, son of Shaikh Muḥammad Rustam, an inhabitant of Shâhjahânâbâd.

2. Ṣarf-i-Mîr (see Nos. 2406–2409 above), on fol. 25[b].

Beginning as in No. 2409. Dated, by the same scribe, the 8th of Ṣafar, A. H. 1137 (A. D. 1724, Oct. 27). Half of fol. 84 is torn away.

3. Zubdat-alṣarf, on fol. 87^b. Beginning here: الحمد لله ربّ العالمين .... امّا بعد فقد (read فقد) قال الضّعيف الرّاجي الى رحمة الله ربّه القوى ظهری (read ظهير) محمود الخ. Written by the same scribe, but without a date.

Bibliotheca Leydeniana.

No. 2510, ff. 107, ll. 11–12; Naskhi; size, 8¼ in. by 4⅝ in.

2414

Another, but incomplete copy of the Mîzân-alṣarf.

Beginning as in Nos. 2411, 1, and 2412, 1 above. It is styled here, on fol. 153^a, نسخهٔ ميزان, and ascribed to Sa'di of Shirâz (تصنيف حضرت شيخ المشايخ مخدوم سعدى شيرازى); its first owner was Wâhid Husain, son of Sayyid Ṭufail 'Ali. This fragment contains only thirteen pages.

No. 2420, ff. 153–160, ll. 7–8; large Nasta'lik; size, 8¼ in. by 4⅝ in.

2415

Mîzân fi 'ilmi-alṣarf (ميزان فى علم الصّرف).

Another treatise on the conjugation of the regular Arabic verb, that is, paradigms of all its tenses and moods, both in the affirmative and negative forms, with a Persian introduction and detailed Persian paraphrases, styled almost exactly as the preceding little work, but evidently different from it; see other copies in Bodleian Cat., No. 1664, 1; Rieu ii. p. 524^b (in both without any title, but styled in the latter by Erskine دستور العمل); and E. G. Browne, Cambridge Cat., p. 261, I (where the colophon gives the above title, just as No. 2417 below). In the present copy, on the top of fol. 1^b, it is called الميزان فى الصّرف.

Beginning: الحمد لله ربّ العالمين والعاقبة للمتّقين والصّلوة علي رسوله محمّد وآله واصحابه اجمعين، بدان كه اسعدك الله تعالى فى الدّارين كه جملهٔ افعال بنى آدم بر چهار گونه است ماضى و مستقبل و امر و نهى امّا ماضى فعل را گويند الخ.

No date.

No. 1196, ff. 25, the lines greatly varying in number (ll. 9 on ff. 1^b–3^b); Naskhi, the first three leaves added by a later hand; size, 8⅝ in. by 4½ in.

2416

Another copy of the same.

Beginning: الحمد لله .... بدان اسعدك الله تعالى فى الدّارين كه جملهٔ افعال منصرّفه بر چهار نوع است ماضى و مستقبل و امر و نهى امّا ماضى فعلى را گويند الخ.

No date.

At the end of the copy the following remarks are added: ميزان در اصل مِوْزان بود واو ساكن ما قبل او مكسور و اورا بيا بدل كردند ميزان شد فرّ در اصل فرر بود دو حرف يكجنش (read يكجنس) بهم آمدند از دو اوّل را ساكن كردند در دوم اغام (read ادغام) كردند فرّ شد.

College of Fort William, 1825.

No. 2193, ff. 22, varying in number of lines (ll. 14 on ff. 1 and 2); Naskhi; size, 8 in. by 5¾ in.

2417

The same.

Beginning, on fol. 17^b: الحمد لله .... بدان اسعدك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه بر چهار گونه است ماضى الخ.

The proper order of the leaves is 17^b–24, 1–16^a.

No date.

No. 1838, ff. 24, ll. 7; Nasta'lik; size, 8⅞ in. by 5⅝ in.

2418

Another copy of the Nuskha-i-munsha'ibah.

Beginning here (comp. Nos. 2411, 2, and 2412, 2 above) with a curious specimen of a high-flown rhetorical preamble: الحمد لله الّذى صرّف قلوبنا نحو الاسلام و صحّح ابداننا عن العلل والاسقام، والصّلوة والسّلام على رسوله محمّد الّذى بيّن قواعد الحلال والحرام و على آله الجسام وصحبه الكرام مادام تصريف اللّيالى والايّام، بدانكه اسعدك الله تعالى فى الدّارين كه جملهٔ افعال متفرّقه از روى تركيب حروف بدو گونه است الخ.

No date.

No. 1194, ff. 21, ll. 11; Naskhi; size, 8⅝ in. by 4⅝ in.

2419

Another copy of the Panj Ganj.

Beginning as in Nos. 2411, 3; 2412, 3; and 2413, 1 above; *second bâb* on fol. 3^b. It ends, like most copies, with the *fourth faṣl*.

No date.

No. 1602, ff. 64, ll. 7; large Nasta'lik; size, 7 in. by 4½ in.

2420

Another copy of the Zubdat-alṣarf.

Beginning here, similar to that in No. 2413, 3 above (comp. also Nos. 2411, 4, and 2412, 4): الحمد لله الموصوف التّصريف (read بالتّصريف) والمنعوت بالتّحقيق .... امّا بعد فقد قال عبد الضّعيف الرّاجى الى رحمة ربّه القوى ظهير بن محمود بن مسعود علوى .... بدان اسعدك الله الخ.

As title appears on fol. 1^a زبده در علم صرف; on the fly-leaf شرح زبده (which is the proper title of the commentary, noted in the next but one copy).

No date. A seal, dated A. H. 1176 (A. D. 1762, 1763), on fol. 1^a. College of Fort William, 1825.

No. 2301, ff. 7, ll. 13; Nasta'lik; size, 8 in. by 4½ in.

2421

The same.

Beginning as usual. This copy is written very incorrectly.

No date. Bibliotheca Leydeniana.

No. 2515, ff. 126–133, ll. 10–12; large Nasta'lîk; size, 7¾ in. by 4⅝ in.

2422

Sharḥ-i-Zubdat (شرح زبدة).

A treatise on Arabic inflexion, in the form of a Persian commentary, by Muhammad Darwish, on a grammatical work, styled زبدة التّصريف, which seems to be identical with the Zubdat-alṣarf above.

Beginning: الحمد لله الّذى هو الرّحيم والرّحمان- والصّلوة على من انزل على (read عليه) القرآن و على آله واصحابه الخ.

Dated by Shaikh Ghulâm Muḥyî-aldîn, the 13th of Rabî' (here written ربى!) -alawwal, A. H. 1189 (A. D. 1775, May 14), at the request of Nawwâb Khânjahânkhân Bahâdur.

No. 275, ff. 55, ll. 11; Nasta'lîk; size, 8⅝ in. by 4⅜ in.

2423

Fuṣûl-i-Akbarî (فصول اكبرى).

Another treatise on Arabic inflexion, in Persian, by Sayyid 'Alî Akbar (who died A. H. 1091 = A. D. 1680), comp. Rieu ii. p. 522b; E. G. Browne, Cambridge Cat., p. 262, No. VI, and p. 264, No. I (in the latter copy the author's name is given as al-'Alî alkabîr, and on fol. 1a of the same as Ḳâḍî Muhammad Akbar of Lakhnau); and Cat. Berol., No. 1069.

Beginning: الحمد لله . . . . بدان علّمك الله تعالى كه كلمات عرب سه قسم بود فعل و اسم و حرف فعل كلمه ايست مبنى براى افهام معنى الخ.

Many interlinear Persian paraphrases and marginal glosses.

Dated by Himmat 'Alî, the same who transcribed No. 2411 above, the 18th of April, 1793 (A. H. 1207, Ramaḍân 7). An index on the fly-leaf. This treatise has been lithographed in the Nawal Kishor press.

No. 1551, ff. 74, ll. 8; large Nasta'lîk; size, 9¾ in. by 6¼ in.

2424

Ḳawânîn-alṣarf (قوانين الصّرف).

The rules of Arabic declension and conjugation, a sort of primer in the form of questions and answers, compiled by an anonymous author for his nephew 'Aṭâ (i. e. 'Aṭâ-allâh) bin Ẓarîf Muḥammad (see fol. 1b, ll. 6 and 7), and beginning: الحمد لله . . . . بدانكه اسعدك الله تعالى فى الدّارين كه چند قوانين علم تصريف كه صبيانرا ضبط آن لا بد ولا چار است براى برادر زاده الخ.

No date. Other copies are noticed in Bodleian Cat., No. 1662, 4; and in Rieu ii. p. 523b. It has been printed in Calcutta, A. H. 1244, under the title, 'A Grammar in Questions and Answers by 'Aṭâ-allâh.'

No. 1049, ff. 67, ll. 13; large Nasta'lîk; size, 7½ in. by 4⅝ in.

2425

Dastûr-i-mubtadâ (دستور مبتدا).

A grammatical treatise on the regular and irregular Arabic verbs in two bâbs, treating of the triliteral and quadriliteral forms respectively. The above title is given to this little work by Erskine in Rieu ii. p. 525a, No. II; the present copy bears, on fol. 1a, the heading كتاب جدولى; the same name appears on fol. 1a in the next but one copy; the immediately following copy styles it صرف افعال.

Beginning: الحمد لله . . . . بدانكه اسعدك الله تعالى فى الدّارين كه اين كتابيست در بيان صرف افعال و علل آن بدانكه جمل (جملة) افعال بر دو گونه است الخ.

Dated by Shaikh Ghulâm Muḥyî-aldîn, the same who copied No. 2422 above, at the request of Nawwâb . . . . khân (the letters between are effaced, but can be supplied from the same copy, just mentioned, viz. Khânjahânkhân) Bahâdur, the 21st of Ṣafar, A. H. 1189 (A. D. 1775, April 23).

Bibliotheca Leydeniana.

No. 2592, ff. 70, ll. 11; Nasta'lîk, the Arabic passages in Naskhî; size, 8¾ in. by 4⅝ in.

2426

Another copy of the same.

Beginning the same as in the preceding copy.

No date.

Occasional glosses, both marginal and interlinear.

No. 1067, ff. 56, ll. 14–16; Naskhî, the last two leaves added by another hand (ll. 17–18); size, 8⅝ in. by 4¾ in.

2427

The same.

Beginning as usual. Glosses and corrections of the text, which is sometimes rather incorrect, on the margin.

College of Fort William, 1825.

No. 2196, ff. 46, ll. 17; Naskhî and careless Nasta'lîk mixed; size, 8 in. by 5½ in.

2428

Dastûr-almubtadî (دستور المبتدى).

A treatise on the permutation of letters in Arabic irregular verbs, beginning with the mutation, assimilation, and softening of the Hamzah (اعلال وادغام و تخفيف همزة), see, on the meaning of the last term, W. Wright, Arabic Grammar, third edition, 1896, i. p. 18 D, compiled by Ṣafî bin Naṣîr especially for his son, Shaikh Abû-almakârim Isma'îl (see fol. 2a), in the form of questions and answers.

Beginning: الحمد لله الّذى يصرّف الاحوال و يخفّف الاثقال و يكشف العلل و يصلح العمل والصّلوة على رسوله محمّد الّذى اسّس قواعد الدّين الخ.

Other copies in Rieu ii. p. 524a, No. VI; and W. Pertsch, Berlin Cat., p. 38, No. 13 (a fragment only).

No date. On fol. 1a a seal of 'Abd-alrazzâḳkhân, with the date A. H. 1187 (A. D. 1773, 1774).

No. 292, ff. 65, ll. 11; large Nasta'lîk; size, 7¾ in. by 4½ in.

2429

Short tracts on Arabic inflexion.

This copy contains:

1. A tract, styled الجزو الاوّل من كتاب عقد فى علم الصّرف, beginning, on fol. 135[a]: الحمد لله . . . بدان اسعدك الله تعالى فى الدّارين كه الف و واو ويا را حروف علت و مدّ الخ. It deals chiefly with the permutation of the letters ا, و, and ى in nouns and verbs, and is subdivided into numerous عقد. Evidently the same tract is noticed in W. Pertsch, Berlin Cat., p. 185, No. 113.

2. A passage (عبارت) from Ṣafî bin Naṣîr's دستور المبتدى (see the preceding copy), on fol. 141[b].

3. Another tract on Arabic inflexion, beginning with the *second ḳism* on the noun (اسم), but dealing in the main portion with the verb and its conjugation. Beginning, on fol. 143[a]: بسم الله الرّحمٰن الرّحيم قسم دوم است اسم چو الاسم نام الاوّل نخستين الخ.

Many marginal glosses and additions.

No date.

No. 2756, ff. 135–157, ll. 10–15; chiefly Naskhî; size, 9¼ in. by 6⅝ in.

2430

Risâla-i-takhfîf-i-Hamzah u i'lâl u idghâm (رسالهٔ تخفيف همزه و اعلال و ادغام).

A treatise, very similar in contents to the دستور المبتدى (see No. 2428 above), on the softening of the Hamzah, the permutation of the weak letters and the assimilation of certain other letters in Arabic words, but considerably shorter and evidently different from that.

Beginning: الحمد لله . . . . امّا بعد چون اكثر صيغ افعال و اسماء از كلمات عرب براوزانى هستند الخ.

No date. A seal of Jân Hunarî pîl (جان هنرى پيل) with the date A. H. 1220 (A. D. 1805, 1806), on fol. 2[a]. This copy was presented by J. H. Peile, Esq., and received Sept. 19, 1818, transferred to Civil Coll., Aug. 9, 1819.

No. 3416, olim 9. J. 11, ff. 26, ll. 10; Nasta'lîḳ; size, 8⅝ in. by 5¾ in.

2431

Hidâyat-alṣarf (هداية الصّرف).

A grammatical compendium on Arabic inflexion (فى علم الصّرف), compiled from the following sources: ميزان (i. e. ميزان الصّرف, see above, No. 2411, 1 sq.), منشعب (see above, No. 2411, 2 sq.), صرف مير (Nos. 2406–2409 and 2413, 2 above), پنج گنج (No. 2411, 3 sq.), عزّى زنجانى (probably a clerical error for معزّى و زنجانى, the treatise on Arabic accidence, styled كتاب العزّى or تصريف العزّى, by 'Izz-aldîn 'Abd-alwahhâb Zanjânî, who died about A. H. 655=A. D. 1257, see G. Flügel i. p. 179; Loth, Arabic Cat., p. 265; Arabic Cat. of the Brit. Mus., p. 233, and Supplement, p. 612; published in Rome, 1610, and in Constantinople, A. H. 1233), زبده (i. e. زبدة الصّرف, see No. 2411, 4 sq.), دستور المبتدى (by Ṣafî bin Naṣîr, see No. 2428 above), ضابطهٔ قاضى, تاج المصادر, صراح الارواح (by Ja'farak, who died A. H. 544=A. D. 1149, 1150, see Bodleian Cat., No. 1635), etc. The title appears on fol. 4[a], l. 8. The author designates himself in this vague way: بندهٔ ضعيف گناهگار سلطان على خوانى اميدوار مغفرهٔ پروردگار غفّار.

Beginning, on fol. 3[b]: الحمد لله ذى الجود والانعام جاعل الصّرف فى الكلام الخ.

It is divided into a muḳaddimah, seven faṣls, and a khâtimah, comprising altogether thirty-eight aṣls.

مقدّمه در معرفت كلمات و كيفيّت اسماء و ابواب افعال و تصحيح مصادر, on fol. 4[a], in four aṣls.

فصل اوّل در معرفت قسم صحيح (verba firma), on fol. 13[a], in six aṣls.

فصل دوم در معرفت قسم مضاعف (verba mediae geminatae), on fol. 34[a], in four aṣls.

فصل سيوم در معرفت مهموز (verba hamzata), on fol. 40[a], in four aṣls.

فصل چهارم در معرفت مثال (verba primae radicalis و et ى), on fol. 50[b], in three aṣls.

فصل پنجم در معرفت اجوف (verba mediae radicalis و et ى), on fol. 55[a], in four aṣls.

فصل ششم در معرفت ناقص (verba tertiae radicalis و et ى), on fol. 67[b], in three aṣls.

فصل هفتم در معرفت لفيف (verba dupliciter imperfecta), on fol. 76[a], in four aṣls.

خاتمه در معرفت خواصّ ابواب و نسبت و تصغير و جموع و حروف ابدال و قواعد پراگنده, on fol. 79[b], in six aṣls.

Index on ff. 1[a]–2[a].

Dated the 24th of Ramaḍân, A. H. 1208 (A. D. 1794, April 25), by 'Abbâs 'Alî; collated with the original by 'Abd-alrazzâḳ in كانپور (Cawnpore). This copy belonged formerly (according to a Persian note on fol. 3[a]) to Major Mackenzie (ميجر مكنزى).

No. 1563, ff. 92, ll. 11; large Nasta'lîḳ; size, 9½ in. by 6 in.

2432

A short mathnawî, explaining puzzling moods and forms of the Arabic verb and showing how they must be rightly used, compiled for Mr. Richard Johnson in Warren Hastings' time.

Beginning:

اى خداى جهان و جان بخشا
بهر تكميل جان زبان بخشا

No date.

No. 1617, ff. 8, ll. 8; Nasta'lîḳ; size, 6¼ in. by 4 in.

c. *Commentaries on Grammatical Works.*

2433

Sharh-i-Mi'at 'âmil (شرح مائة عامل).

An anonymous commentary or general exposition of the contents of the well-known little Arabic treatise on the 100 grammatical regents, styled مائة العوامل or العوامل المائة or simply العوامل (في النحو), by Jurjânî (here called 'Abd-alrahmân Jurjânî, correctly Abûbakr 'Abd-alkâhir bin 'Abd-alrahmân Jurjânî, who died A. H. 471 or 472 = A. D. 1078, 1079), which was translated into Persian verse under the title of مائة عامل; comp. on the Arabic original and its various commentaries in Arabic, G. Flügel i. p. 149 sq.; Loth, Arabic Cat., p. 273ª sq.; J. Aumer, Arabic Cat., pp. 316 sq. and 337 sq.; editions by Erpenius, 1617; by Baillie, Calcutta, 1802; and by Lockett, ib., 1814; on the Persian versification, Loth, loc. cit., pp. 273ᵇ and 274ª; Bodleian Cat., No. 1658; E. G. Browne, Cambridge Cat., p. 263, No. II; and J. Aumer, p. 52, No. II (where it is ascribed to Mullâ Jâmî); a Turkish versification of Jurjânî's عوامل is noticed in G. Flügel i. p. 152.

The present commentary, which is entirely different from the زبدة النحو, noticed in No. 1659 of the Bodleian Cat., begins on fol. 52ª: الحمد لله العوامل فی النحو مائة که منقسم می شوند بدو نوع لفظیه و معنویه و نیز لفظیه نیز بدو نوع است سماعیه و قیاسیه الخ.

At the top of the first page it is styled شرح خافی.

No date. Bibliotheca Leydeniana.

No. 2787, ff. 152–164, ll. 15; Naskhî, mixed with Shikasta; size, 8¼ in. by 6 in.

2434

Sharîfiyyah Sharh-i-Kâfiyah (شریفیه شرح کافیه).

A detailed Persian commentary on the famous Arabic grammar, الکافیة فی النحو, of Jamâl-aldîn Abû 'Amr 'Uthmân bin 'Umar bin Abîbakr bin Yûnus, called Ibn al-Hâjib (who died A. H. 646 = A. D. 1248, 1249, comp. H. Khalfa v. p. 6, No. 9707; G. Flügel i. p. 162 sq.; Loth, Arabic Cat., p. 253ᵇ sq.; No. 1357, 22 above, etc.; published at Rome, 1646; edited by Baillie, Calcutta, 1803; printed at Bûlâk, A. H. 1255, etc.). According to a statement on fol. 1ª this commentary was compiled by Mîr Sayyid Sharîf Jurjânî, the author of the صرف میر (see Nos. 2406–2409, and 2413, 2 above), who died A. H. 816 (A. D. 1413, 1414), but in the work itself no author's name appears, nor any title.

It begins at once with the initial words of the Arabic original: الکَلِمَةُ لَفْظٌ وُضِعَ لِمَعْنًی مُفْرَدٍ الخ which are commented upon in this way: معنیٔ کلمه در اصل لغت یك سخن است و معنیٔ وی در اصطلاح نحویان لفظیست که نهاده شده باشد از برای معنی که مفردست و الف ولام در الکلمة از برای جنس است الخ.

It is corrected and collated throughout, and contains, besides various readings, a number of additional glosses and notes.

No date. The copyist was Ghulâm Muhammad بابی. Various seals on fol. 1ª and on the last page, among them one bearing the name of Muhammad Hâfiz-aldîn and the date A. H. 1176 (A. D. 1762, 1763).

A paraphrase of the کافیه, in Persian verse, styled کافیهٔ فارسی در نظم or مرآت, is noticed in Bodleian Cat., No. 1662, 6. A Turkish commentary on the Kâfiyah is noticed in G. Flügel i. p. 170.

No. 408, ff. 165, ll. 17; Nasta'lîk; the Arabic text in Naskhî, written in red ink; size, 9½ in. by 5⅝ in.

2435

Sharh-i-Shâfiyah (شرح شافیه).

A large Persian commentary on Ibn al-Hâjib's treatise on etymology and orthography, styled الشافیة, a supplement to the same author's Kâfiyah (comp. H. Khalfa iv. p. 1 sq.; Loth, Arabic Cat., p. 263ª sq., etc.; printed in Calcutta, 1805; at Lucknow, with notes, A. H. 1266, etc.). This commentary was composed by Muhammad Hâdî bin Muhammad Sâlih of Mâzandarân, who flourished about A. H. 1088 (A. D. 1677, 1678), see Rieu, Supplement, p. 253ᵇ, last three lines. It was made at the request of Nawwâbkhân bin Khân bin Khân Husain 'Alîkhân.

Beginning: الحمد لله ربّ العالمین والصّلوة والسّلام علی خیر خلقه محمّد و آله الطّیّبین الطّاهرین المعصومین، چنین گوید ذرّهٔ بیمقدار الخ.

Dated the 5th of Sha'bân, A. H. 1145 (A. D. 1733, Jan. 21). Another Persian commentary on the Shâfiyah, by Muhammad bin Sa'd, with the takhallus Ghâlib, is noticed in Rieu, Supplement, p. 120ᵇ.

No. 36, ff. 278, ll. 23; Nasta'lîk; size, 9⅝ in. by 6½ in.

2436

Sharh-i-Alfiyyah (شرح الفیّه).

A Persian commentary on the famous Arabic grammar in verse, styled الخلاصة فی النحو or الالفیّة, of Jamâl-aldîn Abû 'Abdallâh Muhammad bin 'Abdallâh al-Tâ'î, known as Ibn Mâlik (who died A. H. 672 = A. D. 1273, 1274, comp. H. Khalfa i. p. 407 sq.; Loth, Arabic Cat., p. 265 sq., etc.; printed at Bûlâk, A. H. 1253, and at Lucknow, A. H. 1263; edited by De Sacy (Oriental Translation Fund), 1833, and, with Ibn 'Akîl's commentary, by F. Dieterici, Leipzig, 1851; German translation by the same, Berlin, 1852). The Persian commentator calls himself Muhammad 'Alî bin Maulânâ Âkâ Bâbâi Sirkânî (see fol. 1ᵇ, ll. 9 and 10), of whose lifetime nothing is stated.

Beginning: الحمد لله .... اما بعد بر ضمائر صافیهٔ اصحاب سحر و ابصار ثاقبهٔ ارباب حکم پوشیده نیست که اساس علوم الخ.

The Arabic text of Ibn Mâlik's work begins, on fol. 1ᵇ, last line: قال محمّد هو ابن مالك احمدُ ربّی الله الخ.

The commentary begins, on fol. 2^a, l. 2: یعنی گفت محمّد که پسر مالکست حمد و ستایش الخ.

No date. A Persian commentary on the same Alfiyyah by Sulṭân Muḥammad bin 'Alî of Kâshân, but with a different beginning, is noticed in E. G. Browne, Cambridge Cat., p. 257.

No. 204, ff. 149, ll. 17; the Arabic text in Naskhi, the Persian commentary in Nasta'lîḳ; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

2. Turkish-Persian.

2437

A vocabulary of Turkî or Oriental Turkish, explained in Persian by Faḍl-allâhkhân, the cousin of Saifkhân (i.e. Saif-aldîn Maḥmûd Fakîr-allâh, a descendant of one of Tîmûr's Amîrs, the Amîr Ćakû, died as governor of Ilâhâbâd, A. H. 1095 = A. D. 1684), comp. Rieu ii. p. 511^b, where another copy of this work is described. The author wrote it by order of the emperor 'Âlamgîr for the Shâhzâda.

Beginning: سبحان الله هرگاه افصح عرب و عجم الخ.

It is divided into an introduction and three bâbs. *Introduction*, on fol. 2^a, on Turkî suffixes; *first bâb*, on fol. 7^b, verbs in alphabetical order, according to the first letters (در بیان مصادر); *second bâb*, on fol. 25^a, nouns in alphabetical order, according to the first and last letters (در اسماء جامد); *third bâb*, on fol. 105^a, miscellaneous words, as numerals, limbs of the body, names of animals, Turkish tribes, pronouns, particles, etc. (در متفرّقات). This vocabulary was printed, at Sir W. Ouseley's desire, in a somewhat re-arranged and amplified form, by 'Abd-alraḥîm, at Calcutta, A. H. 1240.

No date. Twelfth century of the Hijrah.

Bibliotheca Leydeniana.

No. 2503, ff. 160, ll. 15 on ff. 1–33, ll. 13 on ff. 34–160; Nasta'lîḳ; size, $7\frac{3}{4}$ in. by 5 in.

2438

An abridgement of the same.

The same Turkî vocabulary as in the preceding copy, beginning in the same way too, but much shorter; in fact it contains about *one*-third only of the fuller redaction; the nouns (the *second bâb* according to the preceding copy) begin here already on fol. 11^a; the miscellaneous words (the *third bâb* there) occupy only the last five pages, whereas in the fuller redaction they fill fifty-five folios. In fact, in point of extent it closely resembles the British Museum copy, which likewise comprises only fifty-two leaves.

Dated A. H. 1208 (A. D. 1793, 1794), by 'Iwaḍ 'Alî, at Calcutta.

No. 2498, ff. 41, ll. 17; easy and legible Shikasta; size, 9 in. by $5\frac{5}{8}$ in.

2439

Ma'rûf-allughât (معروف اللّغات).

The second part (قسم) of a Turkish-Persian glossary, entitled, according to the initial words, Farhang-i-aẓfarî (فرهنگ اظفری).

It is arranged in this way that the first letter constitutes the bâb and the last the faṣl; in every faṣl first the verbs and then the nouns are enumerated. No author's name or date appears. On the back of the binding it is simply styled لغات ترکی.

Beginning: هذا القسم الثّانی من فرهنگ اظفری المسمّی بمعروف اللّغات اوّلها ترکی و آخرها پارسی علی رسم التّالیفات المشهورات٬ باب الالف مع فصل الالف فی الافعال الخ.

This copy was presented by J. H. Peile, Esq., and received Sept. 19, 1818; transferred to Civil Coll., Aug. 9, 1819.

No. 3370, olim 10. J. 15, ff. 136, ll. 13; Nasta'lîḳ, rather careless and sometimes resembling Shikasta; size, $8\frac{3}{4}$ in. by $5\frac{1}{2}$ in.

2440

A shorter Turkish-Persian glossary, arranged exactly in the same way as the anonymous vocabulary noticed in Bodleian Cat., No. 1685 (which, however, is much larger), that is to say, in two parts (there called مرتبه), the first of which, beginning on fol. 3^b, comprises the الفاظ مرکّبه, i.e. the compound or derived verbs, and the second, beginning on fol. 40^b, the الفاظ مفرده, i.e. the simple roots of verbs and nouns, both parts being in alphabetical order, according to the *first* letter of the words. It is styled on the title-page آمدن نامهٔ ترکی, and in the colophon نسخهٔ ترکی; its compiler was Mîr Sayyid Ḥusain, who flourished under the emperor 'Âlamgîr.

Beginning: وهّاب بی نیاز فیّاض جهان پرداز نوع بدیع انسانرا بدل دانا و زبان گویا از سائر مخلوقات الخ.

The Turkish numerals from 1 to 1000 are enumerated at the end on ff. 45^a and ^{b}.

Dated by Sayyid Saif-allâh the 6th of Rajab in the thirty-eighth year of 'Âlamgîr's reign = A. H. 1106 (A. D. 1695, Febr. 20).

No. 947, ff. 45, ll. 9; Nasta'lîḳ; size, $8\frac{5}{8}$ in. by $6\frac{1}{8}$ in.

2441

Risâlah dar lughat-i-turkî (رساله در لغت ترکی).

A Turkish vocabulary, with Persian interlinear paraphrase, arranged according to subjects in twenty-six short faṣls, for instance, the *first*, در بیان اسامیٔ اعضای انسانی, on fol. 1^b; the *second*, در بیان اصناف انسان که بیکدیگر نسبت داده میشود, on fol. 3^a; the *third*, در بیان پوشیدنیٔ انسان, on fol. 3^b, and so on. The *twenty-first* faṣl contains pronouns and miscellaneous phrases, the *twenty-second* the numerals, the *twenty-fifth* words which are spelt alike, but have different meanings according to their different vowels, as قول (ḳul, ḳol, kavl) or اوت (ut, ot, evet), the *twenty-sixth* those letters of the Arabic alphabet which are not found in genuine Turkish words.

No date.

No. 1471, ff. 19, ll. 7; Nasta'lîḳ; the Persian paraphrase in red ink; size, $6\frac{1}{2}$ in. by $4\frac{3}{4}$ in.

3. Hindûstânî-Persian and Persian-Hindûstânî.

2442

Lughat-i-tuḥfat-alhind (لغت تحفة الهند).

A complete dictionary of Hindûstânî, respectively Hindî words, explained in Persian, and arranged alphabetically in the usual manner of oriental lexicons, viz. according to the first letter in the bâb, and according to the last letter in the faṣl. Every page consists of *three* columns, the *first* on the right gives the Hindî words in Devanâgarî characters, the *second* the same in Arabic letters, and the *third* the Persian explanation; up to folio 13 a transcription in Roman characters and an English translation are added. The short preface, on fol. 1ª, begins: در علم اهل هند ببايد دانست كه لغات هنديّه را بترتّب حروف تهجّيّة عربى ضبط نموده شد الخ.

The dictionary itself begins on fol. 2ᵇ. The reverse side of every leaf is left blank (except the first thirteen leaves) for the English translation.

No. 585, ff. 335, ll. 12; large Nasta'lîḳ; size, 12½ in. by 6¾ in.

2443

A Persian vocabulary, with an interlinear Hindûstânî paraphrase, arranged alphabetically according to the first letter. Every bâb is subdivided into several faṣls, each of which begins with the full table of an irregular Persian verb, after which a string of nouns and adjectives follows, for instance, the first faṣl of bâb 1 opens with آمدن = Hindûstânî آنا, followed by آمده = آيا, etc.; the second faṣl begins in the same way with آوردن; the third with آموختن, and so on.

Bibliotheca Leydeniana.

No. 2420, ff. 265–338, ll. 14–16 on ff. 265–278 and 327ᵇ–338, ll. 12 on ff. 279–327ª; Naskhî, by various hands; size, 8½ in. by 6 in.

2444

The same.

Beginning with آمدن = آنا. One leaf is torn away between ff. 98 and 99.

Bibliotheca Leydeniana.

No. 2556, ff. 96–163, ll. 12–14; written by different hands in various styles of Nasta'lîḳ and Shikasta; size, 8½ in. by 6¼ in.

2445

Âmadnâma (آمدنامه).

A shorter vocabulary, Persian and Hindûstânî, of the same character as the preceding little work and likewise arranged according to the first letter. It contains chiefly verbs and verbal forms, and begins with آمدن (therefore the above title).

No date. Other copies of the same vocabulary are noticed in Rieu ii. p. 516ᵇ, where it is styled كتاب آمدن, and E. G. Browne, Cambridge Cat., p. 250.

No. 819, ff. 12–37, ll. 16; Shikasta; size, 7¾ in. by 5¼ in.

2446

Kitâb-i-âmûkhtan (كتاب آموختن).

A similar vocabulary of the tenses and moods of the Persian irregular verbs in alphabetical order, with an interlinear Hindûstânî paraphrase. It begins with آموختن = Hindûstânî سيكهنا; then follows آميختن = ملنا, etc.

Dated in Rabî'-althânî, A. H. 1204 (A. D. 1789, December–1790, Jan.), by one of the servants of Mirzâ Imâmbeg.

No. 2188, ff. 24, ll. 17; Nasta'lîḳ; size, 8¼ in. by 6¼ in.

2447

Maṭbû'-alṣibyân (مطبوع الصّبيان).

A short rhymed glossary, in mathnawî-form, explaining familiar Persian and Arabic words in Hindûstânî, a primer for children after the model of the نصاب الصّبيان, نصاب بديع, and similar Arabic-Persian compilations (see above, Nos. 2375 sq. and 2386). The present copy begins with a short preface in prose: الحمد لله . . . . اسعدك الله تعالى فى الدّارين كه چند كلمهٔ عربى و فارسى هريك با ترجمهٔ هندوى براى تعليم صبيان بر طريق ريخته الخ.

It is divided into fifty-six short faṣls, each consisting of four mathnawî-baits; the first bait of the first faṣl runs thus:

خالق بارى سرجن هار
واحد ايك برا (بدان Bodleian copy) كرتار

From these first words the little tract is popularly styled خالق بارى and traditionally ascribed to Amîr Khusrau, see two other copies in Bodleian Cat., No. 2338, and Rieu ii. p. 516ᵇ. It has been lithographed in Lucknow; comp. also Sprenger, Journ. As. Soc. Beng., xxi. p. 519, and Bibl. Sprenger, No. 1003.

No date.

No. 1200, ff. 11, ll. 15; large Nasta'lîḳ; size, 8⅝ in. by 4½ in.

2448

Another copy of the same.

The preface is missing here; the copy begins at once with the first bait thus:

خالق بارى سرجن هار   واحد ايك بدا كرتار

Dated the 24th of Rabî'-althânî, A. H. 1134 (the fourth, correctly the third year of Muḥammadshâh's reign) = A. D. 1722, Febr. 11, at Akbarâbâd.

No. 1083, ff. 1–6, 2 coll., each ll. 14–15; large Nasta'lîḳ; some marginal annotations; size, 8⅝ in. by 5½ in.

2449

The same.

Beginning:

خالق بارى سرجن هار   واحد ايك بدّا كرتار

No date.

No. 2720, ff. 69ᵇ–75ª, six baits in a page; large Nasta'lîḳ; size, 9⅝ in. by 5⅝ in.

4. Pushtû-Persian.

2450

Kitâb-i-khayâlât-i-zamânî dar lughât-i-zubân-i-afghânî (كتاب خيالات زمانى در لغات زبان افغانى).

A Pushtû-Persian dictionary, forming, according to the short preface on fol. 12ᵇ, the *third makâlah* (مقالۀ سيوم) of the Kitâb-i-khayâlât-i-zamânî dar lughât-i-zubân-i-afghânî. The arrangement is alphabetical, the *first* letter denoting the bâb, the *second* the faṣl. It begins with اوّلا=اولاً, on fol. 13ᵃ, l. 1. On ff. 263ᵇ–266ᵃ a short fragment of the *first makâlah* of the same work, on Pushtû letters (مقالۀ اوّل در احوال حروف زبان افغانى), is preserved, viz. the faṣl on the alphabet (فصل در حروف تهجّى). It is based on the مخزن آخوند درويزه بابا (i. e. the Makhzan-i-Afghânî, by Âkhund Darwiza Ningarhârî, see B. Dorn, Chrestom. of the Pushtû or Afghan Language, Petersburg, 1847, p. 19 sq.; the same famous author who wrote the مخزن الاسلام, compiled by his sons Karîmdâd and 'Abd-alkarîm, A. H. 1014 = A. D. 1605; 1606, see Bodleian Cat., No. 2350, and further below in this Cat. under 'Theology and Law,' and the تذكرة الابرار, compiled A. H. 1021 = A. D. 1612, see Rieu i. p. 28, and Supplement, p. 3ᵃ); the رشيد البيان ملا رشيد; the diwâns of 'Abd-alraḥmân (edited by T. P. Hughes, Diwan-i-Abdur Rahman, Pushtu text, Lahore, 1877, littogr.), Khushhâlkhân (comp. Khushhalkhan Khatak, Afghan Poetry of the Seventeenth Century, etc., London, 1890, and Raverty, Gulshan-i-Roh, being Selections, prose and poetical, etc., London, 1860; English translations in the 'Selections from the Poetry of the Afghans,' London, 1862), and Mirzâ (i. e. Mirzâ Anṣârî, comp. Z. D. M. G., vol. 16, p. 788; B. Dorn, Chrestom. etc., pp. 354 sq., 285 sq., etc.; see also W. Geiger in 'Grundriss der iranischen Philologie,' 1 Band, 2 Abtheilung, p. 204, Strassburg, 1898); and the زليخاى عبد القادر (the epopee يوسف و زليخا, by 'Abd-alkâdir).

No date.

No. 2439, ff. 12–266, usually 2 coll., greatly varying in number of lines; Nasta'lîk; size, 13 in. by 9½ in.

2451

Âmadnâma-i-afghânî (آمدنامۀ افغانى).

Paradigms of Pushtû verbs in alphabetical order, partly with Persian (occasionally Hindûstânî) interlinear paraphrase (in red). Each verb has as subdivisions: مصدر (infinitive); ماضى (preterite); مضارع (imperfect); فاعل (active participle); مفعول (passive participle); امر (imperative); نهى (prohibitive), etc. Sometimes also a list of جوامد (primitive nouns) and الفاظ (phrases) is added. These paradigms end on fol. 87ᵇ and are followed by (*a*) اسماء قربا (names of relations); (*b*) اسماء اعضاء سرايا (names of the various limbs of the body from head to foot), on fol. 94ᵃ; (*c*) miscellaneous words, on fol. 96ᵃ; (*d*) اسماء شهور شمسى (names of the solar months), on fol. 99ᵃ. Ff. 99ᵇ–107ᵇ contain a number of Pushtû ghazals.

No date. Copied at Muṣṭafâ-âbâd, known as Râmpûr. On fol. 1ᵃ this little book is described as 'Grammatical rules for the student of the Pushtoo Language.' Presented by J. Cotton, Esq., Nov. 19, 1813.

No. 2779, ff. 108, ll. 6; large Naskhi; size, 8⅜ in. by 4⅞ in.

2452

Riyâḍ-almaḥabbat (رياض المحبّت).

The famous Pushtû grammar and dictionary, styled رياض المحبّت (see fol. 3ᵇ, l. 2), compiled in Persian for Sir Ch. Barlow (see fol. 3ᵇ, l. 1) by Nawwâb Maḥabbatkhân or Maḥabbat-allâhkhân, with the takhalluṣ Maḥabbat, the eldest son of the celebrated Rohilla chief Ḥâfiẓ Raḥmatkhân (died A. H. 1188 = A. D. 1774), see fol. 3ᵃ, lin. penult., in A. H. 1221 (A. D. 1806) according to the chronogram on the last page, نسخۀ محبّت, comp. also Zeitschrift der D. M. G. xvi. p. 785; Major Raverty, 'Dictionary of the Pukhto,' London, 1860, preface, p. 21, and Rieu ii. p. 517ᵇ, where the author's death is fixed in A. H. 1223 (A. D. 1808). Maḥabbatkhân wrote three diwâns, one in Persian, one in Hindûstânî, and one in Pushtû, see Bodleian Cat., Nos. 1196, 2332, and 2353; besides a Hindûstânî mathnawî اسرار محبّت, or the love-story of Sisî and Panû, see ib., No. 2332, 3. His younger brother Ilahyâr completed in A. H. 1228 (A. D. 1813) a similar work, the عجايب اللّغات or Hindûstânî-Pushtû dictionary with Persian explanation, see Rieu, loc. cit.

Beginning of this work: ستايش بيكران و نيايش فراوان آن نخل بند بيچون بى نمون را مى بايد كه الخ.

It is divided into a فائدة and two بحث:

البحث الاوّل فى المشتقّات, on fol. 5ᵇ.

البحث الثانى فى المتفرّقات, on fol. 560ᵇ.

Each بحث is subdivided into twenty-eight روضه, according to the *first* letter of the words. The first word, appearing in the first بحث, is اجول = انداختن. The فائدة begins on fol. 3ᵇ, last line.

This copy is collated and has besides in many places annotations in pencil. Ff. 246 and 247 (ll. 17) are supplied by a later hand. Fol. 306ᵇ is left blank.

Bibliotheca Leydeniana.

No. 2670, ff. 702, ll. 13; bold Nasta'lîk; size, 12⅝ in. by 7⅞ in.

2453

Another copy of the same.

Beginning, on fol. 1ᵇ: ستايش بيكران و نيايش فراوان نخل بندى را مى بايد كه حدائق جهان را الخ.

This copy was made at the request of Nawwâb 'Alî Akbar Khânṣâḥib Bahâdur (from whom this copy was obtained), the eldest son of the author Maḥabbatkhân, and finished the 23rd of Jumâdâ-althânî, A. H. 1229 (A. D. 1814, June 12). On the fly-leaf a short English account is given of the work and its distinguished author, who was a pensioner of the British Government, resided under its protection at Sirhind, employed his

leisure in literary pursuits, and besides other works in Persian and in Pushtû, his native tongue (see the preceding copy), produced and presented the original of this to the British Government in token of his gratitude.

No. 2868, ff. 462, ll. 17; large Nasta'lik; size, 12½ in. by 8¼ in.

2454

A third copy of the same.

Beginning exactly as in the preceding copy; it appears to be written by the same hand as that one, but somewhat earlier, and has practically the same colophon, stating, that the copy was made by order of Nawwâb 'Alî Akbar, son of Mahabbatkhân; no date is given here. Neither in this nor in the preceding copy the ta'rîkh, quoted in No. 2452 above, is found. Received from Calcutta, April 3, 1811.

No. 2869, ff. 447, ll. 17; large Nasta'lik; size, 12½ in. by 8¼ in.

5. Persian-Persian.

a. *Dictionaries and Vocabularies.*

2455

Ḥall-i-mushkilât-i-lughat-i-furs (حلّ مشکلات لغت فرس).

A second copy of Asadî's unique Persian dictionary, Lughat-i-furs (edited by Paul Horn from the Vatican copy, the only one hitherto known, Berlin, 1897), without any author's name, and beginning in this way:

لحمد لله . . . . امّا بعد بدانکه این کتاب جهت حلّ مشکلات لغت فرس نهاده آمد و ابتدای این کتاب بر نهج حروف تهجّی نهاده اند تا خواننده و نویسنده ازو تمتّع یابند و مصنّف را بدعای خیر مدد فرمایند و اگر در کتاب عربیّات لفظی فرس در افتد ازین کتاب معنیٔ آنرا بدانند والله المستعان و علیه التّکلان٬ باب الالف والا بلند مرتبت و با گهر بود رودکی گوید الخ.

A careful comparison of this precious copy with the printed edition shows the following points of agreement or disagreement between the two: (1) In many cases either exactly or nearly the same wrong spelling of words appears here as in the Vatican copy; (2) less frequently the correct form is given as in the printed edition; (3) some entirely novel forms occur here and there, and also forms identical with those in the لغت شمس فخری, فرهنگ شعوری, حلیمی, etc.; (4) the explanation given is often much shorter, only in rare cases somewhat longer; not seldom it differs considerably; (5) by the side of silly text-corruptions there is sometimes found an interesting various reading and occasionally even a better wording of verses; (6) a considerable number of words and verses are omitted altogether; (7) in isolated cases the quotations are ascribed to other poets, than in the printed text, i. e. the Vatican copy; (8) the supplementary words, occasionally added by the editor of the printed text, especially in the poetical quotations, are almost in every case found here in full; (9) ج and چ, د and ذ are only occasionally distinguished; (10) instead of گفت as heading of quotations invariably گوید is used, and many verses are introduced by بیت. Examples under No. 1 are (the pages and lines quoted are those of the printed edition):

p. 8, l. 4 ab infra: the same omission of a word between دهد and که منم.

p. 9, ll. 13 and 14: twice distinctly وزیب.

p. 10, l. 8: کشت و ورز.

p. 11, l. 9: چرش.

p. 12, first line: شب for بشب; ll. 6 and 7, twice انقشت.

p. 15, l. 4: به بیراك for بنیرك, similar to the به بیرك in the Vatican copy; l. 7, و زشتیش را in the first hemistich for ورسیش را (Vatican copy ورستش را) and بدان کج for باکج.

p. 16, l. 4 ab infra: distinctly فتج, فتك, and فرقع; الدبیری; last line, the verse quoted is exactly the same as in the Vatican copy, even to the pointing of طِر.

p. 17, l. 2: the text is exactly as in the Vatican copy; ll. 5 and 6, twice یغنج; l. 10, distinctly غصیب; l. 17, ویوز ویول (the latter word as in the Vatican copy too); l. 3 ab infra, دور ودشوار (دور دشوار in the Vatican copy).

p. 18, l. 14: سر کفتهٔ for سر گشتهٔ of the printed text and سر کنتهٔ of the Vatican copy.

p. 19, ll. 7 and 8: بخانش بر in the second hemistich, and صید for صَدّ; after l. 9 the same heading, باب الحاء, as in the Vatican copy; l. 5 ab infra, خلخج for کلخج, and last line, سگان سگ.

p. 20, ll. 3 and 4: instead of سبذ and سذ the present copy has in both places سید (Vatican copy سبد); ll. 6 and 5 ab infra, three times یفج; ll. 4 and 3 ab infra, twice یمج for نمج (Vatican copy بمح).

p. 21, l. 7 ab infra: بدیذارش.

p. 22, l. 2: درد گر in the second hemistich for دزد گه (Vatican copy درد که).

p. 23, l. 12: و کندست for نگندست (in the Vatican copy ولندست), and تَیخ for نیخ (Vatican copy بیخ); l. 14, دولت مرا جخی.

p. 25, l. 12: لجام for لحام.

p. 26, ll. 5 and 4 ab infra: twice اباز ده.

p. 31, first line: بتنوز; ll. 4 and 3 ab infra, twice باکند.

p. 32, lin. penult.: آغنده (as in the Vatican copy), but in the quotation in the last line there appears یاغنده (or پاغنده).

p. 33, l. 6 ab infra: instead of پاکیت there appears here the same vowelless word as in the Vatican copy; lin. penult., وبرد و گریز at the end of the second hemistich.

p. 34, l. 8: فراولاوی as author's name, likewise in l. 4 ab infra; p. 38, l. 17; p. 50, l. 6 ab infra; p. 70, l. 2; p. 87, l. 6 ab infra; p. 93, l. 13.

p. 35, l. 2: کلاك instead of کلال; l. 3 ab infra, زر for زدر, and برسان for ترسان.

p. 36, l. 9: کانور as in the Vatican copy; ll. 18 and 19, twice انگر for وانگر; l. 3 ab infra, کندور.

p. 37, l. 7: چوب کاروان.

p. 41, l. 2: twice زاز (whilst in the first line the correct راز appears); instead of راز خوران the form راز خران is given.

p. 42, l. 15: روز عذیر at the end of the second hemistich.

p. 49, last line: مار ملاس.

p. 52, l. 7 ab infra: instead of بپندارى the same two unintelligible words as in the Vatican copy.

p. 53, l. 15: مکردارت.

p. 55, l. 10: برکشته.

p. 57, ll. 11 and 12: twice شماروغ; l. 14, بانگ شیر.

p. 61, l. 14: چون and زغزن.

p. 62, l. 3: و سنگ درختی (but in the heading correctly شنگ).

p. 65, last line: بلنگش جذی.

p. 66, l. 6 ab infra: خسروی (for خسروانی) as author's name; likewise p. 24, l. 2; p. 25, l. 5; p. 26, l. 10; p. 64, l. 7 ab infra; p. 70, last line; p. 90, l. 6; p. 113, lin. penult.

p. 67, l. 6 ab infra: بکلك at the end of the second hemistich.

p. 68, ll. 8 and 9: twice تلك.

p. 69, l. 3: کیوك, and again in l. 6 (where the Vatican copy, however, gives the correct form کپوك).

p. 69, l. 4 ab infra: حلق (Vatican copy خلق, correctly جلق); l. 3 ab infra, مرگی in the beginning of the second hemistich.

p. 70, first line: باریك in the second hemistich; l. 9, عیبه in the second hemistich; lin. penult., بلوك.

p. 71, l. 8: بوك (as the Vatican copy), but in l. 9, نوك; l. 11, فرکار (for روزگار).

p. 72, ll. 6 and 7: اذفیداك in the heading, and آذفیذاك in the verse.

p. 74, last line: اندرش for ایذرش.

p. 76, l. 4: وتزه for ویژه.

p. 78, l. 8: لاژ for لال.

p. 80, l. 2: کاحالها (the same کاحال in the first line where the Vatican copy reads کاخال, and سبار for سیار).

p. 81, l. 11: the same unmetrical هرگز; l. 7 ab infra, پسر تا کی (Vatican copy بس تا کی, correctly پس تا کی).

p. 82, l. 8: مکالفت; lin. penult., درفش in second hemistich.

p. 85, l. 3 ab infra: بچّهٔ خرد جله in the second hemistich.

p. 86, l. 4: سیله و فشیله (Vatican copy فسیله وفشیله, correctly سیله وفسیله); l. 12, بخکله, in the verse, l. 13, بخکله.

p. 88, l. 4: خصیم at the end of the second hemistich; ll. 7 and 6 ab infra, twice نرم; last line and p. 89, l. 1, twice اشتم.

p. 90, l. 3 ab infra: عیبه عیبه in the second hemistich.

p. 91, l. 7: بخت (as the Vatican copy seems to have too); l. 9 ab infra, رباینده for بربایند (Vatican copy بربایند); l. 7 ab infra, کردن.

p. 92, l. 11: کرم for قرم in the text (Vatican copy قرم), but in the verse in l. 12 قرم.

p. 93, l. 9: خارج.

p. 95, first line: سیمغور; l. 10 ab infra, کیلان for چیلان; the second hemistich quite as incomplete here as in the Vatican copy.

p. 97, l. 9: بمزم, fully pointed; l. 17, برنام دندان and مزد مال (Vatican copy مزد مان).

p. 98, l. 3 ab infra: وکهلان.

p. 99, l. 2: اروند برند in the second hemistich (Vatican copy اورند برند); ll. 14 and 15, twice نخسان.

p. 102, l. 6: کار چه باشد; l. 3 ab infra, چرخ ولدا; lin. penult., پروازجای (Vatican copy پروازجای).

p. 104, lin. penult.: زه آبی at the beginning of the second hemistich.

p. 106, ll. 5 and 6: twice نستردن; l. 8, تو اعدای in the second hemistich; l. 13, حریب in the second hemistich; l. 14, دوبخچه; l. 7 ab infra, لفچه for کفچه.

p. 107, ll. 9 and 10: twice جنبه; ll. 6 and 5 ab infra, twice برکون.

p. 108, l. 3: بشاهی in the second hemistich for بشاهین.

p. 109, ll. 5 and 6: منتین in the heading, and بمتین in the verse; l. 13, هین at the end of the first hemistich.

p. 110, l. 10: سبر in the first hemistich.

p. 112, l. 5: هوابر for هر ابر; ll. 8 and 6 ab infra, twice خاشکو.

p. 115, ll. 12 and 13: twice تربوه.

p. 119, ll. penult. and ult.: twice حمیری (Vatican copy has as heading جیری, in the verse حیری).

Examples under No. 2 are:

p. 20, ll. 11: بالان without the diacritical point as in the printed text.

p. 22, l. 15: عمر کل.

p. 39, l. 11: چو ساق.

p. 40, l. 6: the verse quite as in the text; l. 8, correctly غائلهٔ.

p. 43, l. 9: تاسه.

p. 49, l. 11: روزنه; l. 17, the second hemistich quite as in the text.

p. 50, last line: correctly خوانش at the end.

p. 62, l. 7 ab infra: خیر in the beginning of the second hemistich.

p. 65, l. 12: correctly گرم in the second hemistich.

p. 67, l. 6: correctly بینفشی; l. 9, برشك at the end of the second hemistich.

p. 68, l. 3 ab infra: از به as printed text.

p. 70, l. 3: شیشهٔ; l. 13, جاخشوك.

p. 73, l. 13: خروار as text.

p. 74, l. 10: و چشم in the second hemistich.

p. 76, l. 9: four times correctly نشکیند.

p. 77, l. 7: correctly شغا in the second hemistich.

p. 80, l. 6 ab infra: چو.

p. 82, last line: correctly کنغال.

p. 85, first line: تو as text.

p. 87, l. 3: بهرام; l. 9, تخته in the second hemistich.

p. 89, l. 3: the verse quite like the printed text.

p. 93, ll. 5 and 6: twice تکس.

p. 94, l. 2: correctly و کیغ; l. 6, خیم.

p. 98, l. 2: معادیان in the beginning of the second hemistich; l. 9, چو بگراید.

p. 99, ll. 10 and 11: twice correctly تویان.

p. 103, l. 7 ab infra: correctly نافرهخته.

p. 104, l. 8: غمزگانش in the second hemistich.

p. 105, l. 11: منظرهٔ; ll. penult. and ult., twice غرن as text.

p. 111, l. 4 ab infra: وبخك.

p. 112, l. 2: here for once فرالاوی as in the printed text.

p. 113, last line: بینی.

p. 115, l. 8: فرسوده.

p. 116, l. 10 ab infra: twice شناسند; l. 9 ab infra, طنفسه.

p. 117, l. 6 ab infra: تیزهش.

Examples under No. 3 are:

p. 9, l. 15: twice a distinct توجبه for نوجبه.

p. 10, ll. 1 and 2: جنبه in the heading, but in the verse the correct خنبه; for بهلهه our copy reads خهلهه (=خوهلهه).

p. 25, l. 7: بوالکفد for بلکفد; ll. 10 and 11, راوید for راود, both in the heading, and at the end of the verse.

p. 26, l. 5 ab infra: خورده وایازده تفسیر جزوهای کتاب بازندست.

p. 27, first line: بیلفغده for بیلفغد.

p. 28, l. 4: سکنبه و چنبه for سکینه و جینه; ll. 14 and 15, twice فرغنده for فرغند.

p. 32, ll. 6 and 8: جغنده in the heading, and at the end of the verse, for مغنده.

p. 36, l. 3: a new word is inserted here, not found in the Vatican copy, viz. فرسد فرساید بود, with this quotation of Rûdaki's:

کردست بدان زلف دراز تو فرازم
ترسم که رخت بدست من بر فرسد

immediately before it 'Unṣurî's verse in illustration of هنجار (l. 6) is inserted by mistake, with گرفته instead of گرخته in the second hemistich.

p. 37, l. 3 ab infra: برمن تاختند, as the Munich copy of Ḥalîmî and the Farhang-i-Shu'ûrî read.

p. 38, l. 7 ab infra: لغز for لغزیدن; l. 5 ab infra, فلز for فلغز, but فلرزنگ correctly as in the printed text.

p. 39, l. 17: the missing word after کاریز is here given as و کت.

p. 44, ll. 9 and 10: twice کیوس for کبوس; l. 6 ab infra, نوسه for نوس.

p. 53, l. 7: again زوش as in the preceding item, explained by بر مردم آمیختن (?).

p. 55, l. 6 ab infra: the missing word, viz. گریغ, is given here and explained by گریختن; ll. 5 and 4 ab infra, twice وزغ (distinctly pointed) for ورغ.

p. 63, ll. 6 and 7: twice ترفاك for شرفاك.

p. 64, ll. 1 and 2: twice غباك for غساك; lin. penult., لك وبك (the second word distinctly pointed); the verse, wanting in the printed text, is here added in full (metre خفیف):

ای لك ار بازخواهی و نعمت — گرد درگاه او کنی لك وبك

p. 70, l. 8: ایزك ایزاك.

p. 71, l. 2: بساك و بستاك for بساك و ستاك; in the verse in l. 3 there, however, appears از بساك بساك; ll. 6 and 7, thrice وبخنك for وبخشك; ll. 7 and 4 ab infra, twice distinctly کابوك for کابوك.

p. 73, ll. 7 and 6 ab infra: twice distinctly عرباسنگ for غرباسنگ; ll. 5 and 3 ab infra, twice شالنگ for شتالنگ.

p. 74, ll. 15 and 17: فدرنگ (for فدرنگ), according to Shams-i-Fakhrî.

p. 75, l. 6: ریك ياك for ریمناك.

p. 76, l. 3: after this line there is added here, شنکل شنگ بود شنگ منگل.

p. 79, l. 13: after this line the present copy inserts the following remark, not found in the Vatican copy:

جماعتی که نعمتی گرد کنند و نخورند و حق آن مال بکس نه دهند ایشانرا گوزسنگ خوانند که آنرا تا خرد نشکنند مغز اورا بجوال دوز بیرون نیاید و جوال دوز آن قوم قلم حسابست; ll. 6 and 5 ab infra, twice بیغال or پیغال for بخغال; ll. 4 and 3 ab infra, twice کوپال for کوبال; lin. penult., آخال و هراش for the simple آخال.

p. 80, l. 3: کنجال و کنجاره.

p. 81, l. 6 ab infra: عزیمتیان for معزمان.

p. 85, l. 10: زله وجزد و چرواسك پرنده ایست الخ; l. 7 ab infra, instead of خلّه there appears again کله, but in the verse in l. 6 ab infra خلّه is correctly given; lin. penult., جلّه و سماروغ نباتی الخ.

p. 90, ll. 5 and 6: twice جام جام.

p. 94, lin. penult.: three times a wrong توان for نوان.

p. 98, ll. 6 and 5 ab infra: twice مرجان for موجان.

p. 99, ll. 18 and 19: twice فرگان for فوگان; l. 3 ab infra, بیرون برم for برتر برم, as Ḥalîmî and the Farhang-i-Shu'ûrî have.

p. 102, l. 10: لانه ولاوه لامانی وچاپلوسی بود; l. 14, شیان for شیانی, but in the verse, in l. 15, the correct شیانی appears.

p. 103, ll. 3 and 2 ab infra: تهنتن in the heading, تهنینا at the end of the verse.

p. 106, ll. 9 and 8 ab infra: twice شینه for شنّه; ll. 7 and 6 ab infra, twice نهنه for بهنه.

p. 108, last two lines: three times بازگونه for باشگونه.

p. 118, lin. penult.: بلنگوی for تبنگوی; and in p. 119, first line, in the second hemistich, پلنگوی.

p. 120, l. 5 ab infra: روا باد for بذا باذ, as Ḥalîmî and Farhang-i-Shu'ûrî have; l. 3 ab infra, نعمت for نغمۀ in the second hemistich, according to the Munich copy of Ḥalîmî and the Farhang-i-Shu'ûrî.

Examples under No. 4 are:

p. 3, l. 4 ab infra: درفشنده for درخشنده.

p. 4, l. 9: to نیا پدر پدر is added وپدر مادر; last line, که با پر وبال بر سیخ بریان کنند.

p. 6, l. 10: کبیتا is here explained by قطائف (comp. Vullers' Lexicon, ii. p. 794[a]); l. 4 ab infra, نوا explained here by کارسازیها.

p. 9, l. 1: دیگر added after شیب (as is usual in such cases); l. 13, خوهلگی for چولی.

p. 10, l. 7 ab infra: the explanation runs merely یعنی معاذ الله.

p. 11, l. 5: شست دیگر تیر باشد.

p. 12, l. 8: کلات دیه کوچك بود برکوه وآنرا نیز دزگویند; l. 7 ab infra, رست رستۀ بازار بود و مانند آن الخ.

p. 14, l. 16: پست جائی بود که با زمین راست بود.

p. 17, l. 3: آرنج بندگاه دست وپای بود الخ; l. 9, امعای گوسفند باشد که بیاگنند بگوشت و دنبه وغیره.

p. 21, l. 6: the two words without diacritical points are given here as کشته بن.

p. 22, l. 3: لوچ وکلیك خوهله چشم بود.

p. 24, l. 6: بگسترند و اورا زیغ نیز خوانند; l. 12, در وقت for وقت, and ربوخه شد for ربوخه کرد.

p. 25, last line: که هرچه به بیند اندکی خواهد که بخورد.

p. 26, l. 4: نرد بنه درخت بود.

p. 27, l. 8: the explanation given here is مهمانی ستاوند صفّۀ باشد; lin. penult., وشراب خوردن باشد که مطربان برآن نشینند و سماع کنند.

p. 28, l. 8: اروند و اروان (!) بهم گویند اروند رنج باشد و اروان تجربت.

p. 29, l. 7 ab infra: خرند گیاهیست که اشتانش خوانند.

p. 30, l. 6 ab infra: here the correct برزگران appears, as indicated in note *n*, followed by بکار دارند.

p. 33, ll. 12 and 16: the two items موبذ and کهبذ are transposed here by mistake, and the respective explanations as well as the verses given under the wrong headings.

p. 34, l. 8: بنلاذ بنیاد بنا الخ.

p. 35, l. 8: گردباذ گردی باشد که بپیچیده بر هوا شود.

p. 37, l. 3: مغز عزمی بکاری درنگ کردن بود.

p. 39, l. 6: ومژه برگ چشم الخ; last line, بنیز بجای نیز بکار دارند.

p. 40, l. 5: میز آب ریختن.

p. 41, l. 2: the item immediately following after this line is here فاز, but with the explanation and verse of the second زاز in the text, and thus, by the omission of the latter, all the words have got into a wrong order as far as گوازه in l. 6 ab infra; by repeating this word twice, first with the meaning of the immediately preceding دوزه, and then with its proper meaning, order is restored again.

p. 42, lin. penult.: آس سنگ آسیا بود.

p. 44, ll. 6 and 2 ab infra: قوس و قزح, correctly قوس قزح, instead of the wrong spelling in both passages of the printed text, viz. قوس فرح and قوس قزح.

p. 50, l. 2: تش تبر باشد.

p. 55, l. 5 ab infra: ورغ (spelt here وزغ) بند آب بود که پیش آب به بندند تا آب بشهر در نیفتد.

p. 56, l. 9: after خورند (the last but one word in the line) our copy reads وآنرا ما وراء النّهریان پالغ خوانند.

p. 58, l. 15: correctly در پیرامن for پیرامن.

p. 59, l. 3: وشکافتیده for وکافتیده.

p. 61, l. 7: بشك simply explained by شبنم; lin. penult., نیرنگ here explained by رسم (!) که نگارگران زنند.

p. 62, lin. penult. follows here after l. 5 in p. 63.

p. 63, l. 16: after سیاه و سپید these words are substituted for what stands in the printed text و درپارس آنرا کالنجه گویند.

p. 64, last line: لك مردم احمق رعنای یافه گوی بوند.

p. 65, l. 9: تنبك قالب زرگران و سیمگران بود.

p. 66, l. 9: نشك درخت کاچست.

p. 67, l. 14: نمتك here explained by کهربا باشد و بتازی غرور (? زعرور) باشد.

p. 71, l. 8: پوك (here spelt یوك) explained by آن سوخته بود که آتش بدو زنند.

p. 72, l. 1: سوك داسۀ گندم وجو بود الخ.

p. 74, l. 4 ab infra: ارتنگ دیباچۀ اشکال مانیست.

p. 75, first line: فنك جانوریست که رنگی سبز دارد وگاه خود را دراز کند وگاه فراهم آید و خورش او چوب بود; l. 3, Farrukhî's verse in support of سیرنگ is given here in full as:

همه عالم زفتوح تو نگارین گشتست
همچو آلده بصد رنگ نگارین سیرنگ

p. 77, l. 13: باجنگ تراکی خرد باشد بر درها و دریچها که الخ.

p. 80, l. 3 ab infra: ژاله دیگر قطره ایست که آنرا شبنم گویند.

p. 81, lin. penult.: after خوانند our copy adds و زبان در وی نهند تا خون بخورد و بکوهستان آنرا زلو خوانند.

p. 85, l. 7: و مغز جوز و خایهٔ گوسفند و گزر الخ; l. 14, همسری for سربسری.

p. 86, l. 12: نخکله (here spelt بحکله) is explained thus گردگان سخت بود و نسبت مردم بخیل بدو کنند.

p. 87, l. 5: مکش for مکن; l. 6 ab infra, در بند کردن for در تند کردن; lin. penult., مالامال here explained by قدح پر از شراب.

p. 90, l. 3: کنام چراگاه شتر بود.

p. 91, first line: گذرنامه جوازنامه باشد; l. 9 ab infra, بفغم چادری بود که بدان نثار که بر فشانند ربایند.

p. 92, l. 5: بوقی روئین for بوقی زرّین.

p. 93, l. 13: نشم here simply explained by شبنم.

p. 94, lin. penult.: جنبیدن بود (here spelt توان (تَوان) بعجز همچو جهودان.

p. 95, l. 10: دمدمه for دمه.

p. 98, l. 7: یکران ستوریست که رنگش میان زرد و بور بود; l. 8 ab infra, آرمان درد بود و آروند تجربت.

p. 99, l. 8: درخشان for درفشان.

p. 105, l. 2: لگن here explained by تشت شمع; l. 4, باب زن simply explained as سیخ.

p. 106, l. 3 ab infra: رخنه راهی بود در دیوار خانه.

p. 109, l. 9: کوبین چیزیست که بزرگ خرد کرده در آن کنند و درتنگ نهند تا روغن ازو بیرون آید; l. 9 ab infra, رخبین قروت بود که آنرا از دوغ ترش سازند.

p. 110, l. 3: آنین خمیست که در آن دوغ کنند و غلبکین پنجرهٔ بود که; l. 13, جنبانند و آنرا نهره خوانند; l. 4 ab infra, در سرای روستائیان بیشتر از آن سازند شنگینه چوبیست که جهت محکمی در پس در نهند.

p. 111, l. 3 ab infra: پیتو here simply explained by کشک.

p. 114, first line: خو گیاهی نابکار بود که در میان غلّه روید; l. 5 ab infra, پایاب for تاب.

p. 117, l. 5 ab infra: after دلگزای there is added here و جانگزای.

p. 118, l. 5: نابکار و فاسد.

Examples under No. 5 are:

p. 4, l. 10: آورد با نیا, as the Munich copy of Ḥalīmī, the Farhang-i-Shu'ūrī, etc., have; l. 4 ab infra, بردارم for بر دارد.

p. 5, l. 6 ab infra: تیر تو for تیغ تو.

p. 6, l. 3 ab infra: از چاه for از بند in the second hemistich; lin. penult., آنگاه for آن بار in the second hemistich.

p. 7, l. 1: آمد for آید; l. 17, لاله را سنبل حجابی نامهٔ عنبر نقاب in the second hemistich.

p. 9, l. 3 ab infra: زهی in the beginning of the second hemistich.

p. 10, l. 2: دانه را for خانه را; lin. penult. (metre هزج) من شست بحر در فگندم ـ ماهی برمید و برد شستم

p. 11, first line: چو خم زلف تار کرد in the second hemistich; l. 6, بگرید for بگوید in the second hemistich; l. 10, کردستند for کرده اند at the end of the first hemistich; l. 14, قهر for خشم in the second hemistich; l. 6 ab infra, مردان and کنند (for برکند).

p. 12, l. 9 ab infra: بطمع for بغفل in the second hemistich.

p. 15, l. 15: سپاهی زگردان الخ.

p. 16, l. 6 ab infra: همه زان تست at the beginning of the second hemistich; l. 3 ab infra, تقویم بفرّخان الخ.

p. 17, l. 14: a distinct بر رنج را (instead of مر); the same in p. 91, l. 3 ab infra, فلك بر جامهٔ را (for فلك مر الخ).

p. 18, l. 12: شکافش for بکافش, and هنج at the end for لنج (which gives no rhyme).

p. 19, l. 11: the second hemistich runs correctly here thus سر و قامتش از زمین بخچ کرد.

p. 20, l. 8: معاذ الله که من نالم زخشمش; l. 9, بر دشت عصیر at the end. ;بیك تف خف l. 7 ab infra,

p. 21, l. 9: بفرمود داور که می خواره را ـ بخفچه کرد آن; l. 13, این خورد for بکوبند بیچاره را.

p. 24, l. 3: بر مه ایوان in the second hemistich; l. 8, this verse appears here in the following form:

روی مرا زرد (? درد) کرد زردتر از زر زرد
گردن من عشق کرد نرمتر از دخ و دوخ

p. 25, l. 13: از زانکه for از آنك; l. 8 ab infra, زناورد و آورد الخ.

p. 26, first line: رژدی خلق at the end (substituting the gloss خلق for گلوی); l. 14, لوح خورشید for اوج خورشید.

p. 29, l. 3: همان زر گرانند ازو دلگران in the second hemistich.

p. 30, l. 3: جوشن و افزار instead of غیبه و جوشنت in the second hemistich; l. 16, twice بیابد for بیاید in the second hemistich.

p. 31, l. 10: نیلگون for بیدگون.

p. 38, lin. penult.: آن زن.

p. 40, l. 12: a correct rhyme in the second hemistich is secured by the reading here, viz. ولاف و آن همه ژاژ.

p. 44, l. 5 ab infra: از باد روی سبزه چو آبست الخ.

p. 51, l. 16: چو کوشیدم for چو میخواهم.

p. 52, l. 11: in the first hemistich نیایش, in the second ستایش.

p. 53, l. 4: شو for شد.

p. 57, first line: فریاد for آوای in the second hemistich; l. 2, کارتو بر هست in the second hemistich.

p. 59, l. 12: و باد for و میغ.

p. 60, l. 2: کسی را گر ببینی الخ.

p. 61, l. 6: یك قحفه خون بچّهٔ الخ (more in harmony with the metre); l. 7 ab infra, the second hemistich runs here thus حسرت صورتگران چین و نقاشان کنگ.

p. 62, l. 4: وی تو in the beginning of the second hemistich.

p. 63, l. 9: بودی for گشتی; l. 5 ab infra, که بارد (for کی بارد).

p. 64, l. 2: رفتت for رخشت in the second hemistich.

p. 65, l. 6: این پیٔ حرام for آن میٔ حرام; l. 12, تا نمیری.

p. 67, l. 15: گروهی اند ندانند باز سیم زسرب (quite as the Munich copy of Ḥalîmî reads).

p. 71, l. 14: آن تبوك تو الخ in the second hemistich.

p. 75, l. 6 ab infra: آمیزست for آمیغست and زر اندود for زرد اندود in the second hemistich.

p. 76, first line: که توئی با هنر و هم تو بوی شنگل in the second hemistich; l. 8 ab infra, بر کف for بکف in the second hemistich.

p. 77, l. 5: دشت تنگ for دشت جنگ; l. 14, و باك for نگاه.

p. 78, l. 7: گیرد for دیگر in the second hemistich.

p. 79, l. 2: دهدم for نهدم in the second hemistich; l. 4, بر نگفت for کس نگفت.

p. 80, l. 12: تا تو for با تو.

p. 81, l. 13: here correctly و بر بی گنه in the second hemistich.

p. 82, l. 5: چو for بچه; l. 7 ab infra, زاسپ تگی, and in the second hemistich تا براند.

p. 83, l. 8 ab infra: چو لاله فروزنده الخ in the second hemistich; l. 6 ab infra, کنده پر دز الخ.

p. 84, l. 5: دیرست بباغ اندر برزین قندیل in the second hemistich.

p. 85, ll. 12 and 13: the two verses are here contracted into *one*, viz. بانگ زلّه کرد خواهد گوش کر — بانگ بنگر تا سه همچند وبست.

p. 86, l. 3: بنشستم for بنشینم; l. 5, کنون بلبل, and in the second hemistich نگردد for نبرّد الخ.

p. 87, l. 2: من میرم, and in the second hemistich گشته for بیتی.

p. 88, l. 9: دست گوهربار الخ; l. 11, نادیده again in the second hemistich; ll. 13–15 is corrupted here, the second hemistich of l. 15 being added to the first of l. 13; l. 6 ab infra, تابان for آبان at the end of the second hemistich.

p. 89, first line: چونکه زن را داده بُد لغ کرد اشتم.

p. 90, l. 6: گفتم که خیز و زود همی کرد چام چام in the second hemistich; l. 11, مغان for فغان in the second hemistich; last line, بشهریار for بشهر باز in the second hemistich.

p. 91, l. 12: تا شاه for با شاه; l. 3 ab infra مر او همچون الخ for مر اورا چون in the second hemistich.

p. 92, l. 2: بر خواجه ات خیز الخ; l. 12, پیر for میر.

p. 93, l. 2: نهادی نهد برو بیشت.

p. 94, l. 5: کرده او بُد درست; l. 12, بینم اورا for بینی اورا.

p. 95, l. 13: جهان for the second چنین in the second hemistich; l. 6 ab infra, ترا for زتو at the end of the first hemistich.

p. 96, l. 6 ab infra: هر بامداد تیغ تو بر شان زند همی in the second hemistich.

p. 97, l. 11: نیلگون بر بید الخ; l. 7 ab infra, هزار ازین in the second hemistich; l. 3 ab infra, وزین فخررا, and in the second hemistich بکام for بفخر.

p. 98, l. 2: مخالفان تو الخ; l. 6, و تیر با ناهید in the second hemistich; l. 10 کرده for گردد.

p. 99, l. 4: که حلّهٔ رومی وگهی بسته چینی, and in the second hemistich وگهی زرّین; l. 6, با برجیس و بهرام.

p. 101, l. 7 ab infra: زعود و صندل.

p. 103, l. 8: یکایك for همه را in the second hemistich; in l. 6 ab infra a distinct بس تکلّف appears; l. 4 ab infra, از گاه خویش for از دوش خویش; lin. penult., چه فائده in the second hemistich.

p. 104, l. 6: که ناگه به بینم شکسته تنم in the second hemistich.

p. 105, last line: توده for پوده.

p. 108, l. 9: اعدای او; l. 13, بر آید for بر آمد, and in the second hemistich زانکه همه for زرگ همه; l. 3 ab infra, خوب گر سوی ما نگه نکند.

p. 112, first line: بر دل for بردی; l. 3, باز تیری; l. 7, at the end simply تنندو.

p. 113, l. 12: که for کی (better); l. 7 ab infra, بچّه زو for بچّه اش; l. 5 ab infra, نکاوند, and in the second hemistich again که for کی; last line, همچو بر گردون قمر (correctly) in the second hemistich.

p. 114, l. 3: نروید for نماند in the second hemistich; l. 5, بر آن سرو و صنوبر in the second hemistich; l. 14, سزد برو نکند برطمع و غرّه فنو in the second hemistich; l. 6 ab infra, پری زاد دیو for خری زاد دیو.

p. 115, l. 3: نامهای خلیفهٔ بغداد in the second hemistich; l. 11, آن دم بنزد for آن وقت نزد in the second hemistich; l. 6 ab infra, الا for ابا (or ایا, as in Ḥalîmî, etc.).

p. 116, l. 2: هر بهی and هر بدی in the two hemistichs are here transposed.

p. 117, first line: و مهر بست for وکار بست; l. 5, پدر مر ورا یك روان‌خواه بود.

p. 118, l. 14: آب چون مهتاب و ماهی بر زمین مانند زی in the second hemistich.

p. 119, l. 3: تو بدانگه از تبنگوی باز جو in the second hemistich, with او at the end of the first; l. 3 ab infra, بر رنج for با رنج, and بافتیش for یافتیش.

Examples under No. 6 (omissions) are:

p. 4, ll. 3–5 omitted, and the verse in l. 6 added immediately to l. 2, with the heading معزّی گوید.

p. 6, ll. 11 and 12 omitted, and the verse in l. 13 given as quotation to کبیتا in l. 10 in this form:

چند دهی وعدهٔ دروغ همی چند
چند فروشی مرا بخیره کبیتا

p. 7, ll. 3 and 4 wanting; l. 6 ab infra to p. 8, l. 11 likewise wanting; the quotation to کلابه in line 12 of p. 8 is added immediately to p. 7, l. 7 ab infra.

p. 12, ll. 3 and 2 ab infra omitted.

p. 16, ll. 4 and 5 omitted (a mere repetition of p. 15, ll. 6 and 7).

p. 17, last line omitted (by oversight, as the introductory word بیت is given).

p. 19, ll. 14 and 15 wanting.

p. 21, ll. 1 and 2, and ll. 10 and 11 wanting.

p. 22, l. 5 omitted; ll. 8–10 (کاچ and پسیچ) are confounded here, and only the verse in l. 11 given (l. 9 being omitted altogether); the last three lines of p. 22 and the first line of p. 23 are likewise wanting.

p. 23, ll. 3 and 2 ab infra omitted.

p. 24, ll. 4 and 3 ab infra wanting.

p. 25, ll. 3 and 2 ab infra wanting.

p. 26, ll. 8 and 9, and ll. 7 and 6 ab infra omitted.

p. 27, l. 10, and l. 3 ab infra wanting.

p. 28, ll. 12 and 13, and ll. 7–4 ab infra omitted.

p. 29, ll. 5 and 6, and ll. 9 and 8 ab infra omitted.

p. 30, ll. 4 and 5, and the last four lines wanting.

p. 31, ll. 11 and 12 wanting.

p. 32, l. 4 is wanting here, and the verse in l. 5 is given as quotation to l. 3 (زنده), with something like زند بند at the end.

p. 34, ll. 8 and 7 ab infra omitted.

p. 35, ll. 14 and 15 omitted.

p. 36, lin. penult. wanting.

p. 38, ll. 5 and 6 omitted.

p. 39, l. 14, and line 4 ab infra wanting.

p. 40, ll. 6 and 5 ab infra omitted.

p. 42, ll. 5 and 6 wanting.

p. 43, ll. 14–18 left out here, but inserted in full between ll. 2 and 3 of p. 45.

p. 45, l. 13 to p. 48, l. 11 entirely wanting (all the words ending in ـست and ـسته).

p. 52, ll. 15 and 16 omitted, and consequently the verse in l. 17 is wrongly given as quotation to فش in l. 14.

p. 53, ll. 7–5 ab infra omitted.

p. 54, l. 10 ab infra to p. 55, l. 9 entirely missing.

p. 55, last line, and p. 56, first line omitted.

p. 56, l. 7 omitted, and the verse in l. 8 given as quotation to راغ in l. 6, by changing بی آمرغ in the second hemistich into بی راغ (!); ll. 13 and 14 are likewise wanting, and the verse in l. 15 is given as quotation to فغ in l. 12.

p. 57, ll. 4 and 3 ab infra omitted.

p. 58, ll. 6 and 7 omitted.

p. 59, last line omitted.

p. 60, ll. 12–15, and ll. 6 and 5 ab infra wanting.

p. 61, l. 18, the second hemistich is left out here; ll. 6 and 5 ab infra likewise wanting.

p. 62, ll. 13 and 14 omitted; lin. penult. likewise wanting, as the preceding verse reads همچون کالك for چون کالك غذنگ.

p. 64, l. 3 ab infra: the second hemistich is left out here.

p. 67, ll. 1–4, and ll. 3 and 2 ab infra omitted.

p. 68, ll. 1 and 2 omitted.

p. 70, l. 7 wanting.

p. 72, the last two lines omitted.

p. 73, ll. 7 and 8 omitted; the last line of p. 73 and the first of p. 74 wanting, and the verse in l. 2 of p. 74 wrongly given as quotation to غرنگ in p. 73, lin. penult.

p. 74, ll. 8 and 7 ab infra wanting.

p. 77, ll. 2 and 3 omitted.

p. 78, the last two lines omitted.

p. 82, l. 6 wanting.

p. 86, ll. 6–9, ll. 9 and 8 ab infra (l. 7 ab infra wrongly given as quotation to پیغله in l. 10 ab infra), and ll. 6–3 ab infra omitted.

p. 90, ll. 9 and 10 omitted, and the verse in l. 11 given as quotation to خرام in ll. 7 and 8.

p. 95, ll. 3 and 4 wanting.

p. 99, ll. 12 and 13, and ll. 16 and 17 omitted.

p. 100, l. 10, to p. 101, l. 15, entirely wanting.

p. 101, lin. penult. omitted.

p. 102, l. 1 omitted, and consequently in the verse in l. 2 the last word چغانه has been changed into چمانه, so as to represent it as a quotation to چمانه in p. 101, last line.

p. 106, the last line, and p. 107, the first two lines omitted.

p. 108, ll. 8 and 7 ab infra, and ll. 5 and 4 ab infra omitted; in the latter case the verse in l. 3 ab infra is wrongly given as quotation to درونه in l. 6 ab infra.

p. 110, ll. 6 and 5 ab infra omitted.

p. 111, ll. 6 and 7, and ll. 10–13 omitted.

p. 117, l. 6 wanting.

p. 118, ll. 15 and 16 omitted.

p. 119, ll. 4–18 entirely wanting.

Examples under No. 7 (difference of authors' names):

p. 4, l. 6 ascribed to Mu'izzi.

p. 12, l. 2: read Bul (or Abul) mathal.

p. 15, l. 10: read Shâkir Bukhârî; l. 16, the poet is called here Ghaznânî.

p. 31, l. 4 ab infra: read Shâkir Bukhârî.

p. 34, last line: Farâwalâwî instead of Ḥakkâk.

p. 38, l. 7: Abû Shukûr instead of 'Unṣurî; l. 4 ab infra: Rûdakî's name is not mentioned here as author of the following verses.

p. 39, l. 6: Abû Shukûr's name is left out here.
p. 40, l. 2: Rûdakî instead of Surûdî.
p. 41, lin. penult.: Rûdakî instead of Khaffâf.
p. 43, l. 1: This verse is ascribed here to Kisâ'î; l. 2 is ascribed to Mu'izzî; l. 3, Ṭayyân instead of Kisâ'î; l. 5, Abû Shukûr instead of Mu'izzî; l. 7, Kisâ'î instead of Ṭayyân.
p. 44, l. 3: 'Asjadî instead of 'Unṣurî.
p. 62, l. 1: Rûdakî instead of Farrukhî; l. 9, Ḥakkâk instead of Labîbî.
p. 64, l. 5 ab infra: Khusrawânî instead of Khusrawî; last line, Rûdakî instead of Labîbî.
p. 67, l. 5 ab infra: the poet's name, which is left out in the printed edition, is supplied here as 'Ummârah.
p. 69, l. 12: Manjîk instead of Shahîd.
p. 76, l. 10: read Bû Ḥanîfah Iskâf; l. 12, read Ḥakîm Ghamnâk.
p. 79, l. 17: Farrukhî instead of Abû Shukûr.
p. 92, l. 7: read Shâkir Bukhârî.
p. 98, l. 11: 'Unṣurî instead of Farrukhî; l. 4 ab infra, Rûdakî instead of Manjîk.
p. 113, l. 6 ab infra: Abû Shukûr instead of 'Unṣurî.
No date. Bibliotheca Leydeniana.

No. 2516, ff. 96, ll. 12; clear Nasta'lîḳ; the first two pages beautifully illuminated; all the words written in gold throughout; size, 7½ in. by 4⅝ in.

2456

Lughat-i-furs-i-ḳadîm (لغت فرس قدیم).

Fragment of another old Persian dictionary, containing a great number of rare Persian words, explained in Persian and illustrated by quotations from the best and oldest Persian poets. It is defective at the beginning, opening in the seventh faṣl of the first bâb with a word, the *first* letter of which is ا and the last ذ (the former constituting the bâb, the latter the faṣl), in this abrupt way: ... الهی از آن دستهٔ درخت ناری بهم رسید الخ

This fragment which is somewhat like that vocabulary described in J. Aumer, p. 103, concludes on fol. 178ᵇ. On ff. 179ᵇ–206ᵇ there is added another short glossary of Arabic words with short explanations in Persian, entitled Khulâṣat-allughât (خلاصة اللغات), and beginning: الحمد لله ربّ العالمين ... بدان ايّدك الله که اين خلاصه ايست الخ; this little work is evidently not identical with Isma'îl bin Luṭf-allâh al-Bâkharzî's vocabulary of the same title (Bodleian Cat., No. 1671), as the arrangement is different, the bâbs being formed by the *last* letter and the faṣls by the *first*.

No date. This MS. was bought at Baghdâd, 1801, by Charles Pazley.

No. 2496, ff. 206, ll. 15; small Nasta'lîḳ; size, 7½ in. by 5 in.

2457

Sharafnâma-i-Ibrâhîmî (شرفنامهٔ ابراهیمی).

An excellent copy of the first half of the somewhat rare Persian dictionary by Ibrâhîm Ḳiwâm Fârûḳî (see fol. 1ᵇ, l. 3), also styled فرهنگ ابراهیمی and شرفنامهٔ (or فرهنگ شرفنامهٔ) احمد منیری, in honour of the celebrated Ṣûfic Shaikh Sharaf-aldîn Aḥmad bin Yaḥyâ Munyarî, who died A.H. 782 = A.D. 1380, 1381 (see the various letters or maktûbât of this Pîr of the mystical doctrine above, Nos. 1843–1847). It was compiled between A.H. 862 and 879 (A.D. 1458–1475), the period during which Abû-almuẓaffar Bârbakshâh reigned in Bangâlah, comp. Rieu ii. p. 492 sq.; Bodleian Cat., Nos. 1718 and 1719; J. Aumer, p. 103; Blochmann, Contributions to Persian Lexicography, pp. 7–9; Lagarde, Persische Studien, p. 43, No. 36; Mélanges Asiatiques, iii. p. 494, and ix. pp. 514 and 515; Paris, Suppl. persan, Nos. 420 and 421; see also H. Khalfa iv. p. 44, No. 7557, and v. p. 325; and W. Pertsch, Berlin Cat., p. 195, No. 19. The present copy does not contain the preface, which deals with the praise of God, Muḥammad and Sharaf-aldîn Munyarî; it begins at once with these words: چون بفضل الله تقدّس و تعالی و حسن تیسیره کمترین تلامذهٔ اساتذهٔ خداوندان معانی و فضائل ابراهیم قوام فاروقی الخ.

The introductory chapter on the letters of the alphabet, particularly those which act as terminations in Persian and Turkish, begins on fol. 2ᵇ; the dictionary itself, which is divided into bâbs according to the *first* and into faṣls according to the *last* letter of the words, on fol. 10ᵇ. It goes down to faṣl ل of bâb ش.

No. 346, ff. 320, ll. 13; Naskhî; large waterspots; size, 11 in. by 6½ in.

2458

Tuḥfat-alsa'âdat (تحفة السّعادة).

A Persian dictionary, explained in Persian and comprising all the words that principally occur in Persian poetry, whether genuine Persian or Darî, Pahlawî, Transoxanian, Arabic, and Turkish, by Maḥmûd ibn Shaikh Ḍiyâ (or Ḍiyâ-aldîn Muḥammad), who finished this work on the 10th of Ṣafar, A.H. 916 (A.D. 1510, May 19), and dedicated it to Sulṭân Iskandarshâh (see ff. 4ᵃ, ll. 10 and last, and 2ᵇ), or Sikandar Lûdî, who reigned A.H. 894–923 (A.D. 1489–1517). It is arranged alphabetically according to the *first* and *last* letters of the words, in twenty-nine bâbs, each bâb containing two faṣls, the first of which comprises the simple words (مفردات), the second the compound words and phrases (مرکّبات); comp. Rieu ii. pp. 493ᵇ and 494ᵃ; Lagarde, Pers. Studien, p. 28, No. 11; Blochmann, Contributions, p. 4, No. 10. It was one of the sources used by Surûrî in the second and enlarged edition of his مجمع الفرس (see further below in Nos. 2478–2480), comp. Rieu ii. p. 499ᵇ, and Salemann in Mélanges Asiatiques, ix. p. 535, No. 37.

Beginning:

ابتدا میکنم بنام کریم
کوست محیی العظام وهی رمیم

Another title of the work is فرهنگ سکندری.

Dated the 23rd of Ramaḍân, A.H. 1112 (A.D. 1701, March 3), by 'Abd-alghanî.

No. 1294, ff. 260, ll. 21; Nasta'lîḳ; size, 11 in. by 8 in.

2459

Mu'ayyid-alfuḍalâ (مؤيّد الفضلا).

A very valuable Persian dictionary by Shaikh Muḥammad bin Shaikh Lâd of Dihlî, completed according to Blochmann, Contributions, p. 9, A.H. 925 (A.D. 1519), comp. besides Bodleian Cat., No. 1720; Rieu ii. p. 494; W. Pertsch, Berlin Cat., pp. 225–227; Paris, Suppl. persan, Nos. 419 and 944; Lagarde, Pers. Studien, p. 55, No. 49; Cat. Codd. Or. Lugd. Bat., v. p. 149; E. G. Browne, Cambridge Cat., p. 227; Salemann in Mélanges Asiatiques, tome ix. p. 522, No. 44; Rehatsek, Cat. raisonné, p. 57, No. 38, etc. It explains all the words and phrases occurring in the Shâhnâma, Nizâmî's Khamsah, the six poems of Sanâ'î, the dîwâns of Khâkânî, Anwarî, Żahîr, 'Abharî, Ḥâfiż, Salmân, Sa'dî, etc., and is divided into kitâbs, bâbs, and faṣls. The kitâbs are arranged alphabetically according to the *first* letter, and the bâbs likewise according to the *last*; each bâb contains three faṣls, the *first* comprising the Arabic words and sentences, generally used in the Persian language, the *second* the Persian and Pahlawî words, the *third* the Turkish words. The authorities on which this lexicon is based are: لسان الشّعرا, التّاج, الصّراح, موائد الفوائد, زفان گويا, دستور الافاضل, ادات الفضلا, شرفنامه, طبّ حقائق الاشيا, شرح مخزن الاسرار, قنية الطّالبين (according to Salemann correctly قنّينة) (by Ustâd 'Allâm), فرهنگ علمى (by 'Alîbeg), and فخر قوّاس.

Beginning: محامد متوافره و مدائح متكاثره مر دادار دانا و تنكرى توانا را كه بتأليف چندين حروف الخ.

This copy is dated the 20th of Dhû-alka'dah, A.H. 1066 (A.D. 1656, Sept. 9). Many leaves, especially in the middle part of the MS., are injured by worms.

No. 219, ff. 337, ll. 25; stiff and inelegant Nasta'lîk; size, 9⅜ in. by 6½ in.

2460

Another copy of the same.

Beginning as in the preceding copy. Dated by Karam-allâh, son of 'Abdallâh, living in حصار فيروزه, A.H. 1093 (A.D. 1682). According to a note by the side of the colophon it was purchased for five rupees by خليفه بولا, the 1st of Sha'bân, in the forty-third year of 'Âlamgîr's reign = A.H. 1111 (A.D. 1700, Jan. 22); a seal underneath this note, however, bears the date A.H. 1107 (A.D. 1695, 1696). A seal of a later owner, viz. Abû-almuḥsin, with the date A.H. 1183 (A.D. 1769, 1770), is found on fol. 1ᵃ. The last owner was Mr. Johnson. Slightly worm-eaten.

No. 1292, ff. 585, ll. 21; Naskhî; size, 10⅝ in. by 6¾ in.

2461

The same.

Beginning as usual. This copy was written for Mr. Close Barry (ميستر كلوس بارى) and finished the 7th of Sha'bân, A.H. 1192 = A.D. 1778, 31st of August, at Naṭharnagar, known as Trichinopoly (به بلدهٔ مقدّسهٔ نظهرنگر عرف ترچناپلى). The former owner of this copy was Sir Barry Close.

No. 25, ff. 398, ll. 19; careless Nasta'lîk, mixed with Shikasta; size, 12⅝ in. by 7⅝ in.

2462

The same.

This copy is not dated.

No. 2418, ff. 469, ll. 19; Nasta'lîk; size, 10⅝ in. by 5½ in.

2463

A defective copy of the same.

The first page is missing here; it begins abruptly in the preface thus: قوّاس و ديگر فرهنگنامها و نسخهاء متعارف و متداول الخ, corresponding to fol. 2ᵃ, l. 11, in No. 1292 (2460 in this Cat.). Occasionally numerous marginal glosses and valuable additions, partly by the same hand, partly by a later one.

Dated the 25th of Rabî'-alawwal, A.H. 1032 (A.D. 1623, Jan. 27). Haileybury MS.

No. 3325, olim 10. J. 11, ff. 404, ll. 25–26; small Nasta'lîk; size, 10 in. by 5¼ in.

2464

Another defective copy of the same.

This copy opens at the end of the preface thus: معروف و مشهور است واين نسخه كافى وشافى است الخ, corresponding to fol. 2ᵇ, l. 13 in No. 1292 (2460 in this Cat.). Fol. 8 is left blank.

Dated the 19th of Rabî'-alawwal in the third year of Bahâdurshâh's reign = A.H. 1121 (A.D. 1709, May 29).

No. 1268, ff. 259, ll. 21; small, but clear Nasta'lîk; size, 10½ in. by 6¾ in.

2465

Kashf-allughât wa aliṣṭilâḥât (كشف اللغات و الاصطلاحات).

Persian dictionary, especially intended to explain the terminology of the Ṣûfîs, by 'Abd-alraḥîm bin Aḥmad Sûr (in the colophon) who was a pupil of Shaikh Muḥammad bin Lâd, the author of the preceding dictionary, on which, together with the Sharafnâma, this work is principally based. It is also called فرهنگ شيخ عبد الرّحيم بهارى because the compiler, who must have flourished about A.H. 950 (A.D. 1543), was a native of Bahâr, comp. Bodleian Cat., Nos. 1721–1724; Rieu ii. p. 495 sq.; W. Pertsch, Berlin Cat., pp. 224 and 225; Paris, Suppl. persan, Nos. 424 and 425; A. F. Mehren, p. 25; J. Aumer, p. 107; Fleischer, Cat. Dresd., No. 347; E. G. Browne, Cambridge Cat., p. 228; Lagarde, Pers. Studien, pp. 50–52, No. 44; Salemann in Mélanges Asiatiques, tome ix. p. 523, No. 51; Blochmann, Contributions, pp. 9 and 10. Printed Calcutta, A.H. 1264. The *first* letter constitutes the bâb, the *last* the faṣl. It is quoted as authority in the Farhang-i-Jahângîrî (completed A.H. 1017, see below). Ḥ. Khalfa v. p. 214, No. 10751,

gives an utterly wrong date of composition, viz. A. H. 1060 (A. D. 1650), which is very likely the date of the MS. he has seen (comp. the following copy).

Beginning: الحمد لله ربّ العالمين .... امّا بعد حمد و صلوة ميگويد اضعف العباد و خادم الفقرا الخ.

This copy is dated the 27th of Jumâdâ-alâkhar, A. H. 1014 (A. D. 1605, Nov. 9), by 'Abd-alkarîm, son of Shaikh .... 'Uthmânî; it was written for Miyân Shaikh Farîd, the son of Shaikh Shihâb; an entry from A. H. 1016 (A. D. 1607, 1608) on fol. 1^{a}.

No. 2671, ff. 491, ll. 27; Naskhî; illuminated frontispiece; the last pages a little worm-eaten; size, 11⅝ in. by 7 in.

2466

Another copy of the same.

Beginning as in the preceding copy. It is dated in the month Sha'bân, A. H. .... الف ستين (probably 1060, الف وستّين, = A. D. 1650, August; the remainder of the date is destroyed by a seal).

No. 422, ff. 540, ll. 21; Nasta'lîk; size, 9⅞ in. by 6¼ in.

2467

The same.

Dated the 19th of Dhû-alka'dah, A. H. 1144 (A. D. 1732, May 14). Presented to the Library by Col. Kirkpatrick.

No. 3222, ff. 494, ll. 21; excellent large and clear Nasta'lîk; size, 13½ in. by 8 in.

2468

The same.

No date. An entry from A. H. 1150 (A. D. 1737, 1738) on fol. 1^{b}. The proper order of ff. 246–254 is: 246, 247, 250, 249 (a blank, as it seems), 248, 253, 252, 251, 254. College of Fort William, 1825.

No. 2019, ff. 349, ll. 20–30; very irregular and careless Nasta'lîk; many small damages throughout; size, 11⅝ in. by 8 in.

2469

Muntakhab-i-Kashf-allughât (منتخب كشف اللغات).

A short abridgement of or extracts from the preceding work, with many modifications in wording, beginning without any preface at once with the باب الالف; the first word explained here is افدستا بفتح همزه و دال و سكون فا و سين حمد خداى عزّ وجلّ الخ, comp. No. 2671 (2465 in this Cat.), fol. 5^{b}, ll. 4 and 5, where the two forms اَفْتَدَشْتَا and اَفْدَشْتَا are given.

This copy is dated the 17th of Muharram, A. H. 1049 (A. D. 1639, May 20).

No. 1760, ff. 163, ll. 17–18; Nasta'lîk; size, 9 in. by 4 in.

2470

Farhang-i-Shîrkhânî (فرهنگ شيرخانى).

A Persian dictionary, explaining selected Arabic and Persian words and phrases, with quotations chiefly from Hâfiz, compiled by a certain Shîrkhân, who is called in the colophon here ملك الشّعرا. From Nos. 1725 and 1726 in the Bodleian Cat. it appears that this work was an abridgement of a larger dictionary of a similar character by the same Shîrkhân, styled زبدة الفوائد, and compiled between A. H. 955 and 959, A. D. 1548–1552; the زبدة الفوائد again was itself an abridgement of a still larger work, the فوائد الصّنائع. Other copies, but without date of composition, are mentioned in W. Pertsch, Berlin Cat., p. 191, and Salemann in Mélanges Asiatiques, tome ix. p. 556, No. 123.

Beginning of the short preface, on fol. 1^{a}: حمد بيغايت و ثناى بى نهايت مر خالقى را كه صفحهٔ طبيعت انسانى الخ.

The bâb is formed by the *first*, the fasl by the *last* letter. It begins with استغفتا (here wrongly spelt استغفا) on fol. 1^{a}.

No date. The copyist was Muhammad Khalîl ibn Shaikh Habîb-allâh ibn 'Abd-alnabî.

No. 2136, ff. 131, ll. 19; a great number of pages written in diagonal lines; ff. 1–5 supplied by a later hand, ll. 15; Nasta'lîk; size, 9¼ in. by 5¾ in.

2471

Another copy of the same.

A very modern copy of the same dictionary, styled here in the colophon لغت شيرخانى, and written for Sir Charles Wilkins, to whom this MS. originally belonged, by Ghulâm Mustafâ Abarduwânî (غلام مصطفى ابردوانى).

As date appears the 16th of Safar only. The preface is wanting here entirely; the copy begins at once with the first fasl of the first bâb. The initial word is here ايذا.

No. 2414, ff. 118, two columns, ll. 26; Nasta'lîk; size, 12⅛ in. by 7⅜ in.

2472

Madâr-alafâdil (مدار الافاضل).

Persian dictionary, explaining Persian, Arabic, and Turkish words, by Maulânâ Shaikh Ilâhdâd-i-Faidî bin Asad-al'ulamâ 'Alîshîr of Sirhind, who, according to the chronogram فيض عام, completed it A. H. 1001 (A. D. 1593). The arrangement is this, that the *first* letter forms the bâb and the *last* the fasl, each fasl containing three sections, i.e. the Arabic, then the Persian, and finally the Turkish words, indicated respectively by a red ع, ف, and ت; comp. Bodleian Cat., Nos. 1727 and 1728; Rieu ii. p. 496; J. Aumer, p. 109; St. Petersburg, Univ. Libr., No. 126 (the second half only); Blochmann, Contributions, pp. 10 and 11; Lagarde, Pers. Studien, pp. 60–62, No. 55; Salemann in Mélanges Asiatiques, tome ix. p. 530, No. 63.

Beginning:

ای نام تو ورد هر زبان دگرست
وز هر دهنی کام و بیان دگرست

The khâtimah در بيان بعضى ضوابط و كلّيّات begins on fol. 464^{b}, l. 9.

This is one of the *good* copies, as a comparison of the extracts, given by Blochmann, loc. cit., with the text in our MS. shows, see for instance the remark on ابو الفضل on fol. 35^b, l. 5.

Dated the 20th of Ṣafar, A. H. 1106 (A. D. 1694, Oct. 10), by Shaikh Aḥmad of Tâlikûtah (ساكن تاليكوته).

No. 2438, ff. 472, ll. 19; large and distinct Nasta'lîḳ; size, 12½ in. by 8 in.

2473

A defective copy of the same.

This copy is incomplete both at the beginning and end; it opens abruptly in faṣl ت of bâb ا (or as the subdivisions are called here, bâb ت of kitâb ا, the name of faṣl being given to the three sections of Arabic, Persian, and Turkish words), with آفتاب دولت = fol. 9^b, l. 2 in the preceding copy, and breaks off with the heading of faṣl (resp. bâb) د in the last bâb (resp. kitâb) ى = fol. 459^b, l. 3 there; half of the last leaf is besides torn away. The remark on ابو الفضل in the same wording as in the preceding copy is found here on fol. 39^b, ll. 3–4. The order of ff. 365–371 is: 365, 370, 366–369, 371.

Bibliotheca Leydeniana.

No. 2772, ff. 535, ll. 15–21; written by at least half a dozen different hands, in various more or less legible forms of Nasta'lîḳ with occasional Naskhi; size, 8⅝ in. by 4¾ in.

2474

A fragment of the same.

This copy, styled لغات الشعرا, is a part of the same Madâr-alafâḍil, beginning at the end of the bâb ش, a few lines before the bâb ص. The first abrupt words are: در ابراهیمی است بکسرتین وقیل بفتح بمعنیٔ مذکور الخ, corresponding to fol. 276^a, l. 4 ab infra in No. 2438 (2472 in this Cat.).

The first word explained in ص (on fol. 1^a, l. 6) is صبا (ib., last line). The khâtimah begins here on fol. 313^a. Many of the last pages more or less injured.

Dated by Muḥammad Kabîr bin Kabîr Muḥammad of Gujarât in the city of Burhânpûr the 1st of Rajab, A. H. 1082 (A. D. 1671, Nov. 3).

No. 1782, ff. 326, ll. 17; large and distinct Nasta'lîḳ; size, 12½ in. by 7 in.

2475

The same.

The *first volume* of a *Hindûstânî* translation of the مدار الافاضل, beginning, without a preface, at once with the bâb ا and going down to the letter ج, comprising about a fourth of the whole work.

Dated the 22nd of Ramaḍân, A. H. 1187 (A. D. 1773, Dec. 7).

No. 767, ff. 370, ll. 11–15; clear Nastalîḳ; size, 10⅞ in. by 8¼ in.

2476

The same.

The *second volume* of the same Hindûstânî translation, beginning with the letter ح and going down to the end of ش.

Dated the 11th of Muḥarram, A. H. 1188 (A. D. 1774, March 24), at Maḳṣûdâbâd. This copy was written for Mr. Chandler (مستر چاندلر).

No. 1650, ff. 293, ll. 12; very large Nasta'lîḳ; size, 11⅞ in. by 9¼ in.

2477

The same.

The *third volume* of the same Hindûstânî translation, beginning with the letter ص and going down to the end of ق.

Dated the 7th of Rabî'-althânî, A. H. 1188 (A. D. 1774, June 17), at Maḳṣûdâbâd; it was written for the same Mr. Chandler by the same hand as the preceding copy.

No. 1503, ff. 245, ll. 12; very large Nasta'lîḳ; size, 13⅜ in. by 10⅛ in.

2478

Majma'-alfurs (مجمع الفرس).

The *first* edition of the Persian dictionary by Muḥammad Ḳâsim bin Ḥâji Muḥammad Kâshânî with the takhallus Surûrî, who finished it A.H. 1008 (A. D. 1599, 1600), see fol. 2^a, l. 5 sq. It is also occasionally styled لغة سروری and فرهنگ سروری. The full list of sources, both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in Mélanges Asiatiques, tome ix. pp. 531–535, No. 67 (it agrees, as far as the first sixteen works go, fully with the list given here on fol. 2^a). The bâb is formed by the *first* letter, the faṣl by the *last*. Other copies are noticed in Bodleian Cat., Nos. 1729–1731; Rieu ii. pp. 498 and 499; W. Pertsch, Berlin Cat., pp. 192 and 228 (extracts); G. Flügel i. pp. 101 and 102; J. Aumer, pp. 104 and 105; E. G. Browne, Cambridge Cat., p. 230; Cat. Codd. Or. Lugd. Bat. i. p. 96; St. Petersburg, Univ. Libr., Nos. 189 and 935; Paris, Suppl. persan, Nos. 431–433; comp. also H. Khalfa v. p. 325, No. 11147; Lagarde, Pers. Studien, pp. 56–59, No. 50; Blochmann, Contributions, pp. 12 and 16–18; Mélanges Asiatiques, iv. p. 498, and v. p. 238, etc. It was printed at Tabriz, 1844. On the second or enlarged edition of the same work, completed chiefly on the basis of the Farhang-i-Jahângîrî (see below, No. 2481 sq.), about A. H. 1028 (A. D. 1619), comp. Bodleian Cat., Nos. 1732 and 1733; Rieu ii. p. 499, etc.

Beginning: ابتدای کلام هر دانشمند سخنور و انتهای سخن هر خردمند هنر پرور الخ.

Dated the 25th of Jumâdâ-alawwal, A. H. 1052 (A. D. 1642, Aug. 21), by Dâ'ûd. Fol. 117 must be placed before 116.

No. 1683, ff. 466, ll. 17; splendid Nasta'lîḳ; illuminated frontispiece; all the pages sprinkled with gold; size, 10⅝ in. by 6¼ in.

2479

Another copy of the same.

Beginning as in the preceding copy.

Dated the 22nd of Ṣafar, A.H. 1072 (A.D. 1661, Oct. 17), by Jalâl Muḥammad bin Amîn Muḥammad; the copy is worm-eaten towards the end.

No. 1422, ff. 344, ll. 21; clear and distinct Nasta'lîḳ; size, 11 in. by 6½ in.

2480

The same.

No date.

No. 1309, ff. 265, ll. 25; written by two hands, in Naskhî on ff. 1ᵇ–220ᵃ, l. 3, in Nasta'lîḳ on ff. 220ᵃ, ll. 3–265; size, 10⅝ in. by 5¾ in.

2481

Farhang-i-Jahângîrî (فرهنگ جهانگيرى).

A complete copy of the renowned dictionary of purely Persian words, by Jamâl-aldîn Ḥusain Injû bin Fakhr-aldîn Ḥasan of Shîrâz, who went at an early age to India, rose to a high dignity under the emperor Akbar, and died under Jahângîr some years after A.H. 1030 (A.D. 1621) in Âgra. This work was begun under Akbar and finished A.H. 1017 (A.D. 1608, 1609) under Jahângîr, after whom it is named. It is based on forty-four authorities, which are enumerated in by far the most correct way by Salemann in Mélanges Asiatiques, tome ix. pp. 537–541, No. 77; for other copies and further details see Bodleian Cat., Nos. 1734–1746; Rieu ii. pp. 496–498, and Supplement, p. 117ᵇ; W. Pertsch, Berlin Cat., pp. 192–197 (a short memoir of the author, ibid., p. 37, No. 7); J. Aumer, pp. 105 and 106; A. F. Mehren, p. 24; E. G. Browne, Cambridge Cat., pp. 229 and 230; Rosen, Persian MSS., p. 298; Paris, Suppl. persan, Nos. 434–437 and 945; St. Petersburg, Univ. Libr., Nos. 372 and 934; Asiatic Museum, No. 473; Forbes, Cat., p. 19; Blochmann, Contributions, pp. 12–15; Lagarde, Pers. Studien, pp. 45–49, No. 40; Journal Asiatique, 1871, pp. 106–124; there are also copies in Marburg, and in the Library of D. M. G. (Cat. ii. 22). A lithographed edition appeared at Lucknow A.H. 1293. The چهار عنصر دانش of Amân-allâh Khânazâdkhân Fîrûzjang (who died A.H. 1046 = A.D. 1636, 1637) is in several parts a sort of pirated or second edition of the present Farhang, see Rieu ii. pp. 509 and 510; Salemann, loc. cit., p. 543, No. 88.

Preface, on fol. 1ᵇ: آنكه بر لوح زبانها حرف اول نام اوست الخ.

Introduction or mukaddimah in twelve آئين on Persian language, dialects, and grammar, on fol. 3ᵃ. The dictionary itself begins on fol. 13ᵃ; the *second* letter constitutes the bâb, the *first* the faṣl. Conclusion of khâtimah on metaphorical and figurative expressions, compound words and such as contain any strictly Arabic letter, Zand, Pâzand, and foreign words, in five زَر, on fol. 292ᵇ.

Dated the 10th of Jumâdâ-alawwal, A.H. 1099 (A.D. 1688, March 13). Some of the last leaves damaged.

No. 850, ff. 356, ll. 25; Nasta'lîḳ; size, 11⅝ in. by 7½ in.

2482

Another copy of the same.

A second complete copy of the Farhang-i-Jahângîrî, dated by Mîr 'Alî Ḥusain the 1st of Muḥarram, A.H. 1161 (A.D. 1748, Jan. 2).

Beginning as usual.

Mukaddimah, on fol. 3ᵃ; beginning of the dictionary, on fol. 12ᵇ; khâtimah, on fol. 280ᵇ. Some of the last leaves slightly injured. The right order of ff. 330–335 is: 330, 332, 331, 334, 333, 335. An index on the fly-leaves.

No. 151, ff. 335, ll. 31; Nasta'lîḳ; size, 12 in. by 7 in.

2483

The same.

A third complete copy, dated the 4th of Dhû-alḥijjah, in the fourth year of the emperor Aḥmadshâh's reign (= A.H. 1164, A.D. 1751, Oct. 24).

Preface, on fol. 1ᵇ; mukaddimah, on fol. 5ᵃ; beginning of the dictionary, on fol. 27ᵇ; khâtimah, on fol. 430ᵇ. A part of this conclusion is repeated on the margin of ff. 1–28. An elaborate index on the fly-leaves. Haileybury MS.

No. 3317, olim 10. J. 9, ff. 504, ll. 15–21; unequal Shikasta, written by different hands; an additional margin-column on ff. 1–28; size, 9¾ in. by 6½ in.

2484

The same.

A fourth complete copy, written very unequally and slightly injured as well as worm-eaten in many places; the modern part of it is dated by 'Abd-al'azîz at Aḥmadâbâd in Rajab, A.H. 1175 (A.D. 1762, Febr.). Preface, on fol. 1ᵃ; mukaddimah, on fol. 3ᵇ; beginning of the dictionary, on fol. 20ᵃ; khâtimah, on fol. 469ᵇ. Ff. 466–468 are left blank. On the last page (fol. 563ᵃ) a معنى حروف التّهجّى.

Occasionally various readings and notes on the margin of the original part of the MS.

No. 3339, olim 10. J. 7, ff. 563, ll. 21–32; only ff. 22–25, 30, 31, 34, 35, 42–44, 46, 47, 49–58, 60–65, 67, 74, 75, 77–80, 82, 90, 96–115, 118–120, 121–127, 141–159, 162–165, 167, 170, 172–182, 184, 185, 187–196, 198–203, 213–228, 231–234, 237, 239, 242, 244, 245, 252–262, 267–270, 272, 273, 276–284, 293–301, 308–324, 327–330, 333–341, 343–346, 348–380, 389–396, 405–413, 415–418, 420, 438–443, and 463–465 are written by the original hand in Nasta'lîḳ; all the remaining parts are supplied much later, partly in careless Nasta'lîḳ, partly in Shikasta; size, 8½ in. by 4⅝ in.

2485

The same.

A fifth complete copy, beginning: . . . . بنام ايزد آنكه بر لوح زبانها الخ.

Mukaddimah, on fol. 3ᵇ; beginning of the dictionary, on fol. 17ᵃ; khâtimah, on fol. 404ᵇ. Ff. 487–495 (containing the third and the fourth زَر) must be inserted on fol. 475ᵇ between ll. 11 and 12 (i.e. the end of the second and the beginning of the fifth زَر);

the real end of the copy is on fol. 486a. Many marginal glosses and additions.

This splendid copy is not dated; it was purchased from the executors of the Marquess of Hastings.

No. 3521, olim 3112*, ff. 495, ll. 27; excellent Nasta'lik; splendid binding in red and gold; size, 12¼ in. by 6⅝ in.

2486

An incomplete copy of the same.

A copy without the khâtimah, ending with هیون; dated A.H. 1065 (A.D. 1655) at Mashhad, by Hidâyat-allâh.

Preface, on fol. 1b, beginning: بنام ایزد .... آنکه برلوح الخ.

Mukaddimah, on fol. 3a, lin. penult.; beginning of the dictionary, on fol. 13a.

Bibliotheca Leydeniana.

No. 2433, ff. 272, ll. 23; Nasta'lik, mixed with Shikasta; size, 12⅝ in. by 6¾ in.

2487

The same.

A second copy without the khâtimah, dated by Sayyid Ahmad bin Sayyid Sa'idkhân the 8th of Jumâdâ-althânî, A.H. 1076 (A.D. 1665, Dec. 16).

Preface, on fol. 1b: آنکه برلوح الخ; mukaddimah, on fol. 4b; beginning of the dictionary, on fol. 21b.

No. 3303, olim 10. J. 8, ff. 452, ll. 25; Nasta'lik; illuminated frontispieces on ff. 1b and 21b; size, 10¾ in. by 6 in.

2488

The same.

A third copy without the khâtimah, not dated. Preface, on fol. 1b, beginning as in the preceding copy; mukaddimah, on fol. 4a; beginning of the dictionary, on fol. 18b. It ends with هیون. Partly collated.

No. 969, ff. 394, ll. 25; written in Naskhi on ff. 1–223, in different styles of Nasta'lik by various hands on the remaining leaves; illuminated frontispieces on ff. 1b and 18b; size, 13⅝ in. by 7⅝ in.

2489

The same.

A fourth copy without the khâtimah, likewise not dated.

Preface, on fol. 1b, beginning: بنام ایزد .... آنکه برلوح الخ; mukaddimah, on fol. 4b; beginning of the dictionary, on fol. 21b. Purchased from the executors of the Marquess of Hastings.

No. 3113, ff. 492, ll. 23; good clear Nasta'lik; two illuminated frontispieces on ff. 1b and 21b; ff. 1b, 2a, 21b, and 22a richly adorned in gold; luxurious binding; size, 11½ in. by 6⅝ in.

2490

The same.

Another defective copy, in which the whole mukaddimah and the greater part of the khâtimah are wanting. Preface, on fol. 1b; beginning of the dictionary, on fol. 4a; khâtimah, on fol. 488a. After fol. 494 there is a large lacuna, comprising parts of the first and fifth and the whole of the second, third, and fourth دُرّ, corresponding to No. 3339 (2484 in this Cat.), fol. 474b, l. 13 to fol. 551b, l. 7.

Dated the 17th of Rabî'-althânî, A.H. 1057 (A.D. 1647, May 22).

No. 3302, olim 10. J. 6, ff. 506, ll. 25; Nasta'lik; small illuminated frontispiece; size, 10⅞ in. by 6¼ in.

2491

The mukaddimah of the Farhang-i-Jahângîrî.

A special copy of the introduction in twelve Â'ins, beginning: آئین اوّل در بیان اطلاق اسم پارس بر ملك ایران الخ.

It is styled in the colophon عنوان فرهنگ جهانگیری.

Dated by 'Abd-alwâhid bin Muhammad Isma'il the 2nd of Rabî'-alawwal, A.H. 1143 (A.D. 1730, Sept. 15), in the madrasah of Hâfiz Walî Muhammad.

Bibliotheca Leydeniana.

No. 2787, ff. 1–23, ll. 16; Shikasta; size, 8⅝ in. by 6 in.

2492

Another copy of the same mukaddimah.

Beginning: مقدّمهٔ مشتمل بر دوازده آئین آئین اوّل الخ.

It is wrongly styled here دوازده آئین فرهنگ رشیدی instead of فرهنگ جهانگیری. At the end a few additional remarks on some other Persian particles or inflectional forms (در بیان دیگر حرفها), beginning with the کاف ساکن زبهر تصغیر, i.e. the Kâf which forms diminutives in Persian.

No date. Occasional English notes on the margin.

No. 2463, ff. 83–134, ll. 13; Nasta'lik; a little worm-eaten; size, 9¼ in. by 6¼ in.

2493

Part of the khâtimah of the Farhang-i-Jahângîrî.

The *first* دُرّ of the conclusion or khâtimah, on figurative and metaphorical expressions (بر کنایات و اصطلاحات و استعارات), beginning: خاتمه مشتملست بر پنج درّ درّ اوّل الخ.

The other four دُرّ are not found in this copy. It is styled on the binding اصطلاحات.

The colophon (which, however, seems to be in another handwriting) gives as date the month Safar, A.H. 1168 (A.D. 1754, Nov.–Dec.).

Bibliotheca Leydeniana.

No. 2726, ff. 77, ll. 19; Nasta'lik; size, 9⅝ in. by 5¼ in.

2494

An anonymous Persian dictionary, to which the wrong title of فرهنگ جهانگیری is given on fol. 1a; that this title is wrong, is evident from two distinctive

points: firstly, the words are arranged thus, that the *first* letter forms the bâb, and the *last* the faṣl; and secondly, that the explanations are short and very few poetical quotations are found. It is defective at the beginning, and opens abruptly with the faṣl با of the bâb ا; the first three pages are besides for the greater part torn away. There are many marginal additions. For the sake of comparison we quote the beginning of bâb با, faṣl ا, on fol. 19b: باب الباء التّازى فصل فى الالف با بمعنىٔ به نيز آيد الخ بادپا با دال موقوف وباء دوم فارسى سخت و سريع السّير الخ.

This copy was made by Nûr Muḥammad, a pupil of Âkhund Mullâ ʿAbd-albâḳî; the first owner of this MS. was ʿAbd-alghafûr bin Shaikh ʿAbd-albâḳî bin Shaikh Khwâjah Muḥammad.

No. 3313, olim 10. J. 10, ff. 157, ll. 19; Nastaʿlîḳ; size, 8¾ in. by 5¾ in.

2495

Burhân-i-ḳâṭiʿ (برهان قاطع).

The oldest, best, and most valuable copy of the Burhân-i-ḳâṭiʿ—the famous Persian dictionary by Muḥammad Husain bin Khalaf al-Tabrîzî, with the takhalluṣ Burhân, who, according to the chronogram كتاب نافع برهان قاطع, completed it A. H. 1062 (A. D. 1652), at the request of Sulṭân ʿAbdallâh Kuṭbshâh, who reigned in Gulkundah A. H. 1035–1083 (A. D. 1626–1672); it begins with a preface or dîbâća on the Persian language, alphabet, orthography, etc., after which the dictionary proper follows, arranged as the first among Persian lexicons alphabetically in European manner, in twenty-eight guftârs, to which a twenty-ninth is added on foreign words. The present copy is transcribed from the original MS. in the author's own handwriting, with all the additions and amplifications which he himself supplied after having finished his work and which are found here on the margin throughout, always denoted by the word ملحقات. Fol. 326 is a mere repetition of fol. 325; fol. 329 must be inserted before fol. 327.

Beginning:

ای راه نها بهرزبان در افواه
از نام تو بردند زبانها بتو راه

For other copies see Rieu ii. p. 500; J. Aumer, p. 107; E. G. Browne, Cambridge Cat., pp. 230 and 231; Paris, Supplement persan, Nos. 442 and 443; St. Petersburg, Univ. Library, Nos. 80, 350, and 351; comp. also Mélanges Asiatiques, vi. p. 96; Lagarde, Pers. Studien, pp. 24–26, No. 6; Blochmann, Contributions, pp. 18–20; and H. Khalfa vi. p. 625, No. 14924. It was edited by Captain Roebuck, Calcutta, 1818, new editions 1822 and 1834; a Turkish translation by Aḥmad ʿÂṣim was printed in Constantinople A. H. 1214 and in Bûlâḳ A. H. 1251.

No. 1645, ff. 526, ll. 25; clear and distinct Nastaʿlîḳ; illuminated frontispiece; size, 16 in. by 9¼ in.

2496

Another copy of the same.

Beginning:

ای راه نها بهرزبان در افواه
يزدان و كرستوسى و تانكرى و اله

Dated the 16th of Muḥarram, A. H. 1071 (A. D. 1660, Sept. 21), by Muḥammad Hâshim of Kashmîr. College of Fort William, 1825.

No. 2026, ff. 622, ll. 25; clear and distinct Nastaʿlîḳ; size, 11⅝ in. by 6¾ in.

2497

The same.

Beginning the same as in the preceding copy.

Dated the 27th of Shawwâl, A. H. 1081 (A. D. 1671, March 9), at Ḥaidarâbâd, by Muḥammad Ṣâdiḳ, son of Ḳâḍî Zain-alʿâbidîn of Astarâbâd. Collated with the author's autograph by Muḥammad Riḍâ bin Maulânâ Jauhar, who finished his collation the 8th of Jumâdâ-alawwal, A. H. 1082 (A. D. 1671, Sept. 12).

No. 1520, ff. 542, ll. 25; Nastaʿlîḳ; size, 12⅝ in. by 7½ in.

2498

The same.

Excellent copy, with numerous and valuable additions on the margin by the same hand; there is no date, but various entries are found on fol. 1a, the oldest of which dates from the twenty-first year of Muhammadshâh's reign, 1st of Jumâdâ-alawwal (= A. H. 1152, A. D. 1739, Aug. 6). It belonged formerly to Mr. Richard Johnson (A. H. 1194 = A. D. 1780).

No. 3252, olim 10. J. 5, ff. 534, ll. 22; clear and distinct Nastaʿlîḳ; illuminated frontispiece; the first two pages richly adorned; size, 12½ in. by 7¾ in.

2499

The same.

This copy is dated the 20th of Ṣafar, A. H. 1178 (A. D. 1764, Aug. 19), by Shaikh Burhân-aldîn ʿAbbâsî.

No. 1794, ff. 483, ll. 24–25; careless Nastaʿlîḳ; size, 12 in. by 8 in.

2500

The same.

Dated the 19th of Ramaḍân, A. H. ١٢ (١٢.. 1200?) = A. D. 1786, July 16).

No. 2408, ff. 832, ll. 19; written very unequally by different hands, partly in Nastaʿlîḳ, partly in Shikasta; size, 14 in. by 8¼ in.

2501

The same.

No date. Good and correct copy; half of fol. 229a and the whole of ff. 229b and 230 left blank, but the text seems to be uninterrupted.

No. 1659, ff. 558, ll. 19; Nastaʿlîḳ; size, 11¼ in. by 8½ in.

2502

The same.

This copy was written at Calcutta for Munshi Muhammad Murâd by Murâd 'Ali Ghâzipûri; as date only the 4th of Sha'bân appears. College of Fort William, 1825.

No. 2269, ff. 819, ll. 22; Nasta'lîk, by different hands; half of all the leaves partially or wholly effaced; size, 9 in. by $5\frac{3}{4}$ in.

2503

Fragment of the dîbâća of the Burhân-i-kâṭi'.

The preface of the Burhân-i-kâṭi' on the rules of the Persian language (در قوانین فارسی), beginning as usual: ای راز نما بهر زبان در افواه الخ; it is incomplete at the end, breaking off in the paragraph های هوز.

No. 1956, ff. 8, ll. 25; careless Nasta'lîk; size, $10\frac{3}{4}$ in. by $6\frac{1}{2}$ in.

2504

Farhang-i-Rashîdî (فرهنگ رشیدی).

The first critical Persian dictionary, containing the contents of the Farhang-i-Jahângîrî (Nos. 2481–2493 above) and the Farhang-i-Surûrî or Majma'-alfurs (Nos. 2478–2480 above), but correcting the manifold errors of both, by 'Abd-alrashîd bin 'Abd-alghafûr alḥusainî almadanî altatawî, the author of the Arabic-Persian dictionary منتخب اللغات شاهجهانی (see above, Nos. 2398–2403), who completed this work A.H. 1064 (A.D. 1654), according to the chronogram باد فرهنگ رشیدی مقبول, and dedicated it to the emperor Shâhjahân. It is arranged alphabetically according to the European system, like the preceding work; for other copies and further details, see Bodleian Cat., No. 1753; Rieu ii. pp. 500^b and 501; W. Pertsch, Berlin Cat., pp. 198 and 199; E. G. Browne, Cambridge Cat., p. 232; Paris, Supplement persan, No. 980; Lagarde, Pers. Studien, p. 49, No. 41; Blochmann, Contributions, pp. 20–24; Salemann in Mélanges Asiatiques, tome ix. p. 546, No. 95. It was edited in the Bibliotheca Indica by Maulawî Dhû-alfakâr 'Alî, Calcutta, 1875.

Preface, on fol. 1^b, beginning ستایشی که آرایش سرنامهٔ هر سخن و پیرایش دیباچهٔ هر نو و کهن الخ.

The author's name appears on fol. 2^b, l. 8.

Mukaddimah on Persian grammar, beginning with the letters of the alphabet (در بیان حروف مفردهٔ تهجّی), on fol. 3^b. This introductory part has been edited by Dr. Splieth under the title 'Grammaticae Persicae praecepta ac regulae,' Halle, 1846; it also forms the basis of 'Abd-alwâsi' Hânsawî's grammar.

Beginning of the dictionary itself, on fol. 20^a; it contains Persian and Arabic words except those which begin with ث, ذ, and ض.

Dated the 2nd of Rabi'-alawwal, A.H. 1070 or 1107 (۱۰۷۱)=A.D. 1659, Nov. 17, or 1695, Oct. 11.

No. 848, ff. 494, ll. 17; good Nasta'lîk; illuminated frontispiece; size, 11 in. by $7\frac{1}{2}$ in.

2505

Another copy of the same.

Beginning as in the preceding copy; beginning of the dictionary on fol. 14^a.

Dated the 4th of Jumâdâ-alawwal, in the forty-sixth year of 'Âlamgîr's reign=A.H. 1114 (A.D. 1702, Sept. 26), by 'Abd-alraḥîm of Akbarâbâd.

No. 10, J. 12, ff. 304, ll. 25; small Nasta'lîk (a few leaves written in larger characters, ll. 18–21); size, $10\frac{3}{8}$ in. by $6\frac{3}{8}$ in.

2506

The same.

Beginning of the preface as in the preceding copies; beginning of the dictionary on fol. 16^b. This copy is written by two different hands, an older one on ff. 1–34^b, l. 5, and a more modern one on ff. 34^b, l. 5–273^b. The latter portion was done in two periods of very unequal length by a boy, who was at the moment of finishing the whole copy twelve years, seven months, and seventeen days old, as he states himself at the end. He began his task with the باب الزّای التّازی, on fol. 151^a, the 17th of Dhû-alka'dah, A.H. 1141 (A.D. 1729, June 14), and reached the end of fol. 273^a the 1st of Rajab, 1142 = A.D. 1730, Jan. 20 (altogether seven lunar months and thirteen days); then he commenced at once the preceding portion from fol. 34^b, l. 5, to fol. 150^b, and finished that in the night of the 17th of Sha'bân in the same year, 1142 = A.D. 1730, March 7 (that is to say, in one lunar month and seventeen days). He was occupied consequently in copying this MS. (with the exception of the older part, ff. 1–34^b, l. 5) exactly nine lunar months. His name he modestly conceals; he only mentions that of the writer of the first thirty-four leaves, Miyân Ḥafiẓ-allâh, and states that he himself wrote his portion in Aḥmadâbâd. It is collated throughout. A short index on the fly-leaf.

No. 1005, ff. 273, ll. 21 on ff. 1–34, ll. 25 on ff. 35–273; Nasta'lîk, by two hands; size, 10 in. by $5\frac{3}{4}$ in.

2507

The same.

Beginning of the preface as in the preceding copies; beginning of the dictionary itself on fol. 19^b. It ends on fol. 470^a, and is dated by Shaikh Maḥmûd at Burhânpûr in the month Jumâdâ-alâkhar, A.H. 1156 (A.D. 1743, July–August). On ff. 471–485^b is added by the same scribe and in the same year a رسالهٔ المعرّبات, a kind of glossary of all the foreign words, which have been adopted and naturalized in the Arabic language with more or less modifications, as far as they are found in the Kurân, the traditions and other standard-writings, beginning: الحمد لله ربّ العالمین . . . . امّا بعد چون الفاظ معرّب در قرآن و حدیث و کلام اکابر واقعست و شرح و ضبط آن در هیچ کتابی الخ.

The first eight and a half pages of this glossary down to fol. 475^a, l. 11, are repeated on six loose leaves, found in this MS. and written by another hand (size, $8\frac{1}{4}$ in. by $5\frac{3}{8}$ in.). The arrangement of the glossary is alphabetical according to the last letter.

No. 1283, ff. 485, ll. 17; illuminated frontispiece; the first two pages framed with broad gold-stripes; size, $10\frac{1}{4}$ in. by 6 in.

2508

The same.

Preface, on fol. 1^b, beginning here: ستایش که آرایش سرمایهٔ هر سخن و پیرایش دیباچهٔ هر نو و کهن الخ.

Mukaddimah, on fol. 4^a; beginning of the dictionary, on fol. 22^a.

Dated A. H. 1218 (A. D. 1803, 1804) by Amjad 'Alî, who transcribed this copy for Mr. Hastings (Sir Warren Hastings).

The former owner of it was G. Swinton (1805).

No. 2957, ff. 522, ll. 17; large and clear Nasta'lîk; size, 9¾ in. by 7 in.

2509

The same.

Beginning as in the immediately preceding copy.

Mukaddimah, on fol. 3^b; beginning of the dictionary, on fol. 23^b; the first few lines of it are repeated on fol. 24^a.

As date only the 9th of Jumâdâ-althânî is given in the colophon.

No. 2417, ff. 607, ll. 22; large and clear Nasta'lîk; the first twenty-three leaves are supplied by a later hand in much smaller characters; size, 11 in. by 7½ in.

2510

The same.

Beginning: ستایشی که آرایش الخ.

Beginning of the dictionary, on fol. 15^b, first line.

No date.

No. 1145, ff. 383, ll. 18–19; distinct Nasta'lîk; size, 10½ in. by 6 in.

2511

A fragment of the same.

This fragment comprises the *second half* of the dictionary from the middle of the letter ف to the end, with a lacuna towards the end of the letter ق. The proper order of the leaves is: ff. 225–232 (lacuna), 290–336, 242–289, 233–241.

According to the colophon on fol. 241^b this copy was written in the month of Dhû-alhijjah in the ninth year of Muhammadshâh's reign = A. H. 1139 (A. D. 1727, July–August), by Habîb-allâh bin Tâj Mahmûd bin Hâjî Muhammad.

Bibliotheca Leydeniana.

No. 2556, ff. 225–336, ll. 21; careless Nasta'lîk, mixed with Shikasta; size, 9¾ in. by 5¾ in.

2512

Bahr-alfadâ'il fî manâfi'-alafâdil (بحر الفضائل فی منافع الافاضل).

Persian dictionary, embracing the most common phraseology met with in Persian prose and poetry, including Arabic, Pahlawi, Greek and Turkish words, compiled on the basis of the most renowned older lexicons and vocabularies by Muhammad bin Kiwâm bin Rustam bin Ahmad bin Mahmûd Badr-i-Khizâna albalkhî, known as Karkhî (see fol. 1^a, last line, and fol. 1^b, first line, title on fol. 2^a, ll. 4–5), the author of the شرح مخزن الاسرار, which was composed in or rather some years before A. H. 1091 (A. D. 1680), see No. 998 in this Cat. and Rieu ii. p. 573^b.

Beginning: حمد و سپاس مر خدایرا که ملائکه و اناس در لغت پاك بالسنهٔ مختلف و لغات بانواع متنوّعهٔ او ثنا گویند الخ.

The work is divided into two kisms (see the fihrist, on ff. 2^a and 2^b), the *first* of which forms the real dictionary, arranged alphabetically in European manner, in twenty-eight bâbs (در لغات اهل فضل و اصطلاحات ایشان بترتیب حروف تهجّی و در این بیست و هشت بابست از باب الف تا باب یا).

The *second*, on miscellaneous matters, contains fourteen bâbs and thirty-seven fasls, viz.:

باب اوّل در اسامیٔ بعضی از اهل و اولاد و کارداران و غزوات و اسپان و اسباب پیغمبر علیه السّلام.

باب دوم در الفاظ ادوات و غیر آن بترتیب حروف تهجّی . . . و در آخر این باب در تنوین و اعداد دو فصل است.

باب سیوم در کنیتها و درین باب چهار فصل است'.

باب چهارم در اسامیٔ ماهها و ایّام هر ملت و درین باب هفت فصل است.

باب پنجم در اسامیٔ بروج و کواکب و سیّاره و سابته (read ثابته) درین باب سه فصل است.

باب ششم در اسامیٔ اقلیمهای مشهور و بعضی شهرها.

باب هفتم در حلیهٔ آدمیان.

باب هشتم در وزن درم و دینار و رطل و صاع و جز آن.

باب نهم در الفاظ صفتها که اهل فضل را بکار آید درین باب شش فصل است.

باب دهم در الفاظ متناسب از هر نوع و درین باب نه فصل است.

باب یازدهم در اسامیٔ می و خمار و اوانی و اسباب'.

باب دوازدهم در اسامیٔ پردها و اوقات نواختن سرود وراگها و در اسامیٔ مزامیر و آنچه بدان نوازند و درین باب سه فصل است.

باب سیزدهم در اسامیٔ هفتاد و دو ملّت اهل بدعت و بعضی اسباب و مقام ایشان و درین باب سه فصل است.

باب چهاردهم در بعضی الفاظ هندوی که در نظم استعمال کنند'.

Beginning of the *first* kism, *first* bâb, on fol. 3^a, l. 3. This main part of the dictionary ends on fol. 85^a; of the second kism only detached portions are found here in four separate and incomplete pieces on ff. 85^b–99^b.

No date.

No. 1668, ff. 99, ll. 25; Naskhî; size, 11 in. by 5¾ in.

2513

Sirâj-allughat (سراج اللّغت).

Persian dictionary, containing a vocabulary of the ancient poets and forming a very valuable commentary on the برهان قاطع (see above, Nos. 2495–2503) and

the فرهنگ رشیدی (see above, Nos. 2504–2511), by Sirâj-aldîn 'Alîkhân, with the takhallus Ârzû (born A.H. 1101 = A.D. 1690, died A.H. 1169 = A.D. 1756, see above, No. 680), who compiled it under Muhammadshâh, A.H. 1147 (A.D. 1734, 1735), on the basis of the two above-named lexicons, as well as the مجمع الفرس (see above, Nos. 2478–2480), the فرهنگ جهانگیری (Nos. 2481–2493 above), the كشف اللغات (Nos. 2465–2468 above), the فرهنگ قوسی (by Majd-aldîn 'Alî Kausî), the مؤيد الفضلا (see Nos. 2459–2464 above), the درر غرر, the فرهنگ مونسی, some commentaries on the Gulistân, the Mathnawî, etc. It is arranged alphabetically in European fashion, the *first* letter constituting the bâb, the *second* the fasl.

Beginning: بهترین لغات حمد صانعی است که علم ادم الاسماء کلّها سخنیست از مدرسهٔ حکمت کاملهٔ الخ.

Compare, on this rather rare work, Blochmann, Contributions, pp. 25–28; Salemann in Mélanges Asiatiques, tome ix. p. 556, No. 121; Cambridge, King's College, No. 125, etc.

Dated the 23rd of Dhû-alhijjah, A.H. 1160 (in the thirtieth year of Muhammadshâh's reign = A.D. 1747, Dec. 26), by Ratan Singh Munshî at Shâhjahânâbâd.

No. 1783, ff. 682, ll. 21; large and distinct Nasta'lîk; size, 12¼ in. by 8½ in.

2514

C'irâgh-i-hidâyat (چراغ هدایت).

The second volume (دفتر) of the Sirâj-allughat, explaining all those rare words and phrases, occurring in modern poets and not found in older dictionaries as the فرهنگ جهانگیری, the مجمع الفرس, the برهان قاطع, and others.

Beginning: امّا بعد حمد واضع جمیع لغات و صلوات بر افصح وافضل موجودات، میگوید فقیر کثیر التقصیر سراج الدّین علی آرزو تخلّص که این دفتر دویم است از کتاب سراج اللّغت در بیان لغات اصطلاحات شعرای متأخّرین که داخل هیچ کتاب لغت مثل فرهنگ جهانگیری و سروری و برهان قاطع وغیرها نیست و سبب تألیف آنست که چون اکثر همم مصروف مطالعهٔ دفترات کتب جدیدهٔ فارسیّه دیدم معانیٔ بعضی الفاظ و اصطلاحات در کتب مذکور نیافتم الخ.

Other copies are described in Rieu ii. pp. 501 and 502; W. Pertsch, Berlin Cat., p. 190 (No. 120, 1, a fragment only); E. G. Browne, Cambridge Cat., p. 233; see also Blochmann, loc. cit.; Lagarde, Persische Studien, p. 35, No. 22; Salemann, loc. cit., p. 556, No. 122, etc. It has been printed in the margins of the lithographed edition of the غیاث اللّغات, Naval Kishor Press, Kânpûr, 1874. The alphabetical arrangement is the same as in the preceding work.

No date.

No. 71, ff. 245, ll. 12; large and clear Nasta'lîk; size, 9 in. by 5¼ in.

2515

'Ain-i-'Atâ (عین عطا).

A most valuable and comprehensive Persian dictionary, explaining in the most elaborate manner all the metonymical and figurative expressions, difficult phrases, and allusions which occur in ancient and modern Persian poets and prose-writers. In completeness it can vie with the famous Bahâr-i-'ajam (see Bodleian Cat., No. 1756). It was completed after twenty years of labour, A.H. 1162 (A.D. 1749), by 'Atâ-allâh Dânishwarkhân, with the takhallus Nadrat. As special authorities are quoted in the preface the بهار عجم, the سراج اللغت, and the فرهنگ مجد الدّین قوسی.

Beginning, on fol. 13ᵇ: سپاس معرفت اساس اندیشه افروز فرهنگ آموزی را الخ.

The dictionary is arranged alphabetically according to the *first* and *second* letters and contains thirty موج or waves. Frequently quoted throughout is Shaikh Muhammad 'Alî Hazîn (who died A.H. 1180 = A.D. 1766, see Nos. 1712–1714 above), always designated as شیخ المحقّقین. This copy appears to be the compiler's autograph.

A detailed index on ff. 1ᵇ–12ᵇ, written by another hand and dated the 3rd of Safar, A.H. 1193 (A.D. 1779, Febr. 20).

No. 1813, ff. 731, ll. 20; Nasta'lîk; size, 11½ in. by 6⅝ in.

2516

Fawâ'id-i-sibyân (فوائد صبیان).

A first Persian dictionary, explaining Persian words, together with some Arabic and Turkish ones, for young people, to facilitate the reading of the prominent poets and prose-writers, compiled by Auliyâ-almahmûd or Auliyâ-i-mahmûd (in the Munich copy Auliyâ wa-almahmûd). The arrangement is alphabetical according to the *first* and *last* letters of the words.

Beginning: ستایش و نیایش خداوندیرا که طوائف طبقات انسانرا در خور حوصلهٔ هر فرقه الخ.

The first word explained is آبا, on fol. 2ᵇ; the title appears on fol. 2ᵃ, lin. penult. Other copies of the same are noticed in W. Pertsch, Berlin Cat., pp. 199 and 200; and J. Aumer, p. 112; see also Salemann in Mélanges Asiatiques, tome ix. p. 561, No. 142. The little work of the same title in No. 1757 of the Bodleian Cat. is a mere primer and quite different from the present work.

This copy was written for Mr. Richard Johnson and finished the 21st of Jumâdâ I, A.H. 1185 (A.D. 1771, Sept. 1), by Ifâdat-allâh Sadîkî.

No. 1278, ff. 198, ll. 17; Nasta'lîk; size, 11¼ in. by 7⅜ in.

2517

Farhang-i-Husainî (فرهنگ حسینی).

A modern Persian dictionary, explaining the most common Arabic and Persian words, both current and obsolete (چند از لغات مستعملهٔ ضروریّه و غیر مستعملهٔ عربی و فارسی), including proper names of persons,

geographical names, etc., by Sayyid Ghulâm Ḥusain Shâ'iḳ ibn Sayyid Fatḥ 'Alî Jâ'isî alridawî (see fol. 1b, lin. penult.) aljâlisî (as added in the colophon), whose Kulliyyât or complete poetical works have been described in No. 1729 above (see also A. Sprenger, p. 569). He flourished under Ghâzi-aldîn Ḥaidar (with his full title here on fol. 2a, ll. 5 and 6, Abû-almuẓaffar Mu'izzi-aldîn Ghâzi-aldîn Ḥaidarshâh), who ruled in Oudh A.H. 1229–1243 (A.D. 1814–1827). This dictionary was composed A.H. 1237 (A.D. 1821, 1822), see fol. 2a, l. 2 sq., at the suggestion of some of the author's friends, and begins: سپاس بیقیاس مر حضرت اعلم الغیبی راست که لغات متغایره بالفاظ متفاوته بر زبان نوع انسان جاری ساخته الخ.

It is arranged according to the *first* and *second* letters. The *first* word is ابطحی, explained on fol. 2b by مراد از پیغمبر ما علیه السّلام که نسبت بمکه کرده اند; the *second*, ابو القاسم, explained by کنیت پیغمبر علیه الصّلواة (!); the last, یهودانه, explained by پارچهٔ زردیکه یهودان برجامه دوزند برای امتیاز ما بین خود ومسلمانان.

The title appears on fol. 2a, last line.

Dated the 7th of Dhû-alḥijjah, A.H. 1238 (A.D. 1823, Aug. 15).

No. 2851, ff. 146, ll. 13 on the first six pages, ll. 15 on the remaining leaves; written by two different hands in large Nasta'lîḳ, the second beginning on fol. 85a; size, 12 in. by 8 in.

b. *Grammars.*

2518

Ḳânûn-i-fârsî (قانون فارسی).

A modern Persian grammar, written in Persian by Mîr Muḥammad Ḥusain, and presented to Mr. Richard Johnson at Lucknow by the author himself. It is divided into three bâbs, viz.: (1) دربیان اقسام اسم, on fol. 2a; (2) درافعال, on fol. 31a; (3) در حروف و آنچه مشابه آن باشد, on fol. 77a.

Beginning: بدانکه کلمه بر سه گونه است اسم و فعل و حرف اسم نام چیزها باشد چون آب آتش جان تن فعل آنچه یکی از زمانهای سه گانه که آن ماضی و حال الخ.

No date.

No. 874, ff. 101, ll. 10; very large and distinct Nasta'lîḳ; size, 10 in. by 6⅝ in.

2519

The same.

Another copy of the same treatise with a preface (wanting in the preceding copy) which begins thus: بعد سپاس حکیم سخن آفرین و درود بربندهای گزین او بر لوح بیان می نگارد که چون معرفت لغات مختلفه الخ.

The beginning of the preceding copy is found here in exactly the same words on fol. 2a, l. 8 sq. But in the preface and also on fol. 1a it is stated that the author, whose name is not given here, compiled this grammar for Mister Jack Middleton (مستر جك مدلتين), see fol. 2a, l. 5. Besides it is styled, on fol. 1a, قواعد فارسی instead of قانون فارسی. The subdivision is the same, viz.: bâb 1 (در اقسام اسم), on fol. 2b; bâb 2 (در افعال), on fol. 30b; bâb 3 (در حروف), on fol. 74a.

No date.

No. 1016, ff. 97, ll. 10; large and distinct Nasta'lîḳ; size, 9⅝ in. by 6¼ in.

2520

Ḳawâ'id-i-fârsî (قواعد فارسی).

Persian regulations, that is an essay on the Persian grammar, especially on different forms of the مصادر, the signification of the single letters of the alphabet and some compound words, compiled chiefly from the فرهنگ رشیدی (see above, No. 2504 sq.) and similar works by Raushan 'Alî alanṣârî of Jaunpûr (who died as professor in the College of Fort William, Calcutta, about 1810).

Beginning: بعد حمد حضرت آفریدگار و نعت جناب رسول مختار صلّی الله علیه و آله الاطهار و اصحابه الکبار آنکه این رساله الخ.

It is subdivided into a muḳaddimah, eleven bâbs, and a khâtimah.

Dated A.H. 1183 (A.D. 1769, 1770). It has been printed in Calcutta, A.H. 1232 and 1249; lithographed in Lucknow. Another copy of the same is noticed in Rieu ii. p. 857, III.

No. 683, ff. 1–24, ll. 16; Shikasta; size, 8⅝ in. by 4⅝ in.

2521

The same.

Another copy of the قواعد فارسی, by Raushan 'Alî, dated A.H. 1195 (A.D. 1781).

Beginning the same as in the preceding copy.

No. 711, ff. 69, ll. 9; large Nasta'lîḳ; size, 7¼ in. by 4¼ in.

2522

Ḳawânîn-i-fârsî (قوانین فارسی).

A little anonymous treatise on Persian grammar and prosody, beginning: الحمد لله ربّ العالمین والعاقبة للمتّقین والصّلوة علی خیر خلقه و آله و اصحابه اجمعین امّا بعد چند کلمهٔ فارسی الخ.

The first rule, which is given here, runs thus: بدانکه آخر هر کلمهٔ فارسی ساکن باشد مگر دو جا الخ.

No date. Worm-eaten.

No. 2463, ff. 73–82, ll. 13; Nasta'lîḳ; size, 9¼ in. by 6¼ in.

2523

Fawâ'id-i-fârsî (فوائد فارسی).

A treatise on Persian grammar and language, taken from the preface of the Burhân-i-ḳâṭi' (از دیباچهٔ کتاب برهان قاطع در علم لغات فارسی), see above, Nos. 2495–2503, and comprising nine فائده.

It begins: الحمد لله ربّ العالمين والصّلوة على نبيّه محمّد سيّد المرسلين امّا بعد اين رساله ايست در قواعد فارسيّه كه طالبان را دانستن آن الخ.

The first فائده begins: ببايد دانست كه بعضى از علماء .... پارسى نامه چنين فرموده اند كه پارس پسر پهلو بن سام الخ.

The first and the last two leaves are supplied by a more modern hand on white paper; the same hand has added, on fol. 7^a margin to fol. 8^a, the twelfth Â'în of the mukaddimah of Jamâl-aldîn Husain Injû's *Farhang-i-Jahângîrî*, comp. Nos. 2491 and 2492 above. The fawâ'id conclude in the centre-column of fol. 7^a.

No. 793, ff. 8, centre-col., ll. 14-17, and spacious margin-col.; Nasta'lîk, by two hands; size, 9¼ in. by 5¼ in.

2524

Risâlah dar khatt (رساله در خطّ).

A tract on the correct writing of Persian characters, compiled for Tîpû Sultân by Hâfiz Muhammad Habîb-allâh in the 1224th year since Muhammad's birth. Beginning: الحمد لله .... امّا بعد بر راى صواب نماى دانايان روزگار و دانشمندان اولو الابصار پوشيده نخواهد بود كه الخ.

Written by the author himself in the same 1224th year (از مولود محمّد), which agrees according to his statement with the year 1211 of the Hijrah (!).

No. 958, ff. 11, ll. 9; careless and inelegant Nasta'lîk; size, 5⅞ in. by 4¼ in.

2525

Various tracts relating to Persian grammar and lexicography.

1. On ff. 98^b–105^a: كتاب در قواعد تصرّفات فارسى. A short treatise on Persian verbs, only the *first* kism of which is extant here, headed: قسم در بيان استعمال افعال وآنچه مشتقّ ازوست و هر چه متعلّق بدوست, and beginning: بدانكه آخر ماضى در فارسى هميشه موقوف باشد الخ.

2. On ff. 106^a–109^a: چند ورق در معنىٔ الفاظ. A short Arabic-Persian glossary, beginning: خلا باطن ملا ظاهر يعنى پوشيده و آشكاره الخ.

3. On ff. 109^b–113^b: ميزان فارسى or, as it is styled in the heading of fol. 109^b, بعضى قانونات فارسى. Another tract on Persian verbs, beginning: بدانكه در فارسى علامت مصدرات اعمالى و افعالى و اقوالى هميشه نون آخر باشد الخ.

4. On ff. 114^b–124^a: فرهنگ بهار دانش. A glossary to Shaikh 'Inâyat-allâh's Bahâr-i-dânish (see above, Nos. 806–817), by Muhammad Mas'ûd, in alphabetical order, according to the *last* letter of the word, beginning: الحمد لله كه در عالم ايجاد هر افراد انسانرا الخ.

No date. Bibliotheca Leydeniana.

No. 2773, ff. 98-124, ll. 14-17; Nasta'lîk; size, 8¼ in. by 5⅝ in.

6. Miscellaneous Works and Compositions by Europeans.

2526

A Persian-Sanskrit glossary, arranged without any apparent order; on the first thirty-four leaves a third column is added, giving the English equivalents; in the remaining part of the MS. only in isolated cases an English translation is added.

No. 2961, ff. 107; size, 10 in. by 6¾ in.

2527

Sharh-i-Sundar Singâr (شرح سُنْدَر سِنْگار).

A Persian glossary to the erotic Hindî poem of Sundar Mahâkawi, comp. Garcin de Tassy, Histoire etc., iii. p. 177; copies of the poem are preserved in the India Office Library, No. 1974 (ff. 1–35), and the Bodleian Library, Ouseley 251 (in Persian characters), and Ouseley 129 (in Devanâgarî characters). The date of the present glossary, which is in alphabetical order, is given on fol. 9^b, l. 6, as 1686 of the era of Vicramâditya (راجه بكرماجيت) = A.D. 1629 (A.H. 1038, 1039), in the reign of the emperor Shâhjahân.

The first word explained is آد: بفتح الف ممدود و سكون دال اسم خداست و بمعنىٔ اوّل و مثل هم آمده است; the second is ايش: بكسر الف و سكون يا و سين اسم مهاديو است و بمعنىٔ مرد كلان هم آمده است.

No date. A little worm-eaten.

No. 2075, ff. 14, ll. 14; large and clear Nasta'lîk; size, 9½ in. by 5⅝ in.

2528

Tuhfat-i-Panjâb (تحفهٔ پنجاب).

A vocabulary of the Panjâbî, Urdû, Persian, and Hindî, compiled at the request of the Deputy-commissioner of Lâhûr, Major George MacGregor (ميجر جارج ميكريگر ?), by Pandit Ajûdhâ Parshâd, sub-collector of revenue (تحصيلدار) of the Pargana of Lâhûr, residing in Shâhjahânâbâd, with the assistance of Sirâj-aldîn Lâhûrî, and entitled تحفهٔ پنجاب, see fol. 1^b, l. 9. In a note by C. Raikes, Commissioner and Superintendent, inserted between binding and fly-leaf, it is styled Panjâbnâma and stated to have been sent to the Imperial Exhibition at Paris for works of art and industry by the Panjâb Committee of Lâhûr. It was received from Dr. Royle, July, 1856.

Beginning of the preface, in Hindûstânî, on fol. 1^a: بعد اداى هزاران هزار شكر جناب حق سبحانه جلّ شانه كى حقيقت ترتيب اس كتاب كى الخ.

The work is divided into six makâlas, preceded, on ff. 4^a–17^a, by a complete index.

Makâlah I. Single nouns, on ff. 18^a–260^a (fol. 261 left blank).

Makâlah II. Paradigms of verbs, translated from the صفوة المصادر, on ff. 262^a–306^b (ff. 307–309 left blank).

Makâlah III. Particles, on ff. 310ª–315ᵇ.

Makâlah IV. Technical words of every description, names of God and the prophets, of heavenly and earthly bodies, human limbs, animals, plants, instruments, measures and weights, the Zamindârs of the Panjâb, etc. etc., on ff. 316ª–403ᵇ.

Makâlah V. Compound nouns, on ff. 404ª–446ᵇ.

Makâlah VI. Description of the agricultural and irrigation work in the Panjâb and the implements used therein, with numerous pretty illustrations, on ff. 447ª–481ᵇ.

Makâlas I–III and V are in alphabetical order, according to the *first* letter of the word. Copied in the present century by Muḥammad 'Alî.

No. 3245, ff. 481; large Nasta'lîk; size, 11¾ in. by 7¼ in.

2529

Lughât-i-Tilingî (لغات تلنگی).

A vocabulary of the language of Tiling or Telinga in the Dakhan, with Persian explanation and a Persian preface, beginning: بعد از حمد بی منتها و درود مبرّا زشائبهٔ ریا و سلام اخلاص انتما الخ.

The main portion of these Lughât consists of paradigms of verbs in alphabetical order, beginning on fol. 72ª, and headed کتاب المشتقات; it is preceded by a chapter on the Tiling alphabet and followed, on fol. 165ᵇ, by a vocabulary of nouns, etc., styled: کتاب فی اسماء الجامده.

No date. Bibliotheca Leydeniana.

No. 2477, ff. 64–184, ll. 11; large and distinct Nasta'lîk; size, 9¾ in. by 6½ in.

2530

Vocabularies.

1. Vocabulary of the Kashmirian language, corresponding to that of Gladwin, compiled by the assistance of Suruj Bhan Kashmîrî, on fol. 1ª, in Persian and Kashmirian, beginning with گذاشتگی – تراون، گذارد – تراوی، گذاشتن – تراون.

2. Vocabulary of the Makrânî dialect of the Balûčî language in Persian,* on fol. 107ª, beginning with ایزد – خدا، پیشانی – بُروان، پدر – پت،.

3. Comparative vocabulary of Persian (فارسی), Lôghânî (لوغانی), Sindî (سندی), Bâtiyyâ (باتیا), Kečhî (کچهی), and Nepalî (نیپال), on fol. 115ª, beginning with ایزد, corresponding in the different idioms to اودا (Lôghânî), ٹهاکر (Sindî), ایشر (Bâtiyyâ), بهکوان (Kečhî), and نارایں (Nepalî).

4. Another comparative vocabulary of Persian and Kashmirian, on fol. 125ª, beginning with: ایزد – بوگی، دِئی، گوش – کن، آسمان فلك – نب،.

No. 2695, ff. 130, ll. 20; Nasta'lîk; size, 11¼ in. by 8½ in.

2531

First sketch of a Persian-English dictionary arranged alphabetically according to the *first* and *second* letters. 292 leaves are entirely or partly filled with Persian words, but only a few on the first 10–12 leaves are accompanied by an English paraphrase. Many intermediate leaves left blank.

No. 1382, ff. 292; size, 14¾ in. by 9 in.

2532

Another brouillon or first sketch of a Persian-English dictionary, arranged in the same alphabetical way. 141 leaves are more or less filled, but in many cases the Persian words are given without any English translation. It begins in the باب الف with God, الله – خدا; Mahomet, احمد – محمّد; cloud, ابر, etc. On one of the fly-leaves the title of مقال نامه is given to this compilation.

No. 1526, ff. 141; European handwriting; size, 12 in. by 7½ in.

2533

Lughat-i-farangî u pârsî (لغت فرنگی و پارسی).

A very interesting and valuable Persian-French dictionary, compiled by one of the monks of Mount Carmel, Padre Angelus (پادری انجلوس), a native of Toulouse, A.D. 1683. The first thirty-five leaves are a complete index to the whole, giving an alphabetical list of French words with references to the pages in the dictionary, where the corresponding Persian or Arabic equivalents can be found; the dictionary itself fills 237 leaves, but only the first nineteen leaves contain besides the Persian also the French words; all the rest consists only of Persian (or Arabic) words and phrases (without alphabetical order), interesting and useful, because to every one all its synonyms are added, quite a new and highly instructive feature in a work of this kind. Unfortunately the ink has faded to a great extent, and many portions, especially of the French division, are almost entirely effaced.

No. 1257, ff. 237 and xxxv; size, 17½ in. by 11½ in.

2534

A comprehensive French-Persian dictionary, giving the various Persian or Arabic synonyms for each French term. The arrangement is alphabetical according to European custom and begins with the word 'abbesse,' expressed in Persian by رئیسهٔ دختران رهبانان، هادیهٔ دیر دختران شالپوشان،. The last word in z is 'zone temperée,' in Persian منطقهٔ معتدله. There is no remark anywhere as to the author of this compilation. The copy belonged formerly to Sir Charles Wilkins.

No. 2416, ff. 304; European handwriting; size, 11 in. by 7¼ in.

2535

Elementa Linguae Persicae authore Johanne Gravio, i.e. the autograph of the learned John Gravius or Greaves' elements of the Persian language, which, according to the title-page, were printed in London, 1649. This original copy of the author is dedicated in Latin to Dr. John Selden (amplissimo ac eruditissimo viro Dr. Johanni Seldeno) and was bought at Mr. R. J. (Richard Johnson)'s sale, 8th January, 1808. Another copy of the same grammar, transcribed from the printed edition, is noticed in W. Pertsch, Berlin Cat., p. 158, No. 4.

No. 2958, ff. 45; size, 10⅝ in. by 7¼ in.

2536

Another Persian-English grammar, compiled according to the preface by one of the East India Company's officers, who does not give his name, 'in intervals of recess from indispensable military avocations' and 'as some relief to the mind from severer studies.' The work, considering the time when it was written—probably the end of the last or the beginning of the present century—is remarkably rich and clear, and apart from some quaint and rather comical remarks, particularly in points dealing with comparative philology, it is a valuable and thoroughly reliable handbook of Persian grammar and syntax. It is accompanied throughout with notes, chiefly quotations from ancient or modern authors; most frequently cited are James Harris's 'Hermes,' Sale's 'Koran,' and Hanway's 'Travels.'

Contents:

Preface, on the motives for compiling this work, on fol. 5ª.

Advertisement, giving a list of authorities for the notes, on fol. 12ª.

Section I, containing an introduction, on fol. 13ª, and three divisions, viz. the alphabet, on fol. 13ᵇ; the vowels and other marks, character and accents of the letters, on fol. 14ª; and the manner of writing, on fol. 15ᵇ.

Section II, in six divisions: viz. the noun and its qualities, on fol. 18ª; gender, on fol. 19ᵇ; number, on fol. 20ᵇ; declension or declination of cases, on fol. 21ᵇ; the species of nouns, on fol. 23ᵇ; and the figure of nouns, on fol. 27ª.

Section III, in two divisions: the adjective, on fol. 29ª, and the degrees of comparison, on fol. 30ª.

Section IV, in two divisions: numerals, on fol. 30ᵇ, and ordinal numbers, on fol. 32ª.

Section V, the pronouns, on fol. 33ᵇ.

These five sections form the *first volume*.

Section VI, in four divisions: viz. the verb, on fol. 37ª; the mode, time, person, and number, on fol. 40ᵇ; the conjugation, on fol. 44ª; and the formation of the tenses, on fol. 46ᵇ.

Section VII: the adverb, on fol. 55ª.

Section VIII: the conjunction, on fol. 59ª.

Section IX: the preposition, on fol. 60ª.

Section X: the interjection, on fol. 61ᵇ.

Section XI: the manner of conversing, on fol. 63ª.

Section XII: construction or arrangement of words, on fol. 67ª.

Section XIII: catalogue of anomalous verbs, on fol. 76ª.

Appendix, containing: (1) general observation, on fol. 81ª; (2) the Persian theme, on fol. 81ᵇ; (3) the Arabian theme, ib.; (4) the Arabian infinitives and participles and a table of them, on fol. 83ᵇ; (5) remarks on certain idioms, on fol. 86ᵇ; (6) titles of honour, on fol. 89ª; (7) short vocabulary of words of frequent occurrence and convenient use, on fol. 90ª; (8) the signification of several terminations when added to different words, on fol. 96ª.

Sections VI–XIII and the Appendix form the *second volume*.

A table of contents on fol. 3.

Bought of Madden & Co., Aug. 15, 1850.

No. 3401, ff. 96; size, 14¼ in. by 9¼ in.

2537

A Hindûstânî grammar.

This most interesting MS. contains, according to fol. 1ª (p. 1): 'A grammar of the Hindostan Language, by Benjamin Schulzius or Schultz, written at Madras the 30th of June, 1741, printed at Hall (Halle) in Saxony, 1745, with which are blended some further observations on the language, collected in Bengal in 1761.'

From a 'note' on the same page we learn, that Mr. Schultz was a German and a missionary from the King of Denmark to the Carnatic, that he applied himself with uncommon ardour to the duties of his calling, and went in 1726 to Madras, to re-establish a charity school. He began and sustained the Danish Mission at Madras. By the same Mr. Schultz, who is called the oldest and most active of the three new (Danish?) ministers of the Gospel, the translation of the Bible into the Malabarian language, which Mr. Ziegenbalg, upon his return to Tranquebar, had commenced, was finished in 1725. The present MS. contains the English translation of the original Latin treatise of Mr. Schultz, but the translator's name does not appear. In the 'note' there are three references to Gent. Mag., vol. 15, June, 1745, viz. p. 306, pp. 307 and 308, and pp. 361 and 362.

On fol. 1ᵇ (p. 2) the author's preface begins, in a faithful English paraphrase, dealing with the origin of the Hindûstânî language and explaining the subdivisions of this grammar. In the same preface mention is made of another interesting old grammar of the same language, published by the 'very learned David Millins, Professor of Sacred Antiquities and Asiatic Languages at Utrecht, amongst his Oriental Miscellanies of the year 1743.' Mr. Schultz adds: 'He was not the author of it, but the most noble John Joshua Ketelaer, formerly Ambassadour from the Danish East India Company to the Great Mogul, who, while he resided at Agra, registered some observations in Dutch concerning the Hindostan language.'

The six *sections* into which this grammar is divided, are headed as follows (we add to the headings in the

text the more detailed descriptions given in the preface, with regard to the respective sections):

1. The *letters*, exhibiting the modern as well as the ancient characters and including a few lessons too, to exercise the memory of them, on fol. 4^a (p. 7).

2. The *nouns and adjectives*, with the facility of their declension, the nature of the adjectives and the variety of their composition; comprising also a catalogue of such as are in use, together with the *numerals*, as well the cardinal as the ordinal numbers, on fol. 12^b (p. 26).

3. The *pronouns*, on fol. 27^a (p. 65).

4. The *auxiliaries* and the simple and compound *verbs*, on fol. 30^a (p. 71). This section is called by mistake the sixth (instead of the fourth).

5. The *particles*, that is post-positions, adverbs, conjunctions and interjections, on fol. 51^b (p. 114).

6. *Syntax*, on fol. 61^b (p. 134).

An *appendix*, which begins on fol. 65^b (p. 142), contains: (*a*) the Apostles' Creed, in Hindûstânî and English; (*b*) the Lord's Prayer, in Hindûstânî and English; (*c*) analysis of the latter; (*d*) the Decalogue, in Hindûstânî and English; (*e*) the Baptism and the Lord's Supper, in Hindûstânî only.

The original grammar concludes on fol. 70^b (p. 152).

The remainder of this MS., ff. 71–107, contains in another very bold and clear handwriting a duplicate of the last *three* sections of the grammar, beginning with the auxiliary verbs and ending with the Lord's Prayer. It corresponds verbatim to the same portion in the foregoing grammar, ff. 30^a–70^b.

No. 2531, ff. 107; size, $12\frac{1}{2}$–$12\frac{3}{4}$ in. by $7\frac{3}{4}$–$8\frac{1}{4}$ in.

2538

Persian, Hindûstânî, Arabic, and Sanskrit miscellanies.

This MS., throughout in European handwriting and purchased of Madden & Co., August 15, 1850, contains (ff. 1–67 and 108–124 being arranged in European, ff. 68–105 and 126–147 in Eastern fashion and therefore to be read from fol. 147^b backwards):

1. Ff. 1^a–3^a: Some English translations from the 'Siyar-almuta'akhkhirîn' (see Nos. 416–421 above).

2. Ff. 4^a–48^b: A large fragment of the same English translation of the Hindûstânî grammar, originally written in Latin by Schulz (so spelt here, not Schultz), which is contained in the preceding MS. From the present copy—which contains only three of the six sections of the work, viz.: (*a*) the *letters*, i.e. the Devanâgarî, Hindî or Nagarî, Bangalî, Gurmukî or Sikh alphabets, a commercial alphabet, peculiar to merchants in India, and the Persian alphabet, together with explanations and reading-lessons; (*b*) the *nouns*, *adjectives*, and *numerals*; (*c*) the *pronouns*—we glean some interesting details, not found in the preceding copy. The full title of the book is given here in English (with the Latin on the opposite page), on fol. 12^a, as follows: 'A Grammar of the Hindostan from the materials of the Very Reverend Benjamin Schulz, missionary for the propagation of the Gospel, reduced into order during his long residence in Hindostan, consisting of rules illustrated by numerous examples, intended for the use of the missionaries of India; published with a preface for promoting the study of the Oriental Languages, by D. Jo. Henry Callenberg, Public Professor in Ordinary of Divinity and Philosophy; printed at Halle in Saxony, in the Hebrew Printing House, 1745.' To this title there are appended besides the same note, found in the preceding copy on fol. 1^a sq., the following remarks:

Annual Register for 1764, vol. 7, p. 114: 'Letters received by the Society for promoting Christian Knowledge from Madras in the East Indies, May 25, 1763, contain an account, that their missionaries have stretched a great way into the country among the heathens, making many proselytes. Those missionaries say, that the Reverend Doctor Francke in Germany had sent them a number of Tamulian Types, with a promise of more; which they were to be enabled to use, the Government having erected a printing office in the city of Madrass, and given the care and inspection of it to them.'

Annual Register for 1761, p. 92: 'Died lately Benjamin Schultz (sic here!), a Protestant missionary from the court of Denmark, at Tranquebar in the East Indies. He resided twenty-four years in the town of Nagapatnam. He translated the Old and New Testaments and the Psalms of David into the language of the country for the use of the natives.' The grammar itself begins on fol. 19^a, prefaced by the anonymous English translator with the following advertisement: 'The English editor has incorporated a number of observations and examples under the general articles of Mr. Schulz' grammar, which he met with in Manuscript grammars of different gentlemen during his residence in India, or had collected in his own researches.'

Ff. 4^a–18^a contain: (*a*) the Latin preface of the editor, Prof. Callenberg, on fol. 4^a; (*b*) the Latin preface of the author, Mr. Schulz, on fol. 5^a; (*c*) the beginning of the first section of the grammar in Latin, on fol. 6^b, followed by some English observations; (*d*) Latin and English titles, on ff. 11^b and 12^a, with the 'notes' appended; (*e*) English translation of the editor's preface, on fol. 14^a; (*f*) English translation of the author's preface, with English foot-notes, on fol. 16^a.

3. Ff. 50^a–51^b: Makâm-i-Nadiyah (مقام نديه), description of the town and inhabitants of Nadiyah in Bangâlah.

4. Ff. 52^a–56^a, third line, and 56^b–57^b: The same Persian tract on Arabic conjugations, called ميزان در علم عربى or ميزان در علم صرف, which is described above in Nos. 2411, 1; 2412, 1; and 2414.

5. Fol. 56^a, lower half, and ff. 58^a–60^a: Paradigms of Hindûstânî verbs, with Persian interlinear paraphrase.

6. Ff. 61^a–62^a: Repetition of the مقام نديه as in No. 3.

7. Ff. 64^a–67^b: Record of a grant of lands made by Râjah Deeopal, in Sanskrit, with English translation. The following note appears on the top of ff. 64^a–65^a: 'The under-mentioned plate was found in digging a well within the fortress of Mongheer, by Lieut.-Colonel Henry Watson, chief engineer in Bengal, and now in his possession. It is written in a very antique

Shunscreet (!) character, only legible by the most learned Pundits and said from the contents to be near 2000 years old. Berhampore in Bengal, Dec. 14, 1780.'

8. Ff. 105^b–68^b: Various Arabic, Persian, and Hindûstânî documents, partly with English translation by R. E. Roberts, Persian interpreter, together with some poetical specimens, viz.: (*a*) the Khuṭbah, delivered at the conclusion of the Ramadân and on Fridays, on fol. 105^b; (*b*) another Khuṭbah, delivered at the 'Îd-i-Kurbân or the anniversary festival in commemoration of Ibrâhîm offering up his son Isaac, on fol. 104^b; both are in Arabic with interlinear Persian paraphrase; (*c*) orders of the Nawwâb Wazîr to Siwâi Singh Kutwâl of the Bâzâr at Kânpûr, to Almâs 'Alîkhân and to Colonel Ironside, with receipts from the years 1784 and 1785, on fol. 102^b; (*d*) specimens of figurative or metaphorical expressions in the Persian language, on fol. 98^a; (*e*) Persian rubâ'is and ghazals, several by Ḥâfiẓ, one by Amîr Khusrau, on fol. 96^b; (*f*) Rekhta poetry, chiefly by Saudâ, on fol. 94^b; (*g*) genealogy and pedigree of Mahârâj Indar Kishan Cand, Zamîndâr of the districts of Okerah, Nuddeah, and Kishannâgar, on fol. 91^b; (*h*) biography of the same, on fol. 89^b; (*i*) letter from Râjah Sûbhâ Singh to 'Âlamgîr, on fol. 86^b; (*k*) Shâh 'Âlam's famous letter to the King of England (see W. Morley, p. 128), on fol. 85^a; (*l*) letter from Ja'far 'Alîkhân, Nawwâb of Bangâlah, to Lord Clive, on fol. 83^b; (*m*) letter from Tûshî Lâmah of Sartary to the Governor-General of Bangâlah, 1774, on fol. 79^b; (*n*) some Arabic inscriptions in Bangâlah, on fol. 78^b; (*o*) letters from the Nawwâb Mîr Muḥammad Ja'farkhân to Mr. Henry Vansittart and to the Council of Fort William; from the Mahârâjah Shitâlrâi to Mr. Warren Hastings, and from the Nawwâb Kâsim 'Alîkhân to Mr. Henry Vansittart, on fol. 77^a.

9. Ff. 108^a–124^a: Catalogue of Persian words of frequent use in the business of the revenue in Hindûstân, with English explanation.

10. Ff. 135^a–126^b: An account of پراگ (Peirag in the English heading), which is the sovereign of all the worshipping-places (situate at Allâhâbâd, at the point of confluence of the Ganges and Jumna).

11. Ff. 135^b–135^a: Of the institution of worshipping fire at Banâras, Persian and English.

12. Fol. 136^a: Account of the lighting lamps by the riverside of Banâras.

13. Fol. 136^b: Names of the signs of the Zodiac and of the names of the planets, in Persian, Arabic, and English.

14. Ff. 147^b–137^b: Account of the mausoleum of Tâj Mahall or Mumtâz Mahall at Âgra (see No. 731 above), in Persian, followed by particulars as to the expense of the same, in Persian and English.

Ff. 22, 49, 92, 106, 107, and 125 are left blank.

No. 3423, ff. 147; size, $12\frac{3}{4}$ in. by 8 in.

2539

A miscellaneous MS. written throughout by European hands and containing:

A (from the right to the left):

1. Ff. 1–40: Paradigms of irregular Persian verbs, beginning with انداختن and ending with آمدن, with the English (and sometimes also French) equivalents for the infinitive of each.

Two coll. in each page; size, $11\frac{3}{4}$ in. by $8\frac{1}{4}$ in.

2. Ff. 41–66^a: Another series of similar paradigms, written by another hand, and beginning with آمدن.

Four-five coll. in each page.

3. Ff. 66^a–76^b: An alphabetical Persian vocabulary, beginning with الله and ending with the letter ل. Each word is accompanied by an interlinear English paraphrase.

Five coll. in a page; size of 2 and 3 (written by the same hand), $12\frac{1}{2}$ in. by $7\frac{5}{8}$ in.

B (from the left to the right):

4. Ff. 1–9: Tables of the Maratthî alphabet.

Size, $12\frac{1}{2}$–$12\frac{3}{4}$ in. by $7\frac{3}{4}$–$8\frac{1}{4}$ in.

5. Ff. 10–70: A Maratthî grammar in English, beginning with a short fragmentary piece on the change of letters.

Size, $13\frac{1}{4}$ in. by $8\frac{1}{4}$ in.

6. Ff. 71^b–131^a: Fragment of an English-Malay glossary, from R to Z. In a comparatively few cases only the Malay equivalent is added to the English.

Size, $13\frac{1}{4}$ in. by $8\frac{1}{4}$ in.

7. Ff. 132–194: Another fragment of an English-Malay glossary, written by the same hand as No. 6 and going from D to H. In the letter H (on fol. 179^a) one page is inserted containing a few words beginning with V. The Malay equivalent is only added in rare cases; most pages exhibit simply an alphabetical string of English words.

Size, 15 in. by $8\frac{5}{8}$ in.

Bibliotheca Leydeniana.

No. 2406, ff. 76 and 194.

V. Theology and Law.

1. History of Creeds and Sects.

2540

Tabṣirat-al'awâmm fî ma'rifati-maḳâlât-alanâm (تبصرة العوامّ فی معرفة مقالات الانام).

The different religious creeds and sects of the world, with special reference to Islâmism, a kind of theological encyclopædia, composed by Murtaḍâ, known as 'Alam-alhudâ (see author's name and title on fol. 2^a, l. 10, and fol. 2^b, l. 2), who flourished about A. H. 653 (A. D. 1255), see Bodleian Cat., No. 1766; Rieu i. p. 140, and iii. p. 1081^a, Supplement, p. 4^a; W. Pertsch, Berlin Cat., p. 270; Rehatsek, Cat. raisonné, p. 188 sq. It is conceived in a strictly Shî'ite sense. An index of the twenty-six chapters, into which the work is divided, appears on fol. 2^b; the headings quoted below are those of the text (in the Bodleian Cat., loc. cit., those of the index are given).

1. در ذکر مقالات فلاسفه و برادران ایشان از اصحاب

نجوم و طبائع و غیرهم (philosophers and sages), on fol. 3ª.

2. در ذکر مقالات مجوس و کیش ایشان (the Magians), on fol. 8ª.

3. در مقالات جهودان و ترسایان و صابیان (Jews, Christians, and Sabeans), on fol. 13ᵇ.

4. در اصل فرق اسلام و مقالات ایشان (Islamitic sects), on fol. 17ª.

5. در ذکر فرق خوارج خذّلهم الله و مقالات ایشان (the Khawârij), on fol. 22ª.

6. در ذکر معتزله و احوال ایشان (the Mu'tazilah), on fol. 27ᵇ.

7. در مقالات جهیم بن صفوان و اتباع او (Jahîm, or according to Rieu's copy Jahm, bin Ṣafwân and his followers, see also No. 2548, 6 below), on fol. 31ᵇ.

8. در مقالات مرجیان (the Murjis), on fol. 32ᵇ.

9. در مقالات نجّار و اصحابش (Najjâr and his companions), on fol. 34ª.

10. در مقالات کرّامیان و ظهور ایشان (the Karrâmis and their origin), on fol. 34ª.

11. در مقالات مشبّهه و مجسّمه (the Mushabbihs and Mujassims), on fol. 39ª.

12. در مقالات تناسخ (the believers in transmigration), on fol. 46ª.

13. در ذکر مقالات قومی که ایشان خود را اهل سنّت و جماعت دانند (the Sunnites), on fol. 47ᵇ.

14. در ذکر فرقهٔ سیوم و چهارم از ایشان که خود را و شرکا را اهل سنّت و جماعت دانند مالك و شافعی (the Mâlikites and Shâfi'ites, the third and fourth branch of the Sunnites), on fol. 50ª.

15. در مقالات ابن کلاب و ابو الحسن اشعری (Ibn Kilâb and Abû-alhasan Ash'ari), on fol. 58ª.

16. در مقالات صوفیان (the Ṣûfîs), on fol. 65ª.

17. در مقالات قشیری که در رسالهٔ خود یاد کرد در مرتبهٔ صوفیّه (Kushairî and the views he set forth in his risâlah, composed A.H. 438 = A.D. 1046, 1047), on fol. 73ª.

18. در آنچه اهل سنّت و جماعت در حقّ انبیا گویند (Sunnite views about the prophets), on fol. 78ª.

19. در مقالات فرقهٔ دویم از اسلام که ایشان را شیعه خوانند و خصم ایشان را روافض گویند (the second branch of Islâmism, the Shî'ites, or as they are styled by their enemies, the Râfiḍis), on fol. 93ᵇ.

20. در دانستن حقّ از باطل (how to know truth from falsehood), on fol. 109ª.

21. در ذکر اعتقاد امامیّه (the Imâmîs), on fol. 113ª.

22. در حکایت فدك و منع شیخین حضرت فاطمه را از میراث پدر رسول الله (the story of Fadak and of Abû Bakr and 'Umar keeping Fâtimah out of her father the prophet's inheritance), on fol. 120ª.

23. در حدیث چند که اهل سنّت بر امامیان تشنیع میزنند که امامیان ردّ آن می کنند (some Sunnite traditions taunting the Imâmîs and refuted by the latter), on fol. 128ª.

24. در ذکر بعضی از فضائع بنی امیّه و زندقهٔ ایشان (turpitude and impiety of the Banî Umayyah), on fol. 144ª.

25. در ذکر چند مسئله که میان اهل عدل و جبر گذشته (disputes between the champions of justice and those of predestination), on fol. 149ᵇ.

26. در ذکر چند مسئله که بآن تشنیع میزنند بر امامیّه (some questions with which the Imâmîs are taunted), on fol. 153ᵇ.

Beginning: حمد و سپاس مر خدایرا عزّ و جلّ که جملهٔ موجودات را از عدم بوجود آورد و از نیستی بهستی رساند الخ.

No date. Modern transcript. The work has been lithographed, together with the Kiṣaṣ-ul-'Ulamâ, at Teheran, A.H. 1304.

No. 2583, ff. 158, ll. 15; Nasta'lîḳ; size, 9 in. by 6⅝ in.

2541

Tarjuma-i-Milal u Niḥal (ترجمهٔ ملل و نحل).

The oldest Persian translation of the famous Arabic work on religious and philosophical sects, styled كتاب الملل والنحل, by Abû-alfath Muḥammad bin Abû-alkâsim 'Abd-alkarîm Shahrastânî (who died A.H. 548 = A.D. 1153, 1154), see Loth, Arabic Cat., p. 101ª, and Arabic Cat. of the Brit. Museum, p. 111; text-edition by Cureton, London, 1846, and German translation by Haarbrücker, Halle, 1850–1851. The Persian translator is Afḍal bin Ṣadr Tarikah of Iṣfahân, who completed his version in A.H. 843 (A.D. 1439, 1440) and dedicated it to Sultân Shâhrukh (A.H. 807–850 = A.D. 1404–1447), see ff. 3ª, l. 10, and 5ª, l. 6.

Beginning: اللّهمّ صلّ علی ناسخ الملل و ماسخ (!) النّحل و هادی السّبل و افضل الرّسل و مهدی الکلّ الخ.

A later Persian translation was made by Muṣṭafâ bin Shaikh Khâlikdâd al-Hâshimî al-'Abbâsî, A.H. 1021 (A.D. 1612), and entitled توضیح الملل, see Rieu i. p. 139; a Turkish version by Nûḥ Efendi bin Muṣṭafâ alrûmî almiṣrî (who died A.H. 1070 = A.D. 1659, 1660), see G. Flügel ii. pp. 199 and 200; W. Pertsch, Turkish Cat., Nos. 82 and 83, and Berlin Turkish Cat., p. 157; Rieu, Turkish Cat., pp. 35 and 36 (printed in Cairo, A.H. 1263).

Dated the 1st of Rabî'-alawwal, A.H. 1052 (A.D. 1642, May 30), by Muḥammad Hâshim alwidâ'i albalkhî.

No. 1323, ff. 310, ll. 17; Nasta'lîḳ; worm-eaten and damaged in many places; size, 9⅝ in. by 5⅝ in.

2542

Dabistân (دبستان).

A good copy of the famous work on the religious and philosophical creeds of Asia, styled in full دبستان مذاهب, and probably due to a certain Mûbad Shâh, who appears to have completed this general history of Eastern religions shortly after A.H. 1063 (A.D. 1653), comp. Rieu i. p. 141 sq.; Bodleian Cat., No. 1791; W. Pertsch, Berlin Cat., pp. 271 and 272; E. G. Browne, Cambridge Cat., pp. 120–122; J. Aumer, p. 126;

text-editions, Calcutta, A.H. 1224; Teheran, A.H. 1260; Bombay, A.H. 1264, 1277, and 1279; also A.H. 1274 (place of publication not mentioned). Complete English translation by David Shea and Anthony Troyer, three volumes, Paris, 1843 (Oriental Translation Fund); text and English translation of the first chapter by Fr. Gladwin in 'New Asiatic Miscellany,' Calcutta, 1789, pp. 86–136, German translation of the same by F. von Dalberg, Würzburg, 1809; English translation of the ninth chapter by Dr. Leyden in 'Asiatic Researches,' vol. xi. pp. 406–420.

Beginning: بسم الله الرّحمٰن الرّحيم به نستعين بنام ایزد بخشایندهٔ بخشایشگر؛ ای نام تو سر دفتر اطفال دبستان – یاد تو ببالغ خرد آن شمع شبستان الخ.

It is divided into the following twelve Ta'lîm:

I. در معرفت عقائد پارسیان (Pârsîs), on fol. 2^{a}.

II. در باز نمودن عقائد هندوان (Hindûs), on fol. 142^{b}.

III. در عقیدهٔ قرا تبّتیان (Karâ-Tibbatîs), on fol. 257^{a}.

IV. در عقائد یهودیّه (Jews), on fol. 259^{a}.

V. در عقائد ترسا (Christians), on fol. 269^{b}.

VI. در حقیقت محمّدیّان و اهل اسلام (Muslims), on fol. 279^{a}.

VII. در عقیدهٔ صادقیّه (Ṣâdiḳîs), on fol. 325^{a}.

VIII. در عقیدهٔ واحدیّه (Wâḥidîs), on fol. 328^{b}.

IX. در حال روشنیان (Raushanîs), on fol. 334^{a}.

X. در عقائد الهیّه (Ilâhîs), on fol. 343^{a}.

XI. در عقائد حکما (Philosophers), on fol. 366^{a}.

XII. در عقائد صوفیّه (Ṣûfîs), on fol. 399^{b}.

An index on the fly-leaves. No date. A special feature of this copy is that the original Sanskrit forms of many technical terms are added on the margin.

No. 746, ff. 431, ll. 15; Nasta'lîḳ; illuminated frontispiece; a few of the last leaves slightly injured; size, 10⅞ in. by 5⅝ in.

2543

Another copy of the same.

Another good copy of the Dabistân, not dated.

Beginning: ای نام تو سر دفتر اطفال دبستان الخ.

Ta'lîm I, on fol. 2^{a}; II, on fol. 84^{a}; III (here simply styled در عقیدهٔ تبّتیان), on fol. 149^{a}; IV (در لختی از عقائد یهودیّه), on fol. 150^{a}; V, on fol. 156^{a}, lin. penult.; VI (در عقائد مسلمانان درحقیقت محمّدیّان واهل اسلام), on fol. 162^{a}, first line; VII, on fol. 188^{b}; VIII, on fol. 190^{a}, last line; IX, on fol. 193^{b}, first line; X, on fol. 198^{b}, first line; XI, on fol. 219^{b}; XII, on fol. 239^{b}, lin. penult.

No. 2962, ff. 259, ll. 15; clear and distinct Nasta'lîḳ; size, 10⅛ in. by 7 in.

2544

The same.

Beginning as in the preceding copy; not dated; many marginal glosses on the first leaves; on some of the first leaves spaces are left blank for illustrations.

Ta'lîm I, on fol. 3^{a}; II, on fol. 140^{b}; III, on fol. 243^{a}; IV, on fol. 244^{b}; V, on fol. 253^{b}; VI, on fol. 262^{a}; VII, on fol. 303^{a}; VIII, on fol. 306^{a}; IX, on fol. 311^{a}; X, on fol. 318^{b}; XI, on fol. 338^{a}; XII, on fol. 366^{b}.

No. 745, ff. 394, ll. 15; clear and distinct Nasta'lîḳ; size, 10⅝ in. by 6⅝ in.

2545

The same.

A modern copy, dated Calcutta, the 12th of Muḥarram, A.H. 1216 (forty-third year of Shâh 'Âlam's reign) = 14th of the month جیٹھ (the second Hindû month) of the year 1208 of the Bangâlî era = A.D. 1801, May 25.

Beginning as in the two preceding copies.

Ta'lîm I, on fol. 2^{a}; II, on fol. 93^{a}; III, on fol. 161^{b}; IV, on fol. 162^{b}; V, on fol. 169^{a}; VI, on fol. 175^{b}; VII, on fol. 198^{b}; VIII, on fol. 201^{a}; IX, on fol. 204^{b}; X, on fol. 210^{b}; XI, on fol. 231^{b}; XII, on fol. 251^{b}.

It is collated, with occasional annotations on the margin. The proper order of ff. 38–41 is: 38, 40, 39, 41.

Bibliotheca Leydeniana.

No. 2698, ff. 270, ll. 17; Nasta'lîḳ, by two different hands, the second of which begins on fol. 209^{a}; size, 10½ in. by 7⅝ in.

2546

The same.

Another modern copy, dated the beginning of A.H. 1220 = Vicramâditya era 1862 = A.D. 1805, April.

Beginning as usual.

Ta'lîm I, on fol. 2^{a}; II, on fol. 102^{a}; III, on fol. 179^{b}; IV, on fol. 180^{b}; V, on fol. 187^{b}; VI, on fol. 194^{b}; VII, on fol. 219^{b}; VIII, on fol. 222^{a}; IX, on fol. 225^{b}; X, on fol. 232^{a}; XI, on fol. 256^{b}; XII, on fol. 278^{a}.

Bibliotheca Leydeniana.

No. 2427, ff. 296, ll. 15; large and distinct Nasta'lîḳ; size, 11 in. by 8⅛ in.

2547

The same.

A third, still more modern copy, written on paper bearing the watermark 1805.

Beginning as usual. Collated, with numerous marginal glosses.

Ta'lîm I, on fol. 2^{a}; II, on fol. 116^{a}; III, on fol. 206^{a}; IV, on fol. 207^{b}; V, on fol. 215^{a}; VI, on fol. 221^{b}; VII, on fol. 257^{b}; VIII, on fol. 260^{a}; IX, on fol. 264^{a}; X, on fol. 272^{a}; XI, on fol. 299^{a}; XII, on fol. 324^{a}.

Bibliotheca Leydeniana.

No. 2586, ff. 348, ll. 15; excellent Nasta'lîḳ; size, 8⅞ in. by 7¼ in.

2548

Ma'rifat-almadhâhib (معرفة المذاهب).

A very concise account of the seventy-three Muḥammadan sects (i. e. the Sunnites and the seventy-two of the Shî'ites), by an author who calls himself, on fol. 1^{a}, with the peculiar name of Maḥmûd Nâṭâhir (Maḥmûd the unclean); in a previous copy, No. 1920, 11 above, and also in the immediately following one, he styles

himself Maḥmûd Ṭâhir Ghazâlî, known as Nizâm, and designates himself as professor in the مدرسهٔ جلالی. It comprises the following seven faṣls:

1. The Sunnites and all that is connected with their creed (در بیان سنّت و جماعت و آنچه بدان تعلّق دارد چون ایمان و اسلام و توحید و اعتقاد و شریعت و مذهب و اجتهاد و ملّت و دین), on fol. 1^b.

2. The twelve classes of the Râfiḍîs (در بیان دوازده گروه رافضیّه), on fol. 3^b, viz. علویّه, ابدیّه, اشعیّه, عبّاسیّه, امامیّه, ناوسیّه, اسحاقیّه, زیدیّه, متناسخیّه, لاغیّه, رجعیّه, and متربّصیّه.

3. The twelve classes of the Khârijîs (در بیان دوازده گروه خارجیّه), on fol. 4^b, viz. ارزقیّه, اباضیّه, ثعلبیّه, حازمیّه, خلیفیّه, کوزیّه, کنزیّه, معتزلیّه, میمونیّه, محکمیّه, اخنیّه, and سمراخیّه.

4. The twelve classes of the Jabrîs (در بیان دوازده گروه جبریّه), on fol. 6^a, viz. مضطریّه, افعالیّه, معیّه, مفروغیّه, مجازیّه, کسلیّه, سابقیّه, جیبیّه, مشمّنیّه, جوفیّه, فکریّه, and حبیبیّه.

5. The twelve classes of the Ḳadrîs (در بیان دوازده گروه که گویند قدریّه), on fol. 6^b, viz. احدیّه, ثنویّه, کیانیّه, شیطانیّه, شریکیّه, وهمیّه, ردیدیّه, ناکسیّه, متبرّیّه, قاسطیّه, نظامیّه, and منزلیّه.

6. The twelve classes of the Jahmîs (دوازده گروه جهمیّه), on fol. 7^b, viz. معطّلیّه, مترابصیّه, متراقبیّه, واردیّه, حرفیّه, مخلوقیّه, غیریّه, فانیّه, فتانیّه, زنادقیّه, ولفظیّه, قبریّه, واقفیّه.

7. The twelve classes of the Murjîs (در بیان دوازده گروه مرجیّه), on fol. 8^a, viz. عملیّه, تارکیّه, شانیّه, راجیّه, شاکیّه, بهمیّه, منقوصیّه, متشبّهیّه, اشریّه, بدعیّه, مشبّهیّه, and حشویّه.

After the completion of these seven faṣls, on fol. 9^a, the author states, that Abû-alḳâsim Râzî has enumerated seven more in addition to these seventy-three sects, viz. کرّامیّه, دهریّه, خبابلیّه (in the text further on حنابلیّه), اختنیّه (in the text اختبیّه), باطنیّه, ابراهمیّه, and اشعریّه. The copy is defective at the end.

Beginning (different from that in No. 1920, II above): الحمد لله . . . . چنین گوید بندهٔ ضعیف امیدوار رحمت پروردگار محمود ناطاهر احسن الله الیه الخ; the title appears on fol. 1^b, l. 10.

No. 2754, ff. 1–9, ll. 16; Nasta'lîḳ; size, $9\frac{5}{8}$ in. by $5\frac{5}{8}$ in.

2549

Another copy of the same.

Beginning somewhat like that in No. 1920, II above: الحمد لله المحمود الظّاهر المعبود الباطن الخ.

Dated the 5th of Rajab, A.H. 1137 (A.D. 1725, March 20). Bibliotheca Leydeniana.

No. 2515, ff. 118–125, ll. 17–18; careless Nasta'lîḳ; size, $7\frac{3}{4}$ in. by $4\frac{5}{8}$ in.

2550

Another tract on the seventy-two Muhammadan sects by an anonymous author, beginning: از راویان اخبار که بکتب معتبره ملاحظه کرده و باحادیث نیز بصحّت پیوسته چنان مسموع گردانیده که در فریق مسلمین هفتاد ودو ملّت است الخ.

Dated the 18th of Ramaḍân, A.H. 1218 (A.D. 1804, Jan. 1).

No. 1958, ff. 21, ll. 11; large and distinct Nasta'lîḳ; size, $10\frac{3}{8}$ in. by $6\frac{3}{8}$ in.

2. Exposition of the Truth, Rights, and Duties of Islâm according to the various Sects and Doctrines.

2551

Majmû'-i-Sulṭânî (مجموع سلطانی).

A collection of questions on difficult matters of Muhammadan theology and law, compiled and explained according to the preface on Sulṭân Maḥmûd of Ghazna's request by the whole company of his Shaikhs and 'Ulamâ. It is divided into forty-three bâbs, and begins: الحمد لله ربّ العالمین والعاقبة للمتّقین والصّلوة والسّلام علی رسوله محمّد و آله و اصحابه اجمعین، بدانکه این کتابیست در بیان مسائل فقه در عبادت و نام این کتاب مجموع سلطانی نهاده شد بعون الله الهادی که چون بندگی حضرت سلطان المشایخ والاولیاء سلطان محمود غزنوی را مهمّ پیش آمد هر عالمی را که در ولایت وی بود طلب فرمود که الخ.

No date.

No. 508, ff. 135, ll. 15; careless Naskhi for the greater part; size, $7\frac{7}{8}$ in. by $4\frac{3}{4}$ in.

2552

Tarjuma-i-Mukhtaṣar-i-Ḳudûrî (ترجمهٔ مختصر قدوری).

A Persian translation of the famous Arabic compendium of Ḥanafite law, styled مختصر القدوری or کتاب القدوری or simply القدوری or even الکتاب, and composed by Khwâjah Imâm Abû-alḥusain Aḥmad bin Muhammad Ja'far alḳudûrî albaghdâdî, who was born A.H. 362 (A.D. 972, 973), and died A.H. 428 (A.D. 1036, 1037), see H. Khalfa v. pp. 30 and 451–459, No. 11625; Ibn Khallikân, No. 9; G. Flügel iii. p. 197; Loth, Arabic Cat., p. 51; J. Aumer, Arabic Cat., p. 84; Fleischer, Cat. Lips., p. 477; printed at Dihlî, 1847, etc. The section, styled Kitâb-alsair, was edited in Rosenmüller's Analecta Arabica, pars I, Leipzig, 1826; and the section on matrimonial law translated into German by Helmsdörfer, Frankfurt, 1832. The Persian translator calls himself Ḥasan bin Abû-alḳâsim (see fol. 2^b, ll. 2, 4, and 6). This Persian version is, like the original, divided into 120 bâbs, the first of which (اندر طهارت) begins immediately on fol. 3^a; an incomplete index on ff. 1 and 2^a.

Beginning: سپاس وستایش مر خدایتعالی را که آفریدگار جهانیانست وروزی ده بندگان و درود بر پیغمبران او و بر محمّد مصطفی صلّی الله علیه و سلّم و بر آل او جمله' خواجه امام ابو الحسین القدوری الخ.

Dated Ramadân, A.H. 1113 (A.D. 1702, February), by Sayyid Muhammad bin Sayyid Hasan.

No. 487, ff. 161, ll. 13; Nasta'lik; size, 8½ in. by 6 in.

2553

Another translation of the same.

This Persian version of Kudûri's Arabic compendium is made by an anonymous author and is moreover defective.

It begins thus: الحمد لله ربّ العالمين .... قال الشيخ الامام الزّاهد ابو الحسين احمد بن محمّد جعفر البغدادی القدوری رحمة الله علیه' کتاب الطّهارت قال الله تعالی الخ.

Ff. 10^b, 11, 12, and 13^a are left blank (with the exception of half a line on fol. 10^b); about 23 short bâbs (5–27) appear to be missing.

Dated the 15th of Safar, A.H. 1120 (A.D. 1708, May 6), see the colophon: کتاب مختصر قدوری سرکارخان والدشان محمّد خالد خان قلعدار و فوجدار . . . . در سنهٔ ۱۱۲۰ بعون الملك الوهّاب بتاریخ ۱۵ صفر ختم بالخیر والظّفر.

No. 1171, ff. 137, ll. 13; Nasta'lik; size, 8½ in. by 5¾ in.

2554

Mukaddimat-alsalât (مقدّمة الصّلوة).

A mathnawi on legal prayer, ablution, and fasting, by Hadrat or Maulawi Sharaf-aldin Bukhâri, completed in the year 693 of the Rihlat or death of the prophet = A.H. 703, middle of Jumâdâ I (A.D. 1303, end of December); the date of the Copenhagen copy (A. F. Mehren, p. 6, No. VII), viz. 393 of the Rihlat = A.H. 403 (A.D. 1012, beginning of December), is either a clerical error or an intentional fraud, see Bodleian Cat., Nos. 1767 and 1768; G. Flügel i. p. 512; and above, Nos. 1133, margin-col., ff. 145^a–155^a, and 2381, fol. 68^a sq.

It is divided into ten fasls or bâbs, the headings of which are enumerated in Flügel, loc. cit.; and in No. 2558 below, and is often styled نام حق from the initial line of the poem, also occasionally مقدّم الصّلوة (see No. 2558 below in the title of the commentary).

Beginning:

نام حق بر زبان همیرانم   که بجان و دلش همی خوانم

Dated the 17th of Shawwâl, A.H. 1209 (A.D. 1795, May 7).

No. 1345, ff. 56^b–64^a, 2 coll., each ll. 13; Nasta'lik; size, 7½ in. by 4⅝ in.

2555

Another copy of the same.

Beginning the same.

No date.

No. 819, ff. 1–11, 2 coll., each ll. 9–11; Shikasta; size, 7⅞ in. by 5⅝ in.

2556

Three mathnawis.

1. A third copy of the Mukaddimat-alsalât, beginning, on fol. 1^a:

نام حق بر زبان همیرانم   گر بجان و دلش همیخوانم

2. Another copy of Sa'di's alleged Pandnâma (see above, Nos. 1127, 7; 1133, c; 1134 and 1135; and 1768, 3), beginning, on fol. 10^a:

کریما به بخشای بر حال ما   که هستم اسیر کمند هوا

3. A mathnawi in Rekhta, beginning, on fol. 20^b: رازق باری حق هی جان.

Dated A.H. 1221 (or 1231? = A.D. 1806 or 1816).

No. 285, ff. 36, 2 coll., each ll. 9–12; written by different, very crude and inexperienced European hands; size, 7¾ in. by 5⅝ in.

2557

Two mathnawis.

1. A fourth copy of the Mukaddimat-alsalât, beginning on fol. 1^a.

2. The same Pandnâma as in No. 2 of the preceding copy, beginning on fol. 10^a.

No. 506, ff. 21, 2 coll., each ll. 9; written by the same crude European hand which copied part of the preceding copy; size, 7¾ in. by 5¾ in.

2558

Sharh-i-Mukaddam-alsalât (شرح مقدّم الصّلوة).

A detailed Persian commentary on the preceding mathnawi on legal prayer, etc., the مقدّمة الصّلوة or نام حق, compiled by Ikhtiyâr bin Ghiyâth-aldin alhusaini, the author of the مختار الاختیار or legal decisions according to the Sunnite doctrine, in Persian (see Bodleian Cat., No. 1778), and the اساس الاقتباس or collection of Kurân verses, traditions, proverbs, sentences, and quotations of all kinds, in Arabic (see G. Flügel i. pp. 308–310), who died A.H. 897 (A.D. 1492) at Harât. This commentary is a sort of compendium of all the rites and observances of a faithful Sunnite.

Beginning of the preface, on fol. 1^b: سپاس بی قیاس مر پرورنده را که رحمت بی نهایتش طفل جانرا بشیر دلپذیر الخ.

The commentary itself begins, on fol. 2^b, with the explanation of the initial bait of the mathnawi: نام حق بر زبان الخ.

The ten bâbs of the original poem appear here:

1. در بیان وضو, on fol. 9^a.
2. در بیان آنچه وضو را باطل کند, on fol. 16^a.
3. در بیان غسل و آن نه چیزست, on fol. 18^a.
4. در بیان آنچه غسل را واجب کند, on fol. 20^b.
5. در بیان فریضهاء تیمّم, on fol. 22^a.
6. در بیان نماز, on fol. 24^a.
7. در بیان فریضهاء شباروزی, on fol. 35^a.
8. د بیان سنّتهاء شباروزی, on fol. 35^a.
9. در بیان روزهٔ ماه رمضان, on fol. 35^b.

10. در بيان كفارت روز (؟روزه) ماه رمضان, on fol. 37b.

A later commentary on the same mathnawî by Shaikh Abû-al 'Ismat Muhammad Ma'sûm, the son of Mullâ Bâbâ bin Ya'kûb bin Khwâjah Muhammad Kafkânî, styled جامع العلمه, is described in Bodleian Cat., No. 1769, and Rieu i. p. 23; see also H. Khalfa vi. p. 563. Another copy of the present commentary is noticed in W. Pertsch, Berlin Cat., p. 254.

Dated the 24th of Muharram, A. H. 1090 (A. D. 1679, March 7).

No. 1717, ff. 39, ll. 17; distinct Nasta'lîk; size, 7⅜ in. by 4¼ in.

2559

Tuhfat-alnasâ'ih (تحفة النصائح).

A poem in the form of a kasîdah in forty-five bâbs on the duties and observances of a Muslim, by Yûsuf Gadâ, who wrote this little poem for his son Abû-alfath in A. H. 752 (A. D. 1351), according to the Petersburg copy (No. 440 in Cat. des MSS. et Xylogr.), comp. W. Pertsch, Berlin Cat., pp. 124 and 125; Rehatsek, Cat. raisonné, p. 129, No. 11; and H. Khalfa ii. p. 242, No. 2684; lithographed, Bombay, A. H. 1283. The introduction contains a praise of the author's spiritual guide, Nasr-alhakk wa-aldîn Mahmûd, that is correctly: Nasîr-aldîn Mahmûd C'irâgh of Dihli, the great C'ishti Pir, who died A. H. 757 (A. D. 1356), see Safînat-alauliyâ, No. 116 (col. 287 in this Cat.).

Beginning:

حمدی بگویم بی عدد مر خالق جن و بشر

کرده معلق آسمان هم اختران شمس و قمر

Dated the 11th of Jumâdâ-alawwal, A. H. 1097 (A. D. 1686, April 5), by Muhammad Husain.

No. 1627, ff. 59–105b, ll. 17–18; careless Nasta'lîk, mixed with Shikasta; size, 9 in. by 4¾ in.

2560

Another copy of the same.

Beginning as in the preceding copy. In the last baits, on fol. 131b, it is stated, that the poem contains 786 verses in forty-five bâbs, and that it was composed in Rabî'-alawwal, A. H. 705 (sic! A. D. 1305, Sept.–Oct.), but the hemistich containing this peculiar date is quite unmetrical and highly suspicious, running thus: مقصد بود بنج دگر بودست زهجرت مصطفی. Numerous interlinear and marginal glosses. It concludes on fol. 131b and is dated the 11th of Safar, A.H. 1192 (A.D. 1778, March 11), at Haidarâbâd in the mausoleum of Anwâr-aldînkhân. Ff. 132a–135a contain a few detached pieces in prose and verse dealing with special points in Muhammadan theology, beginning with a tract on Muslim funerals (فی الجنائز), on fol. 132a.

No. 2733, ff. 72–135, ll. 14–15; Nasta'lîk; size, 9 in. by 5¼ in.

2561

Khazânat-alfawâ'id aljalâliyyah (خزانة الفوائد الجلالية).

An encyclopædia of Muhammadan theology and law, composed, like the preceding mathnawî, A. H. 752 (A. D. 1351), by Ahmad Bahâ bin Ya'kûb bin Husain bin Mahmûd bin Sulaimân البختی, a disciple of the Sayyid and Muftî Husain bin Ahmad bin Husain alhusainî of Bukhârâ, whose lectures upon the same matters formed the basis of this work, see ff. 1b and 2a. It is divided into two different portions, the *first* of which begins, on fol. 1b: حمد بی عدّ و ثنای بی حدّ مر صانع موجودات جلّ جلاله وعمّ نواله الخ, and contains the following twelve bâbs:

1. فی ذکر فضیلة العلم والعلماء, on fol. 8a.
2. فی ذکر التوبة, on fol. 17a.
3. فی الذکر, on fol. 33a.
4. فی ذکر الصلوة والاذان والمسجد والجمعة, on fol. 43a.
5. فی ذکر الموت والزيارة, on fol. 59b.
6. فی ذکر الزکوة والسخاوة, on fol. 72b.
7. فی ذکر الصوم والاعتکاف والعيد, on fol. 79a.
8. فی ذکر الحج والمدينة المطهرة, on fol. 84a.
9. فی ذکر السفر والتجارة والکسب, on fol. 91b.
10. فی الاکل والاضياف, on fol. 97b.
11. فی ذکر النکاح والطلاق والاولاد والمجامعة, on fol. 112a.
12. فی الادعية المأثورة والصلوة لقضاء الحاجات, on fol. 134b.

The *second* portion begins, on fol. 141b: حمد و ثنا مر خدای را که محبّت و درود مصطفی را الخ, and treats of Muhammad, his companions, the saints, Shaikhs, Sûfîs, etc.; besides that on compulsory and voluntary prayers with formulas, etc. It contains, as far as the headings are marked, nine bâbs, viz.:

1. فی ذکر صفت حلية رسول الله, on fol. 141b.
2. فی ذکر الاولاد (!) و ازواج رسول الله, on fol. 147a.
3. فی ذکر الصحابة و اهل بيت رسول الله, on fol. 151b.
4. فی تعظيم الولادة (؟ الولاية) و آدابهم, on fol. 164a.
5. فی ذکر مناقب الاولياء والمشايخ واللباس والرباط والفتوح والمحبة, on fol. 174a.
6. فی ذکر خرقة المشايخ الصوفية, on fol. 204a.
7. فی ذکر وصاياء بعضی اصحاب الدين, on fol. 209a.
8. الفروض علی کلّ مؤمن و مؤمنة فی يوم و ليلة, on fol. 219b.
9. شروط استجابة الدعاء والادعية المأثورة, on fol. 221a.

Many marginal glosses of great value and interest, especially Persian paraphrases of Arabic sentences in the text, etc.

No date.

No. 577, ff. 276, ll. 19; written partly in Nasta'lîk, partly in Naskhî; size, 11⅜ in. by 7¼ in.

2562

Khulâsat-alahkâm fî dîn-alislâm (خلاصة الاحکام فی دين الاسلام).

Exposition of the principal rites and observances of Islâm, the mutual relation between husband and wife and between parents and children, compiled in the beginning of Muharram, A.H. 755 (A.D. 1354, Jan.),

by Maḥmûd bin Aḥmad bin Abû-alkâsim bin Aḥmad Ṭâ'ifî for his son, on the basis of Ḳurân and tradition, and divided into the following ten bâbs:

1. در بیان صفت ایمان و شناختن مذاهب و اقسام و احکام شریعت, on fol. 5a.

2. در بیان احکام استنجا و آنچه بدان نسبت دارد, on fol. 20a.

3. در بیان احکام وضو ساختن ودعاها, on fol. 25a.

4. در بیان احکام غسل, on fol. 29b.

5. در بیان احکام علّتی که زنان بینند از حیض و نفاس و مستحاضه, on fol. 32b.

6. در بیان احکام بانگنماز, on fol. 38a.

7. در بیان احکام نماز, on fol. 41a.

8. در حقّ زن بر شوهر و حقّ شوهر بر زن, on fol. 66b.

9. در حقّ فرزند بر مادر و پدر و حقّ والدَیْن بر فرزندان, on fol. 69b.

10. در کلمات کفر اعوذ باللّه منها, on fol. 75a.

Beginning: الحمد لله ربّ العالمين ... بدان ای فرزند اسعدك الله تعالى فى الاولى و فى الأُخْرى و رزقك الله الخ.

This compendium ends on fol. 77b, dated by 'Abd-alkarîm the 12th of Ramaḍân, A. H. 1087 (A. D. 1676, Nov. 18), and is followed by a short tract of admonition and spiritual advices, styled 'the last will of Muḥammad' (وصیّت نامهٔ محمّد مصطفی); dated the 15th of Ramaḍân in the same year (Nov. 21).

No. 1720, ff. 1–84, ll. 15; Nasta'lîḳ, the Arabic quotations in Naskhî; size, 8⅞ in. by 5 in.

2563

Fatâwâ-i-Jahândârî (فتاوئ جهانداری).

Ecclesiastical decisions, advices, and admonitions, by Ḍiyâ Baranî, the author of the تأریخ فیروزشاهی (see above, No. 211) and the اخبار برمکیان (above, No. 569), who flourished under Sulṭân Fîrûzshâh Tughluḳ (A. H. 752–790 = A. D. 1351–1388) and is designated here as دُعاگوی سلطانی 'royal chaplain.' They are chiefly addressed by him to his sovereign.

Beginning: سپاس و ستایش مر خالقی را که سلطانان دین پرورد الخ.

The first pages are much damaged by worms.

No date.

No. 1149, ff. 248, ll. 15; clear Nasta'lîḳ; ff. 115a, 172b, 173a, and parts of 191a and b left blank; size, 9½ in. by 5⅝ in.

2564

Fiḳh-i-Fîrûzshâhî (فقه فیروزشاهی).

A work on civil and ecclesiastic law, according to the Sunnite creed, in Arabic text with Persian paraphrase and interpretation; it was originally compiled by Maulânâ Imâm Humâm Ṣadr-almillah wa-aldîn Ya'ḳûb Muẓaffar Kirâmî, but he died before its publication, and the brouillon lay for a long time unknown or forgotten in the hands of his heirs, until, at the request of Sulṭân Abû-almuẓaffar Fîrûzshâh (see fol. 2a, l. 4), that is the same Fîrûzshâh Tughluḳ who is mentioned in the preceding work, and was a very enlightened prince who bestowed particular care upon the amelioration and mitigation of the harsh and rude laws of his time (comp. Elphinstone, History of India, fifth ed., p. 411 sq.), the MS. was revised, enlarged, and published in the present form. The editor conceals his name.

Beginning: الحمد لله ربّ العالمين .... چنین میگوید فقیر حقیر سراپا تقصیر الرّاجی کثیر المعاصی الی رحمة الله الخ.

The book is subdivided into kitâbs, faṣls, and bâbs. The kitâbs, as far as they are marked, are these:

كتاب الطّهارة, on fol. 3b.
كتاب البيوع, on fol. 34a.
كتاب الكفالة, on fol. 62a.
كتاب الحوالة, on fol. 68a.
كتاب القضاء, on fol. 70a.
كتاب الشّركاء, on fol. 78a.
كتاب الوقف, on fol. 83a.
كتاب الصّلوة, on fol. 92b.
كتاب النّكاح, on fol. 101a.
كتاب الرّضاع, on fol. 124b.
كتاب الطّلاق, on fol. 129b.
كتاب الاعتقاق (read الاعتاق), on fol. 164a.
كتاب الأَيْمَان, on fol. 168b.
كتاب السّرقة, on fol. 183b.
كتاب السّير الخ, on fol. 191a.
كتاب العارية, on fol. 202a.
كتاب الشّهادة, on fol. 210b.
كتاب الوكالة, on fol. 225b.
كتاب الدّعوى, on fol. 234a.
كتاب الصّلح, on fol. 281b, last line.
كتاب المضاربة, on fol. 287a.
كتاب الوديعة, on fol. 291b.
كتاب اللّقيط, on fol. 318b (the same heading repeated on fol. 321a, last line).
كتاب المفقود, on fol. 325b.
كتاب الاجارة, on fol. 331a.
كتاب الولاء, on fol. 352b.
كتاب الأكل, on fol. 355a, last line.
كتاب المأذون, on fol. 356b.
كتاب الغصب, on fol. 361b.
كتاب الشّفعة, on fol. 378b.
كتاب القسمة, on fol. 383b.
كتاب الصّيد والذّبح, on fol. 392a.
كتاب الاضحية, on fol. 405a.
كتاب الجزية والخراج, on fol. 410a.
كتاب الأبّاق, on fol. 419a.

Among the numerous authorities quoted, we notice the هداية, the فتاوى سراجيّة, فتاوى خانيّة, فتاوى صغيرى, the واقعات حسامية, واقعات ظهيريّة, the ايضاح, the ذخيرة, the واقعات حاميّة, etc.

Dated by Muhammad Fâ'ik of Sirhind at Akbarâbâd the 11th of Shawwâl, A.H. 1061 (A.D. 1651, Sept. 27).

No. 2987, ff. 421, ll. 15; Nasta'lîk; size, 9¾ in. by 5½ in.

2565

Miftâḥ-aljinân (مفتاح الجنان).

A work on Muḥammadan theology and moral philosophy, especially on the ceremonies and outer observances of Islâm, as prayers and invocations, compiled by Muḥammad Mujîr Wajîh Adîb, i.e. Muḥammad Mujîr bin Wajîh-aldîn, a disciple of Shaikh Naṣîr-alḥakk wa-alshar' wa-aldîn (see fol. 2ᵃ, ll. 6 and 8–10), i.e. the great Naṣîr-aldîn Maḥmûd C'irâgh of Dihlî, who died A.H. 757 (A.D. 1356, see the Tuḥfat-alnaṣâ'iḥ, Nos. 2559 and 2560 above), about A.H. 770 (A.D. 1368, 1369), comp. Rieu i. pp. 40 and 41; and H. Khalfa vi. p. 11, No. 12558. It contains twenty-five bâbs, the contents of which are enumerated in Rieu, loc. cit., and is based on a number of Arabic and Persian works, the most important and most frequently quoted of which are: تفسير مُغْنِى (by Ḍiyâ-aldîn, the author's uncle); تفسير زاهدى ; تفسير منير ; خالصة الحقائق (by Abû-alḳâsim Maḥmûd bin Abû-alḥasan Fâriyâbî, who died A.H. 607 = A.D. 1210, 1211, see Loth, Arabic Cat., p. 170ᵇ; H. Khalfa iii. p. 128); تنبيه ابو الليث (i.e. the Tanbîh-alghâfilîn by Abû-allaith of Samarkand, who died A.H. 383 or 375 = A.D. 993 or 985, 986, see Loth, Arabic Cat., p. 34ᵇ); مرصاد العباد (see above, Nos. 1804 and 1805); كفاية شعبى ; وسيلة القلوب ; صلوة المسعودى ; ترجمان صلوة ; سلك سلوك (by Ḍiyâ-aldîn Nakhshabî, who died A.H. 751 = A.D. 1350, 1351, see above, Nos. 1838 and 1839); احياء علوم (i.e. احياء علوم الدّين, by Muḥammad Ghazâlî of Ṭûs, who died A.H. 505 = A.D. 1111, see the Kîmiyâ-i-Sa'âdat above in No. 1781); فوائد الفؤاد (sayings of the great Shaikh Niẓâm-aldîn Auliyâ, who died A.H. 725 = A.D. 1325, see above, No. 653, collected by Amîr Ḥasan of Dihlî, the poet, comp. above, col. 334, and Rieu iii. p. 972); كنز العباد (an Arabic commentary by 'Alî bin Aḥmad Ghûrî on the religious manual, styled اوراد, of Shihâb-aldîn 'Umar Suhrawardî, who died A.H. 632 = A.D. 1234, see Loth, Arabic Cat., p. 93ᵃ); اوراد (the original manual itself); كفاية الاسلام ; معرفة المسلمين ; المحيط ; مطلوب المسلمين (by Raḍî-aldîn Sarakhsî, who died A.H. 544 = A.D. 1149, 1150, see Loth, Arabic Cat., p. 52ᵇ; H. Khalfa v. p. 431 sq.); مشارق (probably the مشارق الانوار النّبويّة by Imâm Raḍî-aldîn Ḥasan bin Muḥammad al-Ṣaghânî, who died A.H. 650 = A.D. 1252, 1253, see G. Flügel iii. p. 86 sq.; H. Khalfa v. p. 549, etc.); خير المجالس (discourses of Naṣîr-aldîn Maḥmûd C'irâgh of Dihlî, collected by a disciple of his, Ḥamîd, A.H. 756 = A.D. 1355, see Rieu iii. p. 1086ᵃ); فتاوى سراجى ; فتاوى نسفى (judicial decisions by Shaikh Sirâj-aldîn, see J. Aumer, Arabic Cat., p. 111, No. 327, and l. 2 in the preceding column); etc.

Beginning: حمد بيحدّ و ثناى بيعدّ مر خالق احد و رازق صمد را كه برگزيد بشر را بر كل مخلوقات الخ.

Not dated.

No. 927, ff. 235, ll. 17; Nasta'lîk, by two different hands, the second of which begins on fol. 194ᵃ; size, 8¾ in. by 4¾ in.

2566

A defective copy of the same.

There is a lacuna of sixteen leaves (according to the Arabic paging) after fol. 104, comprising the end of the fourteenth and last faṣl of Bâb III, the whole of Bâb IV, the whole first and part of the second faṣl of Bâb V; and another lacuna of two leaves after fol. 190, comprising the initial part of Bâb XIII. The right order of ff. 39–48 is: 39, 46, 47, 42–45, 40, 41, 48.

Beginning as in the preceding copy; name of the author, etc., on fol. 2ᵃ, l. 11, and l. 4 ab infra; the title on fol. 2ᵇ, l. 9. The copy concludes on fol. 359ᵇ and is dated in the month Rabî'-alâkhar, A.H. 1011 (A.D. 1602, Sept.–October); the original owner was Shaikh almashâyikh Muḥsin-i-Zamâna Miyân Shaikh Mûsâ. The remaining leaves are filled with additional tracts on prayers, traditions of Ṣûfic Shaikhs, etc.; ff. 361ᵇ and 362ᵃ left blank.

No. 854, ff. 368, ll. 17–24; written by different hands, mostly in various kinds of Naskhî, intermixed with Nasta'lîk; size, 11¼ in. by 6⅜ in.

2567

Kanz-al'âshiḳîn (كنز العاشقين).

A work, partly of ethico-mystical, partly of theological contents, by Muḥyî-aldîn Ṭûsî (see fol. 11ᵃ, ll. 10 and 11), i.e. Muḥyî-aldîn Ghazâlî Ṭûsî, who died, according to Rieu iii. p. 1078ᵃ, A.H. 830 (A.D. 1426, 1427), in Ḥalab on his way to Makkah. He was the spiritual guide of Shaikh Âdhurî, who died A.H. 866 (A.D. 1461, 1462), see No. 709 above, and Rieu i. p. 43ᵃ, and wrote this treatise for the sake of his brethren and friends (therefore the title 'treasure of loving friends'), on the basis of extracts from the famous compositions of his ancestor (جدّ, as he calls him), the great Shaikh Muḥammad bin Muḥammad al-Ghazâlî (not *bin* al-Ghazâlî, as is written here, on fol. 11ᵃ, l. 4 ab infra, by mistake), who died A.H. 505 (A.D. 1111), especially from his احياء علوم الدّين and his كيمياى سعادت, see above, No. 1781. It is divided into the following ten majlis (see the index on fol. 11ᵇ; in the text a number of chapter-headings are left blank):

1. در بيان عشق و محبّت, on fol. 11ᵇ.
2. در بكا و رياضت انبياء و اولياء, on fol. 21ᵇ.
3. در رحمت حقّ تعالى و شفاعت رسول, seems to begin on fol. 28ᵇ.
4. در سكرات موت و شدّت قبر, on fol. 49ᵇ.
5. در حقوق مسلمان بر مسلمان, seems to begin on fol. 58ᵇ.

6. در حقوق همسایه و قرابت ازواج, on fol. 64[a], first line.

7. در فضیلت جمعه و قرآن و صلوات, on fol. 68[b].

8. در کسب حلال و فضیلت آن, on fol. 79[a].

9. در عدل و احسان, on fol. 83[a].

10. در بیان سخاوت و فضل صدقه, on fol. 88[b].

Beginning, on fol. 10[b]: حمد و ثنا مر پادشاهی را که خداوندی مر اورا سزاوارست و یگانگیش را بدایت نیست و پادشاهیٔ اوار (read اورا) نهایت نیست الخ.

Dated the 2nd of Shawwâl, A. H. 1063 (A. D. 1653, Aug. 26), by Burhân-aldîn, son of Shaikh Ṣâdiḳ, an inhabitant of Sulṭânpûr.

No. 2754, ff. 10[b]–103[a], ll. 14–19; written by different hands in various kinds of clear and uncouth Nasta'lîḳ, mixed here and there with Naskhî, and occasionally with Shikasta; size, $9\frac{3}{4}$ in. by $5\frac{5}{8}$ in.

2568

Irshâd-almuslimîn (ارشاد المسلمین).

The leading dogmas of the Sunnite creed, a sort of commentary on, or explanation of, the عقائد or fundamental articles of Imâm Najm-aldîn Abû Ḥafṣ 'Umar bin Muhammad Nasafî (who died A. H. 537 = A. D. 1142, 1143, comp. Loth, Arabic Cat., p. 102; J. Aumer, Arabic Cat., p. 38; text-edition by Cureton, as appendix to the 'Pillar of the Creed of the Sunnites,' London, 1843; translation in Mouradgea d'Ohsson's 'Tableau de l'Empire Othoman,' vol. i), by Burhân al-Miskîn (see fol. 1[b], ll. 8 and 9, fol. 4[b], lin. penult., etc.), compiled A. H. 914 (A. D. 1508, 1509), at Harât (see fol. 4[b], ll. 3 and 4), and styled ارشاد المسلمین, see fol. 4[b], last line. The عقائد الکلام by Burhân, described in W. Pertsch, Berlin Cat., p. 269, seem to be practically the same work, only that there seven Islamitic sects are discussed in a short and concise way, as a preliminary to the eighth, the اهل السنّة, with which the present copy exclusively deals. The commentator enumerates in the preface a number of other works, composed by him before this work, viz. انیس الواعظین, a work on the traditions of the prophet, in two daftars; روضة الاتقیاء فی ذکر الاولیاء, traditions of the saints; انیس العابدین, on questions of Muhammadan worship; سراج المتعلّمین در نحو برای مبتدی و منتهی, a grammatical treatise; کنوز الاعمال and اوراد الاوقات, on prayers and invocations; خلاص (? خلاصة) الاوراد, on the same topics, and others.

Beginning: ربّنا آتنا من لدنك رحمة و هیّئ لنا من امرنا رشدا ای بار خدایا بده تومارا از نزدیك خود رحمت را و مهیّا کن تو برای ما از کارما رشد را یعنی راستی را الخ.

This book closes on fol. 138[b] and is copied by Muhammad Shaikh 'Abd-allatîf 'abbâsî for Sayyid Shâh Muhammad Saif-allâh Ḳâdirî, A. H. 1083 (finished the 30th of Rabî'-alawwal) = A. D. 1672, July 26. A short captatio benevolentiae by the transcriber is added. On ff. 142[b]–171[a] another tract is written by the same hand and for the same Saif-allâh, without title and author's name (perhaps also by Burhân al-Miskîn). It deals with the علم کلام, the philosophy of religion, as the highest of all sciences, and is divided into three ḳisms, viz.:

1. در بیان آنکه دانستن مسائل دین با دلیل واجب است و علم کلام فاضلتر است از علوم دیگر, on fol. 143[a].

2. در بیان اعتقاد اهل اسلام و دلیلهای آن, on fol. 145[a].

3. در بیان اعتقاد عوامّ اهل اسلام بی دلیل, on fol. 166[b].

Beginning: حمد مر واجب الوجودی را که وجود او ازلیست و بقاء او ابدی الخ.

No. 1060, ff. 171, ll. 15; distinct Nasta'lîḳ; size, $8\frac{1}{2}$ in. by $4\frac{1}{4}$ in.

2569

Safînat-alnajât (سفینة النّجات).

The vessel of salvation, a treatise on the legitimate Muhammadan prayers, by Shaikh 'Alî bin Maimûn almaghribî, who died A. H. 917 (A. D. 1511, 1512), comp. H. Khalfa iii. p. 600, No. 7184. It is divided into twelve bâbs and a khâtimah (see fol. 4[a]), viz.:

باب اوّل در ادعیه که متعلق بمقدّمات نماز است الخ, on fol. 4[a].

باب دوم در تعقیبات مشترکه در میان فرائض خمسهٔ یومیّه الخ, on fol. 12[b].

باب سیوم در آداب و ادعیهٔ نافله و فریضهٔ صبح, on fol. 27[a].

باب چهارم در ادعیهٔ صباح و مسا, on fol. 34[a].

باب پنجم درادعیه که بروز باید خواند, on fol. 43[b].

باب ششم در ادعیهٔ ساعات دوازدگانهٔ روز, on fol. 45[b].

باب هفتم در آداب و ادعیهٔ نافلهٔ ظهر, on fol. 56[b].

باب هشتم در آداب و ادعیهٔ نافله وفریضهٔ عصر, on fol. 63[a].

باب نهم در آداب و ادعیهٔ فریضهٔ مغرب و نوافل بعد از آن (the chapter-number is omitted here), on fol. 65[a].

باب دهم در آداب و ادعیهٔ فریضهٔ عشا و نوافل بعد از آن, on fol. 69[a].

باب یازدهم در آداب و ادعیهٔ وقت خواب و بیدار شدن از خواب, on fol. 71[a].

باب دوازدهم در آداب و ادعیهٔ نماز شب و نماز شفع و وتر, on fol. 75[a].

خاتمه در ادعیه و اعمالی که متعلّق بمنیت است از وقت احتضار تا وقت وفی (correctly توفّی), on fol. 83[a].

These twelve chapters with the conclusion form only the *first makâlah* of the work; the second is wanting, and instead of that there follows, on fol. 87[a], another short treatise: دربیان اسامیٔ چهارده معصوم علیهم السّلام و اسامیٔ پدر و کنیتهای ایشان و تواریخ مولود و وفات

ایشان و نقش نگین ایشان و موضع قبور . . . . و اسامیٔ اولاد ایشان الخ.

These fourteen persons are Muhammad, 'Alî, and the twelve Imâms. The first treatise (Safînat-alnajât) is defective at the beginning; the first words run thus: خصوصًا بشب بیست وسیوم وشب نهم ذی الحجّه الخ.

Fol. 2 is not coherent with the preceding or following leaf and belongs apparently to another work (it contains the forty-sixth and the beginning of the forty-seventh chapter of some anonymous treatise).

Not dated.

No. 2002, ff. 90, ll. 12–19; Shikasta, sometimes almost illegible; the Arabic quotations written in Naskhî; size, $8\frac{1}{2}$ in. by $5\frac{1}{8}$ in.

2570

Majmû'a-i-ad'iyah (مجموعهٔ ادعیه).

A collection of prayers especially for the three months Rajab, Sha'bân, and Ramadân, by Dûst Muhammad alhusainî, dedicated to Sultân Abû-almuzaffar-shâh Tahmâsp ibn Shâh Isma'îl (A. H. 930–984 = A. D. 1524–1576), and divided into a mukaddimah and three bâbs:

مقدّمه در نماز نافله و روزه و آنچه در اوّل هر ماه بجای آورده میشود, on fol. 6^b^.

باب اوّل در بیان آنچه تعلّق بماه رجب دارد, on fol. 4^b^.

باب دوم در آنچه تعلّق بماه شعبان دارد, on fol. 45^a^.

باب سیوم در آنچه تعلّق بماه مبارك رمضان دارد, on fol. 62^b^.

Beginning: شکر بیحدّ و ثنای بی عدّ مر آن معبودیرا که عبادتش موجب فیروزیٔ عابدان و طاعتش الخ.

Dated A. H. 1085 (A. D. 1674, 1675). Fol. 25^a^ is left blank, but the text is not interrupted. Several pages are damaged by worms. Ff. 119 and 121 are for the greatest part torn away. Fol. 6 must be inserted between ff. 1 and 2, fol. 30 between ff. 117 and 118.

No. 1225, ff. 121, ll. 14; Naskhî; size, $6\frac{1}{8}$ in. by $3\frac{3}{8}$ in.

2571

Barâhîn-i-kâti' (براهین قاطع).

A Persian translation and explanation of Shaikh Shihâb almillah wa-aldîn Ahmad bin Hajar al-Haithamî al-Makkî's Arabic work الصّواعق المحرّقة (see Loth, Arabic Cat., pp. 44 and 45, and H. Khalfa iv. p. 110, No. 7797, where the wrong title الصّوارق المحرّقة is given, which is, however, corrected in Add. et Corr. vii. p. 780), which contains a defence of the rightful claim of succession of the first three khalifs, Abûbakr, 'Umar, and 'Uthmân, against the heretics and Shî'ites, originally delivered as a course of lectures in Makkah, A. H. 950, in the month of Ramadân (A. D. 1543, December), see fol. 2^a^. The author of the Arabic original, who was mufti of Shirâz, died A. H. 973 (A. D. 1565, 1566). This Persian paraphrase was made by Kamâl-aldîn bin Fakhr-aldîn Jahramî, A. H. 994 (A. D. 1586), at the request of Sultân Khalîl-allâh Abû-almuzaffar Ibrâhîm 'Âdilshâh (A. H. 988–1036 or 1037 = A. D. 1580–1627, comp. above, Nos. 454 and 455), see fol. 3^a^, l. 13, and entitled: براهین قاطع در ترجمهٔ صواعق محرّقه; see fol. 3^b^, ll. 7 and 8.

It is divided into *three* mukaddimas, *ten* bâbs, and a khâtimah (the arrangement of the bâbs in the Arabic original, which number in the India Office copy, No. 2264, see Loth, loc. cit., 11 instead of 10, is slightly different), viz.:

مقدّمهٔ اولی در ذکر احادیثی که در باب اهل بدعت و شیعه و روافض وارد شده, on fol. 4^a^.

مقدّمهٔ دوم در بیان وجوب نصب امام, on fol. 14^a^.

مقدّمهٔ سیوم در اثبات امامت, on fol. 14^b^.

باب اوّل در بیان کیفیّت خلافت ابو بکر صدّیق, on fol. 15^b^.

باب دوم در آنچه مرویست از اکابر اهل بیت, on fol. 105^a^.

باب سیوم در بیان فضیلت ابو بکر بر سائر این امّت باز عمر باز عثمان باز علی, on fol. 116^a^.

باب چهارم در خلافت عمر, on fol. 168^a^.

باب پنجم در فضائل خصوصیّت عمر, on fol. 173^a^.

باب ششم در خلافت عثمان, on fol. 195^a^.

باب هفتم در خلافت علی بن ابیطالب, on fol. 208^a^.

باب هشتم در مآثر و فضائل و بعضی از احوال علی, on fol. 214^b^.

باب نهم در خلافت امام حسن, on fol. 244^a^.

باب دهم در فضائل و مآثر اهل بیت نبوی, on fol. 253^a^.

خاتمه در بیان اعتقاد اهل سنّت الخ, on fol. 356^b^.

Beginning: الحمد لله الّذی فضّل نبیّنا محمّد صلّی الله علیه و سلّم علی سائر الانبیاء و اختار بمحض فضله و عنایته له اصحابا الخ.

No date.

No. 1032, ff. 380, ll. 15; clear Nasta'lîk; size, $9\frac{3}{4}$ in. by $5\frac{3}{4}$ in.

2572

Majmû'-i-khânî (مجموع خانی).

Muhammadan ecclesiastical law in all its branches, comprising purification or ablutions, prayers, alms, fasting, and pilgrimage, compiled by Kamâl Karîm Nâgaurî (so in full in No. 2574 below) and dedicated to a certain Bahrâmkhân, whose lifetime is not to be ascertained. This work is styled in full in the immediately following copy: کتاب مجموع خانی و بحر المعانی; in the Tatimmah (No. 2574 below), and Bodleian Cat., Nos. 1782 and 2376: مجموع (عبادات) خانی فی عین (or غرّة) المعانی (or مجموعهٔ). From the Bodleian copies, just quoted, the present MS. differs in many respects, for instance, the beginning runs here thus: حمد و سپاس مر پادشاهی را که الملك دولتاباد نهانی آسانی (?) بعزّة دین اسلام الخ.

The *first kitâb* (كتاب الطّهارت) begins, on fol. 3^a; the *second* (كتاب الصّلوة), on fol. 51^b; the *third* (كتاب الزّكوة), on fol. 166^b; the *fourth* (كتاب الصّوم), on fol. 187^b. This fourth kitâb ends, or ought to end, according to the first Bodleian copy, on fol. 222^b (corresponding to fol. 130^a there), but there is no heading of the *fifth* kitâb (كتاب الحجّ) found, and the whole part from fol. 222^b to fol. 244^a is wanting in that Bodleian copy, whether merely misplaced or not is impossible to say, as all the catchwords in both MSS. are apparently correct; there is only one page and a half corresponding in that copy to the twenty-two leaves here. Fol. 244^b, first line, agrees again with fol. 130^b, l. 13 in the same Bodleian copy. There are besides various discrepancies between both MSS. towards the end.

No proper date; only the 16th of Ramadân is given. The transcriber was Sayyid Fattâḥ Ṣadr. The date of the first Bodleian copy is A.H. 1000 (A.D. 1592).

No. 225, ff. 277, ll. 15; written in very bad and incorrect Shikasta; size, 8¾ in. by 5⅝ in.

2573

Another copy of the same.

No preface here; the work begins at once with the *first kitâb* (كتاب الطّهارت), on fol. 4^a; *second*, on fol. 61^b; *third* (كتاب در بيان الزّكوة), on fol. 163^b; *fourth*, on fol. 180^b. The *fifth* is not marked here at all, just as in the preceding copy. The first three leaves (ff. 1^a–3^a) contain a Persian commentary on the *first Sûrah* of the Ḳurân.

No date. The transcriber was Makhdûmkhân Muḥammad ibn Sayyid Makhdûm 'Abd-alḳâdir.

No. 1445, ff. 239, ll. 11 on ff. 4–70, ll. 15 on ff. 71–239; written by two hands in quaint Naskhi; size, 9¼ in. by 6⅝ in.

2574

Tatimma-i-Majmû'-i-khânî (تتمّهٔ مجموع خانى).

A sequel to the preceding work on Muhammadan law according to the different orthodox schools, by the same Kamâl Karîm Nâgaurî and dedicated to the same Bahrâmkhân (see fol. 4^a, l. 14, and fol. 5^a, l. 12). The full title of the principal work, viz. عبادات مجموعخانى فى عين المعانى (see No. 2572 above), appears here on fol. 4^a, last line, and the full title of this sequel, on fol. 5^b, last line but one, viz.: تتمّهٔ مجموع خانى فى المعانى. It consists, like the preceding work, of five kitâbs subdivided into bâbs, faṣls, mas'alas, etc. *First kitâb* (كتاب النّكاح), on fol. 6^a; *second* (كتاب الرّضاع), on fol. 65^a; *third* (كتاب الطّلاق), on fol. 71^a; *fourth* (كتاب العتاق), on fol. 175^a; *fifth* (كتاب الفرائض), on fol. 202^a.

The copy, much damaged and effaced throughout, is moreover incomplete at the end; it breaks off in the last bâb but one of the *fifth* kitâb. A portion of fol. 210^a and the whole of fol. 210^b are left blank. An index on ff. 1^b–2^b.

Beginning, on fol. 2^b: حمد مراحمد مبتدئى را كه بدايت حمد او حامد را بمقام محمود رساند الخ.

No. 1868, ff. 220, ll. 16–18; written in an irregular and very inelegant Nasta'lîḳ; size, 8⅝ in. by 4⅞ in.

2575

Tarjuma-i-Kanz-aldaḳâ'iḳ (ترجمهٔ كنز الدّقائق).

Persian translation of the Arabic work on Muhammadan religious and civil law according to the Ḥanafite school, by Abû-albarakât 'Abdallâh bin Aḥmad bin Maḥmûd, known as Ḥâfiẓ-aldîn alnasafî, who died A.H. 710 or 711 = A.D. 1310, 1311 (see on the Arabic original, the كنز الدّقائق, Loth, Arabic Cat., p. 63^b sq.; J. Aumer, Arabic Cat., p. 98; W. Pertsch, Gotha Arabic Cat., No. 1013 sq.; G. Flügel iii. pp. 206 and 207, and Abhandlungen d. Sächs. Ges. viii. p. 323; printed at Dihlî A.H. 1287, comp. also H. Khalfa v. p. 249, No. 10,900), an abstract of the same author's larger work الوافى (comp. Loth, Arabic Cat., p. 62^a sq.; and H. Khalfa vi. p. 418, No. 14,159). The Persian translator is called here Naṣr-allâh bin Muḥammad (bin) Jammâd alirdi (جمّاد الاردى), known as al-Kirmânî; in the following copy Naṣr-allâh bin Jamâl Izdî (جمال ازدى); in the next but one Naṣr-aldîn Muḥammad bin Ḥammâd aldharwî (حمّاد الذّروى); in the next but two Naṣr-allâh bin Muḥammad bin Ḥammâr alirzî (حمّار الارزى), whilst on fol. 1^a of that copy Jamâl is substituted for Ḥammâr; in the last copy Naṣr-allâh bin Muhammad bin Jamâl الدردى; whilst in the Berlin copy, W. Pertsch, Berlin Cat., p. 250, the translator's name appears as Naṣîr-aldîn ibn Muḥammad ibn Jammâd الادروى; see also E. G. Browne, Cambridge Cat., pp. 51 and 52; and Rehatsek, p. 207, No. 67.

An index on ff. 1^b–4^b.

Beginning, on fol. 5^b: الحمد لله الذى اوضح مناهج الشّريعة والاسلام و اورد مناهل التّكليف الخ.

It is divided into many *kitâbs*, *bâbs*, and *faṣls*; the headings of the fifty-nine kitâbs, which are marked in this copy, are as follows:

1. كتاب الطّهارت, on fol. 6^a; 2. كتاب اوقات الصّلوة, on fol. 17^a; 3. كتاب الزّكوة, on fol. 41^a; 4. كتاب الصّوم, on fol. 48^a; 5. كتاب الحجّ, on fol. 52^a; 6. كتاب النّكاح, on fol. 64^b; 7. كتاب الرّضاع, on fol. 76^b; 8. كتاب الطّلاق, on fol. 77^b; 9. كتاب العتاق, on fol. 104^a; 10. كتاب الأيْمان, on fol. 110^a; 11. كتاب الحدود, on fol. 120^a; 12. كتاب السّرقة, on fol. 126^b; 13. كتاب السّير والجهاد, on fol. 130^b; 14. كتاب اللّقطة, on fol. 140^b; 15. كتاب الآبق, on fol. 141^a; 16. كتاب المفقود, on fol. 141^b; 17. كتاب الشّركة, on fol. 142^a; 18. كتاب الوقف, on fol. 144^b; 19. كتاب البيوع, on fol. 146^a; 20. كتاب الصّرف, on fol. 161^b; 21. كتاب الكفالة, on fol. 163^b; 22. كتاب الحوالة, on fol. 167^a; 23. كتاب القضا, on fol. 167^b; 24. كتاب القاضى الى القاضى, on fol. 169^a; 25. كتاب الشّهادة, on fol. 172^b 26. كتاب الرّجوع

عن الشهادة, on fol. 176^{b}; 27. كتاب الوكالة, on fol. 178^{a}; 28. كتاب الدعوى, on fol. 182^{b}; 29. كتاب الاقرار, on fol. 189^{b}; 30. كتاب الصلح, on fol. 193^{b}; 31. كتاب المضاربة, on fol. 196^{a}; 32. كتاب الوديعة, on fol. 199^{b}; 33. كتاب العارية, on fol. 201^{a}; 34. كتاب الهبة, on fol. 202^{a}; 35. كتاب الاجارة, on fol. 204^{a}; 36. كتاب المكاتب, on fol. 211^{a}; 37. كتاب ولاء المملوك, on fol. 216^{b}; 38. كتاب الاكراه, on fol. 217^{b}; 39. كتاب الحجر, on fol. 218^{a}; 40. كتاب المأذون, on fol. 219^{b}; 41. كتاب الغصب, on fol. 221^{a}; 42. كتاب الشفعة, on fol. 223^{b}; 43. كتاب القسم, on fol. 227^{a}; 44. كتاب المزارعة, on fol. 229^{a}; 45. كتاب المساقات, on fol. 230^{a}; 46. كتاب الذبائح, on fol. 230^{b}; 47. كتاب الاضحية, on fol. 232^{a}; 48. كتاب الكراهية, on fol. 232^{b}; 49. كتاب الاحياء والاموات, on fol. 235^{a}; 50. كتاب الشرب, on fol. 235^{b}; 51. كتاب الاشربة, on fol. 236^{b}; 52. كتاب الصيد, on fol. 237^{a}; 53. كتاب الرهن, on fol. 238^{a}; 54. كتاب الجنايات, on fol. 242^{a}; 55. كتاب الديات, on fol. 247^{b}; 56. كتاب المعاقل, on fol. 257^{a}; 57. كتاب الوصايات (الوصايا), on fol. 257^{b}; 58. كتاب الخنثى, on fol. 266^{a}; 59. كتاب الفرائض, on fol. 269^{b}.

No date. College of Fort William, 1825. Many marginal and interlinear glosses.

No. 2034, ff. 281, ll. 13–15; written by many different hands, partly in Nasta'lik; partly in Naskh; the most modern hand has added the index and the last leaf; size, $9\frac{3}{4}$ in. by 6 in.

2576

Another copy of the same.

Index on ff. 1–7 in this order: 7, 1–6. Beginning of the work itself as in the preceding copy. The translator's name (see the preceding copy) appears on fol. 9^{a}, l. 2.

There are only fifty-eight kitâbs in this copy (No. 26 of the preceding one not being marked here at all), viz.: 1. = 1 in the preceding copy, on fol. 9^{a}, last line (heading omitted); 2. = 2, ib., on fol. 23^{a}, here headed كتاب مواقيت الصلوة; 3. = 3, ib., on fol. 53^{b}; 4. = 4, ib., on fol. 62^{a} (styled باب in the index); 5. = 5, ib., on fol. 67^{a}; 6. = 6, ib., on fol. 83^{a}; 7. = 7, ib., on fol. 97^{a}; 8. = 8, ib., on fol. 98^{a}; 9. = 9, ib., on fol. 129^{b}, here headed باب الاعتاق in the text (but كتاب in the index); 10. = 10, ib., on fol. 136^{b}, here headed باب اليمين in the text (but كتاب الأيمان in the index); 11. = 11, ib., on fol. 148^{b}; 12. = 12, ib., on fol. 156^{a}; 13. = 13, ib., on fol. 160^{b}, headed كتاب السير; 14. = 14, ib., on fol. 171^{b} (in the index there is before this chapter an additional كتاب اللقيط which, as in all the other copies, is styled باب in the text); 15. = 15, ib., on fol. 172^{b} (headed in the index كتاب الأبّاق); 16. = 16, ib., on fol. 173^{a}; 17. = 17, ib., on fol. 173^{b}; 18. = 18, ib., on fol. 175^{b}; 19. = 19, ib., on fol. 177^{b} (in the index there follows here a كتاب خيار الشرط which, as in all the other copies, is styled باب in the text); 20. = 20, ib., but follows here after 21, on fol. 200^{a}; 21. = 21, ib., on fol. 197^{a} (styled باب in the index; in the text, moreover, it is repeated on fol. 202^{a} and styled there باب too); 22. = 22, ib., on fol. 207^{a}; 23. = 23, ib., on fol. 207^{b}, headed here كتاب القضاة (in the index كتاب القضايا); 24. = 24, ib., on fol. 209^{a}, last line (on fol. 210^{b} there follows here a كتاب التحكيم which, however, is styled in the index, as indeed in the text of all the other copies, more correctly باب); 25. = 25, ib., on fol. 214^{a}; 26. = 27, ib., on fol. 220^{b}, last line; 27. = 28, ib., on fol. 227^{a}; 28. = 29, ib., on fol. 236^{b}; 29. = 30, ib., on fol. 241^{a}; 30. = 31, ib., on fol. 244^{a}; 31. = 32, ib., on fol. 248^{a}; 32. = 33, ib., on fol. 250^{b}; 33. = 34, ib., on fol. 251^{b}; 34. = 35, ib., on fol. 254^{a}; 35. = 36, ib., on fol. 262^{b}, last line; 36. = 37, ib., on fol. 268^{b} (styled باب الولاء in the text, but in the index correctly كتاب); 37. = 38, ib., on fol. 269^{b}; 38. = 39, ib., on fol. 270^{b}; 39. = 40, ib., on fol. 272^{a}, first line; 40. = 41, ib., on fol. 273^{a}; 41. = 42, ib., on fol. 276^{b}; 42. = 43, ib., on fol. 281^{a} (styled in the index باب); 43. = 44, ib., on fol. 284^{a}; 44. = 45, ib., on fol. 285^{a}; 45. = 46, ib., on fol. 285^{b}; 46. = 47, ib., on fol. 287^{a}; 47. = 48, ib., on fol. 288^{a}; 48. = 49, ib., on fol. 291^{a}, here headed كتاب احياء الموات (in the index احياء الاموات); 49. = 50, ib., on fol. 292^{a}; 50. = 51, ib., on fol. 293^{a}; 51. = 52, ib., on fol. 294^{a}; 52. = 53, ib., on fol. 295^{a}; 53. = 54, ib., on fol. 301^{a}; 54. = 55, ib., on fol. 308^{b} (styled باب in the index); 55. = 56, ib., on fol. 321^{a} (styled باب in the text, but in the index correctly كتاب); 56. = 57, ib., on fol. 321^{b} (styled باب الوصايا in the text, but كتاب in the index); 57. = 58, ib., on fol. 332^{b}; 58. = 59, ib., on fol. 338^{a}.

No date. College of Fort William, 1825.

No. 2270, ff. 355, ll. 14; Nasta'lik; ff. 1–10 and 353–355 supplied by a later hand, in much larger characters, ll. 13; size, $8\frac{1}{4}$ in. by $4\frac{1}{4}$ in.

2577

The same.

Beginning as usual. The proper title appears on fol. 1^{b}, l. 7; on fol. 1^{a} it is styled ترجمهٔ كنز فقه حنفى, and in the colophon كنز فارسى. The same fifty-nine kitâbs are found here, as in the first copy, three, however, of them, viz. Nos. 1, 36, and 42, are still styled باب, whilst in many cases an original باب has been corrected into كتاب; besides these fifty-nine kitâbs three more appear with the same designation, whilst in all the other copies they are more suitably styled باب.

1. on fol. 1^{b}; 2. on fol. 7^{a}, headed كتاب الصلوة; 3. on fol. 18^{b}; 4. on fol. 22^{a}; 5. on fol. 23^{b}; 6. on fol. 30^{b}; 7. on fol. 36^{a}; 8. on fol. 36^{b}; 9. on fol. 48^{b}, first line, headed كتاب الاعتاق; 10. on fol. 51^{a}, second line; 11. on fol. 55^{b}; 12. on fol. 58^{b}, lin. penult.; 13. on fol. 61^{a}, headed كتاب السير; 14. on fol. 65^{b}, headed كتاب اللقيط; 15. on fol. 66^{a}; 16. on fol. 66^{b}; 17. likewise on fol. 66^{b}; 18. on fol. 67^{b}; 19. on fol. 68^{b}; 20. on fol. 76^{b}; 21. on fol. 77^{b}; 22. on fol.

79^{b}, last line, and fol. 80^{a}, first line; 23. on fol. 80^{a}; 24. on fol. 80^{b}; 25. on fol. 82^{b} (after this the *first additional* kitâb, on fol. 83^{a}, headed كتاب من يقبل شهادته ومن لا يقبل شهادة); 26. on fol. 85^{a}; 27. on fol. 86^{a}, first line; 28. on fol. 88^{b}; 29. on fol. 93^{a}; 30. on fol. 95^{a}; 31. on fol. 96^{b}, last line; 32. on fol. 99^{a}, first line; 33. on fol. 99^{b}; 34. on fol. 100^{b}; 35. on fol. 102^{a}, first line; 36. on fol. 106^{a}; 37. on fol. 108^{b}, last line, headed كتاب الولاء; 38. on fol. 109^{a}; 39. on fol. 109^{b}, last line; 40. on fol. 110^{b}; 41. on fol. 111^{b}; 42. on fol. 112^{b}; 43. on fol. 114^{b}, headed كتاب القسمة; 44. on fol. 116^{a}; 45. on fol. 116^{b}; 46. likewise on fol. 116^{b}; 47. on fol. 117^{b}; 48. on fol. 118^{a}; 49. on fol. 119^{b}, headed كتاب احياء الموات; 50. likewise on fol. 119^{b}; 51. on fol. 120^{a}, last line; 52. on fol. 120^{b}; 53. on fol. 121^{a} (after this the *second* additional kitâb on fol. 121^{b}, headed كتاب ما يجوز ارتهانه والارتهان به وما لا يجوز); 54. on fol. 124^{a}, headed كتاب الجنايات; 55. on fol. 127^{b}; 56. on fol. 133^{b}, first line; 57. likewise on fol. 133^{b}, headed كتاب الوصايا (after this the *third additional* kitâb, on fol. 134^{a}, headed كتاب الوصية بثلث المال); 58. on fol. 138^{b}; 59. seems to begin on fol. 141^{a} (the heading is left blank).

This copy ends on fol. 147^{b}, and is dated the 7th of Rabî'-alawwal, A. H. 1145 (A. D. 1732, Aug. 28), by Fâḍilbeg Ustâd-i-'Abd-alfattâḥ. The text is illustrated by innumerable marginal glosses and additional short tracts on points of the Ḥanafite law. Ff. 148–153 as well as the fly-leaves in the beginning are filled with similar treatises, written by various hands, for instance, كتاب في القنية من النوافل, الطهارة, جواز التيمم, في الخانية الاضحية, etc.

No. 2680, ff. 153, ll. 19; Nasta'lîḳ; size, 12¼ in. by 8⅜ in.

2578

The same.

Beginning as usual. An index on the fly-leaves at the end. Only fifty-four kitâbs are marked here, viz. Nos. 1–14, 16–23, 25, 27–53, 55, 57–59 of the preceding copies; the remaining ones are styled باب.

1.=1 in the preceding copies, on fol. 2^{a}; 2.=2, ib., headed كتاب معرفة الصلوة; 3.=3, ib., on fol. 55^{a}; 4.=4, ib., on fol. 65^{b}; 5.=5, ib., on fol. 71^{b}; 6.=6, ib., on fol. 91^{b}; 7.=7, ib., on fol. 108^{a}; 8.=8, ib., on fol. 109^{b}; 9.=9, ib., on fol. 147^{a}, headed كتاب العتاق; 10.=10, ib., on fol. 155^{b}, headed كتاب الايمان (omitted in the index); 11.=11, ib., on fol. 172^{a}; 12.=12, ib., on fol. 182^{a}; 13.=13, ib., on fol. 188^{a}, headed كتاب السير (in the index كتاب الجهاد); 14.=14, ib., on fol. 203^{a}, headed كتاب اللقطة; 15.=16, ib., on fol. 204^{b} (styled باب in the index); 16.=17, ib., on fol. 205^{b}; 17.=18, ib., on fol. 209^{a}; 18.=19, ib., on fol. 211^{a}; 19.=20, ib., on fol. 237^{a}; 20.=21, ib., on fol. 240^{a}; 21.=22, ib., on fol. 246^{a}; 22.=23, ib., on fol. 246^{b}; 23.=25, ib., on fol. 254^{a}; 24.=27, ib., on fol. 262^{b}; 25.=28, ib., on fol. 270^{a}; 26.=29, ib., on fol. 281^{b}; 27.=30, ib., on fol. 287^{b}; 28.=31, ib., on fol. 291^{b}; 29.=32, ib., on fol. 298^{a}; 30.=33, ib., on fol. 300^{a}; 31.=34, ib., on fol. 301^{b}; 32.=35, ib., on fol. 305^{b}; 33.=36, ib., on fol. 319^{a}; 34.=37, ib., on fol. 327^{a}, headed كتاب الولاء; 35.=38, ib., on fol. 328^{a}; 36.=39, ib., on fol. 329^{b}; 37.=40, ib., on fol. 331^{b} (styled باب in the index); 38.=41, ib., on fol. 334^{a}; 39.=42, ib., on fol. 338^{a}; 40.=43, ib., on fol. 344^{a}, headed كتاب القسمة (styled باب in the index); 41.=44, ib., on fol. 347^{b}; 42.=45, ib., on fol. 349^{a}; 43.=46, ib., on fol. 349^{b}; 44.=47, ib., on fol. 351^{b}; 45.=48, ib., on fol. 353^{a}; 46.=49, ib., on fol. 357^{a}, headed كتاب احياء الموات; 47.=50, ib., on fol. 357^{b}; 48.=51, ib., on fol. 359^{a}; 49.=52, ib., on fol. 360^{a}; 50.=53, ib., on fol. 361^{b}; 51.=55, ib., on fol. 377^{b}; 52.=57, ib., on fol. 393^{b}, headed كتاب الوصايا; 53.=58, ib., on fol. 407^{a}; 54.=59, ib., on fol. 414^{a}.

No date. Numerous glosses and Persian paraphrases of Arabic terms and sentences on the margin, interlinear notes too.

No. 703, ff. 436, ll. 13; Nasta'lîḳ; ff. 429–436 supplied later; size, 8½ in. by 4⅝ in.

2579

The same.

Beginning as usual. An index on the fly-leaves. Translator's name on fol. 1^{b}, l. 9. All divisions in the text are equally styled باب (with some faṣls of course as subdivisions), 202 in number, except the *first*, styled كتاب الطهارة, and the *nineteenth* (كتاب البيوع) on fol. 123^{b}. The latter is marked on the margin. In the index, on the other hand, five divisions are called كتاب, viz. the *first*, the *third*, the *fourth*, the *fifth*, and the *nineteenth*.

No date. A former owner of this copy was Ḥâfiẓ 'Inâyat-allâh ibn Ḥâfiẓ 'Alî ibn Ḥâfiẓ Bahâ-aldîn, a Ḳuraishite. The index is added by a more modern hand.

No. 892, ff. 256, ll. 16; Nasta'lîḳ; size, 10¼ in. by 5¾ in.

2580

Sajanjal-almuslimîn (سجنجل المسلمين).

The mirror of the Muslims, another work on Ḥanafite law, both civil and ecclesiastic, by Muḥammad Wâriṯh bin Muḥammad Bâḳir bin Muḥammad 'Alî alṣadîḳî altughluḳâbâdî (see the author's name on fol. 1^{b}, l. 13, and the title on fol. 2^{a}, l. 9), beginning: الحمد لله الذي خلق الارض والسموات بقضائه خلق الانسان الخ.

It contains the following kitâbs:

كتاب العلم, on fol. 3^{b}, in seven bâbs.
كتاب الطهارة, on fol. 59^{b}, in nine bâbs.
كتاب الصلوة, on fol. 94^{a}, in thirty-three bâbs.
كتاب الدعاء, on fol. 195^{a}, in four bâbs.
كتاب الزكوة, on fol. 208^{b}, in nine bâbs.
كتاب الصوم, on fol. 217^{b}, in three bâbs.

كتاب الحج, on fol. 225[a], in three bâbs.

كتاب تبيان اعمال الليل والنهار والاسبوع و لياليها وتبيان نوافل الليالى والايام من الشهور الخ, on fol. 240[a], in fifteen bâbs.

كتاب المعيشة, on fol. 277[a], in five bâbs.

This last kitâb is defective, in consequence of a lacuna after fol. 320; the end of the third and the beginning of the fourth bâb are missing.

Dated the 2nd of Dhû-alhijjah, A.H. 1112 = A.D. 1701, May 10 (the forty-fifth year of 'Âlamgîr's reign); six different transcribers have co-operated in this copy, viz. Muhammad 'Âmil, 'Alîm-allâh, Nûr-alhudâ, Muhammad . . . . (name destroyed by worms), 'Abd-alnabî and Shaikh Jamâl Muhammad. The first owner was Ghulâm Mu'în-aldîn, son of Jamâl Muhammad ibn Shaikh Yâr Muhammad, an inhabitant of Tughlukâbâd.

No. 1590, ff. 344, ll. 21; written in various styles of Nasta'lîk; much damaged by worms; size, 9½ in. by 5⅝ in.

2581

Jâmi'-i-'abbâsî (جامع عباسى).

The *first volume* of the famous collection of Muhammadan civil and ecclesiastical laws according to the Shî'ite doctrine, by the great Shî'ah divine Bahâ-aldîn Muhammad al-'Âmilî (see above, Nos. 1517–1520 and 2251), compiled at the request of Shâh 'Abbâs alhusainî almûsawî (who reigned A.H. 996–1038 = A.D. 1588–1628), revised and annotated by 'Izz-aldîn Muhammad ibn Mîr Abû-alhasan ibn Muhammad Ismâ'îl alhusainî almûsawî, who found the original work not detailed enough and enlarged it (*a*) by glosses to the text, (*b*) by glosses to the glosses, (*c*) by additional interpretations of remaining doubtful points. The text of the original is marked متن, the glosses ح, the glosses to the glosses حح, and the additional interpretation (عبارت حاشيه) ع.

This *first* volume comprises the first *five bâbs* only, and is all that Bahâ-aldîn was able to finish. The remaining fifteen bâbs of the work were, after Bahâ-aldîn's death (the 12th of Shawwâl, A.H. 1030 = A.D. 1621, Aug. 30), supplied by Nizâm bin Husain of Sâwah, compare Bodleian Cat., No. 1784; Rieu i. p. 25 sq.; W. Pertsch, Berlin Cat., pp. 250 and 251 (where it is styled جامع عباس); E. G. Browne, Cambridge Cat., p. 63; J. Aumer, p. 130; Fleischer, Cat. Dresd., No. 338; Cat. Codd. Or. Lugd. Bat. iv. p. 178; A. F. Mehren, p. 5, etc. Lithographed at Lucknow, A.H. 1264, and at Tabrîz, A.H. 1277.

Beginning: الحمد لله رب العالمين . . . . و بعد چون توجه خاطر ملكوت ناظر اشرف اقدس كلب آستان الخ.

Bâb I (on purification and ablution): در بيان طهارت يعنى وضو و غسل و تيمم و توابع آن, on fol. 3[b].

Bâb II (on prayer): در نمازهاى واجبى و سنتى, on fol. 51[b].

Bâb III (on alms): دربيان زكوة واجبى و سنتى و خمس واجبى و سنتى, on fol. 141[b].

Bâb IV (on fasting): در بيان روزهٔ واجب و سنت, on fol. 153[b].

Bâb V (on the pilgrimage): در بيان حج گذاردن, on fol. 168[b].

Fol. 194 is not in its proper place, fol. 193 being immediately followed by fol. 195. But it belongs to the *fifth* bâb undoubtedly, as it contains some additional glosses to and interpretations of the pilgrimage question (بحث حج).

Dated by 'Alî Nakî ibn Sayyid Muhammad Takî bin Mîr Kâsim, the 14th of Shawwâl, A.H. 1149 (the nineteenth, or more correctly, the eighteenth, year of Muhammadshâh's reign) = A.D. 1737, Febr. 15, at Aurangâbâd.

No. 1980, ff. 199, ll. 14; good Nasta'lîk; size, 9⅜ in. by 5¾ in.

2582

Miftâh-alhidâyat (مفتاح الهداية).

A tract in form of questions and answers on points of Muhammadan theology and law; the answers are given by Shaikh Jîw, or with his fuller name, Miyân Shaikh 'Alî Jîw (see fol. 77[b], ll. 6–7), i.e. Shaikh Miyânmîr or Miyânjîw, the famous Indian saint of the Kâdirî order, who died, eighty-eight years old, the 7th of Rabî'-alawwal, A.H. 1045 (A.D. 1635, Aug. 21), see Safînat-alauliyâ, No. 65 (col. 282 in this Cat.), and Rieu i. p. 358.

Beginning: از حضرت شيخ جيو پرسيدم كه مردم باحوال اولاد الخ.

According to the colophon this little treatise is taken from a work, styled حقائق و معارف, by Âgâh Miyân عبد كورار (?).

Dated the 12th of Rajab, A.H. 1149 (A.D. 1736, Nov. 16).

No. 3519, ff. 46–80, ll. 11; careless and inelegant Nasta'lîk; some of the first leaves greatly damaged; size, 7⅝ in. by 4 in.

2583

Takmîl-alîmân wa takwiyat-alîkân dar bayân-i-'akâ'id-i-Islâm (تكميل الايمان و تقوية الايقان در بيان عقائد اسلام).

An exposition of the Muhammadan creed according to the Sunnite doctrine, by 'Abd-alhakk bin Saif-aldîn alturk aldihlawî albukhârî, the well-known author of the تاريخ حقى (see above, No. 290), the اخبار الاخيار (No. 640 above); the جذب القلوب الى دار المحبوب (Nos. 720–723 above, and No. 2586 below); the رسالهٔ زاد المتقين مكاتيب درعلم سلوك (No. 1894 above); the مرج البحرين و جامع الطريقين (Rieu i. p. 356); the مرج البحرين و جامع الطريقين (Rieu ii. p. 863[a], I); the tract در دستور فائض النور or آداب لباس (see below, No. 2658); the commentaries on the مشكاة and the سفر السعادة (see Nos. 2654–2657 below in the section 'Traditions'), etc., who was born A.H. 958 (A.D. 1551) and died in his native

place Dihlî, A. H. 1052 or 1053 (A. D. 1642, 1643); other copies of this treatise are noticed in Bodleian Cat., No. 1789; Rieu ii. p. 827b, I; and J. Aumer, p. 128. It has been translated into Hindûstânî under the title سبیل الجنان and printed in India.

Beginning: الحمد لله ربّ العالمین والصّلوة والسّلام علی سیّد المرسلین وامام المتّقین وخاتم النّبیّین محمّد وآله و اصحابه واتباعه اجمعین' امّا بعد میگوید فقیر حقیر اضعف عباد الله القوی الباری عبد الحقّ بن سیف الدّین الترك الدّهلوی البخاری که این رساله است الخ.

The title, as given above, appears on fol. 17a, l. 5. Many valuable glosses on the margin. On fol. 16 an index of thirty-four bâbs, apparently referring to the present work (although it has no distinct subdivisions), is given, with the folios assigned. This treatise ends on fol. 123a, l. 3; the rest of the page is filled with a saying of 'Alî bin Abî Ṭâlib on the science of قال. The remaining leaves, ff. 123b–134a, contain:

1. An anonymous theological tract, compiled at Aḥmadnagar, and beginning: الحمد لله الّذی اَعْطَیْنا بمعرفة الحقائق و الهمنا بتصدیقة بیانها الخ. It is written in form of questions and answers on the meaning of نماز, روزه, حجّ, زکوة, اسلام, and ایمان, on ff. 123b–127b.

2. A tract on the لیلة القدر in form of a letter by Miyân Sayyid Ḳâsim (مکتوب بندگی میان سیّد قاسم), with reference, as it seems, to the views held on this subject by Shâh Luṭf-allâh bin Shâh 'Alî Pandsâlî (پندسالی), beginning: اعلموا ایّها لطیفة الراشدین وجمیع الموافق المصدیقین (?المصدّقین) ما کانو حاضرین والغائبین الخ, on ff. 128a–134b.

At the end it is stated, that this tract was written the 10th of Ramaḍân, A. H. 1103 (A. D. 1692, May 26), in behalf of (از جانب) Sayyid 'Abd-alḥayy, Malik Ya'ḳûb, Miyân Malikjî, Sayyid Burhân, and Sayyid 'Îsâ.

Ff. 37b, 39b, 43b, 62b, 94b, 107b, 115b, 116b, 118b, 119b, 120b, and 133b are left blank.

No. 2756, ff. 16–134, ll. 12–14; Naskhî; size, 9½ in. by 6⅜ in.

2584

Another copy of the same.

Beginning as in the preceding copy. Many marginal glosses.

Dated the 24th of Ṣafar, A. H. 1144 (A. D. 1731, Aug. 28). College of Fort William, 1825.

No. 2303, ff. 56, ll. 17; careless Nasta'lîk; size, 8⅞ in. by 5⅝ in.

2585

The same.

Beginning the same. The title, as given here, runs: تکمیل الایمان والایقان در بیان عقائد اسلام. It is slightly defective at the end, as the last page is written by a different hand and appears not to belong to this treatise at all.

No. 677, ff. 69–147, ll. 16; Shikasta; size, 8¾ in. by 4⅝ in.

2586

Muntakhab az kitâb-i-Jadhb-alkulûb ilâ diyâr-almaḥbûb (منتخب از کتاب جذب القلوب الی دیار المحبوب).

Prayers and invocations, selected by an anonymous author at the request of some friends, from the same 'Abd-alḥakk bin Saif-aldîn's history and topography of Madînah, جذب القلوب الی دار المحبوب (see above, No. 720 sq.); in the heading of the present Muntakhab دیار has been substituted for the more correct دار. At the end this tract is styled مجموعهٔ صلوات حضرت شیخ المشایخ عبد الحق الدّهلوی.

Beginning: بسم الله الرّحمٰن الرّحیم ابتدی و نحمد الله الملك الجواد الکریم امتدی اللّهمّ یا فارج الهمّ و یا کاشف الغمّ الخ.

A mukaddimah (در ذکر فوائد صلوات و نتائج وثمرات آن) begins on fol. 2a. The first page is injured at the bottom.

Dated by 'Abd-almajîd, son of Shaikh Ḥamzâ (perhaps the compiler himself), the 2nd of Shawwâl, A. H. 1150 (A. D. 1738, Jan. 23), at سانور.

No. 1630, ff. 1–48b, ll. 11; careless and irregular Nasta'lîk; size, 8½ in. by 5⅛ in.

2587

Miftâḥ-alṣalât (مفتاح الصّلوة).

A treatise on prayers and other rites and observances of Islâm, beginning: الحمد لله ربّ العالمین والصّلوة والسّلام علی رسوله محمّد سیّد الاوّلین والآخرین و علی آله و اصحابه . . . بدان تا نیکبخت کند ترا حقّ تعالی که دانستن فرضی الخ.

The author's name is not mentioned, but according to his statement in the colophon this copy is his own autograph, which he finished at the end of the month Dhû-alḥijjah, A. H. 1061 (A. D. 1651, December). Collated throughout; a few glosses on the margin.

No. 446, ff. 116, ll. 15; Nasta'lîk; size, 9 in. by 5 in.

2588

Asâs-i-Islâm (اساس اسلام).

A mathnawî on Muḥammadan theology and law, composed by an author with the takhalluṣ 'Âbid, A. H. 1064 = A. D. 1654 (see fol. 2a, ll. 3 and 8, and fol. 2b, l. 3), divided into five bâbs, viz. 1. در بیان ایمان, on fol. 2b; 2. در بیان نماز و شرائط و ارکان و متعلّقات آن, on fol. 18b; 3. در ذکر روزه و متعلّقات آن, on fol. 33a; 4. در بیان زکوة اموال و ملحقات آن, on fol. 36b; 5. در ذکر حجّ و احکام آن, on fol. 41b.

Beginning:

بسم معبود کلّ موجود — من له حمد کلّ محمود

Dated the 15th of Muḥarram, A. H. 1179 (A. D. 1765, July 4), by Ghulâm Muḥyi-aldîn.

No. 934, ff. 54, 2 coll., each ll. 11; Nasta'lîk; size, 8¾ in. by 4½ in.

2589

Silâḥ-al'âbidîn (سلاح العابدين).

Regulations on prayers, invocations, and similar subjects, relating to the Muḥammadan worship, composed A. H. 1067 (A. D. 1656, 1657), and divided into nineteen bâbs and eighty faṣls.

Beginning: الحمد لله الذى جعل الصلوة والدعوات وسيلة الى النجاة وسببًا لرفع الدرجات الخ.

The author does not mention his name.

Dated the 15th of Rabî'-alawwal in the nineteenth year of Muḥammadshâh's reign, A. H. 1150 (A. D. 1737, July 13).

No. 389, ff. 97–171, ll. 19; careless Nasta'lîḳ; size, 10⅛ in. by 6⅛ in.

2590

Masâ'il-i-sharḥ-i-Wiḳâyah (مسائل شرح وقايه).

An encyclopædia of Muḥammadan theology and law, according to the Ḥanafite school, being a Persian paraphrase and explanation of the well-known Arabic work وقاية الرواية فى مسائل الهداية of Imâm Burhân-alsharî'at Maḥmûd bin Ṣadr-alsharî'at 'Ubaid-allâh (see G. Flügel iii. p. 207 sq., and Abhandlungen der Sächs. Gesellschaft, etc., viii. p. 322; J. Aumer, Arabic Cat., p. 91; H. Khalfa vi. p. 458), which was itself an abridgement of the still more renowned standard work الهداية of Burhân-aldîn Abû-alḥasan 'Alî bin Abûbakr al-Marghînânî (died A. H. 593 = A. D. 1197, see Loth, Arabic Cat., p. 54[b] sq.; G. Flügel iii. p. 202 sq.; J. Aumer, Arabic Cat., pp. 89–91; H. Khalfa vi. pp. 479–495; printed at Calcutta, A. H. 1234; English translation by C. Hamilton, London, 1791, second edition by S. G. Grady, London, 1870). The Persian translator and commentator is called here 'Abd-alkhâliḳ (further down in No. 2593 'Abd-alḥaḳḳ) شجادل (in No. 2593 سجاول or سجادل, perhaps سَجَّادِل, saǧǧâdil, the true-hearted one) of Sirhind; his spiritual guide was Shaikh Muḥammad Ma'ṣûm. He completed this work A. H. 1076 (A. D. 1665, 1666), and dedicated it to the emperor 'Âlamgîr, see fol. 7[a], l. 10 sq. It is divided into many *kitâbs*, *bâbs*, and *faṣls*, a complete index of which is prefixed to the work on ff. 1–5[b].

The list of the *kitâbs*, which in almost every respect agrees with that in the كنز الدقائق (see above, Nos. 2575–2579), is as follows:

1. كتاب الطهارة, on fol. 7[b]; 2. كتاب الصلوة, on fol. 29[a]; 3. كتاب الزكوة, on fol. 55[a]; 4. كتاب الصوم, on fol. 64[a]; 5. كتاب الحج, on fol. 69[b]; 6. كتاب النكاح, on fol. 82[a]; 7. كتاب الرضاع, on fol. 96[b]; 8. كتاب الطلاق, on fol. 97[b]; 9. كتاب العتاق, on fol. 130[a]; 10. كتاب الايمان, on fol. 137[b]; 11. كتاب الحدود, on fol. 148[b]; 12. كتاب السرقة, on fol. 156[b]; 13. كتاب الجهاد, on fol. 161[b]; 14. كتاب اللقيط, on fol. 172[b]; 15. كتاب اللقطة, on fol. 173[a]; 16. كتاب الآبق, on fol. 174[a]; 17. كتاب المفقود, on fol. 174[b]; 18. كتاب الشركة, on fol. 175[a]; 19. كتاب الوقف, on fol. 178[a]; 20. كتاب البيع, on fol. 179[b]; 21. كتاب الصرف, on fol. 207[a]; 22. كتاب الكفالة, on fol. 209[b]; 23. كتاب الحوالة, on fol. 218[b]; 24. كتاب القضاء, on fol. 220[a]; 25. كتاب الشهادة والرجوع عنها, on fol. 231[b]; 26. كتاب الوكالة, on fol. 243[b]; 27. كتاب الدعوى, on fol. 252[b]; 28. كتاب الاقرار, on fol. 266[a]; 29. كتاب الصلح, on fol. 271[a]; 30. كتاب المضاربة, on fol. 277[b]; 31. كتاب الوديعة, on fol. 284[a]; 32. كتاب العارية, on fol. 286[a]; 33. كتاب الهبة, on fol. 288[b]; 34. كتاب الاجارة, on fol. 292[a]; 35. كتاب المكاتب, on fol. 303[a]; 36. كتاب الولاء, on fol. 309[a]; 37. كتاب الاكراه, on fol. 310[a]; 38. كتاب الحجر, on fol. 312[b]; 39. كتاب المأذون, on fol. 314[a]; 40. كتاب الغصب, on fol. 317[b]; 41. كتاب الشفعة, on fol. 322[a]; 42. كتاب القسمة, on fol. 327[b]; 43. كتاب المساقات, on fol. 333[a]; 44. كتاب الذبائح, on fol. 334[a]; 45. كتاب الاضحية, on fol. 335[b]; 46. كتاب الكراهية, on fol. 338[a]; 47. كتاب احياء الموات, on fol. 345[a]; 48. كتاب الاشربة, on fol. 348[a]; 49. كتاب الصيد, on fol. 349[b]; 50. كتاب الرهن, on fol. 352[b]; 51. كتاب الجنايات, on fol. 363[b]; 52. كتاب الديات, on fol. 372[b]; 53. كتاب المعاقل, on fol. 389[a]; 54. كتاب الوصية, on fol. 389[b]; 55. كتاب الخنثى, on fol. 402[a].

Beginning: الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد وآله و اصحابه اجمعين بعد هذا ميگويد احقر عباد الله الغنى عبد الخالق شجادل سرهندى الخ.

The whole work consists of single mas'alas, therefore the title.

No date.

No. 582, ff. 404, ll. 17; large and distinct Nasta'lîḳ; illuminated frontispiece, the first two pages of the text richly adorned; size, 12½ in. by 7⅝ in.

2591

Another copy of the same.

No index. Beginning the same as in the preceding copy.

Dated in the title-vignette, on fol. 1[a], A. H. 1189 (A. D. 1775, 1776). This copy is as splendidly and as carefully written as the preceding one.

No. 581, ff. 303, ll. 21; clear and distinct Nasta'lîḳ; illuminated frontispiece, the first two pages richly adorned; size, 11⅝ in. by 6⅝ in.

2592

Tarjuma-i-manẓûm az mukhtaṣar-i-Wiḳâyah (ترجمهٔ منظوم از مختصر وقايه).

An abridged translation of the same Wiḳâyah in Persian mathnawi-baits by an anonymous author. Beginning:

ای برادر بیار رو بوضو
دست از غیر دوست پاك بشو

This poetical paraphrase is subdivided, like the preceding prose-translation, into *kitâbs, bâbs,* and *fasls.* The *kitâbs* are in the following order (greatly differing from that in the preceding version):

1. كتاب در بيان وضو, on fol. 1^b; 2. كتاب در بيان نماز, on fol. 11^a; 3. كتاب در بيان زكوة, on fol. 36^a; 4. كتاب در بيان صيام, on fol. 42^b; 5. پارهٔ از كتاب حجّ, on fol. 48^a; 6. كتاب در بيان نكاح, on fol. 59^a; 7. كتاب در بيان طلاق, on fol. 69^b; 8. كتاب در بيان عتاق, on fol. 93^a; 9. كتاب بيان سوگند, on fol. 100^a; 10. كتاب در خريد و فروخت, on fol. 111^b; 11. كتاب در بيان شفعه, on fol. 130^a; 12. كتاب قسمت, on fol. 132^b; 13. كتاب در بيان هبة, on fol. 134^a; 14. كتاب در اجارهٔ مال, on fol. 135^b; 15. كتاب وديعت, on fol. 141^b; 16. كتاب غصب, on fol. 142^b; 17. كتاب در بيان لقرو, on fol. 144^b; 18. كتاب كفالة, on fol. 149^a; 19. كتاب حوالة, on fol. 152^a; 20. كتاب وكالت, on fol. 153^a; 21. كتاب بيان شركت, on fol. 156^a; 22. كتاب مضاربه, on fol. 158^a; 23. كتاب مزارعت, on fol. 160^b; 24. كتاب در مساقات, on fol. 161^b; 25. كتاب احياء, on fol. 162^a; 26. كتاب بيان اوقات, on fol. 163^b; 27. كتاب كراهيّت, on fol. 165^a; 28. كتاب بيان اشربه, on fol. 167^b; 29. كتاب ذبائح, on fol. 168^b; 30. كتاب بيان قربانی, on fol. 169^b; 31. كتاب بيان صيد, on fol. 171^b; 32. كتاب بيان مفقود, on fol. 172^b; 33. كتاب مال, on fol. 173^a; 34. كتاب بيان اهل قضا, on fol. 175^a; 35. كتاب در گواه و رجوع, on fol. 178^b; 36. كتاب بيان اقرار, on fol. 182^b; 37. كتاب دعوى, on fol. 185^a; 38. كتاب در بيان صلح, on fol. 190^a; 39. كتاب بيان حدود, on fol. 192^a; 40. كتاب بيان دزدی, on fol. 195^b; 41. كتاب جهاد كفّار, on fol. 198^a; 42. كتاب جنايت, on fol. 203^b; 43. كتاب در بيان ديت, on fol. 206^b; 44. كتاب كفاره, on fol. 207^a; 45. كتاب در بيان اكراه, on fol. 213^b; 46. كتاب بيان حجر, on fol. 214^b; 47. كتاب وصيّت, on fol. 218^a; 48. كتاب مسائل خنثى, on fol. 222^b.

No date. College of Fort William, 1825.

No. 2187, ff. 224, 2 coll., written by two different hands in Nasta'lik, the first on ff. 1–120, ll. 11 in a page, the second on ff. 121–224, ll. 13 in a page; size, 7⅝ in. by 5 in.

2593

Sharh-i-Hidâyah (شرح هدايه).

The first volume (جلد اوّل) of a Persian paraphrase and explanation of the still greater encyclopædia of Muhammadan theology and law, the هداية (see above in No. 2590), compiled after the completion of the مسائل شرح وقايه by the same 'Abd-alkhâlik, or 'Abd-alhakk (as he is called here) Saccâdil of Sirhind, and dedicated, like the previous work, to the emperor 'Âlamgîr. This *first* of the four volumes of the whole comprises the following *five kitâbs,* corresponding to the first five in the Wikâyah:

1. كتاب در بيان طهارت, on fol. 2^a; 2. كتاب الصّلوة, on fol. 52^b; 3. كتاب در بيان زكوة, on fol. 177^a; 4. كتاب الصّوم, on fol. 231^b; 5. كتاب در بيان حجّ, on fol. 277^b.

Beginning: الحمد لله الاحد الصّمد لم يلد ولم يكن له كفو احد والصّلوة والسّلام على رسوله الّذى اسمه احمد و على آله واصحابه الامجد بعد هذا ميگويد احقر عباد الله الغنى عبد الحقّ سجاول (or سجادل) سرهندى كه چون بعون الله الخ.

Many interlinear glosses and paraphrases. This copy is dated the 17th of Rabî'-alawwal in the thirty-eighth year of 'Âlamgîr's reign (=A.H. 1106, A.D. 1694, Nov. 5), by Jân Muhammad-i-kaum-i-Shaikhzâda-i-'abbâsi, who lived at Lâhûr.

No. 361, ff. 393, ll. 13; clear and distinct Nasta'lik; size, 10⅝ in. by 6⅜ in.

2594

Sharh-i-Hidâyah (شرح هدايه).

The *fourth* and last volume (جلد چهارم) of the same Persian paraphrase of the Hidâyah, comprising the last *sixteen kitâbs,* corresponding to the fifteen, viz. 41–55, in the Wikâyah, viz.:

1. كتاب الشّفعة, on fol. 4^b=41 in the Wikâyah; 2. كتاب القسمت, on fol. 31^a=42, ib.; 3. كتاب المزارعت, on fol. 53^a, not marked as kitâb in No. 2590, but appearing as the twenty-third in the poetical paraphrase, No. 2592; 4. كتاب المساقات, on fol. 62^b=43 in No. 2590; 5. كتاب الذّبائح, on fol. 67^b = 44, ib.; 6. كتاب الاضحيّة يعنى قربانى, on fol. 77^a = 45, ib.; 7. كتاب الكراهيّة, on fol. 81^b=46, ib.; 8. كتاب احياء الموات, on fol. 106^b=47, ib.; 9. كتاب الاشربة, on fol. 123^b=48, ib.; 10. كتاب الصّيد, on fol. 133^a=49, ib.; 11. كتاب الرّهن, on fol. 150^b = 50, ib.; 12. كتاب الجناية, on fol. 217^b = 51, ib.; 13. كتاب الدّية, on fol. 258^b=52, ib.; 14. كتاب در بيان معاقل, on fol. 334^b= 53, ib.; 15. كتاب الوصيّة, on fol. 345^b=54, ib.; 16. كتاب الخنثى, on fol. 401^b=55, ib.

An index on ff. 1^b–3^a. The proper order of ff. 249–265 is: 249, 256–264, 250–255, 265.

No date.

No. 1792, ff. 409, ll. 16; clear and distinct Nasta'lik; illuminated frontispiece on fol. 4^b; size, 11⅝ in. by 7½ in.

2595

Taisîr-alahkâm (تيسير الاحكام).

A short compendium of Muhammadan theology, dealing with the principal points of orthodox ecclesiastical law on the basis of Kurân and Sunnah. It was

compiled by Shihâb Shams 'Umar of Daulatâbâd at the request of Ashrafkhân (probably the son of Islâmkhân, with his original name Mîr Muhammad Ashraf, who died A. H. 1097 = A. D. 1686, see Rieu ii. p. 778ᵃ), and is divided into four bâbs:

1. در بیان ایمان, on fol. 13ᵇ.
2. در اجتناب از گناه, on fol. 20ᵃ.
3. در بیان نماز, on fol. 22ᵃ.
4. در بیان محظورات ومکروهات, on fol. 53ᵃ.

Beginning: حمد وافرو ثنای متکاثر مر حضرت صمدیّت ذی الجلال جلّ جلاله راکه الخ.

On the first three pages interlinear Persian paraphrases of the Arabic words occurring in the text.

No. 1627, ff. 11ᵇ-57ᵇ, ll. 16; Naskhî; size, 9 in. by 5 in.

2596

Another copy of the same.

Beginning the same as in the preceding copy. Instead of the four bâbs of that copy, however, there are here five, viz.:

1. در بیان ایمان, on fol. 3ᵃ, first line.
2. در بیان اجتناب از گناه, on fol. 9ᵇ, first line.
3. در بیان نماز, on fol. 11ᵇ.
4. در بیان محزورات (read محظورات) و مکروهات, on fol. 40ᵇ.
5. در آداب و اخلاق, on fol. 42ᵃ.

No date. College of Fort William, 1825.

No. 2287, ff. 44, ll. 15; Nasta'lîk; size, 8⅛ in. by 5 in.

2597

Tarjuma-i-Ṣaḥîfa-i-kâmilah (ترجمهٔ صحیفهٔ کامله).

A Persian paraphrase of the great Arabic collection of prayers (دعا), entitled الصّحیفة الکاملة (the perfect codex) and called the prayer-book of the fourth Shî'ite Imâm 'Alî Zain-al'âbidîn (who died the 18th of Muharram, A. H. 94 or 95 = A. D. 712, Oct. 24, or 713, Oct. 13, see Safînat-alauliyâ, No. 8, col. 275 in this Cat.), which was handed down to future generations by Al-Mutawakkil bin Hârûn Thakafî, comp. Loth, Arabic Cat., p. 83; H. Khalfa iii. p. 100; printed in Calcutta, A. H. 1248. The translator was Muḥammad Ṣâliḥ bin Muḥammad Bâkir of Kazwîn, who had also made, as he states in the preface, a Persian version of Shaikh Badî'-alzamân Kuhpâ'î's (قهپائی) commentary on the same work, and written himself some Arabic notes on it.

Beginning of the preface: یا الله یا سمیع الدّعا ویا جمیل الثّنا ویا عظیم الاحسان ویا کریم الامتنان بك اعتصامی الخ.

The Arabic text with the Persian paraphrase begins on fol. 4ᵇ, last line: حدّثنا السّیّد الاجلّ نجم الدّین بهاء الشّرف ابو الحسن محمّد الخ.

Copied by Afḍal bin Dadah of Hamadân, A. H. 1097 (A. D. 1686).

No. 726, ff. 291, ll. 15; Nasta'lîk; size, 7⅝ in. by 4⅝ in.

2598

An encyclopædia of Muhammadan law from the strictest Sunnite standpoint, together with elaborate discussions on many moral and ethical questions closely connected with it, based on traditions and numerous quotations from standard works both in Arabic and Persian. The Arabic quotations are always accompanied by a Persian paraphrase. No author's name or title is to be found, as the copy opens abruptly in the middle of the second اصل, and a good number of leaves are missing in the beginning. There are besides several lacunas, viz. after ff. 24, 28, 50, 212, and 213. The work is apparently divided into forty-four اصل, the headings of which are quoted here, with the exception of aṣl 1, 2, 7, and 38, which are missing:

3. در فضائل علم و علما, on fol. 1ᵇ, last line.
4. در علم خواندن, on fol. 4ᵃ.
5. در بیان زیارت کردن علما وصلحا, on fol. 8ᵇ.
6. در بیان شرف ایمان, on fol. 17ᵇ.
8. در بیان شرف و عظمت نماز, on fol. 37ᵇ.
9. در مذمّت و زجر متهاون والصّلوة ومستحقّ آن, on fol. 51ᵇ.
10. در شناختن وقتهاء نماز, on fol. 58ᵃ.
11. در فضیلت بانگنماز گفتن و شرف مؤذّن وامام وامامة, on fol. 71ᵃ.
12. در بیان فضیلت جماعة, on fol. 73ᵃ.
13. در بیان شرف تکبیرة الاولی, on fol. 76ᵃ.
14. در بیان اتمام رکوع و سجود, on fol. 77ᵇ.
15. در بیان نماز سفر, on fol. 79ᵇ.
16. در بیان نماز جمعه و عید, on fol. 82ᵇ.
17. در بیان نماز نوافل, on fol. 85ᵃ.
18. در بیان کفن کردن الخ, on fol. 86ᵃ.
19. در بیان روز تعزیة و جمعیّت کرده نشستن الخ, on fol. 87ᵇ.
20. در بیان نهادن میّت در کور, on fol. 92ᵃ.
21. در بیان تلقین کردن میّت, on fol. 93ᵃ.
22. در بیان احکام زکوة, on fol. 105ᵇ.
23. در بیان روزهاء ماه رجب, on fol. 116ᵃ.
24. در بیان احکام حجّ, on fol. 127ᵃ.
25. در فضیلت قربانی کردن, on fol. 130ᵇ, last line.
26. در بیان ذبائح الخ, on fol. 135ᵇ.
27. در بیان احکام عقیقه کردن, on fol. 137ᵃ.
28. در بیان حلق وقصر, on fol. 141ᵃ.
29. در بیان ذکر ویاد کردن خدایتعالی, on fol. 142ᵃ.
30. در بیان فضیلت قرآن خواندن, on fol. 151ᵇ.
31. در احکام نکاح کردن, on fol. 152ᵇ.
32. در بیان شیخی و درویشی, on fol. 167ᵇ.
33. در بیان توکّل, on fol. 187ᵃ.
34. در بیان کسب و تجارة, on fol. 193ᵃ.

35. در داد وستد معامله, on fol. 202[b].
36. در بیان جامه پوشیدن وستار بستن, on fol. 205[a].
37. در مدح سنّت و ذمّ بدعه, on fol. 211[b].
39. در بیان سلام کردن وپشت دوتا نمودن, on fol. 215[a].
40. در بیان آنکه اگر مؤمن در جوانی عمر در عبادت گذرانید الخ, on fol. 217[a].
41. در ذمّ دشنام و فحش گفتن, on fol. 218[b].
42. در بیان فضیلهٔ آیهٔ کریمه, on fol. 219[a].
43. در فضیلت الحمد لله را خواندن, on fol. 220[a].
44. در بیان فضیلت دوستان دیندار و محبّان نیک کردار, on fol. 220[b].

Among the great number of authorities, on which this modern work, apparently belonging to the second half of the eleventh, or even the first half of the twelfth, century of the Hijrah is founded, the most prominent are:—کیمیاء سعادت (see above, Nos. 1781–1791); تفسیر حسینی (see below, Nos. 2681–2690); کشف الاسرار (probably by Nasafî, see Loth, Arabic Cat., p. 78[a]); المشکاة (i.e. مشکاة المصابیح, see Loth, Arabic Cat., p. 36[b], and below, No. 2654); تفسیر الزاهدی (mentioned as source in the immediately following work); مفتاح الجنان (see above, No. 2565); الخزانة الجلالی (by Sayyid Jalâl-aldîn Bukhârî, see Safînat-alauliyâ, No. 157, col. 291 in this Cat., and col. 332); شرح الوقایة معارج النبوّة (see above, Nos. 138–144); (see above, Nos. 2590 and 2591); تذکرة الاولیاء (by Farîd-aldîn 'Aṭṭâr, see above, Nos. 1051–1054); نزهة الارواح (see above, Nos. 1821–1828); گلستان (see above, No. 1117, 4 sq.); بوستان (see above, No. 1117, 3 sq.); جامع الاصول (by Majd-aldîn Abû Sa'âdat almubârak bin Muḥammad aljazarî almauṣilî, who died A. H. 606 = A. D. 1209, 1210, see J. Aumer, Arabic Cat., p. 31); بحر الحقائق ذخیرة الملوك (see above, Nos. 2176–2179); (i.e. بحر الحقائق والمعانی, by Najm-aldîn Abûbakr 'Abdallâh Dâyah, who died A. H. 618 = A. D. 1221, see Loth, Arabic Cat., p. 14[b] sq.); مجموعهٔ خانی (or مجموع خانی, see above, Nos. 2572–2574); صراط المستقیم (by the author of the Ḳâmûs, who died A.H. 817 = A.D. 1414, 1415, see below, No. 2656, under the شرح سُفر السّعادة), etc.

No date. Many small damages throughout; ff. 60, 157, and 158 severely injured, several top-lines being entirely torn away.

No. 1030, ff. 221, ll. 20; large Nasta'lîḳ; size, 9¾ in. by 5¾ in.

2599

Uṣûl-aluṣûl (اصول الاصول).

A breviary or collection of prayers and invocations according to the Sunnite doctrine, beginning, on fol. 4[b]: فاتحهٔ کلام حقیقت انتظام ملك علّام فتحًا للمفتتحین بسورة فاتحة الخ.

A detailed index on ff. 1[b]–3[b].

Written in the first year of Bahâdurshâh's reign (A.H. 1119 = A.D. 1707, 1708). At the end, on ff. 133 and 134, some traditions, ta'rîkhât, etc.

No. 1034, ff. 134, ll. 20; Nasta'lîḳ; size, 9½ in. by 6⅝ in.

2600

'Aḳâ'id-i-Akbarî (عقائد اکبری).

A work on Muhammadan metaphysics, philosophy of religion, and the evidences of Islâm, from the Sunnite standpoint, by an anonymous author, usually known as 'Aḳâ'id-i-Barîṣâḥib, according to a note on fol. 1[a], the only place where the title of the book appears (عقائد اکبری المشهور بعقائد بریصاحب قدّس سرّه).

It begins thus: حمد بی حدّ و ثناء بی عدّ مرخداوندی را که موصوف است بصفات کمال الخ, and is divided into four chapters or faṣls:

فصل اوّل در شناختن ذات باری تعالی وآنچه اورا از آن تنزیه باید کرد (on God's essential nature), on fol. 2[a].

فصل دوم درمعرفت صفات الله تعالی (on God's qualities), on fol. 8[a].

فصل سیوم در اسماء باری تعالی که چه صواب است و چه خطا (on God's names, etc.), on fol. 79[b].

فصل چهارم در تحقیق ایمان و احوال آخرت (on the evidences of Islâm and future life), on fol. 88[b].

The whole book is composed in the form of questions and answers, with frequent quotations from the Kurân and traditions.

No date. The transcriber was Muḥammad Makhdûm, son of Dâ'ûd Muḥammad.

No. 1247, ff. 145, ll. 13; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 8½ in. by 5¼ in.

2601

Kifâyat-al'ubbâd (کفایة العُبّاد).

A general compendium of Muhammadan law according to the Sunnite doctrine, compiled by an anonymous author from many larger standard-works. The date is not mentioned. The title appears at the end of the text and in the colophon.

Beginning: بدانکه ارکان ایمان دو اند یکی اقرار بزبان یعنی گفتن کلمهٔ طیّب لا اله الّا الله محمّد رسول الله دویم تصدیق بدل معنیٔ کلمه که خدایتعالی یکی است و محمّد رسول الله پیغمبر برحقّ است و فرستادهٔ ویست و احکام ایمان هفت اند الخ.

The full title is کفایة العبّاد در علم فقه. On fol. 4[b] the four legal schools of Abû Ḥanîfah, Shâfi'î, Mâlik, and Aḥmad bin Ḥanbal are enumerated.

No date.

No. 933, ff. 110, ll. 13; clear and distinct Nasta'lîḳ; size, 8⅝ in. by 4¾ in.

2602

Another copy of the same.

Beginning the same as in the preceding copy.

No date. On fol. 1ᵃ an entry from A. H. 1174 (A. D. 1760, 1761). College of Fort William, 1825. Prayers and other small prose-pieces on the fly-leaves.

No. 2253, ff. 64, ll. 17; Nasta'lik; size, 8⅝ in. by 5⅝ in.

2603

Kifâyat-i-Abû Muslim (كفاية ابو مسلم).

A short compendium of the whole religious and civil law of the Sunnites, by Abû Muslim of Marw, in fifty-three bâbs (not fifty, as is stated in the first line), viz.:

1. در ايمان, on fol. 2ᵃ; 2. در شريعت, on fol. 2ᵇ; 3. در طهارت, on fol. 3ᵇ; 4. در بيان غسل, on fol. 6ᵃ; 5. در استنجا و استبرا, on fol. 7ᵃ; 6. در وضو, on fol. 7ᵇ; 7. در بيان تيمم, on fol. 9ᵃ; 8. در مسح خفّين, on fol. 9ᵇ; 9. در حيض و نفاس, on fol. 10ᵃ; 10. در صلوة, on fol. 10ᵇ; 11. در صوم, on fol. 24ᵇ; 12. در زكوة, on fol. 27ᵇ; 13. در اضحيّه, on fol. 31ᵃ; 14. در بيان حجّ و در ميّت و زيارت آن و زيارت پيغمبر, on fol. 33ᵇ; 15. در نكاح و رضاع, on fol. 35ᵃ; 16. در نكاح و رضاع, on fol. 39ᵃ; 17. في الطّلاق و احضانه, on fol. 45ᵇ; 18. در عتق الخ, on fol. 49ᵇ; 19. در بيع وشرا و خيار, on fol. 51ᵃ; 20. در رهن, on fol. 54ᵃ; 21. در تصرّفات و اقرار, on fol. 54ᵇ; 22. در اجاره (correctly اجارة, as in the previous law-books, see, for instance, No. 2590, 34), on fol. 55ᵇ; 23. در شفعه, on fol. 56ᵇ; 24. در شركه, on fol. 57ᵃ; 25. در مضاربه (in the index, on fol. 1ᵇ, styled در عاريه), on fol. 57ᵇ; 26. در وكالت, on fol. 58ᵇ; 27. در كفالت, on fol. 59ᵃ; 28. در صلح, on fol. 59ᵇ; 29. در هبه و عوض, on fol. 60ᵃ; 30. در غصب و ضمان, on fol. 60ᵇ; 31. در وقف, on fol. 61ᵃ; 32. در امانت و وديعت, on fol. 62ᵃ; 33. در لقط و لقيط, on fol. 62ᵇ; 34. در جنايت, on fol. 63ᵃ; 35. در قصاص مسلم و دية, on fol. 67ᵃ; 36. در محدود و رجم زنا, on fol. 68ᵃ; 37. در سرقه و قطّاع (read سرقه) الطّريق, on fol. 69ᵇ; 38. در صيد وذبيحه, on fol. 71ᵃ; 39. در دعوى, on fol. 73ᵇ; 40 and 41. در قسم و تأويل آن وقضايا وشهادت, on fol. 75ᵇ; 42. در غزا و غنيمت, on fol. 79ᵃ; 43. در جزيه و زمين عشرى و خراجى و ملكى, on fol. 81ᵃ; 44. در حلال و حرام الخ, on fol. 82ᵃ; 45. در هدايا و ملاقات, on fol. 88ᵇ; 46. در وصيّت و وصايا ملوك, on fol. 87ᵃ; 47–51 missing in consequence of a lacuna after fol. 87ᵃ (consisting of three blank pages); according to the index their contents ought to be: 47. در مقاومه; 48. دركلام; 49. درسلام; 50. درمأذون; 51. در فرائض; 52. در علوم, on fol. 89ᵇ; 53. دركلمات كفر (in the index در تفاريق وكلمات كفر), on fol. 91ᵇ.

Beginning: هذا الكتاب كفاية ابو مسلم مروزى مشتمل بر پنجاه (!) باب باب اوّل الخ.

No date.

No. 389, ff. 1–95, ll. 19; careless Nasta'lik; size, 10⅞ in. by 6⅝ in.

2604

Tarjuma-i-Kaidânî (ترجمهٔ كيدانى).

A tract on the rites and observances of prayer for Sunnites, according to the Hanafite school, translated from an original Arabic work by Kaidânî, styled مسائل نماز (probably identical with the كتاب فقه كيدانى, in eight chapters, noticed in G. Flügel iii. p. 505, No. 18), into Persian, and enlarged from more than thirty other works on traditions, etc., by an anonymous author. The title appears on fol. 2ᵃ, l. 6. It is divided into eight bâbs, viz.:

1. در بيان فريضهاء نماز, on fol. 5ᵃ; 2. در بيان واجبات, on fol. 6ᵃ; 3. در بيان سنّتهاى نماز, on fol. 8ᵃ; 4. در بيان مستحبّات نماز, on fol. 9ᵇ; 5. در بيان افعال كه حرام اند در نماز, on fol. 11ᵇ; 6. در بيان مكروهات نماز, on fol. 12ᵃ, last line; 7. در بيان افعالى كه مباح اند در نماز, on fol. 20ᵃ (without number); 8. در بيان مفسدات نماز يعنى افعالى كه تباه كنندهٔ نماز اند, likewise on fol. 20ᵃ (without number).

Beginning of the preface, on fol. 1ᵇ: سپاس و ستايش مر خدايرا كه آفريد آدم را عليه السّلام از گل پس آفريد فرزندان اورا الخ.

As date appears only the 22nd of Dhû-alhijjah, but no year. The copyist was 'Abd-alkâdir Khânmiyâna. A seal of 'Abd-alkhâlik with the date A. H. 1162 (A. D. 1749) on fol. 1ᵃ. Haileybury MS.

No. 3288, olim 21. J. 1; ff. 21, ll. 17; large Nasta'lik; size, 11⅝ in. by 7⅝ in.

2605

Theological tracts.

1. On ff. 1ᵇ–16ᵃ: another copy of the Persian translation of the مسائل نماز or شرح كيدانى, as it is called here; the beginning, however, differs from that in the preceding copy, viz. بسم الله . . . و على عباده المؤمنين امّا بعد بدلائل منقول و معقول مفهوم و معلوم هر عاقلى راست الخ. Dated A. H. 1134 (A. D. 1721, 1722), by Shaikh Muhammad 'Abd-alsattâr.

2. On ff. 17ᵃ–50ᵇ: a kind of Sunnite catechism in Persian, beginning: الحمد لله . . . . بدان اى فرزند آدم كه حضرت رسالت پناه صلّى الله عليه و سلّم فرموده است الخ. It is wrongly styled انشاء هركرن.

3. On ff. 51^a–60^a: a third theological tract on similar matters, beginning: بدانکه امام قدوة الانام ابو حنیفه کوفی رحمة الله علیه فرموده که بنیاد توحید الخ.

Nos. 2 and 3 are copied by Muḥammad Ḥasanbeg, but not dated.

No. 1203, ff. 60, ll. 13 in Naskhî, on ff. 1–16; ll. 11 in careless Nasta'lîḳ, on ff. 17–60; size, $8\frac{1}{8}$ in. by $5\frac{7}{8}$ in.

2606

Anîs-almu'minîn (انیس المؤمنین).

A treatise on the Muḥammadan religion, its various rites and observances, and on Muḥammadan ethics by 'Abd-alkarîm bin Muḥammad Walî (see fol. 1^b, ll. 6 and 7), entitled انیس المؤمنین (see fol. 2^a, l. 3), and divided into a muḳaddimah, four bâbs, and a khâtimah.

مقدّمه در بیان آنکه غرض از خلق آدمی و آمدن باین دنیا چیست و مجملی از فضیلت و فضل علما و تحقیق معنئ ایمان, on fol. 2^a.

باب اوّل در بیان اصول دین, on fol. 10^a.

In the fifth and last اصل of this *first bâb* (در معاد) the copy breaks off; all the rest is missing. According to the index the contents of the other bâbs were to be:

باب دویم در بیان فضیلت و ترغیب بر بعضی عبادات باب سیوم در بیان اخلاق باب چهارم در آداب معاشرت خاتمه در بیان بعضی از تهلیلات و تسبیحات و اذکار و ادعیهٔ منصوصه.

Beginning: الحمد لله الّذی اتّصف بجمیع صفات الکمال و تنزّه عن الضّدّ والشّبه الخ.

No. 1035, ff. 77, ll. 13; Nasta'lîḳ; size, $8\frac{7}{8}$ in. by $4\frac{5}{8}$ in.

2607

A large fragment of an anonymous compendium of Muḥammadan theology and law, according to the Ḥanafite school, dealing with three of the five standard duties a Muslim has to fulfil, viz. prayer, alms, and fasting (صوم, زکوة, نماز). No other work of similar description treats in such an extensive way of these matters. The book is divided into bâbs, of which are marked in the text bâbs 13, 17–45 and 52. It is defective both at the beginning and end.

13. در بیان نمازها که در قرآن بلند وساکن میخوانند, on fol. 54^b, last line.

17. در بیان نماز وتر, on fol. 65^b.

18. در بیان نمازهای سنّت و نفل, on fol. 68^a.

19. دربیان تراویح, on fol. 72^b.

20. در قضاء نماز, on fol. 73^a.

21. در بیان سجدهٔ سهو, on fol. 74^a.

22. در بیان نماز زحمتی, on fol. 76^b.

23. در بیان سجدهٔ تلاوت, on fol. 79^a.

24. در بیان نماز مسافران, on fol. 82^b.

25. در بیان نماز جمعه, on fol. 87^a.

26. در بیان نماز کسوف و خسوف, on fol. 93^a.

27. در بیان نماز باران, on fol. 94^a.

28. در بیان نماز خوف, on fol. 94^b.

29. در بیان جنازه, on fol. 96^a.

30. در بیان زکوة, on fol. 112^b.

31. در بیان زکوة چهارپایان, on fol. 116^a.

32. در بیان زکوة مادگوان و ستوران و گاومیشان, on fol. 117^a.

33. در بیان زکوة گوسپندان, on fol. 117^b.

34. در بیان زکوة اسپان, ib.

35. در بیان زکوة نقره, on fol. 119^a.

36. در بیان زکوة زر, on fol. 119^b.

37. در بیان محلّهای دادن زکوة, on fol. 120^b.

38. در بیان صدقهٔ فطر, on fol. 123^a.

39. در بیان احکام کان, on fol. 125^b.

40. در بیان احکام گنج, ib.

41. در بیان صوم, on fol. 127^a.

42. در بیان دیدن ماه رمضان, on fol. 128^a.

43. در بیان دیدن ماه شوّال, on fol. 129^a.

44. در بیان روزهای مستحبّ و روزهای تنگ, on fol. 130^a.

45. در بیان شکندهای روزه و در بیان مکروهات روزه و آنچه بدین ماند, on fol. 131^a.

Lacuna after fol. 146.

52. در بیان تسبیحات, on fol. 149^a.

The chief authorities mentioned are, among numerous other ones: کنز (probably the کنز الدّقائق, see above, Nos. 2575–2579); هدایة (see above, Nos. 2593 and 2594, and below, No. 2613); کافی (i.e. الکافی فی شرح الوافی, the digest of and commentary on Ḥanafite law, by Ḥâfiẓ-aldîn Abû-albarakât 'Abdallâh Nasafî, who died A.H. 710 or 711 = A.D. 1310–1312, see Loth, Arabic Cat., p. 62); خلاصة (perhaps خلاصة الفتاوی, the details of Ḥanafite law, by Iftikhâr-aldîn Ṭâhir Bukhârî, who died A.H. 542 = A.D. 1147, 1148, see ib. p. 52^a); تحفة (perhaps the تحفة الملوك on Ḥanafite law, by Ibn-al-Sarrâj, see ib. p. 101); فتاوی خانی (perhaps identical with the فتاوی قاضیخان by Fakhr-aldîn Ḳâḍîkhân, who died A.H. 592 = A.D. 1196, see ib. p. 89; G. Flügel iii. p. 240); نهایة (the commentary on the Hidâyat, composed A.H. 700 = A.D. 1300, 1301, by Ḥusâm-aldîn al-Ḥusain bin 'Alî Ṣighnâḳî, see ib. p. 55^b); محیط (the Ḥanafite law-book, by Raḍî-aldîn Sarakhsî, who died A.H. 544 = A.D. 1149, 1156, see ib. p. 52^b); جامع الجوامع (Ṭabarsî's commentary on the Ḳurân, composed A.H. 542 or 543 = A.D. 1147–1149, see ib. p. 12^b); مجموع النّوازل; ضیاء الفتاوی; مضمرات; شامل (i.e. شامل بیهقی), etc.

No. 1897, ff. 153, ll. 16–17; careless Nasta'lîḳ; much spoiled by water; size, $9\frac{1}{4}$ in. by $5\frac{1}{4}$ in.

2608

Another, but complete, compendium of Muhammadan theology and law, according to the Hanafite school, likewise by an anonymous compiler and based chiefly on the same sources as the preceding work, viz. كنز الدّقائق ;(خلاصة الفتاوى) خلاصة ;الكافى ;الهداية ; فتاوى و خانى (see فتاوى خانى in the preceding work); also simply styled خانى ;(تحفة الملوك) تحفة ; النّهاية ; شامل ; مضمرات ; ضياء الفتاوى ; مجموع النّوازل ; المحيط بيهقى ; together with many others, as for instance خزانة الفقه (by Abû-allaith Samarkandî, who died A. H. 375 or 383 = A. D. 985 or 993, see J. Aumer, Arab. Cat., p. 83); بستان ابو الليث (i.e. بستان العارفين, by the same Abû-allaith Samarkandî); كشّاف (Zamakhsharî's commentary on the Kurân); فتاوى و سراجى (probably identical with the فتاوى الشّيخ سراج الدّين, see J. Aumer, Arabic Cat., p. 111); ذخيرة (i.e. ذخيرة العقبى فى شرح صدر الشّريعة, a super-commentary on the شرح الوقاية, compiled between A.H. 891 and 901 = A. D. 1486–1496, by Akhî Čalabî, see Loth, Arabic Cat., p. 58); كشف الأسرار (commentary of Hâfiz-aldîn Abû-albarakât 'Abdallâh Nasafî, who died A. H. 710 or 711 (A. D. 1310–1312), on his own work المنار, see ib. pp. 77 and 78); مدارك التنزيل (commentary on the Kurân by the same Nasafî, see ib. p. 20); كفاية ; ترغيب الصّلوة ; عمدة الشّاشى ; عمدة الصّلوة ; شعبى ; مفتاح اليقين ; مصباح الدّين ; فتاوى حجّة ; فتاوى غياثى, etc.

There is no preface or introduction at all; immediately after the usual words الحمد لله الخ the work itself begins, which is divided into five kitâbs.

1. كتاب الطّهارة, on fol. 1^b; there are apparently ten bâbs in this, but only three are marked, viz. a باب در بيان تيمّم, on fol. 29^b, second line, a sixth bâb, on fol. 36^b, first line, and a seventh on fol. 40^b.
2. كتاب الصّلوة, beginning with the eleventh bâb, on fol. 52^b.
3. كتاب الزّكات, on fol. 170^a.
4. كتاب الصّوم, on fol. 192^b.
5. كتاب الحجّ, on fol. 227^b, second line.

No date. There is an entry on the fly-leaf at the back of the MS., Penang, Jan. 7, 1806.

Bibliotheca Leydeniana.

No. 2828, ff. 262, ll. 13; Naskhî; size, $7\frac{1}{4}$ in. by $4\frac{1}{2}$ in.

2609

Rushd-almajâlis (رشد المجالس).

A treatise on the most important points of Sunnite theology and law (چند نصائح دينى و مسائل شروعى كه نفع عامّة مسلمانست), by Mûsâ bin Muhammad Shu'ûn Afghân (شؤون افغان). Beginning: الحمد لوليّه والصّلوة على نبيّه وآله واصحابه اجمعين، بدان اسعدك الله تعالى فى الدّارين كه ميگويد مؤلّف اين مختصر الخ.

It is divided into several fasls, the first of which is headed در بيان منع كردن از گناهانى كه تعلّق بظاهر تن دارند.

No date.

No. 2103, ff. 56–83, ll. 13–14; written by different hands, partly in Naskhî, partly in Nasta'lîk; size, 7 in. by $4\frac{3}{4}$ in.

2610

Fragment of a detailed Persian work on prayers, with numerous Arabic quotations and specimens; it has neither beginning nor end, and neither title nor author's name are mentioned anywhere. It deals with prayers on all occasions and under all circumstances in the usual orthodox way.

Abrupt beginning, on fol. 1^a: .... لك الحمد گويد و تمام بايستد و در سجده زود الخ. Occasionally very elaborate marginal glosses.

No. 1290, ff. 94, ll. 13; Naskhî; size, $10\frac{5}{8}$ in. by $6\frac{3}{4}$ in.

2611

Kitâb-i-fikh (كتاب فقه).

Fragment of a Persian treatise on Sunnite law, without beginning or end. It opens abruptly thus: است، امّا الايمان بالله ايمان آوردن بخداء تعالى آنست كه ايمان آريم الخ.

This is evidently a portion of a كتاب در ايمان with a second fasl در بيان نماز, on fol. 126^b. Other *kitâbs* which appear in this fragment are:

كتاب الطّهارة, on fol. 128^a.
كتاب الزّكوة, on fol. 157^a.
كتاب الحجّ, on fol. 163^a.
كتاب الصّلوة, on fol. 188^a.

Bibliotheca Leydeniana.

Numerous subdivisions into fasls and bâbs. No indication of the author's name or the proper title anywhere. The apparent confusion in the arrangements of the subdivisions seems to indicate that the leaves are to some extent misplaced, although the catchwords are all correct.

No. 2507, ff. 111–198, ll. 14–15; Nasta'lîk, the Arabic quotations in Naskhî; size, $8\frac{1}{4}$ in. by $5\frac{1}{4}$ in.

2612

Kanz-almukâshafât (كنز المكاشفات).

A kind of extract from and commentary on the كنز الدّقائق of Hâfiz-aldîn Nasafî (see the Persian translation of this work in Nos. 2575–2579), compiled in Persian, in order to make its subtilties more intelligible

to young disciples, A. H. 1170 (A. D. 1756, 1757), see fol. 1a, l. 8, in the time of Muhammad 'Alikhân Sirâj-aldaulah Bahâdur, the son of Nawwâb Anwar-aldînkhân (see fol. 1b, ll. 4 and 5), by Shaikh Sulaimân, known as Khalîl Husain bin Shahbâz (see fol. 1b, first line). Anwar-aldînkhân was Nawwâb of the Carnatic and fell in battle against Muzaffarjang, A. H. 1162 (A. D. 1749); Muhammad 'Alî, his son, fled to Trichinopoly, but was afterwards confirmed by Nawwâb Nâsirjang as ruler of the Carnatic, see Beale, Orient. Biogr. Dict., p. 51b, and No. 501 in this Cat.

Beginning: حمد مر خدایرا سزد که علم دین بالقرآن المبین الخ.

The title, کنز المکاشفات, appears on fol. 1a, l. 10; on the last fly-leaf at the back of the MS. it is designated as Masâ'il dar fikh (مسائل در فقه).

The present copy is incomplete at the end and contains only a portion of the whole, breaking off in the 19th kitâb and the 103rd bâb. The arrangement of divisions and subdivisions is somewhat confused, as in most copies of the ترجمهٔ کنز الدقائق (see above) too; the *bâbs*, many of which are not marked, run on independently of the *kitâbs*, and several sections, which ought to be styled *kitâbs*, are by mistake designated as *bâbs*.

The *kitâbs* are, following the arrangement in Nos. 2575–2579 above, as follows:

1. کتاب الطهارت, on fol. 2a (containing five bâbs); 2. کتاب الصلوة, on fol. 15a (beginning with the sixth bâb and going down to the twenty-fifth, as it seems); 3. کتاب الزکوة, on fol. 61a (containing bâbs 26–35); 4. کتاب الصوم, on fol. 71b (beginning, as it seems, with bâb 36, which is, however, not marked, as is the case with bâb 26 in the preceding section too); 5. کتاب الحج, on fol. 76b (beginning in the middle of bâb 38); 6. کتاب النکاح, on fol. 94a; 7. کتاب الرضاع (here wrongly styled باب در بیان رضاع), on fol. 109b; 8. کتاب الطلاق, on fol. 111b (again styled by mistake باب در بیان طلاق); 9. کتاب العتاق, on fol. 152a; 10. کتاب الایمان (seems to begin with باب هفتاد وپنجم در بیان سوگند), on fol. 160a; 11. کتاب الحدود, on fol. 175a, second line; 12. کتاب السرقة (seems to begin with باب هشتاد و پنجم در بیان دزدی), on fol. 184b; 13. کتاب جهاد والسیر, on fol. 190b. Between this and the following kitâb a new one is put in, کتاب البغاة, on fol. 203a; 14. کتاب اللقطة (seems to begin with باب نود ویکم در لقیت (read لقیط)), on fol. 203b; 15. کتاب الابق (again wrongly styled باب), on fol. 206a; 16. کتاب المفقود (styled باب نود و دوم در بیان مفقود), on fol. 206b; 17. کتاب الشرکة (styled again باب نود وسیوم در بیان شرکت), on fol. 207b; 18. کتاب الوقف (again باب نود و چهارم در بیان وقف), on fol. 210a; 19. کتاب البیوع, on fol. 212b.

Occasionally various readings, glosses, and additions on the margin.

Bibliotheca Leydeniana.

No. 2803, ff. 228, ll. 15–17; rather incorrectly written in a very irregular and uncouth Naskhî; size, 8¼ in. by 5⅝ in.

2613

Hidâya-i-fârsî (هدايهٔ فارسی).

A large Persian work on Muhammadan ecclesiastical and civil law according to the Hanafite school, based on various Arabic standard works, but chiefly on Burhân-aldîn Abû-alhasan 'Alî al-Marghînânî's famous هدایه (see a Persian paraphrase of it in Nos. 2593 and 2594 above), and therefore styled هدايهٔ فارسی.

It was compiled at the request of the Governor-General of India, Warren Hastings, A. H. 1190 (chronogram هدايهٔ فارسی پیرایهٔ انجام یافت), = A. D. 1776, by Ghulâm Yahyâ, that is Maulawî Mahmûd Yahyâkhân, together with Mullâ Tâj-aldîn Mîr Muhammad Husain and Mullâ Sharî'at-allâh. It is apparently subdivided into four جلد or volumes (like the Persian paraphrase, see above), but only the main portions of the *first* and *third* volumes and parts of the *second* and *fourth* are found in this copy. The remaining portions are missing, in consequence of large lacunas after ff. 190, 810, 906, and 938. A complete copy of this work in four volumes is described in Rieu i. pp. 23 and 24. An English translation of it was published by Charles Hamilton in London, 1791; the Persian text was printed in Calcutta, 1807. The *first volume* comprises the *first five kitâbs*, as in Rieu's first volume, viz.:

1. کتاب الطهارة, on fol. 3a; 2. کتاب در بیان نماز, on fol. 58a; 3. کتاب در بیان احکام زکوة, on fol. 186a; 4. کتاب در بیان روزه, on fol. 859a; and 5. کتاب در بیان حج, on fol. 900b; the proper order of leaves being ff. 1–190, 811–906. This part breaks off in the middle of the fifth kitâb on the pilgrimage.

The *second volume* (which ought to contain kitâbs 6 to 19, from the book of marriage, کتاب النکاح, to that of pious foundations, کتاب الوقف) begins abruptly on fol. 191a; the text then goes down uninterruptedly to fol. 810, where, according to the colophon, the *third volume* ends. The kitâbs found in this portion belong to the *third volume* only, viz.: 20, 21. کتاب در بیع و صرف, on fol. 314a; 22. کتاب در بیان کفالة, on fol. 325b; 23. کتاب در بیان حوالت, on fol. 352a; 25. کتاب در بیان رجوع از شهادت, on fol. 423b; 27. کتاب در بیان دعوی, on fol. 473a; 28. کتاب الاقرار, on fol. 531a; 29. کتاب الصلح, on fol. 554a; 30. کتاب المضاربة, on fol. 574b; 33. کتاب الهبة, on fol. 624a; 35. کتاب در بیان مکاتب, on fol. 680b; 36. کتاب الولاء, on fol. 720b; 37. کتاب در بیان اکراه, on fol. 760a. Ff. 906–1108

(lacuna after fol. 938) contain portions of the *fourth volume* which ends on fol. 1108^{b}, according to the colophon. Here are found the following kitâbs: 52. كتاب الدّية, on fol. 939^{b}; 53. كتاب در بيان معاقل, on fol. 1032^{a}; 54. كتاب الوصيّة, on fol. 1044^{b}; and 55. كتاب الخنثى, on fol. 1101^{b}.

Beginning: حمد و سپاس بيقياس معبوديرا سزاوار است كه فقهاى بالغ انديشه در راه طاعتش از طى كردن پست و بلند الخ.

No. 1917, ff. 1108, ll. 17; Nasta'lîk; size, 10–10¾ in. by 6⅜ in.

2614

Dhakhira-i-Governor Hastings (ذخيرهٔ گورنر هشتين).

Another Persian work on Muḥammadan ecclesiastical and civil law, according to the various theological schools, in the form of questions on every conceivable point of jurisprudence, compiled for the same Warren Hastings (گورنر جندرل مستر وارن هشتين, see fol. 2^{a}, l. 4) by Muḥammad Wâṣil Jâ'isî (see fol. 2^{a}, ll. 5 and 4 ab infra). Beginning of the preface, on fol. 1^{b}: بعد سپاس بى قياس حكيم على الاطلاق كه هيچ فعلى از افعال او خالى از حكمت نيست الخ.

Beginning of the work itself, on fol. 4^{a}, first line: بدان ارشدك الله تعالى فى الدّارين كه اين كتاب مشتمل است بر دو قسم قسم اوّل مشتمل است بر نواميس الهى و قسم ثانى متضمّن قوانين شاهنشاهى قسم اوّل بايد دانست كه احكام شريعت دو قسم اند قسم اوّل احكام دنيا قسم دويم احكام عقبى امّا احكام دنيا چهار قسم اند قسم اوّل احكام عبادات چنانچه صيام و صلوات قسم دويم احكام كه مشروع و موضوع اند براى حاجات ديگران چنانكه ردّ آمانت (read امانت) و رسانيدن مال عاريت و اداى قرض قسم سيوم احكام كه مشروعيّة و موضوعيّة آنها براى حاجت خويش است چنانچه تجهيز و تكفين و وصيّت قسم چهارم احكام كه صلاحيّت رفع حاجت ندارند مانند قصاص قتل و ديگر تقصيرات الخ.

From these introductory words it appears, that the author originally intended to divide his work into *two great kisms*; one on divine, i. e. ecclesiastical laws, the other on imperial, i. e. civil laws (نواميس in the heading of the first kism is explained in a marginal gloss as جمع ناموس بمعنىٔ راز و نام جبرئيل اينجا مراد از آن احكام الهى اند), and to subdivide again the *first* of these into two smaller kisms, dealing with ordinances for this world and such for the future world respectively, the former of which was to contain again four sections, called likewise kisms. But all these larger and smaller divisions are indissolubly mixed up with one another in the following discussions, and no trace of the original plan has remained. The real sections appearing in the text are a few kitâbs, a considerable number of bâbs, and endless faṣls, mas'alas (or istiftâs), and dalîls. The copy is, moreover, incomplete at the end. The *bâbs* and *kitâbs* which are marked in this copy are:

1. باب قتل و ديگر تقصيرات و احكام آن, on fol. 4^{b}, lin. penult.
2. باب ديات, on fol. 7^{a}.
3. باب مسائل ديت و تقصيرات, on fol. 15^{a}, lin. penult.
4. باب در بيان وجوب قصاص وعدم وجوب آن, on fol. 21^{b}.
5. باب مسائل قصاص قتل نفس از محيط سرخسى, on fol. 27^{b}.
6. باب قصاص ما دون نفس, on fol. 28^{b}.
7. باب شهادت قتل, on fol. 41^{b}, first line.
8. باب فى اعتبار جهالة القتل, on fol. 46^{b}.
9. باب ما يحدثه الرّجل فى الطّريق, on fol. 50^{b}, last line.
10. باب جناية البهيمة والجناية عليها, on fol. 70^{b}.
11. باب در بيان منع كردن انسان از آنچه خلاف شرع و ممنوع و مكروه است, on fol. 124^{a}, first line.
12. كتاب الحدود, on fol. 162^{a}.
13. باب المعرفة (read معرفة) الزّنا, on fol. 163^{a}.
14. باب ما يسقط الحدود و ما لا يسقط, on fol. 164^{a}.
15. باب سقوط الحد و (read الحدود) بدعوى فيه شبهة المبسوط, on fol. 166^{b}.
16. باب الرّجل يطأ امرأة لا تحلّ له, on fol. 170^{a}.
17. باب در بيان انواع احصان و شرائط آن و طريق ثبوت و حدّ آن (in the following copy وجدان), on fol. 175^{a}.
18. باب در بيان مسائل فتاوىٔ قاضيخان و غيره, ib.
19. باب رزق الولاة از كتب محدّثين و هداياهم, on fol. 247^{a}.
20. باب در بيان مسائل نكاح فتاوىٔ برهنه, on fol. 266^{a}.
21. باب در بيان مسائل نكاح وسيلة النّجاة, on fol. 287^{b}.
22. باب محرّمات, on fol. 297^{b}, last line.
23. باب الشّهادة, on fol. 303^{b}.
24. باب وكالت در نكاح, on fol. 305^{b}.
25. باب المهر, on fol. 309^{b}, last line.
26. باب حضانه, on fol. 312^{b}, lin. penult.
27. باب در هدايه, on fol. 314^{a}.
28. باب النّفقة, on fol. 316^{a}.
29. باب در بيان مسائل نكاح منقول از قرا (قرآن?) خوانى, on fol. 318^{b}.
30. (again as in 25) باب المهر, on fol. 327^{a}.

31. باب حرمة المصاهرة, on fol. 328^b.
32. باب النكاح (read نكاح) اهل الشرك, on fol. 332^b.
33. كتاب الرضاع, on fol. 333^a.
34. باب در بيان مسائل نكاح فتاوئ امينى كتاب النكاح, on fol. 336^b.
35. باب در بيان مسائل كتاب الرضاع, on fol. 345^a.
36. باب در بيان مسائل طلاق فتاوئ برهنه, on fol. 346^a.
37. باب در بيان مسائل طلاق وسيلة النجاة, on fol. 360^a.
38. باب حذف, on fol. 371^b.
39. باب حيله, on fol. 372^a.
40. باب استثنا, on fol. 374^b.
41. باب الكنايات, on fol. 376^b.
42. كتاب الظهار, on fol. 378^a, first line.
43. باب كفارت ظهار, on fol. 380^b.
44. باب العدة, on fol. 383^b.
45. باب حداد, on fol. 391^a.
46. باب حلاله كردن, on fol. 392^b.

In this bâb the copy breaks off. Especially in the earlier part of the MS., there are added in red ink many valuable marginal and interlinear glosses.

No. 586, ff. 393, ll. 13; large and distinct Nasta'lîk; size, 12¼ in. by 7 in.

2615

Another copy of the same.

This copy is much more incomplete even than the preceding one, breaking off in the eighteenth section with the words .... عرفيّه را و نيز (corresponding to fol. 228^b, l. 4 there); it has besides a large lacuna on fol. 97^a immediately before the beginning of the eleventh section, the whole portion from fol. 85^b, first line, to fol. 123^b, last line, in the preceding copy being entirely left out here. Finally, ff. 148 and 149 must be substituted for ff. 172 and 173 and vice versa, so that the former come between ff. 171 and 174, and the latter between ff. 147 and 150. Beginning of the preface the same as in the preceding copy; the names of Warren Hastings and the author, Muhammad Wâsil Jâ'isî, appear here on fol. 2^a, ll. 2 and 4.

Beginning of the work itself, on fol. 3^b, with one particular modification in the original arrangement of the last four sections or kisms of the احكام دنيا, viz.: اما احكام دنيا چهار قسم اند قسم اول احكام عبادات الخ قسم دويم احكام (الخ) ملاحيّت رفع حاجت ندارند مانند قصاص قتل قسم سيوم احكام كه مشروع و موضوع اند براى حاجت ديگران چنانچه ردّ امانت الخ قسم چهارم احكام كه مشروعيّة و موضوعيّة آنها براى حاجت خويش است مانند تجهيز الخ.

The eighteen sections of this very incomplete copy are found here: 1. on fol. 4^b; 2. on fol. 7^b; 3. on fol. 17^a; 4. on fol. 23^a; 5. on fol. 33^a; 6. on fol. 34^a; 7. on fol. 49^b; 8. on fol. 55^b; 9. on fol. 60^a; 10. on fol. 82^b; 11. on fol. 98^a; 12. on fol. 144^b; 13. on fol. 145^b; 14. on fol. 146^b; 15. on fol. 173^a; 16. on fol. 152^b; 17. on fol. 157^b; 18. ib. Another section, called here كتاب الاكراه من فتاوئ قاضيخان, on fol. 192^a, appears as فصل مسائل اكراه از فتاوئ قاضيخان in the preceding copy, on fol. 203^b.

From Duncan's sale, Febr., 1818.

No. 1652, ff. 224, ll. 13; large and distinct Nasta'lîk; size, 12 in. by 7⅞ in.

2616

Fakhr-alshuyûkh (فخر الشيوخ).

A compendium of Muhammadan theology, law, and Sûfism, compiled at the request of Tipû Sultân (A.H. 1197–1213 = A.D. 1782–1799, see fol. 3^a, l. 2), A.H. 1200 (A.D. 1786, see fol. 3^b, l. 2), by 'Alî Ridâ Sharaf (see fol. 6^b, l. 10), and beginning: گوهر حمد سزاوار آويزهٔ جميلى است كه بنور جمال او جهانى منوّر گرديد الخ.

In the preface the author mentions two other well-known compilations made by Tipû's order, viz. the فتح المجاهدين, by Zain-al'âbidîn of Shûshtar, and the مفرّح القلوب, by Hasan 'Alî, with the takhallus 'Izzat (see further below in the section 'Varia').

Index on ff. 7^a–8^a.

The work is divided into three bâbs, viz.:
باب اوّل در بيان عقائد, on fol. 8^a.
باب دويم در فقه, on fol. 13^b.
باب سيوم در سلوك, on fol. 30^b.

The *second* bâb comprises thirty-four fasls, dealing with the regulations for ablution, prayer, almsgiving, fasting, pilgrimage, marriage, criminal proceedings, etc.; the *third* bâb also contains several fasls.

No date.

No. 1356, ff. 45, ll. 13; very careless Nasta'lîk; size, 8¼ in. by 5¾ in.

2617

Another copy of the same.

Beginning as in the preceding copy. Author's name on fol. 7^a, l. 7. *First bâb*, on fol. 8^a; *second bâb*, on fol. 14^b (here in thirty-three fasls only); *third bâb*, on fol. 35^a.

No date. College of Fort William.

No. 2183, ff. 50, ll. 12 on ff. 1–40, ll. 13 on ff. 41–50; written by two different hands, the first of which is a very careless and uncouth Nasta'lîk, the second a more neat and distinct one; size, 8¼ in. by 6 in.

2618

Fatâwâ-i-Muhammadî (فتاواى محمّدى).

Fatwâs or legal decisions on all the various questions of ecclesiastical and civil law, collected and arranged in 313 short chapters by an anonymous author at the request of the same Tipû Sultân (see fol. 3^a, ll. 11 and 12; fol. 3^b, l. 9; and fol. 4^a, l. 2).

Beginning: الحمد لله الّذی کرّم من بنی آدم العلما بالمجد والکمال و شرّف من بینهم الفقها الخ.

This collection ends on fol. 176^b. Ff. 177^a–189^b are filled with prayers against various diseases, etc., and the enumeration of all the beautiful names (usually ninety-nine) of Muhammad, Fâṭimah, etc. Ff. 190^b–192^a contain some additions to the fatwâs and two invocations. A complete index on the fly-leaves.

No. 1663, ff. 192, ll. 17; Nasta'lîk, all the Arabic quotations in Naskhî; index and additions by other hands; size, 12½ in. by 7½ in.

2619

Mu'ayyid-almujâhidîn (مؤیّد المجاهدین).

A collection of poetical khuṭbas or prayers in verse, to be read from the pulpit, composed at the request of the same Tipû Sulṭân by Zain-al-'âbidîn Mûsawî ibn Sayyid Raḍî of Shûshtar (the author of the فتح المجاهدین, see No. 2616 above and further below under 'Varia'), who, after having lived for a long time in Madras and Balâghât, became finally a courtier of Tipû Sulṭân, see A. Sprenger, pp. 591 and 592. It is introduced by a preface in prose and contains 104 khuṭbas in different metres, most of them in the form of ḳaṣîdas and only a few in mathnawî-baits; Sprenger, therefore (loc. cit.), is wrong in calling this work a mathnawî.

Beginning of the preface, on fol. 1^b: الحمد لله ربّ العالمین والصّلوة والسّلام علی رسوله . . . . امّا بعد برارباب فطرت عالی متحجّب و مستور نماند که الخ.

Beginning of the first khuṭbah, on fol. 4^b: از میکنم جان سپاس بر حرم کبریا الخ.

Dated the 27th of Ramaḍân, A. H. 1221 (A. D. 1806, Dec. 8).

No. 447, ff. 151, 2 coll., each ll. 9 (ll. 13 in the preface); Nasta'lîk; size, 8¾ in. by 6 in.

2620

Another copy of the same.

Preface on fol. 1^b; beginning of the first khuṭbah, on fol. 5^b; it is headed here thus: خطبه در بحر چار در چار مشتمل بر حمد الهی و نعت حضرت رسالت پناهی و غیرها اکابر دین متضمّن فوائد جهاد مزیّن باسم سامیٔ پادشاه دین پناه حضرت تیپو سلطان پادشاه غازی خلّد الله ملکه و سلطنته.

No date. College of Fort William, 1825.

No. 2129, ff. 107, 2 coll., each ll. 11–14; Nasta'lîk; size, 8⅝ in. by 5⅞ in.

2621

Zâd-almujâhidîn (زاد المجاهدین).

The duties of a Muslim with special reference to the holy war against infidels and an additional chapter on ethics, morals, and eschatology, compiled by order of the same Tipû Sulṭân in the year 1221 since the prophetic mission came to Muhammad (از بعث حضرت رسالت پناه =A. H. 1209, A. D. 1794, 1795, see fol. 4^b, l. 8), to strengthen his faithful subjects for the Jihâd against the cursed Christians (نصارای لعین), see fol. 4^b, l. 10. The chief portion of the book, filled with numerous quotations from the Kurân and the Sunnah, is due to the court-chaplain Ghulâm Aḥmad (fol. 4^a, l. 8), the same who translated into Hindûstânî the work on Muhammadan ecclesiastical and civil law, styled Khulâṣa-i-Sulṭânî (see No. 2623 below), at the request of the same Tipû Sulṭân. A complete index on the fly-leaves.

Beginning: الحمد لله الّذی علّم الانسان ما لم یعلم والصّلوة والسّلام علی رسوله محمّد سیّد ولد آدم و علی آله المهدیّین و اصحابه اجمعین امّا بعد بر اصحاب دانش والا فطرت مخفی و مستتر نماند الخ.

The book is divided into three bâbs, the *first* of which comprises seven faṣls, the *second* ten, and the *third* fifteen.

باب اوّل در بیان جهاد.

فصل ۱ در فضیلت جهاد (in six مجلس), on fol. 6^a.

فصل ۲ در اتّفاق مسلمین, on fol. 23^a.

فصل ۳ درمنع نفاق با مسلمین و عدم محبّت و مروّت و اطاعت کفّار لعین, on fol. 27^a.

فصل ۴ در آلات دور انداز (in three مجلس), on fol. 30^b.

فصل ۵ در ترغیب و تأکید جهاد (in five مجلس), on fol. 40^a.

فصل ۶ در تهدید باز ماندن از جهاد, on fol. 57^b.

فصل ۷ در گرفتن جزیه از کفّار ذمّی, on fol. 59^b.

باب دویم در عبادات.

فصل ۱ در بیان کلمهٔ طیّبه, on fol. 63^b.

فصل ۲ در فضیلت علم وعلما وآموزندگان, on fol. 69^a.

فصل ۳ در بیان نماز موافق آیات و احادیث (in two مجلس), on fol. 71^b.

فصل ۴ در بیان آداب مسجد و حقوق مسجد بر مسلمین, on fol. 77^b.

فصل ۵ در آداب دعا کردن بجناب حقّ جلّ و علا, on fol. 80^a.

فصل ۶ در فضیلت درود, on fol. 84^a.

فصل ۷ در فضیلت جمعه و روز جمعه و نماز جمعه, on fol. 87^a.

فصل ۸ در فضیلت روزهٔ ماه مبارك رمضان, on fol. 92^b.

فصل ۹ در فضیلت حجّ, on fol. 96^a.

فصل ۱۰ در فضیلت دادن زکوة مال, on fol. 99^b.

باب سیوم در بیان متفرّقات.

فصل ۱ در رحمت (in five مجلس), on fol. 104^b.

فصل ۲ در بیم و خوف (in four مجلس), on fol. 125^a.

فصل ۳ در رعایت حقوق و آداب پادشاه بر سپاه و غیره, on fol. 140^b.

فصل ۴ در مذمّت حسد و بغض, on fol. 146^a.

فصل ٥ در منع غیبت, on fol. 150b.

فصل ٦ در مذمّت دروغ, on fol. 155b.

فصل ٧ در منع مسکرات و قمار (in two مجلس), on fol. 158b.

فصل ٨ در سرقت و خیانت, on fol. 166b.

فصل ٩ در منع زنا, on fol. 171a.

فصل ١٠ در ذکر موت, on fol. 175a.

فصل ١١ در ذکر احوال قبر, on fol. 181a.

فصل ١٢ در احوال قیامت, on fol. 185a.

فصل ١٣ در بیان بهشت, on fol. 191a.

فصل ١٤ در بیان دوزخ, on fol. 196b.

فصل ١٥ در عهد و پیمان و جز آن بحکم قرآن, on fol. 201b.

Copied by Mirzâ Muhammad Nasir. College of Fort William.

No. 2159, ff. 206, ll. 11; large Nasta'lîk, the Arabic quotations in Naskhî; size, 9 in. by 6⅜ in.

2622

Another copy of the same.

Beginning the same as in the preceding copy; the author's name appears on fol. 3b, lin. penult.; the date on fol. 4a, ll. 8 and 9. On fol. 1a it is styled وعظ زاد المجاهدين. Of the bâbs and fasls, only the first five fasls and the seventh of the *first bâb* are marked, viz. 1. on fol. 5b, l. 2; 2. on fol. 20b, l. 2; 3. on fol. 23b, last two lines; 4. on fol. 26b; 5. on fol. 35b, lin. penult.; 7. on fol. 52a (marked on the margin). No heading of the sixth fasl is to be found, and of all the subdivisions of the *second* and the *third* bâb no trace is left.

No date. The copyist was Sayyid 'Alî Ridâ, son of Sayyid 'Abd-alkâdir.

Bibliotheca Leydeniana.

No. 2734, ff. 157, ll. 11; Nasta'lîk, the Arabic quotations in Naskhî; size, 9⅛ in. by 6⅛ in.

2623

Khulâsa-i-Sultânî (خلاصهٔ سلطانی).

A work on Muhammadan ecclesiastical and civil law in Hindûstânî, translated from the (Arabic) original of Abû Hafs Bukhârî by the same Ghulâm Ahmad, likewise for Tipû Sultân, and beginning, on fol. 3b:

حمد و ثنا ثابت هی خاص خداکی تئین٬ غیر اسکا خدائی کی لائق الخ.

It is divided into two kisms:

قسم اوّل پنج بیان اعتقاد کی, on fol. 4b.

قسم دویم پنج احکام شریعت کی, on fol. 10b.

The second kism has numerous subdivisions, *bâbs* and *fasls*. The headings of the former are:

باب الطّهارة, on fol. 10b.

باب حیض و نفاس, on fol. 17a.

باب بیان نجاست, on fol. 22b.

باب الصّلوة, on fol. 24b.

باب الصّلوة (!) المریض, on fol. 31b.

باب الجنازة, on fol. 32b.

باب نماز جمعه, on fol. 38b.

باب العیدین, on fol. 41b.

باب الصّوم, on fol. 43b.

باب الزّکوات (الزّکوة), on fol. 47a.

باب الحج, on fol. 49b.

باب النّکاح, on fol. 51a.

باب الولی والکفو, on fol. 54a.

باب المهر, on fol. 56b.

باب الرّضاع, on fol. 59b.

باب نفقه, on fol. 61a.

باب آداب شوهر, on fol. 63a.

باب آداب حقوق مرد بر عورت الخ, on fol. 64b.

باب حقوق عورت بر مرد, on fol. 67a.

باب احکام الطّلاق, on fol. 68b.

باب الظّهار, on fol. 71a.

باب العدّة, on fol. 72b.

باب الکراهیّة, on fol. 73a.

باب الذّبح, on fol. 78a.

باب بیان کلمات کفر, on fol. 82b.

No date. An index (differing a little in the subdivisions from the text) on ff. 1a–2a.

No. 1204, ff. 86, ll. 11–12; Nasta'lîk, mixed with Shikasta; size, 8½ in. by 5⅞ in.

2624

Some rules and regulations for Muslims from the Shî'ite standpoint, issued by the Shaikh-alislâm, for the greater part in almost illegible handwriting; on fol. 4a a chapter on the فرائض نکاح; on fol. 9b a طریقهٔ بیعت; the latter, being the last portion of this short tract, concludes with a سلسلهٔ فیض الهی, a chain of Shaikhs, through the medium of which the divine grace has come down from Muhammad to the founder of the Kâdirî order, 'Abd-alkâdir Jîlânî, with the epithet Ghauth (see Safînat-alauliyâ, No. 36, col. 278 above, and Nos. 1795–1803).

Bibliotheca Leydeniana.

No. 2811, ff. 13, ll. 8–10; Shikasta; size, 8 in. by 5⅝ in.

2625

Hazâr Mas'alah (هزار مسئلة).

A fragment, incomplete both in the middle and at the end, of a book of questions on religious subjects, consisting of 1000 questions and answers, entitled هزار مسئلة سؤال و جواب, and beginning: الحمد لله ربّ العالمین والعاقبة للمتّقین والصّلوة والسّلام علی رسوله محمّد و آله اجمعین٬ در خبر است از جابر بن عبد الله

و از قیس ابن عامر و از حسین ابن علی ابن ابی طالب
که فرموده که رسول علیه السّلام دین اسلام آشکارا کرد الخ.

The questions are taken from the Thora, the Gospels, and Psalms, etc.; the first begins on fol. 434ª. Ff. 438–447 are left entirely blank, and the book breaks off on fol. 469. There are contained in this fragment only 157 questions, all the rest are missing.

No. 379, ff. 432ᵇ–469ᵇ, ll. 19; Nasta'lîk; size, 10⅜ in. by 6¼ in.

2626

Laṭâ'if (لطائف).

A collection of invocations and prayers for special occasions, divided into a number of laṭîfas, beginning: لطیفه در یقظه' در وقت بیدار شدن از خواب گوید الحمد لله الّذی احیانا بعد ما اماتنا الخ.

On fol. 227ª (the first empty page) it is styled الجزو الاوّل بعضی لطیفهٔ لطائف شاهی.

No. 1330, ff. 227–274, ll. 15; Naskhî; size, 10¼ in. by 5½ in.

2627

Masâ'il (مسائل).

Theological discussions in form of mas'alas, by Ḳâḍî Ḳutb, beginning: الحمد لله ... مسئله بدانکه ایمان اقرار کردن است بزبان یعنی گفتن کلمهٔ طیّبه لا اله الّا الله الخ.

Copied A.H. 1209 (A.D. 1794, 1795).

No. 1345, ff. 65ª–76ª, ll. 13; Nasta'lîk; size, 7½ in. by 4⅝ in.

2628

Sharḥ-i-nuwad u nuh nâm-i-khudâ (شرح نود و نه نام خدا).

A Persian explanation of the ninety-nine names of God; it begins with the enumeration of the ninety-nine Arabic epithets, on fol. 1ᵇ: یا رحمٰن یا رحیم یا مالك یا قدّوس یا سلام یا مؤمن الخ.

On fol. 2ᵇ the Persian commentary begins thus: شیخ مغربی فرموده جهت حلّ مشکلات الخ.

It ends on fol. 22ᵇ, and is dated the 10th of Dhû-alka'dah (no year being mentioned). The remaining pages of this MS. are filled with miscellaneous matters, viz. *a*) باب زکی نامه, a tradition of the prophet, on fol. 22ᵇ; *b*) در بیان اعتبار سال عرب و عجم و ترك, a tract on chronology.

College of Fort William, 1825.

No. 2207, ff. 27, ll. 10–12; Nasta'lîk and Shikasta mixed; size, 8¼ in. by 6¼ in.

2629

Kitâb-i-'akâ'id (کتاب عقائد).

A collection of theological treatises in Arabic and Persian, intermixed with a grammatical tract and a kaṣîdah of Sa'dî.

Contents:

1. On ff. 1ª–15ᵇ, ll. 12–16; Naskhî.

Ḥiṣâr akmal (حصار اکمل), prayers and invocations in *Arabic*, ascribed to 'Abd-alkâdir Jîlânî (see No. 2624 above), and styled, 'the perfect bulwark' (on the fly-leaf رسالهٔ در ادعیه و اعمال و خواصّ اسماء). Many marginal and interlinear glosses and additions.

2. On ff. 16ᵇ–20ª, ll. 11; Nasta'lîk.

Ad'iyah (ادعیه), a set of *Persian* prayers.

3. On ff. 20ª–28ª, ll. 11; Nasta'lîk.

Mi'at 'awâmil (مائة عوامل), usually styled Mi'at 'âmil (مائة عامل), Jurjânî's (i.e. Abûbakr 'Abd-alkâhir bin 'Abd-alraḥmân, who died A.H. 471 = A.D. 1078, 1079) well-known grammatical treatise on the hundred regents, in *Persian* verse, beginning: بعد توحید خداوند و درود مصطفی الخ; see Bodleian Cat., No. 1658, and J. Aumer, p. 52, No. 2; on the Arabic original, comp. G. Flügel i. p. 149 sq.; Loth, Arabic Cat., p. 273 sq.

4. On ff. 28ᵇ–32ª, 2 coll., each ll. 11; Nasta'lîk.

Ḳaṣîda-i-Sa'dî Shîrâzî (قصیدهٔ سعدی شیرازی), beginning: شکر و سپاس و نعمت و منّت خدایرا (the usual introductory poem of the *Persian* kaṣîdas of Sa'dî, see above, No. 1117, 8 sq.). Dated the 18th of Ṣafar, A.H. 1176 (A.D. 1762, Sept. 8).

5. On ff. 33ª–64ᵇ, ll. 12–20, written by various hands in careless Nasta'lîk and Shikasta.

Muntakhab-i-kitâb-uṣûl-aldîn wa-alirshâd wa bayân-alyakîn wa-ali'tiḳâd (منتخب کتاب اصول الدّین والارشاد و بیان الیقین والاعتقاد), an extract from a *Persian* work on the vindication of the Sunnite creed, by Muḥammad bin alḥasan bin Isrâfîl alshurûtî, in a mukaddimah, five bâbs, and a khâtimah, beginning: بسم الله ... الحمد لله الّذی هدانا خیر الامور والصّلوة ... بدانکه اصل فرق ضالّه شش اند الخ.

Mukaddimah, on fol. 33ª; on the six heretical sects, the مرجیّه, جهمیّه, جبریّه, قدریّه, روافض, خوارج, and (see No. 2548 above, faṣls 2–7).

First bâb, on fol. 33ᵇ: در بیان دلیل بر تعیین فرقهٔ ناجیّه و عقائد ایشان.

Second bâb, on fol. 41ª: در بیان بعضی از مشابهات قرآنیّه و خبریّه که موجب تضلیل بسیاری شده.

Third bâb, on fol. 46ª: در بحث کلام الله سبحانه.

Fourth bâb, on fol. 58ª: در زلّات پیغامبران.

Fifth bâb, on fol. 60ᵇ: در کرامات اولیا.

Khâtimah, on fol. 64ª, first line: در حقیّت خلافت.

On the margin of fol. 64ᵇ it is stated, that the collation of this copy was completed (بتصحیح رسید) the 22nd of Jumâdâ-althânî, A.H. 1176 (A.D. 1763, Jan. 8).

6. On ff. 65ᵇ–144ᵇ, ll. 12; Nasta'lîk.

Tuḥfa-i-Aurangiyyah (تحفهٔ اورنگیّه), another exposition of the Sunnite creed and refutation of heretical sects, in *Persian*, compiled for the instruction of the crown-prince Aurangzîb (the later emperor 'Âlamgîr),

and dedicated to his father Shâhjahân, A. H. 1049 (A. D. 1639, 1640, see ff. 66^a, l. 2; 66^b, l. 3 sq.; and 67^a, ll. 1–3), by Muhammad Sharif bin Aḥmad bin Ḥasan al-Bukhâri (see fol. 65^b, l. 3 ab infra).

Beginning: للحمد لله الّذى دلّنا على معرفة وحدانيّته و جلال ذاته بالشّواهد والاعلام الخ.

Dated A. H. 1176 by Shaikh Muhammad bin Shaikh Pir Muḥammad Balgrâmi Ilâhâbâdi Ḳâdiri at 'Aẓimâbâd; the collation was finished the 23rd of Jumâdâ-althâni in the same year (A. D. 1763, Jan. 9).

7. On ff. 144^b–151^a, ll. 12; Nasta'lik.

Part of the Shanâ'at-almubtada'at (نبذة من شناعة المبتدعة), or the ugliness of heresy, in *Arabic*, beginning with a quotation from a work styled نواقض الرّوافض, viz. اعلم ان من هفواتهم و تسهيلاتهم فى الشّريعة حيث قالوا الخ.

The last two treatises are written by the same hand.

No. 499, ff. 151; written by various hands in different styles of Naskhi and Nasta'lik; size, 7½ in. by 4½ in.

2630

Theological poems.

Contents:

1. On ff. 1^a–15^a, ll. 10: Bad'-alamâli (بدء الامالى), Sirâj-aldin 'Ali bin 'Uthmân alûshi alfarghâni's Arabic ḳaṣidah on the unity of God (composed A. H. 569 = A. D. 1173, 1174, see J. Aumer, Arabic Cat., p. 41, No. 147; G. Flügel i. p. 459; Loth, Arabic Cat., p. 259, etc.; and H. Khalfa iv. p. 558, No. 9524; edited by Peter von Bohlen, Königsberg, 1825, and printed in Kasan, with a Tataric paraphrase, 1849), with an interlinear Persian paraphrase in red ink.

Beginning: مليك مالك مولى الموالى الخ.

The usual beginning of the ḳaṣidah, viz. يقول العبد فى بدء الامالى, from which the poem has also got the name of يقول العبد, is here the second bait.

Dated the 14th of Rabi'-alawwal, A. H. 1147 (A. D. 1734, Aug. 14).

2. On ff. 15^b–28^a, ll. 10.

Alasmâ' alḥusnâ (الاسماء للحسنى), Nûr-aldin of Damietta's Arabic ḳaṣidah, rhyming in لا, on the beautiful names of God (see J. Aumer, Arabic Cat., p. 234, No. 548; Arabic Cat. of the Brit. Mus., No. 175, 2; A. F. Mehren, p. 165, col. 1; Fleischer, Cat. Lips., p. 435), likewise with an interlinear Persian paraphrase in red ink.

Beginning: بدأت ببسم الله والحمد اوّلا الخ.

Dated by 'Abd-alkhâliḳ the 15th of Rabi'-alawwal (the year is omitted, but it is evidently the same as in No. 1, viz. 1147 = A. D. 1734, Aug. 15).

3. On ff. 29^a–60, usually 2 coll., each ll. 13.

'Aḳâ'id-i-Jâmi (عقائد جامى), also styled I'tiḳâdnâma (اعتقاد نامه), a collection of poems on the Muḥammadan creed, a few in mathnawi-baits, the majority in form of kiṭ'as, mixed with some rubâ'is and fards and interspersed with Arabic quotations from various Sûras of the Ḳurân; comp. above, Nos. 1281 and 1282; and Rieu ii. p. 827^a, No. VIII.

Beginning: بعد حمد خداى نعت رسول الخ.

No date.

No. 1476, ff. 60; written in two different kinds of Naskhi; size, 5⅓ in. by 4¾ in.

2631

Miscellanies.

1. An anonymous treatise, incomplete at the beginning, on religious duties, on fol. 1^a; ll. 13–15.

2. Tarjuma-i-ḥadithât-i-nabawi (ترجمهٔ حديثات نبوى), a Persian paraphrase of traditions of Muḥammad, on fol. 34^b; ll. 11, in thirty-two short bâbs.

Beginning: باب اوّل در فضيلت علم و علماء للحديث قال النّبى الخ.

3. Another copy of the 'Aḳâ'id-i-Jâmi (عقائد جامى), as in No. 3 of the preceding copy, on fol. 72^b; ll. 15.

No. 515, ff. 1–101; written in various kinds of Nasta'lik by three or four different hands; size, 8¼ in. by 5½ in.

Appendix: *A Pushtû-Persian Work on the Sunnite Creed.*

2632

Makhzan-alislâm (مخزن الاسلام).

A comprehensive work on the observances, rites, and dogmas of Islâmism, according to the Sunnite creed, with occasional references to Ṣûfic theories, compiled in the Pushtû or Afghân language, with Persian prefaces to each chapter and other Persian quotations, on the basis of the best Arabic and Persian sources, by Âkhund Darwiza Ningarhâri (with his real name 'Abd-alkarim ibn Makhdûm), the founder of the national literature of the Afghâns, who lived under the emperor Akbar (A. H. 963–1014 = A. D. 1556–1605), at Pashâwar, and had received his spiritual tuition from Shaikh 'Ali Tirmidhi. He wrote this book for the purpose of guarding his Afghân countrymen against the heresy of a certain heretic or atheist (زنديق), Bâyazid Anṣâri, son of 'Abdallâh of Kandahâr, commonly known as Yûsuf Zi, the founder of the Rûshânian sect, who was finally defeated by Akbar's general Muḥsinkhân, comp. on this heretic and his sect Dr. Leyden's excellent treatise in 'the Asiatic Researches,' vol. xi. pp. 363–428, entitled: 'On the Rosheniah Sect and its founder, Bayezid Ansari,' and Graf Noer, Kaiser Akbar, vol. ii. pp. 180–219, Leyden, 1885; on the present work, which also bears the titles of مخزن افغانى, مخزن پشتو, and مخزن اسرار, Captain Raverty, Selections, prose and poetical, in the Pushto or Afghân Language, London, 1860; and Z. D. M. G. vol. xvi. p. 786 sq.; B. Dorn, A Chrestomathy of the Pushtu or Afghan Language, St. Petersburg, 1847, preface, p. v sq.; and extracts from it, ib., pp. ٣٤–٧٨; see also Raverty's Gulshan-i-Roh, London, 1860, p. 133 sq.; and his Grammar of the Pukhtō, second edition, London, 1860, introduction, pp. 32–33. Âkhund Darwiza's elder son Karîmdâd, who is occasionally addressed in the original draft of

his father's work, wrote a تتمّه to it and revised and modified it to some extent (see the next copy); in A. H. 1014 (A. D. 1605) his younger son 'Abd-alkarîm again revised and rearranged it, restoring certain parts omitted in Karîmdâd's recension, curtailing other parts and adding new material, where it appeared desirable to him (see Nos. 2634 and 2635 below). The book is divided into eight بيان, each of which has in the present copy, which seems to represent the *original composition* of Âhkund Darwîza himself, a Persian introduction.

Beginning of the preface or introduction to the first bayân, on fol. 1[b]: الحمد لله الغنى الّذى افتقر الحيوانات بأسرهم الى التّفهّم بينهم من احوال ضمائرهم الخ.

Bayân I, on fol. 3[a]: قصيدهٔ امالى از تصنيفات امام الهمام حضرت امام محمّد اوسى (read اوشى).

A Pushtû translation of the same kasîdah, بدء الامالى or يقول العبد, by the Hanafite Imâm Sirâj-aldîn 'Alî bin 'Uthmân alûshî alfarghânî, which has been noticed in No. 2630, 1 above. This first bayân is incomplete at the end in consequence of a lacuna between ff. 8 and 9; the last words, on fol. 8[b], correspond to fol. 50[b], l. 2 in No. 2634 below. Beginning of the bayân itself: بسم الله الرّحمن الرّحيم' پناه دحق آغاز كرم اوس لديه علم كلام الخ.

Bayân II, on fol. 9[a]: در تسهيل قصيدهٔ بُرده'.

A Pushtû paraphrase and interpretation of the famous kasîdah of Imâm Sharaf-aldîn Abû 'Abdallâh Muhammad bin Sa'îd al-Bûsîrî (who died A. H. 694 = A. D. 1295) in praise of Muhammad, and styled البُرْدة (see below, Nos. 2647–2652; edited by Rosenzweig, Vienna, 1824, and by Ralfs, ib. 1860, with a metrical Persian and Turkish paraphrase, and German translation; latest Eastern editions, Bûlâk, A. H. 1305, Cairo, A. H. 1307; Kasan, with a Tataric paraphrase, 1888; French translation in Garcin de Tassy, Exposition de la foi musulmane, pp. 127–148; comp. G. Flügel i. p. 465 sq.; H. Khalfa iv. p. 523 sq., No. 9449, etc.). It is incomplete at the beginning, owing to the same lacuna after fol. 8; its abrupt beginning, on fol. 9[a], corresponds to fol. 55[b], l. 4 ab infra in No. 2634 below.

Bayân III, on fol. 25[b]: اندر آنكه چون ملّتهاى باطل بهفتاد ودو گروه رسيده هر كدام ايشان بيك اعتقاد از مذهب سنّت وجماعت جدا شده اند الخ.

The seventy-two sects of Islâm and the particular article of faith by which each of them is separated from the orthodox Sunnite creed.

Bayân IV, on fol. 36[a]: در تيسير آوردن خلاصهٔ كيدانى تا بر جملهٔ عوامّ النّاس آسان واسهل آيد و هركسى را از آن بهرهٔ بسم الله الرّحمن الرّحيم دينى برسد'.

The quintessence of Kaidânî (see above, Nos. 2604 and 2605) made easy, an exposition of the various aspects of prayer, in eight bâbs, viz.:

1. در بيان فرائض نماز, on fol. 38[a].
2. در بيان واجبات نماز, likewise on fol. 38[a].
3. در بيان سنّتهاى نماز, on fol. 39[a].
4. در بيان مستحبّات نماز, on fol. 40[a].
5. در بيان محرّمات نماز, on fol. 41[a].
6. در بيان مكروهات نماز, on fol. 42[a].
7. در بيان مباحات در نماز, on fol. 44[a].
8. در بيان مفسدات نماز, on fol. 44[b].

Bayân V, in three fasls, viz.:

1. On fol. 45[b]: در ادا كردن بعضى عقائد كه از عقيدهٔ ضياء الدّين امام محمّد شامى منقول گردانيده و بالفاظ افغانى آورده تا افغانانرا از آن فائدهٔ كلّى باشد'.

A Pushtû translation of the four عقائد, or articles of faith, by Diyâ-aldîn Imâm Muhammad Shâmî.

2. On fol. 48[b], first line: اندر آنكه حضرت شيخ الامام (read امام) الانام مفتى الجنّ والانس مولانا نجم الملّة والدّين عمر النّسفى در رسالهٔ خود آورده است الخ.

A Pushtû translation (published in Raverty's Selections, and Dorn's Chrestomathy, see above) of the رسالة on heretical sects, in twelve firkas, by Najm-aldîn Abû Hafs 'Umar bin Muhammad al-Nasafî (died A. H. 537 = A. D. 1142, 1143), the author of another renowned work, called عقائد or the articles of faith (edited by Cureton as Appendix to the 'Pillar of the Creed of the Sunnites,' London, 1843; translated, with extracts from Taftâzânî's commentary, in Muradgea d'Ohsson's 'Tableau de l'Empire Othoman,' vol. i; comp. H. Khalfa iv. p. 219, No. 8173).

3. On fol. 55[a]: اندر آنكه قرآن را از روى جهل و نادانى بلا اداى مخارج حروف و اعراب خواندن از منهيّاتست.

A treatise on the correct and legitimate reading of the Kurân, by the author of this work himself.

Bayân VI, on fol. 61[b]: اندر آنكه بعضى ملحدان درين ايّام از حروفات تهجّى چيزى تقرير كرده و تأويل مينمودة كه در فلان حرف فلان و فلان معنى مستتر اند امّا هرچه ميگفتند همه كفر و الحاد الخ.

Refutation of the wrong interpretation, given by heretics to the letters of the alphabet, with the recognised Sunnite explanation, beginning with the letter الف (الف اسم د الله دى الخ).

Bayân VII, on fol. 77[a]: در بيان نكات بعضى چيزها كه از معتقدات مذهب سنّت و جماعت را از دانستن آن ناچاريست الخ.

Twenty-three nuktas on various points of the Sunnite creed, viz.:

1. در بيان ايمان مجمل و ايمان مفصّل و در بيان احكام و اركان و شرائط ايمان, on fol. 77[a].
2. در بيان صد وسى مسائل, on fol. 79[a].
3. در بيان مذهب سنّت و جماعت و در بيان آنكه هر مؤمن را بايد كه اينها را بداند و از اعتقاد مبتدعان دور گردد, on fol. 80[b].
4. در بيان آنكه هر مؤمن مسلم را بايد كه خداى تعالى را بشناسد, on fol. 82[a].

5. در بیان ده صفت خدای تعالی که از دانش آن ناچاریست, on fol. 83^b.

6. در بیان خوف و رجا, on fol. 84^a.

7. در بیان فرض دائم, on fol. 84^b.

8. در بیان مثالی که در کتاب ذخیرة الملوك در باب نماز آورده الخ, on fol. 84^b. (Probably the Persian ذخیرة الملوك, by Sayyid 'Alî bin Shihâb-aldîn Hamadânî, who died A. H. 786 = A. D. 1385, see above, Nos. 2176–2179.)

9. در دانسش ده خصلت در نماز الخ, on fol. 85^b.

10. در بیان سجدهٔ سهو, on fol. 87^a.

11. اندر آنکه دعوئ علم غیب کفر است, on fol. 88^b.

12. اندر آنکه الله تعالی را بسه چیز دانستن فرض است, on fol. 88^b.

13. در بیان شرك جلی و خفی, on fol. 89^a.

14. در بیان آنکه ده چیز دانستن در کلمهٔ شهادت فرض است, on fol. 89^b.

15. اندر آنکه پنج چیز دانستن در کلمهٔ طیّبه نیز فرض است, on fol. 90^b.

16. اندر آنکه هر که از علم تفسیر و حدیث و علم فقه و علم مناظره و علم تعاط یعنی محو ساختن مرادات و اطوار نفسانی و بدست آوردن اسرار روحانی (آگاه supply) باشد (که) پیر عالم باین علمها باشد و اگر ازین آگاه نباشد اورا پیر و مرشد نباید دانست, on fol. 91^a. (This part contains two Persian rubâ'îs with Pushtû translation, one by Nâṣir bin Khusrau, the other by Bâyazîd Bisṭâmî.)

17. در بیان بزرگان دین (و) در میان عالمیان و کیفیّت احوال پیران و مریدان این زمانه, on fol. 92^b.

18. اندر آنکه هر که پنج بنای مسلمانی آرد او مسلمان متشرّع باشد الخ, on fol. 94^b.

19. در بیان چهار یاران رسول, on fol. 96^a.

20. در بیان عدد مویهای آن حضرت, on fol. 97^b.

21. در بیان شمائل آن حضرت, on fol. 98^a.

22. در بیان بیست صفت آن حضرت, on fol. 98^b.

23. در بیان آنکه پنج چیز در وجود آدمی جوهر اند الخ, on fol. 99^a.

Bayân VIII, on fol. 100^a: در ذکر ملحدی که سبب شده است مر تألیف این کتاب را.

History of Bâyazîd Anṣârî, called Yûsuf Zî, and his five sons, Shaikh 'Umar, Nûr-aldîn, Khair-aldîn, Kamâl-aldîn, and Jalâl-aldîn, whose heresy caused the composition of this book (the title مخزن الاسرار appears on fol. 108^a). This bayân ends on fol. 109^a, lin. penult., and is followed by a large number of miscellaneous chapters, beginning with a confession of faith, viz. آمنتُ بالله و ملائکته و کتبه و رسله الخ, with a detailed Pushtû paraphrase and explanation, on ff. 109^b, first line, to fol. 119^b, l. 9; the next chapter is باب در بیان حروفات تهجّی بطریق متصوّفانه تا بعضی اهل درد والم را لذیذ آید وشوق وذوق در دل وقتی از اوقات خاصّ مشعله زند و مفرّح گردد, on fol. 119^b, l. 9, to fol. 136^a, l. 4 ab infra. Further sections are: a Pushtû explanation of various passages in the Kurân, beginning with Sûrah 25, v. 28, second half: وکان یوما علی الکافرین الخ, on fol. 137^a sq.; در بیان معانئ نماز در افغانی, on fol. 140^b; a Pushtû translation of Sûras 1 and 112, and of some Arabic prayers, on fol. 141^a, last line sq.; در بیان نماز جنازه, on fol. 145^b; در بیان مفسدات نماز, on fol. 146^a; فصل در بیان آداب مبرز رفتن واستنجا و نواقص وضو, on fol. 147^a; در بیان آنکه استنجا بچند چیز ممنوع است, on fol. 148^a; در بیان شکنندهٔ وضو, on fol. 148^b; در تسهیل آوردن, on fol. 149^a; در بیان حیض ونِفاس مسئلهٔ خزانة الفقه از باب حیض و نِفاس بلفظ افغانی, on fol. 150^a (see on the خزانة الفقه by Abû-allaith Samarkandî above in No. 2608); در بیان واجبات اسلام, on fol. 150^b; در بیان سنّت اسلام, on fol. 151^a; در بیان احکام شریعت, on fol. 151^b; در بیان تعداد ایّام شهور, ib.; در بیان تعداد ایّام شهور مذکوره شمسیّه, ib.; در بیان شهیدان سلوك, on fol. 152^b; باب در بیان, on fol. 155^a.

This copy (with the exception of ff. 1–8) was written A. H. 1179 (A. D. 1765, 1766); it belonged formerly to Sir Charles Wilkins, LL. D., F. R. S.

Another, somewhat curtailed copy of this original draft, in which the miscellaneous chapters at the end of the eighth bayân are missing, is described in Bodleian Cat., No. 2350.

No. 2393, ff. 156, ll. 15 (except ff. 1–8 which are added by another hand and contain only 12 lines); Naskhî; greatly worm-eaten throughout; size, 9 in. by 6 in.

2633

Another copy of the same.

This copy represents the *first revised* edition of the مخزن الاسلام by the author's elder son, Karîmdâd bin Makhdûm Darwîza, as his name appears at the end as that of the compiler or جامع. It differs from the original draft mainly by the omission of the Persian introduction to the first bayân and of all the miscellaneous chapters at the end of the eighth, and by the introduction of two short sections at the end of the seventh bayân, on the letters of the Pushtû alphabet, viz. بیان دیگر در حروفات افغانی, on fol. 89^a, in Persian, and بیان دیگر بلفظ افغانی, on fol. 89^b, in Pushtû.

Bayân I, on fol. 1^b, beginning: پنام دحق آغاز کرم اوس لدیه علم کلام الخ, corresponding to fol. 3^a, l. 4 in the preceding copy.

Bayân II, on fol. 8^a.

Bayân III (here styled فصل), on fol. 26^b.

Bayân IV (again styled فصل), on fol. 36^b. The eight bâbs are found here: 1. on fol. 38^b; 2. on

fol. 39^b; 3. on fol. 40^a; 4. on fol. 41^a; 5. on fol. 42^a; 6. on fol. 42^b; 7. on fol. 44^b; 8. on fol. 45^b.

Bayân V (without any heading), on fol. 46^a. Of the three fasls only the *first* is found here, in consequence of a large lacuna after fol. 48; the author of the عقائد is called here Diyâ-aldin Imâm *Shâni*.

Bayân VI (here styled باب), on fol. 49^a.

Bayân VII, on fol. 64^b. The two rubâ'îs by Nâṣir bin Khusrau and Bâyazîd Bisṭâmî are found here on ff. 79^b and 80^a; the twenty-three nuktas are the same as in the preceding copy.

Bayân VIII, on fol. 101^b; the title appears on fol. 118^a.

No date. Bibliotheca Leydeniana.

No. 2467, ff. 120, ll. 13; Naskhî; the first page supplied later; size, $8\frac{1}{4}$ in. by $5\frac{3}{4}$ in.

2634

The same.

This copy represents, according to the last words on fol. 178^b, the *second revised* edition of the مخزن الاسلام, by the author's younger son, 'Abd-alkarîm bin Makhdûm Darwiza. Besides many amplifications and additions to the text and a restoration of various chapters of the original draft, left out in the *first* revision, it differs particularly in the arrangement of the introductory part before the beginning of the *first bayân*. This introductory part, which fills here forty-four leaves, comprises not only a considerable portion of the miscellaneous chapters at the end of the *eighth bayân* in No. 2632 but also the *second* and *third faṣls* of the *fifth* bayân. Another portion of the miscellaneous chapters is here inserted at the end of the *seventh* bayân. The initial words of the Persian preface to the whole in No. 2632 are found here on fol. 44^a.

Beginning, on fol. 1^b: بنامه دحق آغاز کرم اوس لحق سرب الخ, corresponding to fol. 141^a, last line in No. 2632. Immediately after the introductory words the Pushtû translation and explanation of Sûras 1 and 112, and the Arabic prayers follow, see fol. 141^b, l. 2 sq. in No. 2632, with slight modifications in the arrangement of the prayers. On fol. 5^b, last line, a فصل دويم appears, corresponding to the *second faṣl* of the *fifth* bayân in the original copy; and on fol. 12^b a فصل سيوم, agreeing with the *third faṣl* of the *fifth* bayân there; the latter ends on fol. 19^b, l. 7. Ff. 19^b, l. 8–20^a, l. 5 correspond to fol. 149^a, first line to l. 3 ab infra in No. 2632; ff. 20^a, l. 6–21^b, l. 6 to ff. 147^a, lin. penult.–148^b, last line in the same copy; fol. 21^b, l. 7 sq. to fol. 151^b sq., ib. Fol. 22^a, lin. penult. sq. is found on fol. 150^a sq. in No. 2632; ff. 23^a–24^b, last line on ff. 137^a–138^b, lin. penult. there; ff. 26^a, l. 8–37^a, l. 7 on fol. 109^b, first line to fol. 119^b, l. 9, ib. Fol. 38^b sq. corresponds to fol. 150^b in No. 2632; fol. 39^b sq. to ff. 151^a and ^{b} there; fol. 40^a to fol. 149^a, ib.; and ff. 40^b–42^a to ff. 146^a–147^a, l. 3 ab infra, ib.

Bayân I, on fol. 45^b.

Bayân II, on fol. 52^a (for قصيدهٔ امالی must be read قصيدهٔ برده); ff. 56^a, l. 5–57^a, l. 3 are wanting in No. 2632 between ll. 7 and 8 on fol. 9^a.

Bayân III, on fol. 74^b.

Bayân IV, on fol. 85^b. The eight bâbs are found here: 1. on fol. 87^b, lin. penult.; 2. on fol. 88^a; 3. on fol. 89^a (here headed در بيان سنتهای در نماز); 4. on fol. 90^a; 5. on fol. 91^b (در بيان حرامها در نماز); 6. on fol. 92^a (در بيان مكروهات در نماز); 7. on fol. 94^b (در بيان مباحات نماز); 8. on fol. 95^a, last line.

Bayân V, on fol. 96^a, consisting of the *first faṣl* only (see the *second* and *third* in the introductory part), although by an oversight the words مشتمل بر سه فصل are left after the heading; the author is called here Diyâ-aldin Imâm Muḥammad *Shâhî*, but at the end of the faṣl, on fol. 99^a, l. 4 ab infra, and last line, the usual designation *Shâmî* appears.

Bayân VI, on fol. 99^b, first line.

Bayân VII, on fol. 116^b, در بيان نكات (كه) بعضى چيزهای كه معتقدات مذهب سنّت و جماعت را از دانستن آن مسلمانان را جاری است. Some of the headings of the twenty-three nuktas differ slightly from those in No. 2632 and are usually more correct in wording; for instance, nuktah 16 . . . . اندر آنكه اسرار روحانی آگاه نباشد اورا پير و مرشد نبايد دانست; nuktah 17 در بيان بزرگان دين در ميان عالم و اندر آنكه . . . . مسلمانی بجا عالميان الخ; nuktah 18 در بيان عدد . . . . حضرت پيغمبر آرد الخ; nuktah 20 صلّی الله عليه و سلّم و بيان مأكولات و عمر آنحضرت; Nâṣir and Bisṭâmî's rubâ'is are found here on ff. 133^a and ^{b}. To this bayân is added here another portion of the miscellaneous chapters at the end of the eighth bayân in No. 2632, viz. ff. 142^b, l. 9–167^a, lin. penult., the main part of which, from fol. 143^b, l. 4 to fol. 163^b, l. 8, with several amplifications, corresponds to ff. 119^b–136^a, l. 4 ab infra in that copy.

Bayân VIII, on fol. 167^a, lin. penult.; it ends on fol. 177^b, l. 4 ab infra, corresponding to fol. 109^a, lin. penult. in No. 2632.

In the concluding words 'Abd-alkarîm denotes himself as the editor.

Dated the 1st of Muḥarram in the fourteenth year of Aḥmadshâh Durrânî's reign (= A.H. 1175, A.D. 1761, August 2), by Sayyid Muḥammad. Presented by J. Cotton, Esq., Nov. 19th, 1813.

No. 2882, ff. 178, ll. 14; Naskhî; size, $10\frac{3}{4}$ in. by 7 in.

2635

The same.

Another copy of the *second revised* edition by 'Abd-alkarîm, quite like the preceding one, except, that at the end of the seventh bayân the two chapters on the Pushtû alphabet, as in No. 2633, fol. 89^a sq., are substituted here for the miscellaneous portions, taken from the eighth bayân of No. 2633, in the preceding copy. It begins like No. 2634, and contains the same preliminary parts; on fol. 7^a, the رسالة of 'Umar al-Nasafî begins, corresponding to the *second faṣl* of the *fifth* bayân in the original draft; and on fol. 17^b the

treatise on the correct reading of the Kurân, corresponding to the *third fasl* in the same (styled فصل سیوم, as in the preceding copy); then follow the same miscellaneous chapters as in No. 2634.

Bayân I, on fol. 52[a].

Bayân II (here styled فصل), on fol. 59[b].

Bayân III, on fol. 80[b].

Bayân IV (here styled again فصل), on fol. 92[a]; the eight bâbs are found here: 1. on fol. 94[a]; 2. on fol. 94[b]; 3. on fol. 95[b]; 4. on fol. 96[b]; 5. on fol. 97[b]; 6. on fol. 98[a]; 7. on fol. 100[b]; 8. on fol. 101[a].

Bayân V, consisting of the *first fasl* only, on fol. 102[a]; the author's name Shâmî is here corrected into Shâfi'î (!).

Bayân VI, on fol. 105[b].

Bayân VII (here styled باب), on fol. 124[b], in twenty-three nuktas. Nâsir and Bistâmî's rubâ'îs are found here on ff. 143[a] and [b]. On fol. 153[b] sq. the two chapters on the letters of the Pushtû alphabet.

Bayân VIII, on fol. 166[a]. The title appears here in the colophon only, viz. نامۀ مخزن الاسلام; and the concluding words about 'Abd-alkarîm are wanting here.

No date.

No. 2599, ff. 184, ll. 13; Naskhî; worm-eaten throughout; size, 9⅞ in. by 6¼ in.

2636

The same.

This and the following copy differ in the arrangement of the *first five* bayâns entirely from all the preceding redactions, and represent a *third revised* edition of the original work by an anonymous editor.

Bayân I, on fol. 2[b].

Bayân II, on fol. 6[b], headed (read چون) اندر آنکه چونه ملتهای باطله بهفتاد و دو گروه رسیده الخ, on the seventy-two sects of Islâm, etc., corresponding to the third bayân in all the previous copies.

Bayân III, on fol. 19[a], headed مشتمل بر سه فصلست اوّل در اد (read ادا) کردن بعضی عقائدهای که از عقیدۀ ضیاء الدّین امام محمّد شامی منقول گردانیده الخ, and corresponding therefore to the *first fasl* of the fifth bayân in the previous copies, containing four عقائد. After this follow seven short sections, corresponding to some of the miscellaneous chapters at the end of the eighth bayân in the original draft and the introductory part of the second revised edition of 'Abd-alkarîm, viz.:

1. در بیان واجبات اسلام, on fol. 21[a] = fol. 150[b] in No. 2632, and fol. 38[b] in No. 2634.

2. در بیان سنّت اسلام, on fol. 21[b] = fol. 151[a] in No. 2632, and fol. 39[b] in No. 2634.

3. در بیان احکام شریعت, ib. = fol. 151[b] in No. 2632, and fol. 39[b] in No. 2634.

4. در بیان حیض و نفاس, ib. = fol. 149[a] in No. 2632, and fol. 40[a], first line, in No. 2634.

5. در بیان مفسدات نماز, on fol. 22[a] = fol. 146[a] in No. 2632, and fol. 40[b] in No. 2634.

6. در بیان نماز جنازه, on fol. 23[a] = fol. 145[b] in No. 2632.

7. در بیان استنجا, ib. = fol. 148[a] in No. 2632.

Bayân IV, on fol. 23[b], headed در تسهیل قصیدۀ بُرده الخ, and corresponding therefore to the second bayân in the previous copies.

Bayân V, on fol. 37[a], headed در تفسیر آوردن خلاصۀ کیدانی الخ, and corresponding to the fourth bayân in the previous copies; the eight bâbs are found here: 1. on fol. 38[a]; 2. on fol. 38[b]; 3. on fol. 39[a]; 4. on fol. 39[b]; 5. on fol. 40[b]; 6. ib.; 7. on fol. 42[a]; 8. on fol. 42[b]. There are added to this bayân here, (*a*) on fol. 43[a] the same introductory pieces, Sûras 1 and 112, and Arabic prayers, as on ff. 1[b]–5[b] in No. 2634 (the *second revised edition*), and on fol. 141[b] sq. in No. 2632 (the *original draft*); (*b*) on fol. 48[a], فصل دوم اندر آنکه حضرت شیخ امام مفتی الجن الخ, i.e. the رسالۀ of 'Umar al-Nasafî, corresponding to the second fasl of the fifth bayân in No. 2632, and fol. 5[b], last line sq. in No. 2634; (*c*) on fol. 52[b], فصل سیوم اندر آنکه قرآنرا الخ, i.e. the treatise on the correct reading of the Kurân, corresponding to the third fasl of the fifth bayân in No. 2632, and fol. 12[b] sq. in No. 2634.

Bayân VI (here styled باب), on fol. 56[b], agreeing with the sixth bayân in the other copies.

Bayân VII, on fol. 76[b], in twenty-three nuktas, agreeing with the seventh bayân in the other copies; no additions here.

Bayân VIII, on fol. 91[a]; to this bayân are added, as in the original draft (No. 2632), some miscellaneous chapters, beginning on fol. 101[a] with the مسئلۀ خزانۀ الفقه از باب حیض و نفاس (= fol. 150[a] in No. 2632, fol. 22[a], lin. penult. in No. 2634), and ending with the باب در بیان شهیدان (= fol. 155[a] in No. 2632).

Dated the 27th of Rabî'-althânî, A. H. 1180 (seventh year of Shâh 'Âlam's reign) = A. D. 1766, Oct. 2.

No. 2456, ff. 122, ll. 15; Naskhî; size, 9⅝ in. by 6⅝ in.

2637

The same.

Another, but defective, copy of the same *third revised* edition, agreeing with the preceding one.

Bayân I (not marked), on fol. 3[a].

Bayân II (= Bayân III in the other copies) entirely wanting here.

Bayân III (not marked, = Bayân V, *first fasl* in the other copies), on fol. 14[a]. The same additional seven sections as in the preceding copy, on ff. 18[a]–23[b].

Bayân IV (= Bayân II in the other copies), on fol. 23[b].

Bayân V (= Bayân IV in the other copies), on fol. 53[a]. The eight bâbs are found here: 1. on fol. 55[b]; 2. on fol. 56[b] (no heading); 3. on fol. 58[a]; 4. on fol. 59[a]; 5. on fol. 61[a]; 6. on fol. 62[a]; 7. on fol. 65[a]; 8. on fol. 66[a]. The same three additions as in the preceding copy, viz. (*a*) on fol. 67[a]; (*b*) *second fasl* of

Bayân V, on fol. 79[b]; (c) *third faṣl* of Bayân V, on fol. 90[a].

Bayân VI, on fol. 100[b].

Bayân VII, on fol. 146[b]; to the twenty-three nuktas a twenty-fourth is added here, which, however, is a repetition of the seventh section in the additional part of Bayân III.

Bayân VIII (not properly marked), on fol. 183[b]. The title is mentioned on fol. 206[a]; of the miscellaneous chapters only three pages are found, at the end of which this copy breaks off.

Bibliotheca Leydeniana.

No. 2476, ff. 207, ll. 11; Naskhi; size, 9⅝ in. by 6 in.

2638

A fragment of the same.

A small portion of the مخزن الاسلام, consisting of twelve leaves which contain parts of the *second* and the *third* bayâns, with a lacuna after fol. 3. Ff. 1[a]–3[b] correspond to fol. 13[a], last line–fol. 17[a], last line in No. 2632; ff. 4[a]–12[b] to fol. 18[a], l. 4 ab infra–fol. 27[a], l. 2 in the same copy. One half of the first leaf is torn away besides.

No. 2599[a], ff. 12, ll. 13; Naskhi; size, 8½ in. by 5¼ in.

3. Traditions of Muḥammad and the Imâms.

a. *Sunnite Traditions.*

2639

Lubâb-alakhbâr (لباب الاخبار).

400 traditions of Muḥammad, in forty bâbs, each of which contains ten traditions, on all points of Muḥammadan theology and law, a kind of general introduction into the science of حديث. The original collection in Arabic was compiled by Aḥmad bin ʿAbdallâh, see Loth, Arabic Cat., p. 48[a] (No. 191, II); the present work contains the text with a Persian paraphrase and Persian preface by Muḥammad (bin) Maḥmûd, see fol. 1[b], l. 4 ab infra. An index of the forty bâbs on ff. 2[a]–3[a].

Beginning: حمد بیحد و ثناء بیعد مر خدایرا جل جلاله و عم نواله علم علما بر عالم علوی بر افراشته الخ.

The headings of the bâbs are as follows:

1. On fol. 3[a] در فضیلت علم و علما; 2. on fol. 5[a] در فضیلت کلمهٔ لا اله الا الله محمد رسول الله; 3. on fol. 7[b] در فضیلت (گفتن) بسم الله الرحمن الرحیم; 4. on fol. 10[a], last line در فضیلت درود (the index adds after it: بر محمد مصطفی صلی الله علیه و سلم); 5. on fol. 12[a] در بیان ایمان; 6. on fol. 14[b] در فضیلت وضو ساختن (in the index the headings of chapters 6 and 8 are transposed by mistake); 7. on fol. 16[a] در فضیلت خلال و مسواك; 8. on fol. 17[b] در فضیلت بانگ نماز گفتن; 9. on fol. 20[a] در فضیلت نماز بجماعت گذاردن; 10. on fol. 22[a] در فضیلت روز جمعه; 11. on fol. 23[b] در فضیلت دستار بستن; 12. on fol. 25[a] در فضیلت مسجد رفتن; 13. on fol. 26[b], first line در فضیلت روزهٔ ماه رمضان و جز آن; 14. on fol. 28[a] در فضیلت نماز فریضه; 15. on fol. 31[a], first line در فضیلت نماز سنّت; 16. on fol. 32[a] در فضیلت صدقه دادن; 17. on fol. 33[a] در فضیلت زکوة دادن آشکار و نهان; 18. on fol. 34[b] در فضیلت سلام گفتن; 19. on fol. 35[b] در فضیلت خواستن پیش از سخن گفتن; 20. on fol. 36[b] در فضیلت استغفار دعا; 21. on fol. 37[b] در فضیلت تسبیح; 22. on fol. 39[a] در ذکر خدای; 23. on fol. 41[a] در فضیلت توبه; 24. on fol. 42[a] در فضیلت فقر; 25. on fol. 43[b], first line در فضیلت نکاح; 26. on fol. 44[b] در عقوبت زانی; 27. on fol. 46[a] در عقوبت لوطی; 28. on fol. 47[a] در عقوبت شراب خوار; 29. on fol. 48[b], first line در فضیلت تیر انداختن; 30. on fol. 49[b] در حق مادر و پدر بر فرزند; 31. on fol. 51[b] در حق فرزند بر مادر و پدر; 32. on fol. 53[a] در فضیلت تواضع; 33. on fol. 54[b] در فضیلت خاموشی; 34. on fol. 56[a] در منع بسیار خوردن; 35. on fol. 57[a] در منع خندیدن (in the index و گفتن منع خنده (و) قهقه); 36. on fol. 58[a] در پرسیدن بیماران; 37. on fol. 59[b], last line در ذکر موت; 38. on fol. 61[b] در منع کردن نوحه; 39. on fol. 64[b] در ذکر گور و احوال آن (in the index در عقوبت نوحه کردن); 40. on fol. 66[b] در فضیلت صبر.

Dated the 5th of Rabîʿ-althânî (no year) by Shaikh Imâmbakhsh, son of Shaikh Luṭf-allâh, who copied it for Miyân Ḥâfiẓ Muḥammad Rûshanjiw.

Bibliotheca Leydeniana.

It was printed in Bombay A. H. 1280.

No. 2733, ff. 1–70, ll. 15; careless Nastaʿlîk, the Arabic text in Naskhi; size, 9½ in. by 5⅝ in.

2640

Baḥr-alsaʿâdat (بحر السّعادة).

A large collection of more than 3000 traditions on the whole Muḥammadan theology and law, according to the Sunnite creed, compiled in the eighth or ninth century of the Hijrah by Muḥammad bin Muḥammad Ibrâhîm, called Ḥâjî Tâj-aldîn (see the title on fol. 5[a], lin. penult., and the author's name on fol. 6[b], l. 5), and divided into the following twelve bâbs:

1. در بیان نیّات, on fol. 8[a], in eight faṣls.
2. در بیان فضیلت علم و علما, on fol. 68[b], in eight faṣls.
3. در بیان طهارت, on fol. 118[a], in ten faṣls.
4. در بیان نماز و ارکان و شرائط و فریضه و سنن آن, on fol. 151[b], in ten faṣls.
5. در بیان زکوة, on fol. 195[a], in eight faṣls.

6. در بیان روزهٔ فرض و سنّة, on fol. 217ª, in five fasls.

7. در بیان حجّ کردن و مناسك آن, on fol. 234ª, in twelve fasls.

8. در بیان توبه, on fol. 265ᵇ, in ten fasls.

9. در بیان خُلق و خوی نیکو, on fol. 323ª, in ten fasls.

10. در بیان خوی بد, on fol. 366ᵇ, in eighteen fasls (the باب نهم of the text must be corrected into باب دهم).

11. در بیان اخلاص و تقوی, on fol. 405ᵇ, in three fasls.

12. در بیان ثواب قرآن خواندن و دعوات و اذکار, on fol. 423ª, in eight fasls.

Khâtimah, on fol. 454ᵇ.

Beginning: الحمد لله ذی العظمة والکبریاء والطّول و الآلاء الّذی نبّه علی معرفته بمواقع نعمته وهدی الی ربوبیّته الخ.

The author quotes as his guides the Shaikhs Abû Tâhir bin Muhammad bin Ya'kûb alfîrûzâbâdî; Ahmad Isma'îl Khunjî; Junaid bin Mahmûd al'amîrî; 'Abdallâh aldâniyâlî; Muhammad bin 'Alî Najât, etc.

This copy is dated by Muhammad bin Rûh-aldîn bin Muhammad the 21st of Sha'bân, A. H. 898 (A. D. 1493, June 7).

No. 368, ff. 480, ll. 19–23; Naskhî; the first fourteen and the last two leaves are supplied by other hands; size, $10\frac{3}{4}$ in. by $5\frac{3}{4}$ in.

2641

Tarjuma-i-Hisn hasîn (ترجمهٔ حصن حصین).

A Persian translation and explanation of the Arabic collection of traditions of Muhammad, with special reference to prayers, styled حصن حصین 'the strong castle,' and compiled by the Shâfi'ite Shaikh Shamsaldîn Abû-alkhair Muhammad bin Muhammad bin Muhammad bin 'Alî bin Yûsuf al'umarî aldimishkî alshîrâzî, known as Ibn-aljazarî, who was born A. H. 751 (A. D. 1350) at Damascus and died, eighty-two years old, A. H. 833 (A. D. 1429, 1430); he was buried at Madînah. He completed this collection in Damascus A. H. 791, the 22nd of Dhû-alhijjah (A. D. 1389, Dec. 12), revised and partly enlarged, partly curtailed it in Shîrâz, and then sent it by Maulânâ Najîb Shâfi'î to Ahmadshâh, see fol. 3ᵇ, and comp. G. Flügel iii. p. 145, and H. Khalfa iii. p. 71, No. 4529; other copies of the Arabic original are noticed in Loth, Arabic Cat., p. 88, and J. Aumer, Arabic Cat., p. 32; printed at Calcutta, A. H. 1229.

The Persian translator was Abûbakr bin Muhammad Bihrûjî, who completed this paraphrase for Sultân Abû-alfath Mahmûdshâh bin Muhammadshâh bin Ahmadshâh bin Muzaffarshâh of Gujarât (reigned A. H. 863–917 = A. D. 1459–1511) the 24th of Dhû-alhijjah, A. H. 910 (A. D. 1505, May 28), see ff. 1ª, l. 9, 1ᵇ, lin. penult., and 3ª, ll. 3 and 4.

Beginning: الحمد لله الواحد الفرد الصّمد الّذی فتح لرسوله محمّد حصنًا حصینًا لم یفتح الخ.

No date.

No. 883, ff. 94, ll. 17–19; very careless Nasta'lîk, which gradually turns into a regular Shikasta; the first and the last leaf damaged; size, $9\frac{5}{8}$ in. by $5\frac{1}{2}$ in.

2642

Sharh-i-Hisn hasîn (شرح حصن حصین).

A detailed Persian commentary on the same collection of traditions, by Hâjî Muhammad alkashmîrî, who finished it the 6th of Muharram, A. H. 996 (A. D. 1587, Dec. 7), see fol. 253ᵇ, ll. 4 and 10 sq. In the khâtimah the commentator enumerates a great number of other works, which he composed, viz.:

1. تفسیر القرآن الکریم من اوّله الی آخره بالعبارة الفارسیّة; 2. شرح شمائل النّبی للترمذی; 3. کتاب فضائل القرآن; 4. شرح العقائد العضدیّة; 5. شرح المحرّر; 6. کتاب مصباح الشّریعة فی مذهب الامام الشّافعی; 7. شرح خلاصة کتاب الافصاح فی بیان مسائل مشارق الانوار; 8. کتاب خلاصة الجامع فی جمع الاحادیث; 9. المذهب الاربعة; 10. شرح الاوراد; 11. منتخب و شرح الاوراد الفتحیّة; 12. کتاب معجزات النّبی المشتمل بالعقائد العصریّة; 13. الرّسالة المنظومة فی الدّینیّة والعقائد المنظومة; 14. کتاب خواصّ الرّسول; 15. رسالة ذکر للجهر; المناجات; 16. رسالة اسم الاعظم.

Beginning: اللّهمّ لك الحمد حمدًا یوافی نعمك و یکافی مزید کرمك و افضل الصّلوة واکمل التّسلیمات علی حبیبك . . . . امّا بعد بر ارباب ضمائر صافیه و افهام زاکیه پوشیده نماند الخ.

An index on the fly-leaves; the copy is dated the 12th of Rabi'-alawwal, A. H. 1174 (A. D. 1760, Oct. 22), at Muhammadpûr (commonly called ارکات).

No. 228, ff. 254, ll. 17; Nasta'lîk; many marginal glosses; size, $8\frac{1}{4}$ in. by $4\frac{5}{8}$ in.

2643

Bânat Su'âd (بانت سعاد).

A copy of the Arabic text of Ka'b bin Zuhair's famous kasîdah in praise of Muhammad, not included in Loth, Arabic Cat., see there pp. 233ᵇ and 239ᵇ, and comp. J. Aumer, Arabic Cat., p. 232 sq.; G. Flügel i. p. 432, etc. Edited by G. J. Lette, Leyden, 1748, and G. W. Freytag, Halle, 1823; also in Calcutta.

Beginning: بانت سعاد فقلبی الیوم متبول الخ.

The poem contains here sixty-one baits (instead of the usual fifty-seven), and is preceded, on fol. 55ª, by some Arabic quatrains, ascribed to 'Abd-alkâdir Jîlânî (حضرت غوث الاعظم) and Imâm Shâfi'î.

Dated A. H. 1078 (A. D. 1667, 1668).

No. 2309, ff. 55–57, 3 coll., in diagonal lines, each ll. 10–12; Naskhî; size, 8 in. by 5 in.

2644

Sharh-i-kasida-i-Bânat Su'âd (شرح قصيدهٔ بانت سعاد).

A Persian commentary on the same kasidah, compiled by Muhammad Na'im albadakhshi alrustâki at the request of his spiritual brother Muhammad Fâdil.

Beginning: الحمد لله ... بعد ميگويد اضعف عباد الله الباقى محمد نعيم البدخشى الرستاقى الخ.

No date of composition or of the copy itself.

No. 1383, ff. 1–28ᵇ, ll. 15; Nasta'lik; a little worm-eaten; size, 9½ in. by 5⅝ in.

2645

Tanmik-i-Sharh (تنميق شرح).

Another, far more detailed Arabic-Persian commentary on the same kasidah, by Maulânâ Sadr-aldin Husâm albanbâni (see fol. 2ᵃ, l. 5, and fol. 59ᵇ, first line). The title is given in the colophon on fol. 59ᵃ, last line, thus: تنميق شرح شرح به صدور العلماء و فرح به قلوب الفضلاء. After a lengthy Persian introduction, beginning, on fol. 1ᵇ: حمد و سپاس و ثناء بى قياس مر مُفَضِّلى را كه جوش بحور تحور تحارير اثر فيض وافضال اوست و خروش شقاشق مفاصير الخ, and dealing with Ka'b bin Zuhair's life, the commentary opens on fol. 4ᵃ, l. 3 sq. with the first bait of the Arabic poem; each bait is first paraphrased in Persian; after that follows a grammatical explanation, called الصرف or التصريف, then a syntactical one, styled النحو, further a more lengthy discussion on the subtle points and deeper mystical meaning of the verse, entitled النكات والاسرار, and finally a general summing up, الحاصل. All these sections, except the Persian paraphrase, are written in Arabic. Many marginal glosses.

Dated the 1st of Jumâdâ-alawwal, A.H. 978 = A.D. 1570, Oct. 1), by Mahmûd bin Muhammad Kuraishi.

No. 1856, ff. 1–59, ll. 17; Nasta'lik; size, 9½ in. by 5⅝ in.

2646

A third commentary on the same kasidah, compiled by Muhammad Dâ'ûd bin Sulaimân Khâkâni (see fol. 105ᵃ, l. 6), and dedicated to Sultân Muhammad bin Tughluk (A.H. 725–752 = A.D. 1325–1351, see fol. 105ᵃ, first line). It is written throughout in Persian, except an introductory Arabic kasidah of eight baits, beginning, on fol. 104ᵇ:

حمد تلألأ منه بخير مأمول   لله طوبى لمن بحمد مشغول الخ

; the real preface begins in l. 4 ab infra, on the same page thus: حمد بى پايان و ثناى بيغايت مر حضرت خدايرا جل جلاله كه روز بعدل خداوند عالم كه آفتاب فلك شهريارى و مهر بختيارى الخ, and gives, like the preceding commentary, a short sketch of Ka'b bin Zuhair's life. The first bait of the Arabic kasidah, بانت سعاد فقلبى الخ, is found on fol. 106ᵇ; each bait is accompanied, (a) by a تفسير or commentary; (b) by an اعراب or grammatical analysis; and (c) by a معنى or summing up of the meaning, all in Persian.

No date.

No. 1298, ff. 104–135, ll. 15; Naskhi, the Arabic text in red ink; size, 10 in. by 6⅝ in.

2647

Kasida-i-Burdah (قصيدهٔ بردة).

The Arabic text of Sharaf-aldin Abû 'Abdallâh Muhammad bin Sa'id Bûsiri's (died A.H. 694, 696, or 697 = A.D. 1295, 1297, or 1298) famous kasidah in praise of the prophet, styled Burdah (see Loth, Arabic Cat., p. 237 sq.; J. Aumer, Arabic Cat., p. 234; G. Flügel i. p. 465 sq.; W. Pertsch, Gotha Arabic Cat., No. 2275 sq.; Cat. Codd. Or. Lugd. Bat. ii. p. 76 sq.; H. Khalfa iv. p. 523 sq., No. 9449, etc.; editions by Rosenzweig, Vienna, 1824, and by Ralfs, Wien, 1860, with Persian and Turkish metrical paraphrase and German translation; French translation by De Sacy in Garcin de Tassy's Exposition de la foi musulmane, pp. 127–148), with an interlinear *Persian* paraphrase.

Beginning, on fol. 96ᵇ: أَمِنْ تَذَكُّرِ جِيرَانٍ بِذِى سَلَمٍ الخ.

The text is pointed throughout; the Persian paraphrase is written in red ink. On fol. 96ᵃ some traditions in a different handwriting.

No date. Similar copies of the Burdah with an interlinear Persian version are noticed in Loth, Arabic Cat., loc. cit., and p. 232ᵃ, and W. Pertsch, Berlin Cat., p. 105.

Bibliotheca Leydeniana.

No. 2515, ff. 96–117, 4 Arabic lines in each page, written in Naskhi, the Persian paraphrase in Nasta'lik; size, 7⅞ in. by 4⅞ in.

2648

The same.

Another copy of Bûsiri's kasidah with interlinear *Persian* paraphrase and an endless number of both interlinear and marginal glosses and explanations, of grammatical as well as exegetical character, partly in *Persian*, partly in *Arabic*.

Beginning of the *Persian* paraphrase: آيا بسبب ياد كردن همسايگانى و دوستانى الخ.

Copied for Hasan 'Ali Sâhib by Sayyid Afdal; as date appears the 10th of Dhû-alhijjah only (in the next part of the same MS., which contains a commentary on the same poem, see No. 2650 below, there is added جلوس ١٧, in the seventeenth year of the reign, but the name of the Moghul emperor is not given). The Arabic text in this copy is written in red ink.

No. 1298, ff. 1–42, 4 Arabic lines in each page, written in Naskhi with full vowels, the paraphrase in Nasta'lik; size, 10 in. by 6⅝ in.

2649

Takhmîs bar kasida-i-Burdah (تخميس بر قصيدهٔ برده).

An amplification of the Burdah by 'Ali Sadr-aldîn bin Ahmad Nizâm-aldîn alhusainî alhasanî in Arabic, with a *Persian* translation of the poem in mathnawi-baits and short *Persian* notes on the margin.

Beginning of the Arabic preface: الحمد لله الذى مدح نبيّه الامين باشرف المدائح الخ.

Beginning of the first mukhammas, on fol. 340ᵇ: يا ساهر اللّيل يرعى النّجم فى الظّلم الخ.

Beginning of the *Persian* translation: اى از ياد آوردن همسايگان آنمقام الخ.

No date. Another Arabic تخميس on the Burdah is noticed in Loth, Arabic Cat., p. 300ᵇ (No. XV).

Bibliotheca Leydeniana.

No. 2420, ff. 339–367, ll. 12 in the centre-column, ll. 18 in the margin-column; the first four pages written in Naskhi, the remainder by the same hand in centre and margin in Nasta'lîk; size, 9⅝ in. by 6 in.

2650

Tarjuma-i-kasida-i-sharifah (ترجمهٔ قصيدهٔ شريفه).

A metrical Persian paraphrase of the Burdah with a more or less elaborate explanation, likewise in Persian, and usually introduced by the word يعنى, by an anonymous author. It is preceded by two prefaces, (1) a treatise, styled اسناد قصيدهٔ برده, or according to the concluding words خواصّ و اسناد در بسيار خواندن, setting forth the reasons for and the effects of a repeated reading of this kasîdah according to various traditions, and beginning, on fol. 43ᵃ: نقلست بر روايت صحيح هركه اين قصيده را بخواند نورى و صفائىٔ دل حاصل آيد الخ; (2) a general preface, giving the common story about the origin of this kasîdah, beginning, on fol. 49ᵃ: الحمد لناصر العباد بقدرته و جلاله القادر المحمود فى كلّ فعاله الرّازق من خزائن نعمه . . . امّا بعد بدان نصرك الله تعالى كه قصيدهٔ برده مشتملست بر يكصد و شصت بيت الخ.

According to this statement the kasîdah contains 160 baits (see the same remark in the first preface, on fol. 47ᵇ, l. 3 ab infra), but the Arabic text of the present paraphrase has 162 (in the text of No. 2648 above there are two more, one before and one after the last bait here, 164 altogether). The initial bait of the Burdah is found on fol. 50ᵇ, and the Persian paraphrase of it runs thus:

اى زياد صحبت ياران (correctly يارانت) اندرزى سلم
اشك چشم آميختى با خون روان گشته بهم

Copied by Sayyid Afdal for Hasan 'Ali Sâhib, and dated the 27th of Dhû-alhijjah in the seventeenth year of the reign (of whom, is not stated, see the remark in No. 2648 above).

No. 1298, ff. 43–103, ll. 13; Naskhi; the Arabic text in red ink; size, 10 in. by 6½ in.

2651

Another copy of the same paraphrase.

Of the two prefaces only the second is found here, beginning, on fol. 1ᵇ: الحمد لناصر العباد بقدرته الخ.

The first bait of the Burdah appears on fol. 2ᵇ. The kasîdah contains here 167 baits, i.e. five additional ones to the 162 of the preceding copy, between vv. 5 and 6, 53 and 54, 73 and 74, 134 and 135, and immediately before the last bait (this fifth one is the first of the two additional ones in No. 2648), but a strange point in connection with these additions is, that there are blanks left after each of them, on ff. 4ᵃ, 20ᵇ, 27ᵇ, 48ᵃ, and 56ᵃ respectively, and either the Persian paraphrase or the Persian explanation or both, are missing. Moreover v. 166 in this copy (i.e. the last but one) precedes v. 161 in the preceding one (in No. 2648 the same verse stands after 161 of the preceding copy).

The last bait of the kasîdah has neither paraphrase nor explanation, and the end of the copy corresponds accordingly to fol. 102ᵃ, l. 4 in the preceding one.

No date. College of Fort William, 1825.

No. 2041, ff. 56, ll. 13; Nasta'lîk, the Arabic text in Naskhi, written in red ink; size, 9¼ in. by 6¼ in.

2652

Sharh-i-kasida-i-Burdah (شرح قصيدهٔ بُرده).

Another Persian commentary on the Burdah, defective at the beginning: two leaves seem to be missing, according to the Arabic paging; besides, the first seventeen leaves are greatly damaged, the first pages even to such an extent, that more than one half of the text is torn away; the commentator's name is consequently lost, but fortunately, the date of composition is intact, viz. A.H. 921 (A.D. 1515), see fol. 1ᵃ, ll. 1, 2, and 10. The Arabic text is indicated by نظم, the Persian commentary by ترجمه. The first bait of the text is found on fol. 1ᵇ, l. 3, but the greater part of it is destroyed too. The last twenty leaves are more or less worm-eaten.

Dated by Habîb Muhammad the 12th of Sha'bân, A.H. 1056 (A.D. 1646, Sept. 23); collated the 8th of Ramadân in the same year (A.D. 1646, Oct. 18) with the copy of Miyân Shaikh Fâdil in the presence of Mîr (or Mîrân) Sayyid Haidarjîw, Mîr (or Miyân) Sadr-i-'âlam, Miyân Habîb Muhammad (or, as he is called a few lines before, Mîr Sayyid Habîb-allâh, probably the transcriber of the copy himself), Miyân Nûr Muhammad, Miyân Sadr-aldîn, and others.

Another Persian commentary on the Burdah, written by Yûsuf bin Muhammad bin Shihâb al-Jâmî, commonly called Yûsuf Ahlî, A.H. 863 (A.D. 1459), is noticed in Cat. Codd. Or. Lugd. Bat. ii. p. 85.

Bibliotheca Leydeniana.

No. 2582, ff. 64, ll. 19; distinct Nasta'lîk; many various readings and additions on the margin; size, 9 in. by 6½ in.

2653

Sharh-al-Masâbîh (شرح المصابيح).

The *third* volume of a Persian commentary on the famous collection of 4719 traditions of Muhammad, styled مصابيح السنّة, by the Imâm Abû Muhammad

al-Husain bin Mas'ûd al-Farrâ al-Baghawî alshâfi'î, who died A.H. 510 or 516 (A.D. 1116 or 1122), comp. on the Arabic original Ḥ. Khalfa v. p. 564 sq., No. 12128; Ibn Khallikân, No. 184; G. Flügel iii. p. 85; Loth, Arabic Cat., p. 35[b] sq.; J. Aumer, Arabic Cat., pp. 28 and 29; Cat. Codd. Or. Lugd. Batav. iv. p. 74, etc. The commentator's name does not appear. This volume contains the following kitâbs, quite agreeing with those in the Arabic original:

كتاب البيوع, on fol. 2[b]; كتاب النّكاح, on fol. 50[b]; كتاب العتق, on fol. 98[b]; كتاب القصاص, on fol. 109[b]; كتاب الحدود, on fol. 129[a]; كتاب الامارة والقضا, on fol. 148[b]; كتاب الجهاد, on fol. 167[a]; كتاب الصّيد والذّبائح, on fol. 222[b]; كتاب الاطعمة, on fol. 235[b]; كتاب اللّباس, on fol. 257[b]; كتاب الطّبّ والرّقى, on fol. 286[a]; كتاب الرّؤيا, on fol. 302[b]. With the last-named kitâb this copy ends; the last three kitâbs of the original, viz. كتاب الآداب, كتاب الرّقاق, and كتاب الفتن, are entirely missing here, although the first of them is noted in the index on fol. 1[b], margin, as كتاب الادب, with reference to fol. ٣٩٧ (whilst the actual Arabic paging only goes down to fol. ٣٩٦); there were originally also several bâbs of this kitâb enumerated in the index (going so far as fol. ٣١٠), but they have been afterwards struck out. From this we may conclude, that some unforeseen circumstance prevented the (anonymous) copyist from completing his task. An elaborate index of these missing three kitâbs is noticed in No. 2655 below.

No date. Collated, with many marginal glosses and additions.

No. 1640, ff. 312, ll. 27; distinct Nasta'lîk; size, 12¼ in. by 7⅞ in.

2654

Ashi''at-allama'ât fî sharḥ-almishkât (اشعّة اللّمعات في شرح المشكوة).

The *first two* volumes of a Persian commentary on the revised and enlarged edition of the preceding work, made by Shaikh Walî-aldîn Abû 'Abdallâh Muḥammad bin 'Abdallâh Khaṭîb Tabrîzî and finished the last day of Ramaḍân, A.H. 737 (A.D. 1337, May 2), under the title of مشكوة المصابيح, comp. on the Arabic original Ḥ. Khalfa v. p. 567; Arabic Cat. of the Brit. Mus., p. 721[a]; Loth, Arabic Cat., p. 36[b] sq.; the editions of Delhi, A.H. 1268, and Bombay, 1865; and the English translation by Capt. A. N. Matthews, Calcutta, 1809–1810. The Persian commentator is the well-known and prolific writer 'Abd-alḥakk bin Saif-aldîn alturk aldihlawî albukhârî (born A.H. 958 = A.D. 1551, died A.H. 1052 or 1053 = A.D. 1642, 1643), on whose different works comp. No. 2583 above. According to a note in a copy of the *fourth* volume of this commentary, see Rieu i. p. 14, 'Abd-alḥakk began the work at Dihlî in the middle of A.H. 1019 (A.D. 1610, Sept.), and completed it there in Rabî'-alâkhar, A.H. 1025 (A.D. 1616, April–May).

Beginning: الحمد لله اكمل الحمد على كلّ حال و فى كلّ حين والصّلوة والسّلام الاتمّان الأكملان على سيّد المرسلين الخ.

The mukaddimah, on fol. 2[a], first line (مقدّمهٔ مختصر در بيان بعضى از مصطلحات علم حديث), explains some of the technical terms used in the science of tradition, and adds to this explanation, on fol. 5[b], last line sq., accounts of fifteen renowned collectors of traditions, previous to the Mishkât, viz. 1. Abû 'Abdallâh Muḥammad bin Isma'îl bin Mughîrah bin Isma'îl al-*Bukhârî* (who died A.H. 256, the 1st of Shawwâl = A.D. 870, Sept. 1, but see a different date below in No. 2659); 2. Abû-alḥusain (in the following copy Abû-alḥasan) *Muslim* bin al-Ḥajjâj Kushairî Nîshâpûrî (who was born A.H. 204 or 206 = A.D. 819, 820, or 821, 822, and died the 24th of Rajab, A.H. 261 = A.D. 875, May 4); 3. Abû 'Abdallâh *Mâlik bin Anas* (born A.H. 95, 94, 91 or 97 = A.D. 713, 714, or 712, 713, or 709, 710, or 715, 716, died A.H. 179 = A.D. 795); 4. Abû 'Abdallâh Muḥammad bin Idrîs bin 'Abbas *Shâfi'î* (born A.H. 150 = A.D. 767, died the last of Rajab, A.H. 204 = A.D. 820, Jan. 20); 5. Abû 'Abdallâh *Aḥmad bin Ḥanbal* (born in Baghdâd, A.H. 164 = A.D. 780, 781, died in Baghdâd, A.H. 241 = A.D. 855, 856); 6. *Abû Dâ'ûd* Sulaimân bin Ash'ath *Sajastânî* (born A.H. 200 = A.D. 815, 816, according to the شرح سفر السّعادة (No. 2656 below, fol. 17[a], last line), A.H. 202 = A.D. 817, 818; died A.H. 275, Rajab = A.D. 888, Nov.); 7. Abû 'Îsâ bin Saurat bin Mûsâ *Tirmidhî* (born A.H. 209 = A.D. 824, 825, died A.H. 279, Rajab = A.D. 892, Oct.); 8. Abû 'Abd-alraḥmân bin Aḥmad bin Shu'aib *Nasâ'î* (born A.H. 215 = A.D. 830, died A.H. 303 = A.D. 915, 916); 9. Abû 'Abdallâh bin Muḥammad bin Yazîd *Ibn Mâjah alkazwînî* (born A.H. 209 = A.D. 824, 825, died A.H. 273 = A.D. 886, 887, according to the سفر السّعادة A.H. 293 = A.D. 906); 10. Abû Muḥammad 'Abdallâh bin 'Abd-alraḥmân *Dârimî* (born A.H. 181 = A.D. 797, died A.H. 255 = A.D. 869); 11. Abû-alḥasan bin 'Alî bin 'Umar al-*Dârkaṭanî*, in the following copy al-*Dârkanaṭî* (but see De Jong's Al-Moschtabih, p. ٢٣٨, note 5), (born A.H. 305 or 306 = A.D. 917–919, died A.H. 385, the 22nd of Dhû-alka'dah, A.D. 995, Dec. 18); 12. Abûbakr Aḥmad bin al-Ḥusain al-*Baihakî* (born in Sha'bân, A.H. 384 = A.D. 994, Sept., Oct., at Kharjird near Baihak, died in Nîshâpûr, A.H. 458 = A.D. 1066); 13. Abû-alḥusain Zarrîn Ma'wiyat (معوية) al-*'Abdarî*, a descendant of 'Abd-aldârain Kusayy Baṭnî of the Kuraish (died after A.H. 520 = A.D. 1126, author of the كتاب تجريد فى الجمع بين الصّحاح); 14. *Imâm-i-Tûdî*, i.e. Muḥyî-aldîn Abû Zakariyyâ Yaḥyâ bin Sharaf Ḥizâmî (born in Tûdî, نودى, a village near Damascus in Syria, A.H. 631 = A.D. 1233, 1234, died in the same place the 14th of Rajab, A.H. 676 = A.D. 1277, Dec. 11); 15. Abû-alfaraj 'Abd-alraḥmân bin 'Abd-albaghdâdî, known as *Ibn al-Jauzî* (born A.H. 508 = A.D. 1114, 1115, or A.H. 510 = A.D. 1116, 1117, died in Ramaḍân, A.H. 597 = A.D. 1201, June).

The Arabic text with the Persian commentary begins, on fol. 16[a]: نحمده و نستعينه و نستغفره الخ.

The *first* volume contains two kitâbs, the *second* five, all subdivided into many bâbs, faṣls, etc.

Kitâb I (كتاب الايمان), on fol. 25^b, in No. 972; II (كتاب الصّلوة), on fol. 195^b, in No. 972; III (كتاب الزّكوة), on fol. 1^b, in No. 973; IV (كتاب الصّوم), on fol. 53^a, in No. 973; V (كتاب فضائل القرآن), on fol. 87^a, in No. 973; VI (كتاب الدّعوات), on fol. 118^b, in No. 973; VII (كتاب المناسك), on fol. 236^a, last line, in No. 973. The second volume has an index on the fly-leaves.

No date. The copyist was Muhammad Ḥusain, a resident of سودهرة. On fol. 1^a, in the first volume, there is an entry, dated Ramaḍân, A. H. 1160 (A. D. 1747, Sept.).

No. 972, ff. 522, ll. 25; size, 13¾ in. by 9½ in.; No. 973, ff. 343, ll. 25; size, 14 in. by 9¾ in.; Nasta'lîk, the Arabic text in Naskhi.

2655

Another copy of the same.

The same two volumes of 'Abd-alḥakk's Persian commentary on the Mishkât, beginning on fol. 9^b as in the preceding copy. It is preceded, on ff. 1–8, by two indexes, the *first* of which, on ff. 1–3 and 5, does not belong at all to the present work, but gives all the bâbs and faṣls of the *last three kitâbs* of the third volume of the Sharḥ-al-Maṣâbîḥ, which were wanting in the copy of that work, No. 2653 above, viz. كتاب الآداب, كتاب الرّقاق, and كتاب الفتن (but to which copy the pages indicated refer, is impossible to say); the *second*, on ff. 4 and 6–8, gives the details of the present copy. The mukaddimah begins on fol. 10^a, but is not marked by any heading; the accounts of the fifteen traditioners are found here on ff. 13^a–20^b, beginning with *Al-Bukhârî* and ending with *Ibn al-Jauzî*.

First volume: Kitâb I, on fol. 27^b; II is styled here كتاب الطّهارة, and begins on fol. 94^a; the كتاب الصّلوة of the preceding copy appears here as a mere باب الصّلوة, on fol. 140^b. It ends on fol. 363^b.

Second volume, on fol. 364^b (with a separate بسم الله الرّحمن الرّحيم at the top of the page): Kitâb III, on fol. 364^b; the following four kitâbs are all styled by mistake باب; IV, on fol. 411^b; V, on fol. 426^a; VI, on fol. 448^a; VII, on fol. 511^b. Ff. 223 and 228 are turned upside down and must exchange places with one another, as fol. 228^b is the proper continuation of fol. 222^b, and fol. 223^b of fol. 227^b.

No date. Various seals of Muhammadshâh on fol. 9^a.

No. 349, ff. 564, ll. 25; written by different hands, partly in Nasta'lîk, partly in Naskhi; illuminated frontispiece on fol. 9^b; size, 11¾ in. by 8 in.

2656

Sharḥ-i-Sufar-alsa'âdat (شرح سفر السّعادة).

A Persian commentary by the same 'Abd-alḥakk bin Saif-aldîn on the large collection of authentic traditions relating to Muhammad's life, practices, and teachings, styled سفر السّعادة or صراط المستقيم and compiled by the famous author of the Kâmûs (see above, No. 2397), Muḥammad bin Ya'kûb bin Muḥammad bin Ibrahîm bin 'Umar bin Abîbakr bin Aḥmad bin Maḥmûd bin Idrîs bin Faḍl-allâh bin Shaikh-alislâm Abî Isḥâk alkâzarûnî, known as Shaikh Majd-aldîn alfîrûzâbâdî allughawî alkuraishî alyamanî albakrî alshâfi'î, who was born in Rabî'-alawwal, A. H. 729 (A. D. 1329, Jan.), and died in the night of the 20th of Shawwâl, A. H. 817 (A. D. 1415, Jan. 2), see fol. 2^b, ll. 1–5 (the date of birth given as A. H. 727 in Rieu i. p. 15^a is a mere oversight). On the original work comp. H. Khalfa iii. p. 599; and W. Pertsch, Gotha Arabic Cat., p. 55.

Beginning, on fol. 1^b: سبحانك لا علم لنا الّا ما علّمتنا انّك انت العليم الحكيم اللّهمّ صلّ على محمّد هادى الخلائق الى الصّراط المستقيم والمنهج القويم الخ.

The commentator's name appears on fol. 2^a, ll. 12 and 13; the two titles of the Arabic work, ib., l. 3 ab infra. From 'Abd-alḥakk's own sketch of his life and works (see Rieu iii. p. 1077^b) we learn, that he gave to this commentary the title الطّريق القويم فى شرح الصّراط المستقيم. It is preceded by a *mukaddimah*, in two kisms: 1. در مصطلحات علم الحديث وآنچه متعلّق است بدان, on the science of tradition, on fol. 5^a; 2. در بيان منشأ اختلاف مجتهدين و ذكر ائمّة اربعه و بيان حكم تقليد واتباع ايشان وآنچه متعلّقست بآن, on the four Imâms or heads of legal schools, viz. *Abû Ḥanîfah* Nu'mân bin Thâbit Kûfî, Abû 'Abdallâh *Mâlik bin Anas*, *Shâfi'î*, and Abû 'Abdallâh Aḥmad bin Muḥammad *bin Ḥanbal*, and cognate matters, on fol. 19^b.

The سفر السّعادة or صراط المستقيم begins on fol. 25^a and is subdivided into a fâtiḥah, seven bâbs, and a khâtimah. Subdivisions are faṣls, tanbîhs, far's, and fâ'idas.

فاتحة الكتاب در ذكر حال حضرت رسالت پيش از نزول وحى و بيان عبادت وى در آن ايّام, on fol. 25^a, lin. penult.

باب در طهارت حضرت پيغمبر, on fol. 31^a, second line.

باب در نماز حضرت پيغمبر, on fol. 50^a, last line.

فصل فى كيفيّة الرّكوع, on fol. 67^a.

فصل فى كيفيّة السّجود, on fol. 76^a.

فصل تطويل الصّلوة باليل (باللّيل) و تحقيقها بالنّهار, on fol. 83^a.

فصل كيفيّة الاعتدال من السّجود, on fol. 85^a.

فصل كيفيّة الخروج من الصّلوة, on fol. 101^a, first line.

فصل فى الادعية فى الصّلوة, on fol. 102^a.

فصل در نسيان رسول الله, on fol. 112^b.

فصل گشاده داشتن چشم در نماز, on fol. 123^a.

فصل الاذكار بعد الصّلوة, on fol. 124^b.

فصل در سنن روايت از نماز, on fol. 132^b.

فصل الاضطجاع بعد سنّة الفجر, on fol. 142^{a}.
فصل قيام اليل (اللّيل), on fol. 144^{b}, lin. penult.
فصل كيفيّة قيام اليل (اللّيل), on fol. 149^{a}.
فصل دو ركعة نمازي, on fol. 159^{a}.
فصل در نماز چاشت و عادت و روش و طريقهٔ حضرت پيغمبر در گذاردن آن نماز الخ, on fol. 167^{b}.
فصل در بيان سجدهٔ شكر, on fol. 180^{b}.
فصل در بيان سجدهٔ تلاوت, on fol. 186^{b}.
فصل در فضل روز جمعه, on fol. 191^{b}.
فصل عادت كريم و سنّة قويم حضرت نبوى الخ, on fol. 205^{a}.
فصل در خطبهٔ نبويّه, on fol. 229^{a}.
فصل در نماز عيد, on fol. 244^{a}.
فصل در عادت حضرت رسالت بوقت استسقا, on fol. 255^{b}.
فصل در عبادات سفر آنحضرت, on fol. 263^{b}.
فصل در عادت حضرت نبوى در قراءة قرآن واستماع آن و كمال خشوع و خضوع الخ, on fol. 276^{b}.
فصل در عادت حضرت نبوى در پرشش (read پرسش) بيماران, on fol. 280^{a}.
فصل در عادت حضرت نبوى در احوال ميّت و اداى حقوق وى الخ, on fol. 285^{a}.
فصل در بيان صلوة خوف, on fol. 310^{b}.
باب (here wrongly styled فصل) در زكوة و صدقات, on fol. 315^{a}.
فصل در زكوة فطر, on fol. 321^{b}.
باب (here styled كتاب) صيام النّبى, on fol. 330^{b}.
فصل در روزهٔ نافله, on fol. 347^{b}, first line.
فصل در بيان اعتكاف, on fol. 358^{a}.
باب حجّ النّبى الخ, on fol. 364^{b}.
فصل در سياق و بيان حجّ پيغمبر, on fol. 367^{a}, last line.
فصل در حجّ پيغمبر, on fol. 374^{b}, first line.
فصل در دخول خانهٔ كعبه, on fol. 413^{a}.
فصل در قربانئ پيغمبر الخ, on fol. 420^{a}.
فصل در سنن حضرت . . . در عقيقه, on fol. 426^{a}.
باب اذكار النّبى, on fol. 440^{a}.
فصل در اذكار اذان, on fol. 451^{b}.
فصل در عشر ذى الحجّة, on fol. 453^{a}.
فصل در سلام وآداب حضرت نبوى, on fol. 457^{b}.
فصل در استئذان, on fol. 462^{b}.
فصل در اذكار سفر, on fol. 465^{b}.
فصل در القاضى (read الفاظى) كه در كراهت آن كسى را خلافى نيست, on fol. 472^{b}.
فصل در اسباب انشراح صدر حضرت رسالت, on fol. 473^{b}.
باب در عموم احوال و معائش حضرت نبّوت, on fol. 475^{b}.
فصل در خورش, on fol. 475^{b}.
فصل در پوشش, on fol. 478^{b}.
فصل سُنَّح, on fol. 485^{b}.
فصل در عادت حضرت نبوى در معاشرت با ارواح ظاهرات, on fol. 492^{a}.
فصل در خواب و بيدارئ حضرت نبوى, on fol. 498^{b}.
فصل در سوارئ آنحضرت, on fol. 499^{a}.
فصل در عدد گوسپندان آنحضرت, on fol. 499^{b}, first line.
فصل در بيع و شراكهٔ حضرت نبوى, on fol. 500^{b}, first line.
فصل در بعضى اخلاق آنحضرت, on fol. 502^{a}, last line.
فصل استطلاق بطن الخ, on fol. 505^{a}.
فصل در علاج طاعون و وبا, on fol. 506^{a}.
فصل در استسقا, on fol. 508^{b}.
فصل در علاجات جراحات, on fol. 509^{b}, lin. penult.
فصل در علاج عِرْق النّسا, on fol. 512^{b}.
فصل خشكئ مزاج, on fol. 513^{a}.
فصل در خارش بدى, on fol. 513^{b}.
فصل (a space is left blank here for this word) در علاج ذات الجنب, on fol. 514^{b}.
فصل داوى (read دواى) خدر كلّى, on fol. 520^{a}.
فصل در اصلاح طعام و شراب, on fol. 520^{a}, lin. penult.
فصل در بثرات الخ, on fol. 520^{b}.
فصل در تفريح مريض بسخنان خوش, on fol. 521^{a}.
فصل در علاج زهر, on fol. 522^{a}.
فصل در علاج سحر يهود, on fol. 522^{b}.
فصل در معالجهٔ بدن, on fol. 523^{b}.
فصل از تداوى بمحرّمات الخ, on fol. 526^{a}, first line.
فصل در علاج قمل, on fol. 526^{b}.
فصل در معالجه بادويهٔ روحانيّه الخ, on fol. 526^{b}.
فصل در مجموع امراض الخ, on fol. 531^{a}.
فصل در علاج اندوه وغم, on fol. 533^{a}.
فصل در عادت حضرت نبوى در طعام و شراب, on fol. 534^{a}.
فصل در امر مسكن ومنزل, on fol. 536^{b}.
فصل در حفظ صحّت باستعمال بوى خوش, on fol. 537^{a}.
فصل در حفظ صحّت چشم, on fol. 538^{b}.
فصل در فرض و سلف عادت حضرت نبوى, on fol. 539^{a}.
فصل در رفتن حضرت نبوى, on fol. 539^{b}.
فصل در كلام و سكوت و ضحك و بكاى حضرت نبوى, on fol. 541^{a}.

فصل در فطرت و توابع آن, on fol. 542ª.

مبارك (read شارب) فصل شاب, on fol. 544ᵇ, last line.

فصل در جهاد وآداب آن, on fol. 546ª.

خاتمة الكتاب در اشارت بابوابی که در آن احادیث مرویست الخ, on fol. 553ª (subdivided into many small bâbs).

A great number of faṣls without any special heading appear besides the above-quoted ones, viz. on ff. 103ᵇ, 339ª, 416ᵇ, 448ᵇ, 449ª, 449ᵇ, 454ᵇ, 455ª, 456ᵇ, 463ᵇ, 467ᵇ, 469ᵇ, 503ᵇ, 510ª, 511ᵇ, 515ᵇ, 516ª, 516ᵇ, 517ª (twice), 518ª, 519ᵇ, 524ª, and 537ª; the headings of most of these can be verified from the index in the following copy.

Dated the 24th of Jumâdâ-alawwal, A. H. 1016 (A. D. 1607, Sept. 16).

Some pages, both at the beginning and end, are greatly damaged and worm-eaten.

* College of Fort William, 1825.

No. 2150, ff. 633, ll. 21; Naskhî; size, 10 in. by 6 in.

2657

Another copy of the same.

Another excellent copy, not dated. A complete index on ff. 1ᵇ–6ª, supplying many headings of faṣls, which are not given in the text itself.

Beginning as in the preceding copy, on fol. 7ᵇ. All the smaller subdivisions are noted on the margin in red ink, together with many additions.

Mukaddimah, first kism, on fol. 10ᵇ, second line; *second kism,* on fol. 22ᵇ.

Fâtiḥah, on fol. 27ᵇ.

The seven *bâbs* are found here on ff. 31ᵇ; 46ª; 235ª (here styled فصل در زكوة و صدقات, as in the preceding copy; on the margin بيان زكوة و صدقات); 247ª (on the margin كتاب صيام, as in the preceding copy); 272ᵇ (on the margin در بيان حج النبی); 324ᵇ; and 348ª.

Khâtimah, on fol. 399ᵇ.

No. 739, ff. 452, ll. 21; splendid Naskhî; size, 15⅝ in. by 9½ in.

2658

Dastûr-i-fâ'iḍ-alnûr (دستور فائض النور).

A treatise on the prophet's dress (در بيان آداب لباس حضرت سيد البشر) by the same 'Abd-alḥakk bin Saif-aldîn, see fol. 1ᵇ, ll. 5 and 6, and fol. 2ª, ll. 3 and 4. It is identical with the little tract, styled در آداب لباس, in W. Pertsch, Berlin Cat., p. 41, No. 25; and p. 111, No. 2.

Beginning: بعد حمد و ستايش الهی و پس نعت و تحيت رسالت پناهی نموده می آيد الخ.

No date. College of Fort William, 1825.

No. 2298, ff. 19, ll. 9; large Nasta'lîk, the Arabic quotations in Naskhî; size, 8½ in. by 6¼ in.

2659

Taisîr-alkârî' fî sharḥ-i-Ṣaḥîḥ-albukhârî (تيسير القاری فی شرح صحيح البخاری).

A Persian commentary on the famous Ṣaḥîḥ or collection of traditions by Imâm Abû 'Abdallâh Muḥammad bin Isma'îl Bukhârî (who was born, according to fol. 8ª, ll. 9–12, the 13th or 16th of Shawwâl, A. H. 194 = A. D. 810, July 20 or 23, and died the 1st of Shawwâl, A. H. 255 = A. D. 869, Sept. 12, contrary to the usual date, A. H. 256 = A. D. 870, Sept. 1, comp. G. Flügel iii. p. 83 sq.; Krehl in Zeitschrift d. D. M. G. iv. p. 5 sq.; Loth, Arabic Cat., p. 26, etc., and see above, No. 2654), compiled by Nûr-alḥakk alturk albukhârî alshâhjahânâbâdî (i. e. aldihlawî), the son of Shaikh 'Abd-alḥakk (the compiler of the preceding works), and himself the author of the زبدة التواريخ (No. 290 in this Cat.), who died A. H. 1073 (A. D. 1662, 1663), see here, fol. 2ª, ll. 7 and 8. It is dedicated to the emperor 'Âlamgîr.

Beginning of the commentator's preface, on fol. 1ᵇ: بسم الله، والحمد لله والصلوة والسلام على رسول الله . . . . اما بعد اين صحيفة كرامت و نميقة شرافت صحيح الخ.

On fol. 311ª sq. a biography of the author of the Ṣaḥîḥ is given (احوال بخاری).

On fol. 8ᵇ, the original Arabic text begins with باب كيف كان بدؤ الوحی رسول الله (read الى رسول الله) صلى الله عليه و آله و سلم الخ.

The كتاب الايمان begins on fol. 25ᵇ, the كتاب العلم on fol. 65ᵇ, the كتاب الوضوء on fol. 96ª, and so on in the order of the original (see Krehl, loc. cit., and the complete edition of Bukhârî's text by the same, Leyden, 1862 sq.); also the edition of Bûlâk, A. H. 1280.

Ff. 88ᵇ, 103ᵇ, 104, 150ª, 377ᵇ, and 378ª are left blank, but the text seems uninterrupted.

No date.

No. 1105, ff. 753, ll. 19; large and distinct Nasta'lîk; size, 13¼ in. by 6⅝ in.

2660

Makhâzin-alma'rûf (مخازن المعروف).

A large collection of traditions, with Persian paraphrases and explanations of the quoted Arabic texts, compiled by the Ḥanafite Khawâṣṣkhân alkâdirî almadanî (خواصخان الحنفی القادری المدنی), A. H. 1116 (A. D. 1704, 1705, see fol. 54ª), and divided into *four volumes* (جلد). This Persian work, as the order and titles of the kitâbs show, is chiefly based on the مصابيح السنة and the مشكاة المصابيح, see above, Nos. 2653–2655. The present copy contains the *first volume* or جلد اول of the whole work, beginning, on fol. 53ᵇ: انفس نفائس جواهر زواهر حمد و سپاس بی اندازه و قياس سزاوار عرش گردون فرش قديم السلطان معروف الاحسان خلعت روشنی بخش زمين و آسمانی است الخ.

A large *fihrist* or very detailed index of the first

volume is prefixed on ff. 37^{b}–52^{b}. This volume comprises *five kitâbs*, each of which is subdivided into numeral *bâbs*, and every bâb generally into *three fasls*.

The *five kitâbs* of the present volume are:

1. كتاب الايمان, on fol. 57^{a}.
2. كتاب العلم, on fol. 112^{b}.
3. كتاب الطهارة, on fol. 130^{a}.
4. كتاب الصلوة, on fol. 200^{a}.
5. كتاب الجنائز, on fol. 436^{a}.

The first volume concludes on fol. 495^{b}, and on ff. 498^{b}–533^{b} follows (as in the following volumes too) a supplement, containing all those traditions which have been omitted in the principal text, احاديث متروكه از اصل نسخه: Kitâb I, on fol. 498^{b}; II, on fol. 508^{a}; III, on fol. 510^{b}; IV, on fol. 523^{a}; V is missing, as the copy is a defective one and breaks off in the supplement to the *fourth kitâb*. Ff. 1–36^{a} of this copy do not belong at all to the غرائب المعروف, but contain the fragment of a collection of *legends* about famous Shaikhs and Imâms, the twenty-four first leaves of which are missing according to the Arabic paging.

No date.

No. 7, ff. 553, ll. 21; Nasta'lîk, the Arabic quotations in larger Naskhî; illuminated frontispiece on fol. 53^{b}; illuminated heading also at the top of the fihrist; ff. 53^{b} and 54^{a} richly adorned; size, 13⅝ in. by 8⅝ in.

2661

The same.

The *second volume* or جلد ثانی of the same work, comprising, like the first, *five kitâbs* with the same subdivisions. A large *fihrist* on ff. 1^{b}–9^{b}. The *five kitâbs* of the second volume are as follows:

1. كتاب الزكوة, on fol. 10^{b}.
2. كتاب الصوم, on fol. 64^{b}.
3. كتاب فضائل القرآن, on fol. 104^{a}.
4. كتاب الدعوات, on fol. 131^{b}.
5. كتاب المناسك, on fol. 213^{a}.

The supplement of this second volume is found on ff. 293^{b}–325^{a}: Kitâb I, on fol. 293^{b}; II, on fol. 299^{b}, last line; III, on fol. 304^{b}; IV, on fol. 307^{b}; V, on fol. 314^{b}, last line.

No date.

No. 123, ff. 325, ll. 21; Nasta'lîk, the Arabic quotations in Naskhî; illuminated frontispiece on fol. 10^{b}, the other embellishments like those in the preceding copy; size, 13⅝ in. by 9 in.

2662

The same.

The *third volume* or جلد ثالث of the same work, comprising twelve kitâbs with the same subdivisions as the first and second volumes. A large *fihrist* on ff. 1^{b}–16^{b}. The *twelve kitâbs* of the third volume are:

1. كتاب البيوع, on fol. 17^{b}.
2. كتاب النكاح, on fol. 91^{a}.
3. كتاب العتق, on fol. 159^{b}, last line.
4. كتاب القصاص, on fol. 175^{a}.
5. كتاب الحدود, on fol. 202^{a}.
6. كتاب الجهاد, on fol. 259^{a}.
7. كتاب الصلح, on fol. 323^{b}.
8. كتاب الصيد, on fol. 335^{b}, first line.
9. كتاب الاطعمة, on fol. 356^{b}.
10. كتاب اللباس, on fol. 386^{b}.
11. كتاب الطبّ, on fol. 423^{b}.
12. كتاب الفال والطيرة, on fol. 434^{b} (this *kitâb* is styled in the text also kitâb, but afterwards corrected on the margin into *bâb*, and as twelfth kitâb appears in the text, on fol. 440^{b}, كتاب الرّؤيا, which is styled *bâb* in the fihrist).

The supplement to this *third volume* is found on ff. 451^{b}–498^{b}: Kitâb I, on fol. 451^{b}; II, on fol. 462^{b}; III, on fol. 470^{a}; IV, on fol. 472^{a}; V, on fol. 475^{b}; VI, on fol. 481^{b}; VII, on fol. 485^{b}; VIII, on fol. 486^{b}; IX, on fol. 488^{b}; X, on fol. 490^{b}; XI, on fol. 495^{b} (here styled باب الطبّ); XII, باب الفال, on fol. 497^{a}, كتاب الرّؤيا, on fol. 498^{a}.

No date.

No. 124, ff. 498, ll. 21; Nasta'lîk, the Arabic quotations in Naskhî; illuminated frontispiece on fol. 17^{b}; size, 13⅝ in. by 8⅝ in.

b. *Shî'ite Traditions.*

2663

Sharh-i-dîwân-i-'Alî bin Abî Tâlib (شرح ديوان على بن ابى طالب).

A Persian commentary upon 'Alî bin Abî Tâlib's alleged Arabic diwân, by Husain bin Mu'în-aldîn Maibudî (with the takhallus Mantiki), completed according to fol. 252^{a}, ll. 11 and 12, in Safar, A. H. 890, the year 406 of the Jalâlî era (= A. D. 1485, Feb.–March), and introduced by a long preliminary discourse (فواتح) on metaphysical, psychological, and mystical matters in seven fâtihas, see Rieu i. pp. 19 and 20; and H. Khalfa ii. p. 499, iii. p. 297 sq., and vi. p. 474; see also Krafft, p. 27 (where a collection of Maibudî's letters is noticed); on account of these فواتح, the following copy bears the title of فواتح و شرح ديوان على بن ابى طالب. On the Arabic original, comp. Arabic Cat. of the Brit. Mus., p. 276; G. Flügel i. pp. 432–434, where the full title of 'Alî's diwân is given as انوار العقول من كلام وصىّ الرسول; Krafft, p. 56; etc. A Turkish translation of an Arabic commentary on the same, by Mustakîmzâda Sa'd-aldîn bin Sulaimân, was printed in Bûlâk, A. H. 1253.

The seven fâtihas are headed as follows:

فاتحهٔ اولى در بيان راه راست كه مسلوك اصفياست (the true path of the elect), on fol. 3^{b}.

فاتحهٔ ثانيه در ذات خدا تقدّس و تعالى (God's essence), on fol. 11^{a}.

فاتحهٔ ثالثه در اسماء و صفات (God's names and qualities), on fol. 16ª.

فاتحهٔ رابعه در انسان کبیر (the greater man, i. e. the macrocosm), on fol. 21ᵇ.

فاتحهٔ خامسه در انسان صغیر (the lesser man, i. e. the microcosm), on fol. 36ª.

فاتحهٔ سادسه در نبوّت و ولایت (prophecy and saintship), on fol. 44ᵇ.

فاتحهٔ سابعه در فضائل و احوال مرتضی ('Alî's excellent qualities and the circumstances of his life), on fol. 55ᵇ.

On fol. 1ª an index of these seven fâtihas is given, together with an explanation of the abbreviations used in them as well as in the commentary itself, viz. ش (or negligently written س) = مؤلّف (i. e. the commentator Maibudî, the شارح); مع = شیخ محیی الدّین (probably Muhyi-aldin Ibn 'Arabi, see Safînat-alauliyâ, No. 60, col. 281 in this Cat.); د = شیخ محمود (i. e. Mahmûd Shabistarî, the author of the گلشن راز); ظ (negligently written ط) = حافظ; مث (or می) = مولانا صاحب المثنوی (i. e. Jalâl-aldîn Rûmî); ض (negligently written ص) = ابن فارض (Ibn al-fârid, see above, No. 1811).

Beginning of 'Alî's diwân, on fol. 69ª:

النّاس من جهة التّمثال اکفاء ابوهم آدم والأمّ حوّاء

First words of the commentary: مفهوم تعریف اشارتست بہ تعیین و تمییز معنی در ذهن سامع و حرف تعریف کہ نزد سیبویه لام و نزد مبرّد همزه و نزد خلیل مجموع همزه و لام است الخ.

Beginning of the فوائح, on fol. 1ᵇ: سپاس سعادت اساس و شکر عبادت لباس معبودی را کہ اعلام نبوّت و ولایت الخ.

The فوائح are collated and annotated throughout.

Dated the 18th of Rabi'-althânî, A. H. 1070 (A. D. 1660, Jan. 2), by Asad-allâh bin Hâjî Bûdâk, in his fifty-second year.

Bibliotheca Leydeniana.

No. 2681, ff. 252, ll. 21; Naskhî, the Arabic text written in red; size, 11½ in. by 7⅛ in.

2664

Another copy of the same.

Beginning as in the preceding copy.

Fâtihah I, on fol. 4ᵇ; II, on fol. 17ᵇ; III, on fol. 27ᵇ; IV, on fol. 38ᵇ; V, on fol. 60ª; VI, on fol. 77ᵇ; VII, on fol. 100ª.

Beginning of the diwân on fol. 128ᵇ.

No date.

No. 1230, ff. 449, written by three different hands; ff. 1–127, ll. 19, in Nasta'lîk; ff. 128–449, ll. 17, in two kinds of Naskhî; size of ff. 1–127, 7⅞–8¼ in. by 4⅝ in.; size of ff. 128–449, 8½ in. by 4½ in.

2665

The same.

Beginning as usual.

Fâtihah I, on fol. 4ª; II, on fol. 14ᵇ; III, on fol. 21ᵇ; IV, on fol. 29ª; V, on fol. 42ᵇ; VI, on fol. 54ª; VII, on fol. 70ᵇ (styled in the text simply فتح, while on the margin the proper heading فاتحهٔ سابعه is added).

Beginning of the diwân on fol. 91ª.

The date of composition appears on the last page, ll. 1 and 2; the date of the copy is incomplete, only the 1st of Sha'bân is given. Collated and annotated.

Bibliotheca Leydeniana.

No. 2377, ff. 280, ll. 21; Nasta'lîk, the Arabic text written in red; size, 8⅞ in. by 5¼ in.

2666

The same.

This copy contains the commentary only, without the فوائح, and begins at once with the first bait of 'Alî's diwân.

No date. The last page greatly damaged. A former owner was Chas. Bodham, Calcutta, May 1st, 1787.

No. 2967, ff. 270, ll. 17; Nasta'lîk, the Arabic text in Naskhî, ff. 114–127 written by another hand; size, 9⅝ in. by 5⅝ in.

2667

Sharh-i-Kâfî (شرح کافی).

A Persian commentary on the *first* book of the famous collection of Shî'ah traditions, entitled الکافی, by Abû Ja'far bin Muhammad bin Ya'kûb bin Ishâk alrâzî al-Kalînî (died A. H. 329 or 328 = A. D. 940, 941 or 939, 940, according to the preface on fol. 3ª, in Baghdâd), on which comp. Loth, Arabic Cat., pp. 32ᵇ and 33. The commentator is Mullâ Khalîl bin Alghâzî alkazwînî, who entered Kâzwîn with his sovereign Shâh 'Abbâs II, A. H. 1064 (A. D. 1654), and began this work at the king's request forthwith. He finished the explanation of the first book the 28th of Muharram, A. H. 1065 (A. D. 1654, Dec. 8), as he states in the last words of the conclusion. He died, according to Rieu, Supplement, p. 253ᵇ, in Kazwîn, A. H. 1089 (A. D. 1678). In the preface he mentions a former Arabic commentary on the same collection of traditions, styled الشّافی, and quotes two traditions of the prophet, which he found in the احادیث غیبت صاحب الزّمان of Abû Ja'far Tûsî (i. e. Muhammad bin alhasan, the author of the well-known فهرست, who died A. H. 460 = A. D. 1068, see Loth, Arabic Cat., p. 84, and Sprenger's edition of the Fihrist, in the Bibliotheca Indica, Calcutta, 1853–1855), and which seemed to him to have a prophetical reference to Shâh 'Abbâs II. On fol. 3ª, last line, the initial words of the Arabic text begin: الحمد لله المحمود لنعمته المعبود لقدرته الخ.

On fol. 33ª an index of the whole Arabic work is given; according to that it is subdivided into thirty-three books (کتاب) or even into thirty-four, when the

كتاب الرّوضة (on which a Persian commentary, under the title منهج اليقين, was completed in Shawwâl, A.H. 1081 (A.D. 1671, Feb.–March), by 'Alâ-aldîn Muhammad bin Abû Turâb Gulistâna alhusainî, see Rieu i. p. 22) is added to it, which, however, according to another authority, simply styled here Zain-aldîn, does not really belong to the كافى. These thirty-three books (Loth's Arabic text has only twenty-nine or thirty) are as follows:

1. كتاب العقل; 2. كتاب التوحيد; 3. كتاب الحجّة; 4. كتاب الايمان والكفر; 5. كتاب الدعا; 6. كتاب فضل القرآن; 7. كتاب العشرة; 8. كتاب الطّهارة; 9. كتاب الحيض; 10. كتاب الجنائز; 11. كتاب الصّلوة; 12. كتاب الزّكوة; 13. كتاب الصّيام; 14. كتاب الحجّ (this book is in Loth's Arabic text the 8th, and books 8–13 here appear there as 9–14); 15. كتاب الجهاد; 16. كتاب المعيشة; 17. كتاب النّكاح; 18. كتاب العقيقة; 19. كتاب الطّلاق (the books 16–19 are entirely wanting in Loth's copy; book 20 here corresponds to 16 there, and so on to the end); 20. كتاب العتق والتّدبير والكتابة; 21. كتاب الصّيد; 22. كتاب الذّبائح; 23. كتاب الاطعمة; 24. كتاب الاشربة; 25. كتاب الزّىّ والتّجمّل والمروّة; 26. كتاب الدّواجن; 27. كتاب الوصايا; 28. كتاب المواريث; 29. كتاب الحدود; 30. كتاب الدّيات; 31. كتاب الشّهادات; 32. كتاب القضايا والاحكام; 33. كتاب الايمان والنّذر والكفّارات. The commentator adds, that Ṭûsî in his list of Shî'ah books (i.e. the Fihrist) enumerates, including the book of the روضة, only thirty kitâbs, and gives the following explanation: Ṭûsî has entirely omitted the كتاب العشرة (book 7) and the كتاب العقيقة (book 18); he has besides counted as *one* book the كتاب الطّهارة and the كتاب الحيض, and equally as *one* the كتاب الاطعمة and the كتاب الاشربة (which form here four books altogether, viz. 8, 9, 23, and 24). The first kitâb begins here on fol. 33ᵃ, and is subdivided into twenty-three bâbs, the first of which (on fol. 34ᵇ) is styled باب العقل والجهل.

Beginning of the preface, on fol. 1ᵇ: فتح صافىٔ گنجينهٔ شاهى شرح كافى احاديث رازداران الهى گشاد نعيم الخ.

Copied from an authentic manuscript in the possession of Hâjî Muhammad Bâkir Talkânî, which was written by Mullâ Muhammad Yûsuf in Kazwîn, and collated with the commentator's own autograph, A.H. 1086 in Aurangâbâd, and finished the 16th of Dhû-alhijjah of that year (= A.D. 1676, March 2).

No. 1152, ff. 136, ll. 21; Nasta'lîk, the Arabic text for the greater part in small Naskhî; size, 10¾ in. by 5¾ in.

2668

'Ain-alhayât (عين الحياة).

An exhaustive work on Muhammadan theology and ethics, based on verses of the Kurân and traditions, from a strict Shî'ite standpoint, by the great champion of the Shî'ah, Muhammad Bâkir bin Muhammad Taki Majlisî, who was born A.H. 1038 (A.D. 1628, 1629), and died A.H. 1110 or 1111 (A.D. 1698–1700); see a full list of the works of this most prolific writer (ten Arabic and forty-nine Persian ones) in W. Pertsch, Berlin Cat., pp. 59 and 60; and a detailed description of the present work in E. G. Browne, Cambridge Cat., pp. 64–69; extracts from it are also noticed in W. Pertsch, Berlin Cat., p. 47, No. d, and p. 75, No. 6; it was printed at Teheran, A.H. 1240. The most prominent among the author's Persian compositions, besides the عين الحياة and the حلية المتّقين (see the following number), are تذكرة الائمّة (see Rieu, Supplement, p. 30); جلاء العيون (Bodleian Cat., No. 140; Rieu i. p. 154; W. Pertsch, Berlin Cat., p. 536; edited at Teheran, A.H. 1240 and 1266); مقباس المصابيح (said to be an extract from the larger Arabic work of the same author, بحار الانوار, which was edited in single volumes at Teheran, A.H. 1270–1283, see Rieu i. pp. 20 and 21); حياة القلوب (see extracts from it in W. Pertsch, Berlin Cat., p. 31; edited at Tabrîz, A.H. 1241, besides at Teheran, and (without name of place) A.H. 1274); زاد المعاد (based on the same بحار الانوار, see Rieu i. p. 21; W. Pertsch, Berlin Cat., p. 257, and p. 148, No. 2; edited Teheran, A.H. 1244); زائدهٔ زاد المعاد (an extract from the preceding one, see Rieu, Supplement, p. 6ᵃ); حقّ اليقين (Rieu i. p. 33; edited Teheran, A.H. 1241); جبر و تفويض (Rieu ii. p. 857ᵃ); مناسك حجّ (Bodleian Cat., No. 1794); رسالهٔ نكاح (W. Pertsch, Berlin Cat., p. 261); كتاب تقويم or رسالهٔ اختيارات و اختيارات (W. Pertsch, Berlin Cat., p. 334, and p. 74, No. 2); كتاب سؤال و جواب (edited at Teheran, A.H. 1247); etc.

Beginning: لآلئ حمد و جواهر ثنا تحفهٔ بارگاه جلال كبرياء حكيمى كه الواح ارواح قابلهٔ نوع الخ.

There are numerous subdivisions, styled باب, فصل, ينبوع, وجه, شعبه, لمعه, فائده, اصل, etc., see E. G. Browne, loc. cit.; the most important of them are: رؤيت, on fol. 11ᵃ; شرائط اعمال, on fol. 12ᵃ; غرض, on fol. 12ᵇ; عبادت, on fol. 14ᵇ; معرفت الهى, on fol. 24ᵃ; بيان ضرورت وجود نبى و احتياج خلائق بآن, on fol. 36ᵇ; بيان عصمت امام, on fol. 52ᵇ; فضيلت محبّت اهل بيت, on fol. 54ᵇ; بيان بعضى از صفات و علامات امام و شرائط امامت, on fol. 57ᵃ; عمل و احتراز از طول عمل, on fol. 72ᵇ; بيان دجّال, on fol. 77ᵇ; بيان مجملى از معاد, on fol. 78ᵇ; فضيلت علم و ياد گرفتن, on fol. 86ᵃ; اصناف علم, on fol. 88ᵃ; شرائط و آداب علم, on fol. 89ᵃ; اصناف علما و صفات عالى, on fol. 93ᵃ; مذمّت عمل بى علم, on fol. 93ᵇ; عدم اغترار بعبادت و اعتراف بعجز, on fol. 94ᵃ; شكر, on fol. 95ᵃ; توبه, on fol. 96ᵇ; فضيلت صلوة, on fol. 105ᵃ; بيان اختلاف شرائع و مذمّت بدعت در دين, on fol. 106ᵃ; رهبانيّت, on fol. 110ᵃ; بيان

بیان طلب مال از حلال, on fol. 111^b; اعتزال از خلق نمودن, on fol. 113^a; بیان تجمّل و زینت و ملبوسات فاخره, on fol. 116^a; بیان حرمت غنا, on fol. 120^b; بیان ذکر, on fol. 122^b; خوف و رجا, on fol. 132^b; بیان بعضی از قصص خائفان, on fol. 134^a; مذمّت دنیا, on fol. 140^b; بیان معنیٔ دنیا, on fol. 180^a; کسل و سستی در عبادت, on fol. 207^a; عفّت فرج, on fol. 211^b; نگاهداشتن چشم, on fol. 213^a; فضیلت دعا, on fol. 213^b; شرائط و آداب دعا, on fol. 215^a; سبب مستجاب نشدن بعضی از دعاها, on fol. 221^a; اکرام پیران مسلمانان, on fol. 237^b; فضیلت قرآن, on fol. 238^a; مجملی از احوال سلاطین و امرا و معاشرت نمودن با ایشان وعدل وجور ایشان, on fol. 259^a; مذمّت غیبت و حرمت آن, on fol. 292^a; معنیٔ غیبت, on fol. 294^a; در مذمّت بهتان, on fol. 297^a; مذمّت حسد, on fol. 298^a; مذمّت تکبّر, on fol. 301^b; اصلاح سریره, on fol. 305^a; فضیلت اذکاری که مخصوص بوقتی نیست, on fol. 309^a (with this bâb the *khâtimah* begins); بیان اذکاری که مخصوص بوقتی چندند, on fol. 314^b.

According to his statement, on fol. 2^a, the author tried in this work to give a paraphrase of and a commentary on the last will and the precepts, confided by Muhammad to *Abû Dharr Ghaffârî* (ابو ذرّ غفّاری), whom he calls گزیدهٔ اصحاب و زبدهٔ اتباع.

Dated the 4th of Ṣafar, A.H. 1085 (A.D. 1674, May 10).

No. 587, ff. 321, ll. 21; Nasta'lîk, the Arabic phrases and quotations in Naskhî; illuminated frontispiece; size, 12⅝ in. by 7¼ in.

2669

Hilyat-almuttaḳîn (حلية المتقين).

Another Shî'ah treatise on the customs and observances of daily life according to the precepts of the Imâms, by the same Muḥammad Bâḳir bin Muḥammad Taḳî Majlisî, who completed it in Rajab, A.H. 1079 (A.D. 1668, Dec.), see Rieu i. p. 20, and Supplement, p. 110^a; W. Pertsch, Berlin Cat., pp. 313 and 314; it was printed in Teheran, A.H. 1248. In the preface, on fol. 1^b, l. 11 sq., the author quotes his previous work, the عين الحياة.

The Hilyat-almuttaḳîn is divided into fourteen bâbs and a khâtimah, but in consequence of a very large lacuna between ff. 45 and 46 the present copy contains only bâbs 1–3 and 11–14 complete, parts of bâbs 4 and 10, and the whole khâtimah; the following headings are given according to the index on fol. 2^a:

1. در آداب لباس (on dress), on fol. 2^b.
2. در آداب حلی و زیور پوشیدن و سرمه کشیدن و در آئینه نظر کردن (on ornaments, dyes, etc.), on fol. 9^a.
3. در آداب خوردن و آشامیدن (on eating and drinking), on fol. 17^a.
4. در آداب تزویج و آداب مجامعت و معاشرت زنان و کیفیّت ترتیب (؟ تربیت) فرزندان و معاشرت ایشان (on marriage, sexual intercourse, and the rearing of children), on fol. 35^b; this bâb breaks off on fol. 45^b in the eighth faṣl.

5–9, on using the toothpick and clipping the nails, on scents, bathing, sleeping, and bleeding, are entirely missing.

10. در آداب ملاقات و معاشرت مؤمنان و حقوق اصناف ایشان (on intercourse with believers), opens abruptly on fol. 46^a in the middle of the third faṣl.
11. در آداب مجالس و سلام و عطسه و مصافحه و معانقه و امثال اینها (on assemblies, greetings, handshakings, embraces, etc.), on fol. 64^b.
12. در آداب خانه و داخل شدن و بیرون رفتن (on entering and leaving the house), on fol. 75^a.
13. در آداب سوار شدن و راه رفتن و تجارت و زراعت نمودن و چهارپایان نگاه داشتن (on riding, walking, marketing, tilling, etc.), on fol. 84^a.
14. در آداب سفر (on travelling), on fol. 93^a.

Khâtimah: در بعضی از فوائد متفرّقه (on miscellaneous matters), on fol. 107^b.

No date. Modern copy. A former owner was Mr. Edw. Galley.

Bibliotheca Leydeniana.

No. 2623, ff. 114, ll. 18 on ff. 1–3, ll. 19 on ff. 4–114; written by three different hands, in two kinds of Naskhî on ff. 1–3 and 113–114, and in a very careless Nasta'lîk on ff. 4–112; all the Arabic quotations in Naskhî; size, 9¼ in. by 6¼ in.

2670

Sanad-alsa'âdât fî ḥusn-i-khâtimat-alsâdât (سند السّعادات فی حسن خاتمة السّادات).

A theological essay on the special privileges and essential peculiarities of the Sayyids or descendants of the prophet through his daughter Fâṭimah, by Mîr Ghulâm 'Alîkhân Ḥusainî Wâsiṭî Balgrâmî, with the takhallus Âzâd, who died A.H. 1200 (A.D. 1786), see above, No. 2135, where his most prominent works are enumerated.

Beginning: الحمد لله الذی ارسل الینا حبیبه الخ.

No date.

No. 1824, ff. 269^b–277, ll. 21; Nasta'lîk; size, 9¼ in. by 5¼ in.

c. *Miscellaneous.*

2671

Some riwâyât, beginning with one of Ibn 'Abbâs: بروایت از ابن عبّاس رضی الله تعالی عنه آورده اند که از آفریدن آسمان الخ.

College of Fort William, 1825.

No. 2351, ff. 6, ll. 9–11; Nasta'lîk, mixed with Shikasta; size, 6⅞ in. by 4⅝ in.

2672

A short miscellaneous collection of sayings of the prophet and selected verses of the Kurân, with paraphrases and commentary, for the greater part in Arabic, mixed here and there with some quotations from exegetical works in Persian.

Beginning of the first section (mostly sayings of the prophet), on fol. 187ª: الحمد لله . . . قال النبيّ صلّى الله عليه و سلّم من قرأ و حفظ اربعين حديثا من امّتى الخ.

Beginning of the second section, on fol. 195ª: يا بنى اسرائيل اذكروا الخ (= Sûrah II. 38 sq.).

Beginning of a third section (not connected with the previous two, and written by quite a different hand), on fol. 201ª: قال سبحانه تعالى وَاِذْ اَخَذْنَا مِنَ النَّبِيّين الخ (= Sûrah XXXIII. 7 sq.).

No. 2380, ff. 187–207, ll. 8–11; Naskhi, by different hands; size, 8⅝ in. by 5⅝ in.

2673

Iblîs-nâma (ابليس نامه).

The book of Iblîs, a curious dialogue between Satan and Muḥammad, with many good hints and advices, beginning: سبحان الله والحمد لله ولا اله الا الله والله اكبر ولا حول ولا قوّت الّا بالله العلىّ العظيم اين نسخهٔ ابليس نامه عليه اللّعنة روزى بفرمان حقّ سبحانه و تعالى ابليس لعين پيش پيغمبر عليه السّلام آمد الخ.

A similar story of Satan and Muhammad is noticed in Bodleian Cat., No. 1241, 46.

No. 1720, ff. 85–96, ll. 14; large Nasta'lîk; size, 8⅝ in. by 5 in.

2674

Waṣiyyatnâma-i-Paighambar (وصيّت نامهٔ پيغمبر).

The last will of Muḥammad, or advices bequeathed by the prophet to 'Alî, beginning: الحمد لله . . . امّا بعد بدانكه اين وصيّت نامهٔ حضرت خواجهٔ كائنات و خلاصهٔ موجودات حبيب خدا محمّد مصطفى صلّى الله عليه و آله و سلام كه با امير المؤمنين على كرّم الله وجهه وصيّت فرمودند كه يا على الخ.

The same little tract is noticed in Rieu ii. p. 851ª, No. II.

No. 1627, ff. 4ᵇ–8ᵇ, written in diagonal lines; Naskhi; size, 8⅝ in. by 4⅝ in.

2675

Khulâṣat-alaurâd (خلاصة الاوراد).

The quintessence of breviaries, a selection of prayers, invocations, traditions, and sayings of holy Shaikhs suitable to all daily occasions and occurrences in life, compiled by Shihâb-aldîn, son of Shaikh Fatḥ Muḥammad ibn Abû-albarakah 'Ain-al'urafâ, that is Shaikh Shâh 'Îsâ, beginning, on fol. 3ª: الحمد لله . . . گويد خادم الفقرا شهاب الدّين الخ.

It is incomplete at the end, breaking off on fol. 40ᵇ. Ff. 1ᵇ–3ª contain a short collection of similar sayings and traditions, beginning with one of 'Umar 'Abd-al'azîz: كنيزكى عمر عبد العزيز را يكروز از خواب بر خواست گفت الخ.

College of Fort William, 1825.

No. 2333, ff. 40, ll. 16; careless Nasta'lîk; size, 7¼ in. by 4¾ in.

2676

A description, based on Kurân and traditions, of the twelve months of the Muḥammadan year, giving the memorable events that happened on certain days in each of them in the lives of the prophets, Imâms, saints, etc., and also furnishing instruction as to the proper thing for a Muslim to do on such days. *Muḥarram*, on fol. 1ᵇ (with a very detailed account of the martyrs of Karbalâ); *Ṣafar*, on fol. 22ᵇ; *Rabî'-alawwal*, on fol. 26ª; *Rabî'-alâkhar*, on fol. 33ª; *Jumâdâ-alawwal*, ib.; *Jumâdâ-alâkhar*, on fol. 33ᵇ; *Rajab*, ib.; *Sha'bân*, on fol. 34ª; *Ramaḍân*, on fol. 34ᵇ; *Shawwâl*, on fol. 35ª; *Dhû-alka'dah*, ib.; *Dhû-alḥijjah*, on fol. 35ᵇ. The *first* month therefore is treated in the fullest way, next to that the *second* and the *third*; all the remaining ones are dispatched in a few lines. As a very large number of blank leaves are left after fol. 35, it was probably intended gradually to supplement the scanty information given with regard to the last nine months.

Beginning: فصل اوّل در ذكر ماه محرّم الحرام بدانكه حقّ سبحانه تعالى در كلام مجيد فرموده است الخ.

Bibliotheca Leydeniana.

No. 2804, ff. 35, ll. 8–12; Shikasta, by different hands, as it seems; size, 8 in. by 5½ in.

4. Commentaries and other explanatory Works on the Kurân.

2677

Kurân (قرآن).

The Kurân with an interlinear Persian paraphrase, beginning:

بسم الله الرّحمن الرّحيم، الحمد لله ربّ العالمين بنام خداى بخشايندهٔ مهربان، سپاس مر خداى پروردگار عالميانست

الرّحمن الرّحيم ملك يوم الدّين بخشايندهٔ مهربان پادشاه روز جزا الخ

For other copies of the Kurân with an interlinear Persian version see Loth, Arabic Cat., pp. 5 and 6 (Nos. 25, 27, and 30); Rieu i. pp. 6–8; E. G. Browne, Cambridge Cat., pp. 40–43.

No date. A seal with the date A. H. 1188 (A. D. 1774, 1775) on fol. 1ª. The copy belonged formerly to Mr. Richard Johnson. On the last two pages the Persian paraphrase is omitted.

No. 3488, olim 20. J. 3, ff. 393, 12 lines of Arabic text in Naskhi in each page, the interlinear Persian in red ink; the first two and the last two pages beautifully adorned; the headings of all the Sûras written on gold ground; additional illuminations both in the text and on the margin; size, 9 in. by 5¼ in.

2678

Tafsîr-i-kalâm-i-rabbânî (تفسير كلام ربّانى).

A Persian commentary on Sûrah 1 and Sûras 67–114, by Maulânâ Ya'kûb (see fol. 87^b, ll. 4 and 3 ab infra, and fol. 199^a, l. 2), i.e. Ya'kûb bin 'Uthmân bin Mahmûd bin Muhammad alghaznawî alćarkhî, a disciple of Bahâ-aldîn Nakshband (who died, according to the Safînat-alauliyâ, No. 82, col. 283 above, the 3rd of Rabî'-alawwal, A.H. 791 = A.D. 1389, March 2), and the spiritual guide of 'Ubaid-allâh Ghujdawânî Ahrâr (see ib., No. 87). Maulânâ Ya'kûb, the author of many theological and mystical tracts (see above, Nos. 1919, 1; and 1923, 10), died A.H. 838 (A.D. 1434, 1435), see Rieu iii. p. 1078^a. Another copy of the present commentary, in which likewise Sûras 2–66 are omitted (not by oversight, but deliberately, as the author states there in an Arabic preface, which is wanting in our copy), is described by J. Aumer, p. 127. Our copy begins with a short introduction on various famous passages and phrases of the Kurân thus: قال النّبى عليه السّلام مفتاح القرآن تسمية و قال ابن عبّاس رضى الله عنه اجلال القرآن أعُوذُ بِاللّٰهِ مِن الشّيطانِ الرّجيم و مفتاح القرآن بسم الله الرّحمٰن الرّحيم بدان وفّقك اللّه بتوفيقه و يسّرك بفضله و كرّمه بسلوك طريقه كه شاه مفسّران عبد الله ابن عبّاس چنين روايت ميكند الخ, and is divided into two sections, each with a special colophon, the first comprising Sûrah 1 and Sûras 67–77, the second Sûras 78–114.

Sûrah 1. on fol. 4^a; 67. on fol. 9^a; 68. on fol. 24^b; 69. on fol. 35^a; 70. on fol. 50^a; 71. on fol. 54^a; 72. on fol. 58^b; 73. on fol. 66^a; 74. on fol. 72^a; 75. on fol. 77^a; 76. on fol. 80^a; 77. on fol. 85^a, lin. penult.; 78. on fol. 88^a; 79. on fol. 97^a; 80. on fol. 106^b; 81. on fol. 112^a; 82. on fol. 116^a; 83. on fol. 119^b; 84. on fol. 125^b; 85. on fol. 130^a; 86. on fol. 135^b; 87. on fol. 138^b; 88. on fol. 142^a; 89. on fol. 145^b; 90. on fol. 152^a; 91. on fol. 155^a; 92. on fol. 157^a; 93. on fol. 160^a; 94. on fol. 163^b; 95. on fol. 166^a, first line; 96. on fol. 167^b; 97. on fol. 171^b; 98. on fol. 173^b; 99. on fol. 176^b; 100. on fol. 178^b; 101. on fol. 180^a, last line; 102. on fol. 181^a; 103. on fol. 182^a; 104. on fol. 182^b; 105. on fol. 183^b; 106. on fol. 186^b; 107. on fol. 188^a; 108. on fol. 189^b; 109. on fol. 191^b; 110. on fol. 192^b; 111. on fol. 193^b; 112. on fol. 194^b; 113. on fol. 196^a; 114. on fol. 197^b, first line.

This copy is dated in both colophons (on ff. 87^b and 199^a) the 6th of Jumâdâ-alâkhar, A.H. 1089 (A.D. 1678, July 26); the copyist, whose name is partly erased in both, seems to be Muhammad Ashraf ibn Shâh-i-Gadâ (sic!) Hasan alhusainî. The commentary ends on fol. 199^a; the remaining pages are filled, just as a number of fly-leaves in the beginning, with short tracts of various kinds; on fol. 199^b sq. a number of medical prescriptions appear; on fol. 202^b an Arabic prayer with Persian interlinear paraphrase, etc.; on the third fly-leaf in the beginning a mystical tract, styled رسالهٔ پنج محله, by Badî'-aldîn; on the fourth another tract: در بيان منسوبات حروف و جهات; etc.

No. 754, ff. 203; written by many different hands, partly in Nasta'lîk, partly in Naskhî; ll. 13 on ff. 1–24, 41–48, and 88–199; ll. 23 on ff. 25–40, and 49–87; size, $10\frac{3}{8}$ in. by $5\frac{7}{8}$ in.

2679

Bahr-i-mawwâj (بحر موّاج).

The *first* volume (جلد اوّل) of a very extensive Persian commentary on the Kurân, composed by Shihâb Shams-i-'Umar Daulatâbâdî Zâwulî of Dihlî (see fol. 2^b, l. 3 ab infra), that is Kâdî Shihâb-aldîn Malik-al'ulamâ bin Shams-aldîn bin 'Umar alzawâlî (!) aldaulatâbâdî, as he is called with his fuller name in the مآثر الكرام تاريخ بلگرام (No. 682 above), who died A.H. 849 (A.D. 1445, 1446), see W. Pertsch, Berlin Cat., p. 567, ll. 11 and 12. He dedicated this work to Shams-aldunyâ wa-aldîn Abû-almuzaffar Ibrâhîm Shâh Sultân (see fol. 2^b, l. 14), that is Sultân Ibrâhîm Shâh Sharkî of Jaunpûr, who reigned A.H. 804–844 (A.D. 1401–1440), and was a great patron of arts and letters, encouraging the composition of many literary works. A date of composition is not found in this copy, which comprises the first eighteen Sûras (سورة الفاتحة begins on fol. 5^b, and سورة الكهف on fol. 637^b).

Beginning of the preface: حمّاد اى حمد طبيب (?طيّب) كه رائحهٔ فائحهٔ آن بنفحهٔ آلاء مطابه و فوحهٔ نعماء مستطابهٔ مشامّ جان حامد را معطّر گرداند الخ.

The chief authorities, quoted by the author of this commentary, are تفسير امام كلبى; تفسير زاهدى; تفسير بستى; تفسى مدارك (probably a mistake for مدارك نسفى, i.e. مدارك التّنزيل و حقائق التّأويل, by Nasafî, see in No. 2608 above); كشّاف (by Zamakhsharî) and various commentaries on the same; تفسير امام رازى (i.e. التّفسير الكبير or مفاتيح الغيب, composed A.H. 602 = A.D. 1205, 1206, by Fakhr-aldîn Abû-alfadl Muhammad bin 'Umar Râzî, see Loth, Arabic Cat., p. 13^b); تفسير ابو اللّيث سمرقندى (see J. Aumer, Arabic Cat., p. 13, and No. 2608 above), etc.

Dated the 15th of Rabî'-alâkhar, A.H. 1187 (A.D. 1773, July 6).

No. 1095, ff. 666, ll. 23; Nasta'lîk; size, $14\frac{1}{4}$ in. by 9 in.

2680

Jawâhir-altafsîr li tuhfat-alamîr (جواهر التّفسير لتحفة الامير).

The *first* volume (المجلد الاوّل) of the extremely rare Persian commentary on the Kurân by Husain bin 'Alî alwâ'iz alkâshifî, the renowned author, who died A.H. 910 (A.D. 1505), comp. No. 2188 above, where his most prominent works are enumerated (there should be added to that list the تحفة الصّلوات, composed A.H. 899 = A.D. 1494, see G. Flügel iii. p. 449; H. Khalfa ii. p. 230; and Rieu, Turkish Cat., p. 12^b, where a

Turkish translation of the same, made A.H. 990 = A.D. 1582, is noticed; the رسالة العليّة في الاحاديث النبويّة; see W. Pertsch, Berlin Cat., p. 240; H. Khalfa iii. p. 421, No. 6241; and Schefer, Chrest. Pers., i. 191 sq.; and the قصص و آثار حاتم طائی, written A.H. 891 = A.D. 1486, see Bodleian Cat., No. 452; W. Pertsch, Berlin Cat., p. 992; and No. 780 in this Cat.). According to the preface in the same author's smaller commentary, the مواهب عليّه (see the following numbers), he began this very extensive commentary at the request of Mîr 'Alîshîr and meant it to comprise *four* volumes; but after having finished the *first*, he was prevented from continuing it, and wrote his shorter work to satisfy his patron; see a full statement of these circumstances in No. 1805 of the Bodleian Cat., and comp. also H. Khalfa ii. p. 360, No. 3259, and p. 641, No. 4274; parts of this first volume are also noticed in Rieu i. p. 11 (the جواهر التفسير in J. Aumer, p. 127, and the Cat. des MSS. et Xylographes, p. 247, is merely a wrong designation for the smaller commentary, the مواهب عليّه, as both the beginning of those copies and their date, A.D. 897, prove).

This *first* volume (probably the only one he completed) comprises the first *three* Sûras and a portion of the *fourth*, preceded by a detailed introduction on the science of the Kurân and its exegesis, divided into the following four اصل (see the index on ff. 4ª and ᵇ):

1. در بیان شمّه از فضائل قرآن وذکر بعضی از اسامیٔ آن و مباحث حدوث و قدم و حقیقت تکلیم و کیفیّت سماع آن, in four عنوان, on fol. 4ᵇ.

2. در جامعیّت قرآن وانشعاب علوم دینیّه از آن و بیان علمهائی که تعلّق بقرآن دارد و آنچه مفسّر را از دانش آن چاره نیست, in five عنوان, on fol. 10ª.

3. در ذکر الفاظی که میان مفسّران متداولست و بیان برخی از معانیٔ هریك از آن, in eight عنوان, on fol. 17ª.

4. در فوائد متفرّقه, in six عنوان, on fol. 24ª, last line.

The six important عنوان of this last section are:

(*a*) در بیان جمع قرآن و کیفیّهٔ انتظام آن, on fol. 24ᵇ, first line.

(*b*) در شرف علم تفسیر و ذکر بعضی از فوائد آن, on fol. 25ª.

(*c*) در بیان اعجاز قرآن و کشف حجاب اسرار از وجوه آن, on fol. 27ᵇ.

(*d*) در بیان افضلیّهٔ بعضی سور و آیات و ذکر شمّه از خواصّ و منافع حروف و کلمات, on fol. 29ᵇ.

(*e*) در شرائط تدبّر و تفکّر در الفاظ و معانیٔ آیات قرآنی, on fol. 30ᵇ.

(*f*) در ذکر اشارات عرفا و حقائق اولیا, on fol. 33ᵇ (the five introductory عنوان quoted in Rieu i. p. 11, correspond, as a comparison with the headings given above shows, to *b*–*f* in the fourth and last اصل).

The *first Sûrah* begins on fol. 35ª; the *second*, on fol. 153ᵇ; the *third*, on fol. 400ᵇ; the *fourth*, on fol. 577ᵇ. It breaks off with the end of v. 84 of the *fourth* Sûrah.

Beginning, on fol. 1ᵇ: نبدأ والله علیم حکیم، زینت فاتحهٔ هر کتاب و زیور خاتمهٔ هر خطاب جزئیانه ثنای الارباب الخ.

Title and author's name are written in the two vignettes on fol. 1ᵇ, and appear besides in the text, on fol. 3ᵇ, ll. 2 and 11.

Dated A.H. 967 (A.D. 1559, 1560) by Abû-alnaṣr Muḥammad al-Ṣadr bin Nâṣir-alsharî'at Manṣûr bin Ṣadr alḥasanî alḥusainî aldashtakî alshîrâzî.

No. 1381, ff. 626, ll. 25; excellent Naskhî; the first two pages gorgeously embellished; other illuminated frontispieces on ff. 153ᵇ, 400ᵇ, and 577ᵇ; splendid Eastern binding; size, 15½ in. by 10 in.

2681

Mawâhib-i-'aliyyah (مواهب عليّه).

A complete copy of the smaller commentary on the Kurân by the same Ḥusain bin 'Alî alwâ'iẓ alkâshifî, usually styled تفسیر حسینی, and composed between A.H. 897 and 899 (A.D. 1492–1494), see Bodleian Cat., Nos. 1805–1808; Rieu i. pp. 9–11, and Supplement, p. 1; Cat. Codd. Or. Lugd. Bat. iv. p. 39; A. F. Mehren, p. 3; Fleischer, Cat. Lips., p. 390ᵇ, No. 32; E. G. Browne, Cambridge Cat., pp. 37–40; etc. A Turkish translation of this commentary was made by Abû-alfaḍl Muḥammad bin Idrîs Bidlîsî, who died A.H. 982 (A.D. 1574, 1575). Ḥusain alkâshifî finished his work, according to the chronogram on the last page, l. 12, the 2nd of Shawwâl, A.H. 899 (A.D. 1494, July 6). An index on ff. 1ᵇ–2ᵇ.

Beginning, on fol. 3ᵇ: بعد از تمهید قواعد محامد الهی و تأسیس مبانیٔ ثناخوانی الخ.

A few various readings on the margin; the last pages slightly damaged, but well repaired.

Dated the 1st of Rabî'-alawwal, A.H. 981 (A.D. 1573, July 1), by Muḥammad bin 'Uthmân Bakrî.

College of Fort William, 1825.

No. 2023, ff. 588, ll. 25; small, neat Naskhî; illuminated frontispiece; size, 11⅜ in. by 8¼ in.

2682

Another copy of the same.

Another complete copy of the Mawâhib-i-'aliyyah, dated the 12th of Ṣafar, A.H. 1051 (A.D. 1641, May 23), at Aḥmadâbâd in Gujarât (the name of the transcriber is erased). This excellent copy is arranged in this way, that the Arabic text of the Kurân fills the centre-column, and Ḥusain's Persian paraphrase and commentary the margin.

Beginning of the commentary as usual: بعد از تمهید قواعد محامد الهی الخ.

In the last few Sûras there is also a Persian interlinear translation in red ink added to the Arabic text. The commentary ends on fol. 414ª; ff. 415ª–417ª are filled with a فالنامه, beginning: صدق الله العلىّ العظيم و صدق رسوله النّبىّ الكريم الخ.

No. 302, ff. 417, ll. 11 in the Arabic text (متن), ll. 48 in the Persian commentary (حاشيه); splendidly illuminated frontispieces, corners in variegated colours and other exquisite embellishments on ff. 1ᵇ and 2ª; Naskhi in the text, Nasta'lîk in the commentary; size, 12½ in. by 8 in.

2683

The same.

Good old copy, not dated. Beginning as usual. Many valuable marginal glosses. It belonged formerly to Sir Barry Close. The usual chronogram is found here on the last page.

No. 1133, ff. 767, ll. 25; Naskhi; illuminated frontispiece; size, 10⅝ in. by 6 in.

2684

The same.

Beginning as usual. No date. The centre-column comprises Sûras 1–18; the margin-column, beginning with Sûrah 19 on fol. 1ᵇ, the remaining Sûras of the Kurân. Two seals, one of Shihâb-aldinkhân alhusaini with the date A. H. 1146 (A. D. 1733, 1734) on the fly-leaf, another dated A. H. 1188 (A. D. 1774, 1775), on fol. 1ª; an entry from A. H. 1150 (A. D. 1737, 1738) besides on the fly-leaf. The copyist was Muhammad Ashraf bin Nûr Muhammad.

No. 769, ff. 521, centre-column, ll. 19, and an additional margin-column, ll. 38 and more, on ff. 1–358; Nasta'lîk; illuminated frontispiece; size, 10⅝ in. by 6¾ in.

2685

The same.

Beginning as usual. No date.

No. 2648, ff. 367, ll. 25; small, neat Naskhi; illuminated frontispiece; the first two pages adorned with gilt stripes and arabesques; size, 13½ in. by 7½ in.

2686

The *first volume* of the same.

The *first* volume or *first half* of the Mawâhib-i-'aliyyah, comprising the first eighteen Sûras. It is divided into two sections, the first of which, containing the preface and Sûras 1-6, is found on ff. 247ᵇ–461; the second, containing Sûras 7–18, on ff. 1ᵇ–246ª (the two parts of the copy being transposed). Beginning as usual.

Dated the 23rd of Safar, A. H. 1191 (A. D. 1777, April 2), by 'Abd-alkâdir ibn Shaikh 'Abdallâh, living in Talûjah near Bilâpûr in the district of Islâmâbâd (probably the present Chittagong in Bengal). The first owner of the copy was Hâji Thanâ-allâh bin Muhammad Mukim Fâdil bin Muhammad Ghâzi of Bangâlah.

No. 2441, ff. 461, ll. 19; Nasta'lîk; size, 12¼ in. by 8¼ in.

2687

A slightly incomplete copy of the same.

This copy breaks off in v. 30 of Sûrah 18 (سورة الكهف), which begins on fol. 408ª. Beginning as usual.

College of Fort William, 1825.

No. 2015, ff. 413, ll. 20; Naskhi; size, 12 in. by 7¾ in.

2688

The *second volume* of the same.

The *second* volume or *second half* of the Mawâhib-i-'aliyyah, comprising Sûras 19–114, and dated Jumâdâ-alawwal, A. H. 1080 (A. D. 1669, Sept.–Oct.).

Bibliotheca Leydeniana.

No. 2560, ff. 429, ll. 25; Naskhi; worm-eaten throughout, some of the first and last pages damaged besides; size, 10⅝ in. by 6⅝ in.

2689

The same.

This copy of the *second* volume or *second half* begins here with Sûrah 18 (سورة الكهف), on fol. 2ᵇ; there is moreover added on fol. 1ᵇ, as a kind of introduction, the *first Sûrah* (سورة فاتحة), see the initial words: الحمد لله ... تكرار سورة فاتحة الكتاب واقعه شد زيرا كه اين سورة سبع المثانى است و مكرّر نازل شده پس از جهت تيمّن و تبرّك درين جلد نيز مسطور شده الخ.

The copyist seems to be (so far as we understand the colophon) Muhammad Pâyanda bin Mahmûd; both the name of a transcriber, mentioned a little above, viz. Amin-aldin bin Muhammad 'Abdallâh alamini, and the date, 2nd of Muharram, A. H. ١١١٤ (1114? = A. D. 1702, May 29), belong apparently to the MS. from which the present one was transcribed.

College of Fort William, 1825.

No. 2229, ff. 545, ll. 17; large Nasta'lîk, the Arabic text in Naskhi; size, 11½ in. by 7¾ in.

2690

An incomplete copy of the same.

This copy begins like No. 2688 with Sûrah 19, but goes down to Sûrah 68, v. 50 only. All the rest is wanting, except on fol. 258ª the last words of the colophon and the date, A. H. 960 (A. D. 1553). Sûrah 68 (here called سورة القلم) begins on fol. 256ª, l. 6.

No. 3484, olim 20. J. 1, ff. 258, ll. 23; small Nasta'lîk; many pages injured and portions of the text effaced; size, 10⅛ in. by 7⅜ in.

2691

Tarjumat-alkhawâss (ترجمة الخواصّ).

A very detailed Shî'ah commentary on the Kurân, by 'Ali bin Hasan alzawwâri (الزوّارى), see fol. 1ᵇ, l. 13, and completed according to the chronogram at the end:

از فضل اله چون باتمام رسيد
تأريخ وى از فضل اله است عيان

A. H. 946 (A. D. 1539, 1540). This commentary, which

is styled both on fol. 1^a and in the final words of the text ترجمة الخواصّ بر طريق اهل بيت, is divided into two halves, the first of which, on ff. 1^b–265^b, comprises Sûras 1–17, the second, on ff. 266^b–504, Sûras 18–114.

Beginning: حمد بيحدّ و شكر بلا عدّ منعمى را سزد كه شقائق قرآنى را در حدائق صدور انسانى الخ. The explanation of the words اعوذ بالله الخ, on fol. 1^b, viz.: پناه مى گيرم والتجا مى نمايم و امان ميطلبم و يارى ميجويم و فرياد ميخواهم بمعبود بحقّ و خداوند مطلق از شرّ وسوسهٔ ديو فريبندهٔ رانده از رحمت يا محروم شده از رياض جنانى الخ, although being much more copious, agrees so well with the paraphrase of the same words in the anonymous Shî'ah commentary, described in Rieu i. p. 12^b (which also, like the first half of our copy, goes down to the end of the seventeenth Sûrah), that it must be practically identical with that.

This copy is dated the 4th of Muḥarram, A.H. 959 (A.D. 1552, Jan. 1); but the transcriber's name is torn away. An entry from A.H. 1196 (A.D. 1782), on fol. 1^a.

The proper order of ff. 15–24 is: 15, 23, 17–22, 16, and 24.

No. 120, ff. 504, ll. 29; clear and distinct Nasta'lîk; illuminated frontispieces on ff. 1^b and 266^b; size, $14\frac{1}{4}$ in. by $9\frac{1}{4}$ in.

2692

Khulâṣat-almanhaj (خلاصة المنهج).

The *first* volume (جلد اوّل) of the Shî'ite commentary on the Ḳurân, by Ibn Shukr-allâh Fatḥ-allâh alsharîf alkâshânî (who died A.H. 978 = A.D. 1570, 1571, comp. Rieu i. p. 12 and iii. p. 1077^b), an abridgement made by the author himself from his larger commentary in five volumes, styled منهج الصّادقين فى الزام المخالفين, see fol. 1^b, l. 9 (a complete copy of this larger work is preserved in the Bodleian Library, see Bodleian Cat., No. 1809). The author's name appears on fol. 1^b, ll. 11 and 12; the title خلاصة المنهج on fol. 1^b, last line.

Beginning (like that of the larger work), on fol. 1^b: حمدى چون كلمات ربّانى بيغايت (the margin by the collator this word is added on) شايستهٔ لطيفيست كه از محض لطف ابدى بواسطهٔ وجود با جود احمدى الخ.

This first volume comprises the first seventeen Sûras, viz.: 1. on fol. 3^a; 2. on fol. 7^a; 3. on fol. 70^b; 4. on fol. 109^a; 5. on fol. 146^a; 6. on fol. 169^b; 7. on fol. 192^a; 8. on fol. 224^b; 9. on fol. 236^a; 10. on fol. 258^a; 11. on fol. 275^a; 12. on fol. 290^b; 13. on fol. 318^a; 14. on fol. 326^a; 15. on fol. 332^a; 16. on fol. 338^a; 17. on fol. 350^a.

Other works of the same author are the تنبيه الغافلين (a Persian version of Sayyid Raḍî-aldîn's Arabic collection of 'Alî's discourses and letters, styled نهج البلاغة), composed A.H. 955 (A.D. 1548), see Rieu i. pp. 18 and 19; and the Persian translation of Jamâl-aldîn Ḥasan al-Ḥillî's قواعد الاحكام, see ib., iii. p. 1077^b.

Dated the 19th of Dhû-alḥijjah, A.H. 1093 (A.D. 1682, Dec. 19). Collated throughout by Ḥâjî Muḥammad Kâẓim, who completed his task the 4th of Jumâdâ-alawwal, A.H. 1103 (A.D. 1692, Jan. 23). A former owner of the copy was 'Alî Naḳî bin Muḥammad Taḳî bin Muḥammad Ja'far alḥusainî (probably a son of the author of the great romance Bûstân-i-Khayâl, Muḥammad Taḳî alja'farî alḥusainî, who died A.H. 1173 = A.D. 1759, 1760, see above, No. 833 sq.).

No. 1499, ff. 368, ll. 27; excellent Nasta'lîk; size, $13\frac{1}{2}$ in. by $7\frac{3}{4}$ in.

2693

Khulâṣat-almanhaj.

The *second* volume (جلد دوم) of the same Shî'ite commentary on the Ḳurân, written by the same hand as the first, and no doubt about the same time (a special colophon is not added here); it is also collated throughout. It comprises Sûras 18–114, viz.: 18. on fol. 1^b; 19. on fol. 22^a; 20. on fol. 35^a; 21. on fol. 49^a; 22. on fol. 66^a; 23. on fol. 80^b; 24. on fol. 92^a; 25. on fol. 107^b; 26. on fol. 125^a; 27. on fol. 140^b; 28. on fol. 155^b; 29. on fol. 173^a; 30. on fol. 183^a; 31. on fol. 192^b; 32. on fol. 200^a; 33. on fol. 205^a; 34. on fol. 227^b; 35. on fol. 239^a; 36. on fol. 249^a; 37. on fol. 257^b; 38. on fol. 272^a; 39. on fol. 281^a; 40. on fol. 296^a; 41. on fol. 310^a; 42. on fol. 319^a; 43. on fol. 329^a; 44. on fol. 339^a; 45. on fol. 344^b; 46. on fol. 349^a; 47. on fol. 357^b; 48. on fol. 364^a; 49. on fol. 377^a; 50. on fol. 386^a; 51. on fol. 392^b; 52. on fol. 398^b; 53. on fol. 402^a; 54. on fol. 410^a; 55. on fol. 415^a; 56. on fol. 423^a; 57. on fol. 430^b; 58. on fol. 439^b; 59. on fol. 445^b; 60. on fol. 453^a; 61. on fol. 458^a; 62. on fol. 461^b; 63. on fol. 466^a; 64. on fol. 469^a; 65. on fol. 472^a; 66. on fol. 475^b; 67. on fol. 481^a; 68. on fol. 485^b; 69. on fol. 493^b; 70. on fol. 497^a; 71. on fol. 500^b; 72. on fol. 503^b; 73. on fol. 507^a; 74. on fol. 510^b; 75. on fol. 515^b; 76. on fol. 518^b; 77. on fol. 523^a; 78. on fol. 526^b; 79. on fol. 529^b; 80. on fol. 532^a; 81. on fol. 534^a; 82. on fol. 536^a; 83. on fol. 537^b; 84. on fol. 541^a; 85. on fol. 542^b; 86. on fol. 545^b; 87. on fol. 546^b; 88. on fol. 548^b; 89. on fol. 550^a; 90. on fol. 554^a; 91. on fol. 555^b; 92. on fol. 556^b; 93. on fol. 558^a; 94. on fol. 560^b; 95. on fol. 561^b; 96. on fol. 562^b; 97. on fol. 564^b; 98. on fol. 566^a; 99. on fol. 567^b; 100. on fol. 568^b; 101. on fol. 570^a; 102. on fol. 570^b; 103. on fol. 571^b; 104. on fol. 572^a; 105. on fol. 573^a; 106. on fol. 575^a; 107. on fol. 575^b; 108. on fol. 576^a; 109. on fol. 577^b; 110. on fol. 578^a; 111. on fol. 581^a; 112. on fol. 582^b; 113. on fol. 583^b; 114. on fol. 584^b.

No. 1500, ff. 585, ll. 27; excellent Nasta'lîk; size, $13\frac{1}{2}$ in. by $7\frac{3}{4}$ in.

2694

Another copy of the *first* volume of the Khulâṣat-almanhaj.

This copy goes down to the end of the eighteenth Sûrah, and is styled in the colophon: جلد اوّل از تفسير

خلاصة الصادقين من تأليف علامة العلما مولانا فتح الله كاشى.

Beginning as in No. 2692; collated.

No date. College of Fort William, 1825.

No. 2241, ff. 390, ll. 29; small Naskhi; slightly worm-eaten; size, 11 in. by 6 in.

2695

A defective copy of the *second* volume of the same.

This copy opens abruptly in the *first* verse of Sûrah 39 thus: از اشياء و امثال للحكيم دانا در همه افعال و اقوال الخ, corresponding to fol. 281ᵃ, l. 19 in No. 2693 above. Sûrah 40 begins on fol. 16ᵇ, l. 2.

No date. The same title as in the preceding copy appears at the end of this.

No. 1101, ff. 380, ll. 19; large Nasta'lik, some leaves seem to have been supplied by other hands; size, 14½ in. by 10⅜ in.

2696

Tafsîr-i-Tâhirî (تفسير طاهرى).

The *second* volume (جلد ثانى) of a Persian commentary (with an interlinear paraphrase in addition) on the Kurân, by the Shaikh alkabîr Abû-almuzaffar Tâhir bin Muhammad al-Asfarâ'inî, comprising Sûras 19–114. No date of composition appears anywhere. Each Sûrah is preceded by a shorter or longer discourse on the number of verses, words, letters, etc., found in it, the place where it was revealed, and other explanatory matters. Frequently the text of the Kurân consists of rather a long passage, including a number of verses, each with the interlinear Persian version, after which a continuous, and sometimes a very lengthy, commentary follows. The authorities quoted (chiefly traditionists) are very much the same as in Albaghawî's Arabic commentary (comp. J. Aumer, Arabic Cat., p. 14, and Arabic Cat. of the Brit. Mus. i. p. 61 sq.), viz. ('Abdallâh) Ibn 'Abbâs, Ka'b-alahbâr, Muhammad bin Ka'b alkurazî, Kalbî, Mujâhid, 'Ikramah, Ibn 'Umar, 'Abdallâh bin Mas'ûd, Hishâm bin 'Urwah, Dahhâk, Katâdah, Hasan Basrî, Mukâtil, Muhammad bin Ishak, Abû Hurairah, and many others; Ibn 'Abbâs is cited on almost every page.

Beginning, on fol. 1ᵇ: اين سورة مكّى است و نود هشت آية است و كلماتش هزار و صد و شصت و دو است و حروفش سه هزار و هشتصد است الخ.

The beginning of the nineteenth Sûrah on the same page with its paraphrase and commentary runs thus:

بسم الله الرّحمن الرّحيم بنام خداى بخشايندهٔ مهربان
كهيعص كافى و هادى و رحيم و عليم و صادق است خداى
عزّ و جلّ گروهى گفتند كه اين نام مهين وى است و
گفتند كه ذكر اين حرفها تنبيهى است سامع را از غفلت
تا گوش بدان دارد الخ

No date; a number of entries of former owners, both on ff. 1ᵃ and 389ᵇ, giving various years of a particular reign (for instance, the forty-sixth, which must necessarily refer either to Akbar or to 'Âlamgîr).

No. 335, ff. 389, ll. 23; the Arabic text in fine Naskhi in alternate blue and gold colours; the Persian paraphrase and commentary in excellent Nasta'lîk, the former in red, the latter in black; a splendid vignette with the author's name on fol. 1ᵃ; a gorgeously illuminated frontispiece on fol. 1ᵇ; the first two pages richly adorned; smaller illuminations round the headings of each Sûrah and on the margin too; size, 11⅛ in. by 7⅞ in.

2697

A large portion of a very extensive, but unfortunately anonymous, paraphrase and commentary of the Kurân in Persian, comprising the twenty-first, and the greater part of the twenty-second section, out of the thirty sections into which it is divided.

The twenty-first section (الجزء حادى العشرون من اجزاء الثّلثين) begins on fol. 1ᵇ with Sûrah 29, v. 44; the twenty-second (here by mistake headed الجزء ثانى و عشر من اجزاء الثّلثين, the twelfth) on fol. 129ᵃ with Sûrah 33, v. 31. The copy breaks off on fol. 374ᵇ with the first word of Sûrah 38, v. 51, مُتَّكِئِينَ, explained: و ايشان تكيه زدگان باشند. There is besides, a lacuna from the middle of fol. 14ᵃ to the beginning of fol. 15ᵃ, comprising the last verses of Sûrah 29 from v. 58 onwards, and the first two of Sûrah 30. Fol. 15ᵃ opens in the Persian explanation of Sûrah 30, v. 2, and the first Arabic text, appearing again on fol. 15ᵇ, is Sûrah 30, v. 3.

Sûrah 31 begins on fol. 54ᵃ; 32. on fol. 82ᵇ; 33. on fol. 100ᵇ; 34. on fol. 175ᵇ; 35. on fol. 218ᵃ; 36. on fol. 255ᵃ; 37. on fol. 295ᵇ; 38. on fol. 344ᵇ.

No. 2423, ff. 374, ll. 9; Naskhi; size, 11⅝ in. by 6¾ in.

2698

Exegetical treatises by Bahâdur Tarkhân.

A collection of four treatises, explanatory of different Sûras of the Kurân and of some traditions, compiled at the request of his friends by Alsayyid alhusainî alridawî 'Ubaid-allâhkhân aldihlawî, surnamed Mîr Jumlah Bahâdur Tarkhân, viz.:

1. Persian paraphrase and explanation of the *first* Sûrah (سورة فاتحة الكتاب), beginning, on fol. 1ᵇ: حمد بى نهايت و شكر بى غايت خداونديرا كه آفرينندهٔ و بخشندهٔ حيات الخ.

2. Persian paraphrase and explanation of Sûrah 112 (سورة التّوحيد or سورة الاخلاص), beginning, on fol. 21ᵃ: حمد فراوان و مدح بى پايان مختصّ معبود الخ.

3. A collection of forty traditions, selected from those of the most trustworthy Shaikhs, beginning, on fol. 27ᵇ: يا غفّار الذّنوب و يا ستّار العيوب صلّى الله الخ.

4. Persian paraphrase and explanation of Sûrah 36 (سورة يسين), beginning, on fol. 35ᵇ: سپاس بيقياس مر پروردگاريرا كه شهباز قدمش در آشيانهٔ حدوث الخ.

No date.

No. 909, ff. 57, ll. 13; large Nasta'lik; size, 9¼ in. by 6¼ in.

2699

Tarjumân-i-Kurân (ترجمان قرآن).

The interpreter of the Kurân, that is a very short and concise glossary of the Kurân, explaining in Persian the more difficult words appearing in it, Sûrah by Sûrah; it is compiled by Mîr Sayyid Sharîf Jurjânî, the author of the رسالهٔ الكبرى في المنطق (see above, No. 2180), the رسالهٔ الصغرى في المنطق (see Nos. 2181 and 2182), the صرف مير (see Nos. 2406–2409, and 2413, 2 above), the metaphysical tract بيان مراتب موجودات در موجوديت (Rieu ii. p. 864ᵃ, I, and W. Pertsch, Berlin Cat., p. 19, No. 5), and numerous Arabic works, comp. col. 465 above, No. 1162 in the Haft Iklîm; he died A.H. 816 (A.D. 1413, 1414); another copy of the same glossary, but without the author's name, is noticed in E. G. Browne, Cambridge Cat., p. 46; different from this is the little work of the same title, noticed in W. Pertsch, Berlin Cat., p. 275, No. 8. A new edition of this glossary in alphabetical order was made by 'Âdil bin 'Alî bin 'Âdil al-Hâfiẓ, see W. Pertsch, Berlin Cat., p. 88.

Beginning: اين كتاب ترجمان قرآنست و ترجمان تعريب ترزفان است و در وى سه لغتست ترجمان و ترجمان و ترجمان الخ.

The *first* Sûrah begins on fol. 1ᵇ, the *last* ends on fol. 44ᵃ. At the end this glossary is styled ترجمهٔ كلام الله, and on the title-page ترجمهٔ لغات قرآنى.

Dated Shawwâl, A.H. 858 (A.D. 1454, Sept.–Oct.).

No. 715, ff. 1–44, ll. 19; Naskhî; size, 8 in. by 5 in.

2700

Hall-i-lughât u alfâẓ-i-Kurân (حل لغات و الفاظ قرآن).

Another short glossary, arranged alphabetically according to the first letter and explaining in Persian the principal words occurring in the Kurân, by Tâj bin Muhammad bin Ibrâhîm alhâshimî; the above title is given on the title-page. A curious incident is, that on fol. 46ᵇ, a few lines before the beginning of the glossary, the introductory words of the preceding one are repeated, viz. اين كتاب ترجمان قرآنست الخ.

Beginning: سپاس بى قياس خدايرا جل ذكره و عم شكره كه منزل قرآنست و رازق ثقلان و درود فراوان بر انبياء مرسلين خصوصًا بر سيد انبياء الخ.

Copied by Mahmûd bin Muhammad alhumâ'î, apparently the same who copied the preceding glossary in A.H. 858 (A.D. 1454).

No. 715, ff. 45–82, ll. 19; Naskhî; size, 8 in. by 5 in.

2701

Khulâsa-i-mustakhlis (خلاصهٔ مستخلص).

A third short glossary of the Kurân, explaining the principal words occurring in it, Sûrah by Sûrah, as in the ترجمان قرآن, but with this peculiar difference, that after the first Sûrah, on fol. 2ᵃ, there follows, on fol. 2ᵇ, Sûrah 114, and then the Sûras are taken in their opposite order from 113 backwards to 2; from fol. 25ᵃ onwards the headings of the Sûras are left blank. There is no date nor author's name; the anonymous compiler (اين فقير ضعيف) simply states, that some friends, who had neglected their theological education in their younger years and now in their old age wanted to know something of the meanings and imports of the Kurân, induced him to write this little manual, which, according to a marginal note on fol. 1ᵃ, was transcribed by Mîr Haidar Khushnawîs.

Beginning, on fol. 1ᵃ: الحمد لله رب العالمين . . . . بدان الهمك الله كه بعضى اصحاب ما وفقهم الله على تحصيل علوم ربانى الخ.

No date.

No. 504, ff. 55, ll. 13; Nasta'lîk; size, 7¼ in. by 4¾ in.

2702

Two treatises on the reading of the Kurân.

I. Kitâb-i-kirâ'at (كتاب قراءت), on ff. 1ᵇ–40ᵇ.

A short tract on the proper reading of the Kurân and its composition, by a بندهٔ ضعيف سمرقندى, who put together in a Persian compendium all he had read in Arabic works on this subject, and all he had heard from the lips of his spiritual teacher Shams-almillah wa-aldîn Muhammad bin Khâlidî aljunaidî (see fol. 2ᵃ), in ten bâbs:

1. در تجويد فاتحه, on fol. 3ᵇ.
2. در رعايت حروف و معرفت لحن خفى, on fol. 8ᵃ.
3. در روم و اشمام و كيفيت وى كه بر كدام حرف روا داشته اند و بر كدام حرف روا نداشته اند اهل اين صنعت, on fol. 15ᵃ.
4. در كيفيت وقوف كه وقف بر چند وجه مى آيد در قرآن و بر كدام حرف مى آيد و بر هر حرفى چگونه وقف كرده اند اهل اين صنعت, on fol. 17ᵃ.
5. در ادغام حروف ساكن كه از يك جنس آيد از يك مخرج يا بسبب قرب مخرج ادغام ميكنند و اين هر سه نوع را ادغام صغير ميخوانند الخ, on fol. 20ᵃ.
6. در مدات كه در قرآن مد بر چند نوع است و هر مدى را چه نامست و شرح آن الخ, on fol. 21ᵃ.
7. در مخارج حروف, on fol. 25ᵇ.
8. در بيان آنكه نون ساكن و تنوين را چند حالتست در قرآن و كلام عرب, on fol. 30ᵇ.
9. در بيان حد و تحقيق در قراءة و قراءة گرفتن سنت است و صفت قراءة از حضرت محمد است الخ, on fol. 32ᵇ.
10. در معرفت هجاء مصحف و تأليف قرآن و جمع كردن در مصحف, on fol. 35ᵇ.

The last bâb is incomplete and breaks off on fol. 40ᵇ.

Beginning: الحمد لله رب العالمين . . . . اعلم هداك الله الخ.

II. Tarjuma-i-Shâṭibî dar 'ilm-i-ḳirâ'at (ترجمهٔ شاطبی در علم قرائت), on ff. 41ᵃ–146ᵇ.

A Persian commentary on the famous ḳaṣîdah on the correct reading of the Ḳurân, by Abû-alḳâsim bin Firruh bin Khalaf bin Aḥmad Ru'ainî Shâṭibî, who died A. H. 590 (A. D. 1194), comp. Ḥ. Khalfa iii. p. 43; Nöldeke, Geschichte des Qorâns, p. 337 sq.; J. Aumer, Arabic Cat., p. 20; Loth, Arabic Cat., p. 8. This copy is incomplete at the beginning, opening in the middle of the preface. The Persian commentator's name is not mentioned.

Dated end of Rajab, A. H. 907 (A. D. 1502, Febr.).

No. 1473, ff. 146, ll. 13 (on ff. 1–40 and 139–146), ll. 11 (on ff. 41–138); written by two different hands in Naskhî and Nasta'lîḳ, fol. 8 added in Shikasta; size, 6½ in. by 4⅝ in.

2703

Kawâ'îd-alḳurân (قواعد القرآن).

A third treatise on the proper reading of the Ḳurân, or the علم القراءت, compiled by Yâr Muḥammad bin Khudâdâd of Samarkand, who had frequented the lectures of the best teachers of this discipline in Transoxania and Khurâsân. It is dedicated to Abû-alghâzî 'Ubaid-allâh Bahâdurkhân (who reigned in Transoxania A. H. 939–946 = A. D. 1532–1540), and divided into the following twelve bâbs:

1. در بیان استعاذه و بسمله, on fol. 2ᵇ.
2. در بیان مخارج حروف, on fol. 3ᵇ.
3. در بیان رعایت کردن مخارج حروف, on fol. 4ᵇ.
4. در بیان صفات حروف, on fol. 7ᵇ.
5. در بیان احکام نون ساکن و تنوین, on fol. 8ᵇ.
6. در بیان متفاقات (read متقفات) ادغام, on fol. 10ᵃ.
7. در بیان مد و قصر, on fol. 11ᵇ.
8. در بیان های کنایه, on fol. 13ᵇ.
9. در بیان تفخیم و ترقیق, on fol. 14ᵇ.
10. در بیان وقف برآخر کلمه, on fol. 15ᵇ.
11. در رسم الخط و کیفیت وقف برآن, on fol. 17ᵇ.
12. در بیان اختلافات راویان امام عاصم که ابو بکر و حفص است, on fol. 22ᵃ.

Beginning: حمد بیعد و ثنای بیعد قادری را که قرآن مجید برما فرو فرستاد الخ.

No date. Another fragmentary copy of the same treatise is noticed in Rieu ii. p. 803, No. IV.

No. 1829, ff. 31, ll. 15; Nasta'lîḳ, the Arabic quotations in Naskhî; size, 10 in. by 6⅜ in.

2704

Ḥayât-alfu'âd (حیوة الفؤاد).

A fourth treatise on the correct reading and reciting of the Ḳurân (در علم تجوید قراءت) by Muḥammad bin Ḥasan 'Alî alḳûsâri, known as 'Alî alḳâri', and divided into seventeen فصل and a خاتمه (these subdivisions are, however, not marked in the text).

Beginning: الحمد لله العلیّ الّذی رفع اهله و خاصّه قرّاء القرآن المجید مکانا علیّا الخ.

No date.

No. 961, ff. 97, ll. 12; Nasta'lîḳ; size, 5¾ in. by 3½ in.

2705

Mufîd-alḳurrâ' (مفید القرّاء).

A fifth treatise on the proper reading of the Ḳurân, compiled in the emperor 'Âlamgîr's time, by Ni'mat-allâh bin Raḥmat-allâh of Lâhûr. It deals with the مخارج حروف و قواعد قرآن and is divided into fourteen bâbs, viz.:

1. در اسامیٔ قرّاء سبعه و راویان مع رموزها و شهرهای ایشان, on fol. 3ᵃ.
2. در بیان استعاذه, on fol. 4ᵇ.
3. در بیان بسمله, on fol. 5ᵇ.
4. در بیان مخارج حروف, on fol. 7ᵇ.
5. در بیان صفات حروف, on fol. 11ᵇ.
6. در بیان نون ساکن و تنوین, on fol. 12ᵇ.
7. در بیان متقفات ادغام, on fol. 14ᵇ.
8. در بیان تفخیم و ترقیق, on fol. 16ᵃ.
9. در بیان مد و قصر, on fol. 17ᵇ.
10. در بیان های کنایه, on fol. 19ᵇ.
11. در بیان وقف, on fol. 20ᵇ.
12. در بیان معانقات, on fol. 24ᵇ.
13. در بیان وقف غفران و غیره, on fol. 26ᵃ.
14. در بیان رسم الخط و طریق وقف, on fol. 29ᵇ.

Beginning:

من بغیر تو نه بینم در جهان
قادرا پروردگارا جاودان الخ

Copied by Muḥammad Ṣâdiḳ.

No date.

No. 1764, ff. 45, ll. 15; Nasta'lîḳ; size, 8⅜ in. by 6 in.

2706

Khawâṣṣ-i-Ḳurân (خواص قرآن).

The characteristic qualities and peculiar benefits of each Sûrah in the Ḳurân, described in form of ḳiṭ'as, beginning:

در خواص کلام ربّانی
کان فزونست از حد و احصا الخ

No author's name appears.

Fol. 53ᵇ contains an Arabic explanation of the meaning of کَذِبٌ, beginning: قِیلَ الکَذِبُ ثلثة احْرُف الکاف والذّال والباء فالکاف عبارة عن الکَرْزَة والذّال عبارت عن الذّنْب الخ.

Dated the 24th of Rabî'-alawwal, A. H. 1082 (A. D. 1671, July 31).

No. 2309, ff. 37–54, 3 coll. in diagonal lines, each ll. 11–12; Naskhî; size, 8 in. by 5 in.

2707

'Alâmât-i-nujûm-alfurkân (علامات نجوم الفرقان).

A concordance of the Kurân, arranged alphabetically with reference to the sections (جزو) and the places of رکوع in each of them, by Ibn Muḥammad Sa'îd Muṣṭafâ, of Afghân extraction, A.H. 1103=A.D. 1691, 1692 (the title is a chronogram, see fol. 4b, ll. 4 and 5), and dedicated to the emperor 'Âlamgîr (fol. 3b, ll. 9 and 10). After the preface (on fol. 1b) and the mukaddimah (در بیان ضوابط و قواعد استخراج) the real concordance begins with a general enumeration of the thirty sections of the Kurân, and the places of رکوع in each of them (on fol. 9a sq.), after which the special and main part of the whole follows, in alphabetical order (on fol. 18a). After each word a cipher indicates the number of the section, and one or more letters the number of the رکوع in the respective section where it is found, for instance, آباریق ۲۷ ید = 27th section, 14th رکوع (Surâh 56, 18), etc.

Beginning: حمد و سپاس متعالی از مقیاس قیاس سزاوار جناب احدیتیست که از آیات کتاب الخ.

Dated by 'Alî Ḥusainî Wâsiṭî Bâlgrâmî the 27th of Ṣafar, A.H. 1219 (A.D. 1804, June 7); the copy was written for the transcriber's brother Maulawî Karam Ḥusain.

College of Fort William, 1825.

No. 2325, ff. 248, ll. 11; Naskhî; worm-eaten; size, 7¾ in. by 5 in.

2708

Kawânîn-i-Ḥafṣiyyah (قوانین حفصیّه).

A sixth, very modern, treatise on the proper reading of the Kurân, principally on the difference between the seven legitimate readers (قرّاء سبعه) in general, and the particular views of 'Umar Ḥafṣ in particular, made at the request of Tipû Sulṭân, see fol. 2a, lin. penult., and fol. 45a, l. 3, A.H. 1208 (dated the 11th of Jumâdâ-alawwal of that year (A.D. 1793, Dec. 15). The compiler's name does not appear. The title is mentioned on fol. 2b margin, and on fol. 44b, last line. It is divided into the following fourteen bâbs:

1. در احوال حفص, on fol. 2b.
2. . . . در بیان خواندن قرآن (heading omitted in the text and partly cut off in the index), on fol. 3b.
3. در بیان مخارج, on fol. 5a.
4. در بیان لحن و رعایت حروف, on fol. 7b.
5. در بیان صفات حروف, on fol. 12b.
6. در بیان احکام نون ساکنه و تنوین, on fol. 14a.
7. در بیان حکم راء, on fol. 17a.
8. در بیان حکم حرف لام, on fol. 17b.
9. در بیان های ضمیر مفرد مذکر غائب, on fol. 18a.
10. در بیان ادغام, on fol. 18b.
11. در بیان مدّ و انواع آن, on fol. 20a.
12. در بیان تخفیف و تسهیل همزه, on fol. 23a.
13. در بیان وقف بر آخر کلمه, on fol. 23b.
14. در بیان کلمات که موافق قراءت حفص است و گذاشتن اختلاف دیگران, on fol. 31b.

Beginning: الحمد لله العلیم العلّام الّذی نزّل الفرقان علی النّبیّ ذی الاکرام الخ.

College of Fort William, 1825.

No. 2292, ff. 45, ll. 12; careless Nasta'lîk; size, 8 in. by 5¾ in.

*2709

Jawâhir-alkurân (جواهر القرآن).

A complete index to all the رکوعات or times of bowing in reading the Kurân, arranged alphabetically in 254 bâbs, according to the first two letters of the words at which the رکوع is due, compiled by request of the same Tipû Sulṭân (see fol. 9a, lin. penult.) by Ghulâm Aḥmad (the author of the زاد المجاهدین and the خلاصهٔ سلطانی, see Nos. 2621–2623 above) and Sayyid 'Alî Kâḍî (see fol. 9b, l. 4 ab infra) in the year 1223 since Muhammad's birth (see fol. 9b, ll. 4 and 5, در سنهٔ یکهزار و دو صد و بیست سه مولود محمّد). If this date was literally interpreted, it would be about A.H. 1170, long before Tipû's accession; but as Ghulâm Aḥmad uses in his other work the زاد المجاهدین, the era of Muhammad's prophetic mission, it is very likely that مولود, birth, is taken in a symbolical sense and means the same as بعثت there; in this case it would be about A.H. 1211 (A.D. 1796, 1797).

Beginning, on fol. 1b: الحمد لله الّذی انزل علی عبده الکتاب و جعله آیة الهدایة الخ.

After the preface and a long encomiastic poem on Tipû Sulṭân follows a mukaddimah in three faṣls: 1. در ذکر قوانین استخراج, on fol. 10a, first line; 2. در بیان رکوعات هر سوره, on fol. 10a, lin. penult.; 3. در فهرست کتاب, on fol. 21b (an index of the 254 bâbs). On fol. 26a the first bâb (باب الالف مع الالف) begins.

Copied, as it seems, in the year 1225 of the same era.

No. 491, ff. 245, ll. 9; Naskhî; size, 8 in. by 5¾ in.

2710

Rukû'ât-i-Kurân (رکوعات قرآن).

Another, very short, index to the رکوعات, or times of bowing in reading the Kurân, compiled from a larger work, the نجوم القرآن (which might perhaps be the same as noticed in No. 2707 above), by order of the same Tipû Sulṭân. It amounts to 574 رکوعات.

Beginning: الحمد لله ربّ العالمین . . . . امّا بعد سبب تحریر رکوعات قرآن مجید و باعث تسطیر رکوعهای فرقان الخ.

No date.

No. 1726, ff. 16, ll. 13; distinct Nasta'lîk; size, 9 in. by 6¾ in.

2711

Fihrist-i-Sûrahâi Kitâb-allâh (فهرست سورهای کتاب الله).

A third, likewise very short, index to the Kurân, stating with regard to each Sûrah, whether it is revealed in Makkah or Madînah, how many verses, words, and letters, how many رکوع, and what peculiarities it contains besides. After that there follows, on fol. 13^b, a غزل در تفصیل آیات کلام الله; on fol. 14^a a short chapter on the correct reading and pronunciation of certain words and phrases in the Kurân (taken from the تفسیر جامع, perhaps Tabarsi's جامع الجوامع, see Loth, Arabic Cat., p. 12^b); and on fol. 15^b an indication of the fifteen passages where the سجود or prostration is required (بیان سجدات تلاوة در تمام کلام الله).

This little book was prepared for the same Tipû Sultân as the three preceding ones.

Beginning: فهرست سورهای کتاب الله مجید و فرمان حمید بموجب حکم ظل الخ.

College of Fort William, 1825.

No. 2302, ff. 16, ll. 11–12; Shikasta; size, 8¼ in. by 6 in.

2712

Suhuf-i-Ibrâhim (صحف ابراهیم).

The alleged books or revelations of Abraham, which are mentioned in the Kurân (comp. Sûrah 87, last verse) as the oldest testimony of Islâm, appearing here in a Persian garb and consisting of thirteen short kitâbs.

Beginning of the first kitâb:

بنام آنکه هستی نام ازو یافت – فلك جنبش زمین آرام ازو یافت – جواهر بخش حکمتهای باریك – بروز آرندهٔ شبهای تاریك –، این تفسیر صحیفیست که بحضرت ابراهیم صلّی الله علیه و سلّم نازل شد الخ.

The thirteenth kitâb ends on fol. 64^b. The remaining leaves (ff. 65–69) are filled with fragments of a psychological treatise, etc., in a different handwriting.

No. 1333, ff. 29^b–69, ll. 15; Nasta'lîk; a little worm-eaten; size, 9½ in. by 5⅝ in.

5. **Translation of the Gospels.**

2713

Arba' anâjil-i-mukaddas (اربع اناجیل مقدّس).

A good copy of the oldest Persian translation of the Gospels, by Yuhannâ bin al-kass (the presbyter) Yûsuf al-Ya'kûbî, who made it from the Syriac version; it is the same which is printed with a Latin translation by Dr. Thomas Greaves in Walton's Polyglot, tom. v; comp. Bodleian Cat., Nos. 1835 and 1836. The present copy is a modern transcript, dated by Muhammad Ashraf Zamân the 23rd of October, 1798 = A. H. 1213, 12th of Jumâdâ I. Both the introduction to the reading of the Gospels and the study of Christ's life and death, and the detailed index, which are found in No. 1835 of the Bodl. Cat., are wanting here; the copy begins at once with the Gospel according to St. Matthew:

بسم الله الواحد الاب والابن و روح القدس، انجیل متی که در شهر فلسطین بزبان عبری گفته شد و در انطاکیه بسریانی نبشتند، باب اوّل کتاب زایدن یوشع مسیح پسر داود پسر ابرهیم الخ.

The Gospel according to St. Mark begins on fol. 59^b.
The Gospel according to St. Luke begins on fol. 99^b.
The Gospel according to St. John begins on fol. 183^b.
Bibliotheca Leydeniana.

No. 2693, ff. 248, ll. 14; clear and distinct Nasta'lîk; size, 9¼ in. by 7½ in.

2714

The Gospels in Persian.

Another hitherto unnoticed anonymous Persian translation of the Gospels, each of which is subdivided into the usual chapters, called اصحاح, and into smaller sections called فصل.

St. Matthew, on fol. 1^b, very incomplete, as there is a large lacuna after fol. 1. The first page ends with chap. i. v. 11, the second begins with chap. xxii. v. 43.
St. Mark, on fol. 17^b.
St. Luke, on fol. 57^a.
St. John, on fol. 122^b.

Beginning of St. Matthew: کتاب نسب یسوع مسیح فرزند داود فرزند ابراهیم از ابراهیم بهم رسید اسحق و از اسحق یعقوب الخ.

Dated the 13th of Dhû-alhijjah, A. H. 1168 (A. D. 1755, Sept. 20), at Rasht by Muhammad Husain Kazwînî. Former owner, Edw. Galley.

Bibliotheca Leydeniana.

No. 2475, ff. 171, ll. 12; Nasta'lîk; collated; size, 7⅞ in. by 6 in.

6. **Hinduism.**

2715

Hujjat-alhind (حجّة الهند).

A controversy between Hindû mythology and Muhammadan religion, in the form of a dialogue between a parrot (طوطی) and a starling (شارك), alleged to be a translation from an Indian original, written for the daughter of Nal Râe, king of Naldrug (نل درگ) or Nuldrug (see Hunter, Imperial Gazetteer of India, vii. 41, a fortified town in Haidarâbâd), with the name of Damyatî (دمیتی, W. Pertsch in the Berlin copy reads دیمتی). The story deals with the conversion of the princess by means of the questions and answers exchanged by the two birds, and showing the superiority of Islâm over Hinduism, and her final marriage to the young Muslim, who having fallen in love with the princess had trained these birds and brought about

their purchase by her. The present work is the Persian translation of that rather fabulous story, made by 'Alishah Mihrâbi (علیشه محرابی), or as he is called in the following copy, 'Umar Mihrâbi (عمر محرابی); in the British Mus. copy the name is given as *Ibn* 'Umar Mihrâbi; in the Berlin copy *Ibn* 'Umar *Mihrânî* (محرانی), see Rieu i. p. 29; and W. Pertsch, Berlin Cat., p. 111.

Beginning: لحمد لله ربّ العالمین . . . . امّا بعد حمد الله عزّ وجلّ ونعت رسول الله صلّی الله علیه وآله وسلم میگوید دعاگوی اهل اسلام کمترین بندگان بفیض فضل الخ.

Dated the 1st of Ṣafar in the 16th year (probably of 'Âlamgir's reign = A. H. 1084, A. D. 1673, May 18).

No. 542, ff. 149, ll. 14–15; careless Nasta'lîk; size, 8⅝ in. by 5⅞ in.

2716

Another copy of the same.

Beginning as in the preceding copy.

Dated A. H. 1157 (A. D. 1744).

College of Fort William, 1825.

No. 2175, ff. 136, ll. 13–15; written by different hands in careless Nasta'lîk, mixed with Shikasta; large water-spots throughout; size, 8¼ in. by 5⅝ in.

2717

Tarjuma-i-dharmshâstr (ترجمهٔ دهرم شاستر).

The law of the Hindûs, drawn up at the request of the Governor-General of India, Warren Hastings (see fol. 3ᵃ, ll. 1 and 2), by a number of learned Pandits (whose names are given here on fol. 3ᵃ, last line, and fol. 3ᵇ, ll. 1–3, see Halhed's translation, p. 6), in Fort William, Calcutta, from the best Sanskrit sources, and translated from Sanskrit into Persian by Zain-aldin 'Ali Rasâ'i (the translator's name does not appear in this copy, but is given in full in the immediately following one, on fol. 4ᵇ, l. 3 ab infra); according to fol. 3ᵃ, ll. 9–11, the work was commenced in May, 1773 (A. H. 1187, Rabi' II), and completed in February, 1775 (A. H. 1188, Dhû-alḥijjah), corresponding to the Bangâli era, 1180–1182; comp. Rieu i. pp. 62 and 63; and N. B. Halhed's English version: 'Code of Gentoo Laws, from a Persian translation, made from the original, written in the Shanscrit language,' London, 1776.

Beginning, on fol. 1ᵇ: بر آگاه خاطران روشنضمیر ومعنی شگافان حقیقت پذیر که دل را الخ.

On fol. 3ᵇ the same two introductory chapters, noticed in Rieu, loc. cit., follow, headed حقیقت سرست (in the following copy حقیقت سرشت), beginning: مبدع حقیقی اوّل زمین و آسمان و آب و آتش و هوا پیدا کرده الخ, and on fol. 17ᵇ sq., the index, with the list of the Sanskrit works used (see Rieu, loc. cit.); on fol. 21ᵇ the translation of the Sanskrit work itself begins: ترجمهٔ پوتهی بستهای پندتان. The title, given to this book above, is taken from No. 2719 below; here it is merely styled پوتهی, and in the following copy, on fol. 5ᵃ, اسرار نهان شرع هندی.

No date.

No. 1291, ff. 179, ll. 13; Nasta'lîk; illuminated frontispieces on ff. 1ᵇ and 21ᵇ; each line surrounded by a gilt frame; splendid eastern binding; size, 11½ in. by 6¾ in.

2718

Another copy of the same.

Beginning, on fol. 1ᵇ: بر آگاه خاطران روشن ضمیر و معنی شگافان حقیقت پذیر سخنجل دل را الخ.

The wording of the preface differs slightly from that in the preceding copy, and there is moreover a substantial addition, viz. the name of the translator, on fol. 4ᵇ, and three chronograms, on fol. 5ᵃ, for the completion of the work, which take the place of the more detailed statement in the preceding copy. Unfortunately one or two of these ta'rîkhât are apparently as incorrect as in the British Museum copy; they are (*a*) the chronogram for the year of the Hijrah گفتا که بیان شرع هندی است (which, if the که is counted, will give the correct date, A. H. 1188); (*b*) the chronogram for the Bangâli era: کلام شرع هند است (which gives only 1181 instead of 1182, as the preceding copy has); (*c*) the chronogram for the English (i. e. Christian) era, حلّ راز شریعت هندی است (which in its present form would only give 1756; in order to make it 1775, it ought to be corrected into حلّ راز شریعت هندست, and, contrary to general usage, the tashdid of حلّ ought to be taken into consideration, giving for the first word the numerical value of 68).

The introductory chapters begin, on fol. 5ᵃ: مبدع حقیقی اوّل زمین الخ, the index on fol. 24ᵇ, first line; the work itself on fol. 28ᵇ.

No date.

No. 602, ff. 251, ll. 9; large and clear Nasta'lîk; illuminated frontispieces on ff. 1ᵇ and 28ᵇ; all the lines on ff. 1ᵇ, 2ᵃ, 28ᵇ, and 29ᵃ surrounded by a gilt frame; splendid eastern binding; size, 10¼ in. by 7½ in.

2719

The same.

The preface is wanting here; it begins at once with the first introductory chapter, مبدع حقیقی اوّل زمین الخ, corresponding to fol. 5ᵃ, l. 3 ab infra, in the immediately preceding copy.

Beginning of the work itself on fol. 19ᵇ. Index on fol. 16ᵇ, second line sq.

No date.

No. 1567, ff. 243, ll. 8–13; Nasta'lîk; size, 9⅝ in. by 6⅝ in.

2720

Riyâḍ-almadhâhib (ریاض المذاهب).

An autograph of Pandit Mathurânâth, a Brahman of Mâlwa's interesting work on the castes and sects of the Hindûs, including the Jainas and Sikhs, composed A. H. 1228 (A. D. 1813) at Banâras at the request of

Mr. John Glyn, the registrar of Banâras (see fol. 58ª, ll. 1 and 2; the author's name appears on fol. 56ᵇ, l. 5, the date on fol. 59ᵇ, lin. penult. and last), comp. Rieu i. p. 64; Bodleian Cat., No. 1824 (where the title of كتب ذات جمع الصفات is given to this treatise); and H. H. Wilson's Works, vol. i. p. 8. The substance of the little work is embodied in H. H. Wilson's 'Sketch of the Religious Sects of the Hindûs.'

Beginning: حمدی که سزاوار واجب حق بود از کمترین ممکنات الخ.

No. 3404, ff. 56–167, ll. 7; Nasta'lîk, slightly mixed with Shikasta; size, 6⅝ in. by 4⅞ in.

2721

An incomplete copy of the same.

Beginning as in the preceding copy. Author's name on fol. 1ᵇ, last line. Title on ff. 3ª, l. 2, and 3ᵇ, ll. 4 and 5. Date on fol. 3ª, last line.

This copy breaks off on fol. 55ᵇ with the words, ... لیکن نه آنکه بشن و مهادیو, corresponding to fol. 135ᵇ, lin. penult. in the preceding copy.

No. 3404, ff. 1–55, ll. 12; Nasta'lîk; size, 6⅝ in. by 4⅞ in.

7. Miscellaneous.

2722

Dastûr-al'amal-i-'adâlathâi ta'allukah (دستور العمل عدالتهای تعلقه).

A code of laws for the administration of justice in the East India Company's Jâgîr and in the districts ceded by Tipû Sulṭân, also called the Bengal code of laws, translated 1793 into Persian by A. Falconer, who had previously translated the same work into the Jentoo language, i.e. the language of Tiling or Tilinga (see No. 2529 above), as the following letter, written by the author to the Hon. Sir Charles Oakeley, Bart., Governor in Council, on fol. 81ª, shows:

Honorable Sir,

When I had the Honor of addressing you on the 3rd of October last, I promised to prepare, from the Bengal Code of Regulations for the Courts of Justice, a Persian Translate, agreeably to the Alterations of the Board of Revenue —, and having now accomplished that Work, I have the Honor herewith to lay it before the Board.

When I gave in my Jentoo Translation of these Regulations, your Honorable Board were pleased to express your approbation of my Zeal—and your Satisfaction in my Labors — recommending me also to receive one Thousand Pagodas, in Consideration of my Trouble.

At the same Time that I am desirous of expressing my best Acknowledgments for your kind Consideration of my humble Services—I beg leave to Suggest, that their object was, to recommend myself for that Promotion in the Service, which, while it will compensate for my late Exertions, will encourage my future Assiduity.

I have the Honor to be,
Honorable Sir,
Your most obedient and faithful Servant,
A. Falconer.

Fort St. George, 27th December, 1793.

As full title appears both on fol. 1ª and on the fly-leaf: دستور العمل بنابر اجرا نمودن عدل و انصاف در زمین کمپنی یعنی جاگیرو در تعلقات که از تپو سلطان گذاشت گردید.

It is divided into eighty-eight short آئین.

This copy, by the translator's own hand, was received from the Examiner's Office, Oct. 9, 1804.

No. 2907, ff. 81, ll. 10–11; very legible Shikasta; size, 10⅜ in. by 8 in.

VI. Varia.

1. Travels.

2723

'Awâlim-alasrâr fi gharâ'ib-alasfâr (عوالم الاسرار فی غرائب الاسفار).

A very interesting and valuable report of travels in Transoxania, Khurâsân, to Kâbul, etc., by 'Abd-alkarîm bin Maḥmûd Kâḍi bin Nûr-aldin Muḥammad Kâḍi, known as Kâḍi Îkhtiyâr, see fol. 13ᵇ, together with a detailed biographical account of all the great men, Shaikhs and poets, who lived and flourished at his time in Bukhârâ, both those who were born in Bukhârâ, and those who came from other towns or countries and settled there. This work was commenced in A. H. 1009 (A. D. 1600, 1601), see fol. 11ª: تسطیر این ابتدا یافت در عامی که اسمش حاصلست از الف اسمی وقتی که ساکن الوسط گردد (i. e. الف=1000) نهم عددی که اسم او دو حرفست هر دو بنجاه وبنج عدد (نن=55) و ازین عدد بچون عدد مو (=46) اسقاط کنی عدد مطلوب باقی ماند.

Beginning: مجموعهٔ عوالم الاسرار فی غرائب الاسفار از صادرات عوالم آفاقی . . . . و بیان احوال اکابر محروسهٔ بخارا الخ.

No date.

No. 1330, ff. 10–102, ll. 11; large and clear Nasta'lîk; size, 10¼ in. by 5½ in.

2724

Account of a thirteen days' journey and its adventures from Shâhjahânâbâd to a place called مکتسر or مکتسر, beginning on the 3rd of Dhû-alka'dah, A. H. 1156 (A. D. 1743, Dec. 19). No author's name appears in the text, nor a title; on fol. 1ª it is styled وقائع سیر گنگا (events on a journey on the Ganges). According to

a seal on the same page, this copy belonged originally to a certain 'Ibâd-allâh, A. H. 1188 (A. D. 1774, 1775).

Beginning: روز اوّل سیوم شهر ذی قعده سال هزار یکصد وپنجاه ششم هجری که بنجمی ماه کاتک هندی بود الخ.

No. 1612, ff. 1–16, ll. 14–15, mostly in diagonal lines; Shikasta, often without any diacritical points; size, 8¼ in. by 5⅛ in.

2725

Travels in Upper Hindûstân by Ghulâm Muhammad-khân (see fol. 6a, last line, and fol. 14b, l. 6 sq.), who may be identical with the author of the نوادر القصص or anecdotical memoirs (described in Rieu iii. pp. 981 and 982). They were undertaken at the request of the Governor-General, Warren Hastings, in A. H. 1196–1201 (A. D. 1782–1787); and the present work, which is unfortunately incomplete at the end, contains both a journal of his journey, especially from Shâhjahânâbâd (Dihlî) to Kâbul and Kandahâr, and reports of all the contemporary historical events, together with the various observations he made on the road. The title given to it is simply رسالهٔ تصنیف غلام محمّدخان.

Beginning: سبحان الله این چه گوهر گرانمایه و اختر بلندپایه است که آشنایان زمان وحی و الهام بخشش موسوم کرده اند و نسخهٔ حلّ و عقد مصالح انام بنام نامئ او مرقوم ساخته الخ.

No. 654, ff. 104, ll. 15; large Nasta'lîk; size, 8¾ in. by 6¼ in.

2726

Bayân-i-hâlât-i-manâzil-i-Kâbul az balda-i-Shâhjahânâbâd (بیان حالات منازل کابل از بلدهٔ شاهجهان آباد).

Diary of a journey from Shâhjahânâbâd (Dihlî) to Kâbul in A. H. 1211, 1212 (A. D. 1796–1798), undertaken by Shaikh Rahm 'Alî for the East India Company, in order to ascertain the different stations on the road and the state of things in the territory of the Amîr (here called partly والی, partly شاه) of Kâbul, his army, his generals, officials, etc. His dispatches were sent to one of the officials of the East India Company, Bahâdur 'Abd-alkâdirkhân, who revised and edited this diary, which contains the description of seventy-five manzils or stations between Dihlî and Kâbul. 'Abd-alkâdirkhân appears to be identical with the author of the حشمت کشمیر (A. H. 1245 = A. D. 1829, 1830), who was staying A. H. 1212 with John Lumsden in Lucknow, see Rieu iii. p. 1016, where a short biographical sketch of 'Abd-alkâdir is given.

Beginning, on fol. 1b: بعد از حمد شاهنشاهی که اقالیم حدوث . . . . امّا بعد کمترین ملازمان سرکار فیض آثار کمپنی انگریز بهادر عبد القادرخان گذارش مینماید که در شهر الخ.

Attached to this diary there are twenty-two special questions and answers relating to the same topics, on ff. 29–52.

No. 396, ff. 52, ll. 11; large and clear Nasta'lîk; illuminated frontispiece; size, 11 in. by 6⅞ in.

2727

Masîr-i-Tâlibî fî bilâd-i-afranjî (مسیر طالبی فی بلاد افرنجی).

Abû Tâlib bin Muhammad Begkhân Tabrîzî Isfahânî Londonî's journey to Europe in A. H. 1213–1218 (A. D. 1798–1803), compiled by the author immediately after his return, and completed, according to the chronogram in the British Museum copy (Rieu i. p. 384), A. H. 1219 (A. D. 1804); for other copies comp. Bodleian Cat., No. 1855, and E. G. Browne, Cambridge Cat., p. 194. The chronogram in our copy (last line in the last page) runs thus: معطی علم و دانش افرنج, which would give the date A. H. 964—a bad joke of the copyist, no doubt—who prided himself on having substituted a genuine Persian word, دانش, for the correct Arabic صنعت. The author is identical with the compiler of the famous tadhkirah خلاصة الافکار, completed between A. H. 1206 and 1207 (A. D. 1791–1793), see above, No. 696, and the author of the دیوان طالب (edited with English translation by George Swinton, London, 1807), see Bodleian Cat., No. 1994.

Beginning: بعد حمد خداوند عالم که بخشندهٔ همم الخ.

The narrative of this journey was translated into English by Ch. Stewart, London, 1810; the text has been edited by the author's son, Mirzâ Husain 'Alî, Calcutta, 1812, and in an abridged form by Dr. Macfarlane, Calcutta, 1827 (a copy of this abridgement is preserved in the Berlin Library, see W. Pertsch, Berlin Cat., p. 377).

No date. This copy belonged formerly to Mr. W. H. Bayley.

No. 2955, ff. 296, ll. 15; clear and distinct Nasta'lîk; size, 10⅝ in. by 8¼ in.

2728

Diary of a journey from Attak or Attock (اتک in the Panjâb) to Bukhârâ viâ Kashmîr, Tibet, Yârkand, Kâshghar, Kokân in Farghâna, and Samarkand, and back viâ Balkh, Khullam, Kâbul, Bâmiyân, and Peshâwar to Attock, undertaken by Mîr 'Izzat-allâh in A. H. 1227 and 1228 (A. D. 1812 and 1813) on behalf of Mr. William Moorcroft (ولیم مورکرافت). 'Izzat-allâh left Dihlî the 7th of Rabî'-althânî, A. H. 1227 (20th of April, A. D. 1812), Attock the 27th of Rajab in the same year (6th of August, A. D. 1812), and returned there towards the end of Dhû-alhijjah, A. H. 1228 (second half of December, A. D. 1813), comp. Bodl. Cat., No. 1858; Rieu iii. p. 982, and Supplement, p. 97b.

Beginning: احوال سفر بخارا و تفصیل منازل از اتک تا کشمیر من کشمیر الی تبت من تبت الی یارکند الخ.

This interesting and minute account of the various stages on the road from Attock to Bukhârâ and back has been partly translated into English by H. H. Wilson in the Calcutta Quarterly Magazine and Review, vols. iii and iv, 1825, and retranslated into French and German (Magasin Asiatique, Juillet, 1826; Ritter, Geographie von Asien, ii), comp. also 'Travels in the Himalayan

Provinces of Hindustan and the Panjab, etc.,' by Mr. William Moorcroft and Mr. George Trebeck, prepared for the press by H. H. Wilson, London, 1841, vol. i, preface, p. xviii. A complete translation of these travels into English was published in Calcutta, 1872, by Captain Henderson, 'Travels in Central Asia, by Meer Izzut Oollah.'

No date. Presented by H. Wood, Esq., late Acctt.-Genr., Bengal; received from Secretary, July 18, 1829.

No. 2884, ff. 178, ll. 14–17; Shikasta; size, 11 in. by 7½ in.

2729

Another copy of the same.

Beginning as in the preceding copy. Bound up with the MS. is a 'Map of the Himalayan Provinces of Hindustan, the Panjab, Ladakh, Kashmir, Kabul, Kunduz, and Bokhara, to illustrate the travels of Moorcroft and Trebeck,' by John Arrowsmith, 1841.

No. 8210, ff. 183, ll. 11; Shikasta; size, 9⅞ in. by 6½ in.

2. Historical Dates and Chronograms.

2730

Historical tables, showing the prominent events of every year since the creation of the world. The anonymous compiler of this book states that A. H. 1075 (A. D. 1664, 1665), when being in Baghdâd, he saw a chronological compendium written by a savant of Constantinople, in Turkish, and at the request of some friends he at first translated it into the language of the Arabian 'Irâk, that is into Arabic, afterwards into Persian. The latter paraphrase, with some additions made by the translator, is contained in the present copy.

The introduction deals with the different *eras*, particularly with the تأریخ ترکی, تأریخ قبطی, تأریخ سکندری, تأریخ هجری, تأریخ فارسی (that is یزدجردی), and تأریخ جلالی (that is the era of Sulṭân Jalâl-aldîn Malikshâh Saljûkî).

On fol. 9b the ante-Muhammadan tables begin with the creation of Âdam.

The Muhammadan tables begin on fol. 19b and go down from A. H. 1 to A. H. 1085, A. D. 622–1674 (on the margin they are even carried on to A. H. 1091 = A. D. 1680). On ff. 88b–94b special tables are added, showing the duration of the different Muhammadan and ante-Muhammadan dynasties; the last and most detailed are those of the '*Uthmânî Sulṭâns*.

Beginning: حمد و ثنائی که غایتی مر اورا نیست بر پروردگاری که اورا بدایتی نیست الخ.

Written by 'Abd-alhâdî, servant of Nawwâb Shujâ'-aldaulah Bahâdur, for Muhammad Yûnuskhân Bahâdur and dated end of Jumâdâ II, A. H. 1179 (A. D. 1765, Dec. 13). Numerous marginal amplifications.

No. 1809, ff. 98, ll. 17–18; distinct Nasta'lîk; size, 11⅝ in. by 6¾ in.

2731

Ta'rîkh-i-tawallud u wafât-i-pâdishâhân (تاریخ تولّد و وفات پادشاهان).

A very valuable and trustworthy collection of historical dates, giving the exact time of birth and death of all rulers, princes, Amîrs, learned men, poets, etc., and of the principal events in each period, from the birth of Tîmûr, the 25th of Sha'bân, A. H. 736 (A. D. 1336, April 8), to A. H. 1144 (A. D. 1731, 1732), compiled by an anonymous author. It gives besides a good deal of biographical information.

Beginning: بر ضمائر ارباب دانش و خاطر اصحاب بینش واضح و لائح است که در تواریخ حوادث ایّام علمای عظام الخ.

No date.

No. 1161, ff. 201, ll. 17; clear and distinct Nasta'lîk; illuminated frontispiece; size, 9⅝ in. by 5⅝ in.

2732

A large portion of another very interesting collection of historical dates, giving for every day of the year all the notable events, the birth, death, and incidents of life of renowned personages which happened thereon. To every date the authority is added, from which the statement is taken.

It begins with the 1st of Rabî'-alawwal and goes down to the last of Dhû-alka'dah. Three months therefore are missing: Muharram, Ṣafar, and Dhû-alhijjah.

College of Fort William, 1825.

No. 2139, ff. 190; Nasta'lîk; size, 9⅞ in. by 5½ in.

2733

Ta'rîkh-i-Wafât-i-Buzurgân (تأریخ وفات بزرگان).

A kind of historical almanac, giving for every day of the Muhammadan year the names of all the great and eminent persons who died or are supposed to have died thereon, beginning with the 1st of Rabî' I and closing with the last of Ṣafar. The respective years are not mentioned at all. It was compiled at the request of Tîpû Sulṭân (see above, Nos. 2024–2032, 2616–2623, and 2708–2711) by Muhammad Sharîf (according to a note on the fly-leaf) and styled صحیفة الاعراس or تأریخ وفات بزرگان or عرائس بزرگان.

A short preface, on fol. 1a, beginning: الحمد لله ربّ العالمین . . . . امّا بعد این رساله حسب الامر جهان مطاع و عالم مطیع پادشاه دین پناه حضرت تیپو سلطان الخ.

The first date, on fol. 1b, runs thus: غرّهٔ ربیع الاوّل حضرت رسالت مرتبت صلّی الله علیه و سلّم و شاه نعمان برهانوری (? برهانپوری) و شیخ امین ابن احمد و سیّد محمّد عطا قادری و شاه طیّب محمّد قادری الخ.

No. 1176, ff. 46, with a varying number of lines in each page; careless Nasta'lîk, mixed with Shikasta; worm-eaten; size, 9⅝ in. by 5¼ in.

2734

Mízán-ala'dád (میزان الأعداد).

A reference-book for chronograms, that is tables exhibiting all the various words and phrases, by which a certain date can be expressed in a Persian ta'ríkh, from 3 upwards to 1484. The short preface begins thus: حمد بعدد مبدعی را که تعداد اسماء جبروتش از حیطهٔ احصای الخ.

The tables commence with ٣ (which can be expressed by آب, با, پا, etc.) and end with ۱۴۸۴ (denoted by شدهٔ تشنگی, سراپردهٔ غیب, بتکبر خرامیده, بر افراخت, ظلمت عدم).

Fragments of similar tables and other chronological matters on the fly-leaves.

No. 1629, ff. 83, usually 9 coll. in the page; Nasta'lík; size, 5¾ in. by 8¼ in.

3. Taxes and Revenues.

2735

Risâlah dar aḥkám-i-bait-almâl (رساله در احکام بیت المال).

Regulations of the Treasury or rules of taxation in Muhammadan countries, a treatise, divided into four faṣls, viz.:

1. On the capitation tax, to be paid by the Jews and Christians (در گرفتن جزیه از کفّار مشرکین), on fol. 1b.

2. On the poor-rate, or the alms to be paid by the Muslims (در گرفتن زکوات از مسلمین), on fol. 8a.

3. On inheritance-duty (در تقسیم میراث و گرفتن مال ترکهٔ میت در بیت المال), on fol. 12b.

4. On bribery-gifts, and fees, to which a judge is entitled from the litigating parties (در معنئ رشوت و هدیه و جواز گرفتن حاکم چیزی مال از اهل خصوم بعد دهانیدن حقّ بحقّ دار), on fol. 26b.

Beginning: رساله ایست در بیان احکام بیت المال و مشتمل است بر چهار فصل الخ.

No date.

No. 1708, ff. 28, ll. 11; clear Nasta'lík; all the quotations from the Kurân in red ink; size, 8½ in. by 5¾ in.

2736

Dastûr-al'amal (دستور العمل).

A handbook of the proper management of tax and revenue accounts, statistical records and official calculations of every kind, compiled by Udaićand, son of Rangíladâs Námí Káyath (ادیچند پسر رنگیلداس نامی کایته), in three bâbs, viz.:

1. در بیان دانستن دستور و دستورات.
2. در باب دانستن طریقهٔ حسابات.
3. در بیان دانستن شرح و سر رشتجات, but only the *first* bâb is marked in the text.

Beginning: دستور العمل عمل دستور دستورات و حسابات و مفرد اموارت و سر رشتجات دفاتر کارپردازی و علم نویسندگی الخ.

This copy was written, as it seems, by the author himself for Mr. Richard Johnson, and finished the 27th of Rajab, A.H. 1202 (thirtieth year of Sháh 'Âlam's reign) = A.D. 1788, May 3, at Calcutta. A second copy of the same work, but very incorrectly written, is noticed in W. Pertsch, Berlin Cat., p. 474, No. 1; the compiler is stated there to have been an inhabitant of Salímábâd in Bangâlah. Other statistical works of the same title (but all referring to special reigns or particular provinces of India) are described above, No. 432; Bodleian Cat., No. 268; Rieu i. pp. 403–405; W. Pertsch, Berlin Cat., p. 153, No. 4, etc.

No. 1855, ff. 71; Nasta'lík; size, 9¼ in. by 5⅝ in.

2737

Dastûr-al'amal (دستور العمل).

Another very short tract on the districts liable to pay taxes to the Indian exchequer, with the same title as the preceding work, copied for Mr. Richard Johnson by Mír Abû-alḳâsim in May, 1779, at Dacca (in the province of Bangâlah).

Beginning: کفایت شعار مطیع الاسلام رشك داس بمرحمت پادشاهانه امیدوار بوده الخ.

It ends on fol. 9a, and the remaining part of the MS. contains a version of the ظفرنامه (usually ascribed to Ibn Síná) like that noticed above in Nos. 1762, 18; 2151; and 2152, beginning: الحمد لله . . . . بدانکه آورده اند روزی نوشیروان عادل خواجهٔ بزرجمهر را که وزیر او بود طلب کرد الخ.

No date.

No. 1610, ff. 14, ll. 13; Nasta'lík; size, 8¼ in. by 4¾ in.

4. Regulations for Típû Sulṭân's Army and his Royal Prerogatives.

2738

Fatḥ-almujâhidín (فتح المجاهدین).

Rules and regulations for Típû Sulṭân's army, describing the duties of men engaged in the holy war against infidels, and written under the direction of the Sulṭân himself and at his request (see fol. 6b, l. 7), A.H. 1197 = A.D. 1783 (see fol. 8a, ll. 2 and 3), by Zain-al'âbidín Músawí ibn Sayyid Raḍí of Shúshtar, the author of the مؤیّد المجاهدین (see Nos. 2619 and 2620 above, and fol. 8a, l. 4 here).

It is divided into the following eight bâbs:

1. باب اوّل در بیان مثائل (read مسائل) عقائد و نماز و غیرها و مثائل (مسائل) منع تمباکو و نمك حرامی و ترکه و جهاد و غیرها (on general points of the Muslim creed, prayers, etc.; also on the prohibition of tobacco, on disloyalty, on bequests, and especially on the holy war), on fol. 9a, last line.

2. باب دویم در بیان فالنامهٔ اذن علی و اسمای نو مقرّری برای تقسیم حساب و لفظ وزن و تعداد مقرّری الخ (on the fâlnâma, bequeathed by 'Alî, and the newly fixed names for arithmetical divisions, weights and measures, computation, etc.), on fol. 48^b.

3. باب سیوم در بیان تدابیر حرب (on strategy), on fol. 50^b.

4. باب چهارم در بیان احکام بنام سربخشی و متصدّیان تعلّقهٔ کچهری حضور و غیرها (on the commands issued by the paymaster-general or commander-in-chief and the lower officials connected with the royal head-office, in some copies, see, for instance, No. 2755 below, قشونات, troops, is substituted for تعلّقهٔ کچهری حضور), on fol. 80^b.

5. باب پنجم در بیان تفویض خدمات (on appointments), on fol. 99^a.

6. باب ششم در بیان قواعد شهابداران و غیرها (rules relating to artillery practice), on fol. 116^b.

7. باب هفتم در بیان قواعد سواران تعلّقهٔ عسکر (rules relating to cavalry practice), on fol. 122^a.

8. باب هشتم در بیان قواعد پیادهٔ تعلّقهٔ عسکر (rules relating to infantry practice), on fol. 134^a.

Beginning: فتح ملک سخنوری و تسخیر اقلیم معنی بروری بصمصام ثنای سلطانی میسّر آید که الخ.

An index on ff. 8^b and 9^a; the work concludes on fol. 148^b; the last two leaves are filled with prescriptions against the venomous bite of snakes, etc. (علاج دفع سمّ مار).

No date. Other copies of the same work are described in Bodleian Cat., No. 1903, and Rieu, Supplement, p. 260 (the latter, according to the description, seems to differ considerably from the Bodleian copy as well as the present and the following copies of the India Office); a few fragments, chiefly belonging to the first and the third bâb, in W. Pertsch, Berlin Cat., pp. 134 and 135.

No. 2213, ff. 150, ll. 9; very careless Nasta'lîk, sometimes quite like Shikasta; size, $8\frac{1}{2}$ in. by $5\frac{3}{4}$ in.

2739

Another copy of the same.

Beginning as in the preceding copy.

Bâb I, on fol. 9^b; II, on fol. 61^a; III, on fol. 63^b; IV, on fol. 95^a; V, on fol. 115^a; VI, on fol. 131^a; VII, on fol. 138^a; VIII, on fol. 151^b. On ff. 168^a–169^b the same prescriptions as in the preceding copy.

No date.

No. 2214, ff. 169, ll. 11–13; Nasta'lîk; size, $8\frac{3}{4}$ in. by 6 in.

2740

The same.

Bâb I, on fol. 10^a; II, on fol. 54^b; III, on fol. 57^a; IV, on fol. 91^b; V, on fol. 112^a; VI, on fol. 131^a; VII, on fol. 137^a; VIII, on fol. 150^b. At the end the same prescriptions.

No. 517, ff. 170, ll. 9–14; very irregular and careless Nasta'lîk; size, 8 in. by $5\frac{1}{4}$ in.

2741

The same.

Bâb I, on fol. 7^a; II, on fol. 34^b; III, on fol. 36^a; IV, on fol. 59^a; V, on fol. 68^a; VI, on fol. 84^a; VII, on fol. 94^b; VIII, on fol. 105^a. On ff. 118^b–119^b the usual prescriptions.

No. 2216, ff. 119, ll. 11–15; written by different hands on different paper very badly and irregularly, partly in Shikasta, partly in Nasta'lîk, sometimes even in Naskhî; size, 8 in. by $5\frac{1}{4}$ in.

2742

The same.

This copy and almost all the following ones lack the prescriptions against snake-bite. Bâb I, on fol. 8^a; II, on fol. 65^a, last line; III, on fol. 67^b; IV, on fol. 95^a; V, on fol. 116^a; VI, on fol. 133^a; VII, on fol. 139^b, last line; VIII, on fol. 155^b.

College of Fort William, 1825.

No. 3093, ff. 173, ll. 9; Naskhî and Shikasta mixed; size, $8\frac{1}{4}$ in. by 6 in.

2743

The same.

Bâb I, on fol. 9^b; II, on fol. 57^b; III, on fol. 59^b; IV, on fol. 92^b; V, on fol. 112^a; VI, on fol. 131^a; VII, on fol. 137^a; VIII, on fol. 150^b.

College of Fort William, 1825.

No. 3073, ff. 168, ll. 9–10; Shikasta; size, $8\frac{1}{4}$ in. by $5\frac{3}{4}$ in.

2744

The same.

Bâb I, on fol. 9^b; II, on fol. 45^a; III, on fol. 47^a; IV, on fol. 79^a; V, on fol. 94^a; VI, on fol. 110^b; VII, on fol. 112^b; VIII, on fol. 125^a.

College of Fort William, 1825.

No. 3077, ff. 140, ll. 9–13; moderate Shikasta; size, $7\frac{3}{4}$ in. by $5\frac{3}{4}$ in.

2745

The same.

Bâb I, on fol. 10^b; II, on fol. 52^a; III, on fol. 54^a; IV, on fol. 85^a; V, on fol. 101^a; VI, on fol. 115^a; VII, on fol. 117^a; VIII, on fol. 130^a.

No. 2212, ff. 145, ll. 9–12; careless Nasta'lîk; size, $8\frac{3}{4}$ in. by $5\frac{3}{4}$ in.

2746

The same.

Ff. 1^a–4^a contain a few extracts from Ḥusain bin 'Alî alwâ'iẓ alkâshifî's smaller commentary on the Ḳurân, styled مواهب علیّه or تفسیر حسینی (see above, Nos. 2681–2690); ff. 4^b–15^b are left blank. The Fatḥ-almujâhidîn begins on fol. 16^b. Bâb I, on fol. 24^b; II, on fol. 57^b; III, on fol. 59^b; IV, on fol. 90^b (here headed در بیان احکام بنام سپهدار و غیره); V, on fol. 104^b; VI, on fol. 121^a (here styled در بیان سان قواعد مردم شهابدار); VII, on fol. 122^b; VIII, on fol. 134^b; the work ends on fol. 150^b. On ff. 153^b–154^b another hand has written some additional baits to the eighth 'Unwân of the fifth bâb of the same Fatḥ-almujâhidîn.

No. 713, ff. 154, ll. 9; Shikasta; size, $7\frac{3}{4}$ in. by $5\frac{3}{4}$ in.

2747

The same.

This copy is arranged in a very confused manner; only the following chapter-headings are marked:

Bâb II. در بیان فالنامهٔ اذن علی الخ, on fol. 60^{a}.

Bâb III. تدابیر حرب, on fol. 62^{a}.

Bâb VII. در بیان قواعد سواران تعلقهٔ عسکر, on fol. 70^{b}.

Beginning as usual. Bibliotheca Leydeniana.

No. 2640, ff. 104, ll. 9; Shikasta; size, 8½ in. by 5¾ in.

2748

The same.

No chapter-headings, except that of bâb II, on fol. 43^{a}. At the end the usual prescriptions.

College of Fort William, 1825.

No. 2199, ff. 74, ll. 9; Shikasta; size, 8⅝ in. by 5¾ in.

2749

The same.

No chapter-headings at all. The prescriptions on fol. 91^{a}.

College of Fort William, 1825.

No. 2201, ff. 92, ll. 9; Shikasta; size, 8½ in. by 6 in.

2750

The same.

No chapter-headings; on fol. 94^{b} the usual prescriptions.

College of Fort William, 1825.

No. 2200, ff. 96, ll. 9; Shikasta, written on very bad paper; size, 8½ in. by 5¾ in.

2751

The same.

No chapter-headings, but the beginning of the first three bâbs is marked by the interval of a blank space, either a full page, or half a page (on ff. 10^{b}, 40^{b}, and 43^{b} respectively).

No. 2369, ff. 102, ll. 9; Nasta'lîk, mixed with Shikasta; size, 8 in. by 5¾ in.

2752

The same.

No chapter-headings; an entry from A.H. 1220 (A.D. 1805, 1806) on fol. 1^{a}.

College of Fort William, 1825.

No. 2211, ff. 75, ll. 9; Shikasta; size, 8 in. by 5¾ in.

2753

The same in a shorter redaction.

An abridged copy of the Fatḥ-almujâhidîn, beginning in the usual way and ending on fol. 94^{b}; the last two pages contain the prescriptions. No chapter-headings; the first three bâbs begin on ff. 9^{a}, 48^{a}, and 50^{b} respectively.

No. 2215, ff. 96, ll. 9–10; Shikasta; size, 8¼ in. by 5¾ in.

2754

An incomplete copy of the same.

This copy, which is very well written, contains both in the index and the text the *first five bâbs* only, on ff. 9^{a}, 28^{a}, 29^{b}, 59^{a}, and 79^{b}; all the rest is missing. The same prescriptions at the end.

Copied by Sayyid Ḥusain.

No. 2217, ff. 95, ll. 13; clear and distinct Nasta'lîk; size, 8½ in. by 6 in.

2755

Another incomplete copy.

This copy contains portions only of the Fatḥ-almujâhidîn; bâb I, on fol. 9^{b}, comprising about two-thirds of the usual contents, the end, on fol. 32^{b}, corresponding to fol. 41^{a}, lin. penult. in No. 2468 (2757 below in this Cat.); bâb II is entirely missing; bâb III begins on fol. 33^{a}; IV, or part of it (headed here احکام بخشی و متصدیان تشونات, see No. 2738 above), on fol. 54^{a}. Beyond this the copy is a mere labyrinth; on ff. 73^{b}–77^{b} there appear Rekhta ghazals for the various times of the day, with reference to soldiers' duties; on ff. 78–90 miscellaneous matters referring to the same, written by other hands in almost illegible Shikasta.

College of Fort William, 1825.

No. 2513, ff. 90; clear Nasta'lîk, mixed with Shikasta in some pages on ff. 1–77, Shikasta alone on ff. 78–90; size, 7¼ in. by 4⅝ in.

2756

A third incomplete copy.

Portions of bâb I occupy ff. 9^{a}–34^{b}, as the following miscellaneous headings show: مسائل وضو, on fol. 12^{a}; مسائل نماز and فرائض غسل, on fol. 12^{b}; مسائل جهاد, on fol. 14^{a}, etc. On fol. 35^{b} a chapter, styled قواعد سوار تعلقهٔ عسکر, begins, evidently corresponding to bâb VII of the complete copies; on fol. 47^{a} a chapter, قواعد حریفانهٔ عسکر; and on fol. 53^{b} a chapter, ضابطهٔ تفریض خدمات, agreeing in substance with bâb V. On fol. 59^{b} sq. some Rekhta verses. There is obviously a large lacuna on fol. 34^{b}, where suddenly quite a new handwriting commences.

Bibliotheca Leydeniana.

No. 2793, ff. 62, ll. 11–15; careless Nasta'lîk, mixed with Shikasta, by two different hands; size, 8 in. by 5⅝ in.

2757

The *first bâb* of the Fatḥ-almujâhidîn.

Beginning as usual; bâb I, on fol. 11^{a}.

Dated A.H. 1200 (A.D. 1786).

Bibliotheca Leydeniana.

No. 2468, ff. 57, ll. 9; Shikasta; size, 8¼ in. by 5¼ in.

2758

Another copy of the same *first bâb*.

Index, on ff. 9^{b} and 10^{a}; bâb I, on fol. 10^{a}.

No. 1248, ff. 51, ll. 9; Nasta'lîk; size, 8½ in. by 5¾ in.

2759

Extracts from the Fatḥ-almujâhidîn.

Ff. 2^b–8^a: the introduction, beginning, فتح ملك سخنوری الخ.

Ff. 8^b–26^b: on the dutiful observances of Muslims, entitled مسائل چند از روی فقه, and beginning, الحمد لله الّذی ارشدنا الی طاعته الخ; taken from the *first bâb*.

Fol. 27, written by a different hand and on different paper, seems not to have belonged originally to this copy, as the catchword on fol. 26^b corresponds to the initial word on fol. 28^a; it is a short tract on disloyalty (نمك حرامی) in four قسم, as practised either by the hand, the tongue, the eye, or the ear, and taken from the same first bâb (see the index in No. 2738 above).

Ff. 28^a–79^a: continuation of the extracts, beginning with the third bâb, here headed تدبیرات حرب. The first two leaves of this copy (ff. 1^b and 2^a) contain a short tract on the measure called کُرْ شرعی, beginning: چون تعداد حروف کلمات شهادتین[1] بیست و چهار میشود لهذا مقدار بیست و چهار عرض الخ, and the last twelve (ff. 79^b–90^a) arithmetical tables.

Bibliotheca Leydeniana.

No. 2508, ff. 90, ll. 10; Shikasta; size, 8 in. by $5\frac{3}{8}$ in.

2760

The proper regulations for the encampment of a Muslim army, illustrated by seven tables and undoubtedly drawn up under the guidance of Tipû Sulṭân.

Bibliotheca Leydeniana.

No. 2584, ff. 8; size, $9\frac{3}{8}$ in. by $7\frac{7}{8}$ in.

2761

Ḍawâbiṭ-i-Sulṭânî (ضوابط سلطانی).

Royal usages, that is regulations for the proper shape and form of royal insignia, as the orbs or disks at the top of banners, seals, official signatures, etc., drawn up under the direction of Tipû Sulṭân and dated the 19th of Rabî'-alawwal, A.H. 1211 (that is the year 1224 since Muḥammad's birth, or rather, since his prophetic mission, see No. 2709 above and No. 2762 below, and compare it with No. 2621 = A.D. 1796, Sept. 22). It is divided into four bâbs and subdivided into faṣls, all of which are illustrated with more or less numerous models and specimens. The blankness of many intervening leaves, as well as the abrupt manner in which the copy comes to a close, indicates that this was the first sketch, a mere brouillon, to be properly arranged and completed afterwards.

Beginning: الحمد لله ربّ العالمین ... . بدانکه آفریدگار عالم و آدم چون انواع کائنات را بوقت موعود از ممکن غیب الخ.

Bâb I (در بیان تقطیع قرصهای که بنابر شرف و عزّت جمیع اهل خدمت و بنابر خود بدولت مقرّر فرموده شده), in seven faṣls:

1. در بیان طرز قرص خاصّهٔ جواهر و پارچه و طرّهٔ جواهر و پارچه, on fol. 3^b.
2. در تقطیع قرص علامت میرمیران و علاقه داران الخ, on fol. 6^a.
3. در تقطیع قرص علامت میر خازن, on fol. 10^b.
4. در تقطیع قرص علامت علاقداران میر یم, on fol. 11^a.
5. در تقطیع قرص علامت میر آصف و علاقهٔ آنها, on fol. 14^a.
6. در تقطیع قرص علامت علاقهٔ صدور کچهری, on fol. 16^b.
7. در تقطیع قرص علامت ملك التّجار, on fol. 20^b.

Bâb II (در تقطیع مُهر و طغرای اسم الله دستخطی و الفاظ عربیٔ دستخطیٔ شش فرقهٔ ریاست خداداد), in six faṣls:

1. در تقطیع مهر و دستخطّ علاقه‌داران میر میران کچهری, on fol. 21^b.
2. در تقطیع مهر و طغرای دستخطیٔ اسم الله و غیره میر خازن کچهری, on fol. 27^b.
3. در تقطیع مهر و غیره کچهری میر یم, on fol. 28^b.
4. در تقطیع مهر و دستخطّ علاقه‌داران آصف کچهری, on fol. 29^a.
5. در تقطیع مهر و دستخطّ علاقهٔ صدور کچهری, on fol. 35^b.
6. در تقطیع مهر و دستخطّ ملك التّجار حضور معلّی, on fol. 37^a.

Bâb III (در بیان ضابطهٔ اعلام ظفر ارتسام سرکار خداداد), in four faṣls:

1. در بیان ضابطهٔ علمهای خاصّ نصرت اختصاص, on fol. 38^a.
2. در ضابطهٔ اعلام فوج فیروزیٔ علاقهٔ میرمیران کچهری, on fol. 43^a.
3. در ضابطهٔ اعلام علاقهٔ میر یم, on fol. 48^b.
4. در ضابطهٔ اعلام علاقهٔ صدور, on fol. 49^b.

Bâb IV, without any general heading; even the number of faṣls is not stated; there appear two, viz.:

1. در بیان نشستن برخورداران در محفل خاصّ و راه رفتن در سواری عقب خود بدولت و نصب کردن خیمه‌ها بر راست و چپ خیمهٔ خاصّ, and
2. در بیان مثل نشستن شش فرقهٔ ریاست در محفل خاصّ و راه رفتن در سواری و فرود آمدن در لشکر فیروزی.

The headings of both are given at the beginning of this bâb, on fol. 52^b.

An additional part, dealing with the question of stigmas or brands (ضابطهٔ داغهای سرکار خداداد), on ff. 76^b–78^a.

Bibliotheca Leydeniana.

No. 2379, ff. 78; written by different hands in Nasta'lîk and Shikasta; size, $8\frac{1}{4}$ in. by 6 in.

[1] I.e. لا اله الّا الله, and محمّد رسول الله.

2762

A fragment of the same.

A short extract from the Ḍawâbiṭ-i-Sulṭâni, without any apparent subdivision, beginning, on fol. 1b: كتاب قرصهاى علامت مير ميران زمرة و علاقهداران مير ميران كچهرئ زمرة كه بتاريخ بيست و يكم ماه حيدرى سال حراست سنهٔ يك هزار و دو صد و بيست و چهار مولود محمّد مطابق نوزدهم ربيع الاوّل سنهٔ ۱۱۲۱ (read ۱۲۱۱) هجرى بروز پنجشنبه الخ.

The additional part of the preceding copy, ضابطهٔ داغهاى سركار خداداد, begins here on fol. 24a.

Copied by Sayyid Ḥusain in the year 1226 of Muḥammad's birth (i.e. his prophetic mission).

Bibliotheca Leydeniana.

No. 2745, ff. 31; Nasta'lîḳ; many intervening pages left blank; size, 8⅝ in. by 6 in.

5. Arts, Technical and Practical Pursuits.

a. *Music* (for special works on Indian music, see above, Nos. 2008–2033).

2763

Kanz-altuḥaf (كنز التّحف).

An anonymous treatise on music (رساله در فنّ موسيقى), in a muḳaddimah and four maḳâlas (index on ff. 6a–7a):

Muḳaddimah: در بيان شرف اين صناعت بر سائر صناعات (the pre-eminence of music over other arts), on fol. 7a.

Maḳâlah I: در علم موسيقى (the theoretical side of music), in two ḳisms, (*a*) در حدود تعريفات موسيقى, on fol. 8a; (*b*) در علت اسباب حدّت و ثقل و عوارض, on fol. 8b.

Maḳâlah II: در عملئ موسيقى (the practical side of music), in two ḳisms, (*a*) در تعريف عود و تسويهٔ اوتار آن و استخراج ادوار و آوازها از آن, on fol. 11b; (*b*) در تشريح ايقاعات سبعهٔ مشهورة و انتقال مستحسن, on fol. 15b.

Maḳâlah III: در تصنيع سازات (index ساز) و تعديل آن (the composition of melodies), on fol. 17a.

Maḳâlah IV: در وصيّتى كه طالبان اين فنّ را بكار آيد و بيان اشعارى كه مناسب تعليفات (read تأليفات) باشد (valuable hints to students of the art, and verses appropriate to the compositions), in two ḳisms, on ff. 22a and 25b.

Beginning: شكر و سپاس بى حدّ و قياس سزاوار حضرت آن پادشاهى كه در سرابردهٔ الخ.

The date of composition is contained in the following ta'rîkh at the end of the treatise:

آن روز كز احداث جهان مهمل بود
در آخر اين رساله ام مدخل بود
اندر سنهٔ لح ذ دو بو
بيست و دوم جمادى الاوّل بود

that is the 22nd of Jamâdâ I, A. H. 756 = A. D. 1355, June 4 (if we read لح ذ دو بو); or A. H. 764 = A. D. 1363, March 9 (if we read يو instead of بو).

Other copies of the same treatise are noticed in Rieu, Supplement, p. 115b (where the letters of the date are given as لح ذ و دو, which, however, does not agree, as stated there, with A. H. 741 or 749, but rather with A. H. 752 or 760), and in Cat. Codd. Or. Lugd. Bat. iii. p. 302 (where A. H. 746 is given, which agrees neither with the one nor the other combination of letters). The third alternative, to read نو, as Rieu suggests, is out of question, as it would make the date of composition considerably later than the date of our copy, which was finished the 1st of Dhû-alḳa'dah, A. H. 784 (A. D. 1383, Jan. 6). Library of Richard Johnson, A. H. 1194 (A. D. 1780).

No. 2067, ff. 27, ll. 21; Naskhi; the original leaves are put into a modern margin; size, 9¼ in. by 5½ in.

2764

Jalwah nâma (جلوه نامه).

An epithalamium or series of nuptial songs, celebrating the various stages of the wedding feast, by Ghulâm Ḥusainkhân Lûhânî, composed in the year 1223 since Muḥammad's birth (i.e. his prophetic mission, see above, Nos. 2709, 2761, and 2762, about A. H. 1211 = A. D. 1796), by order of Tîpû Sulṭân. It is divided into twelve رسم or modes, and to each a smaller or longer song is allotted, consisting partly of one bait only, partly of longer ḳaṣîdas, with one rubâ'î for the fifth رسم. The majority of the songs are written in Hindûstânî, the minority and the whole of the preface in Persian.

Beginning of the preface: سپاس بيقياس مر خالق قدسى اساس را از مكمّن بطون الخ.

No date. Bibliotheca Leydeniana.

No. 2420, ff. 145–152, ll. 11; Nasta'lîḳ; size, 8 in. by 4⅞ in.

b. *Calligraphy.*

2765

Sixteen folios (fastened together so as to form a long coherent strip), containing specimens of Persian calligraphy and fine illuminations. The sixteenth folio bears the signature of Sulṭân 'Alî almashhadî, the famous calligrapher, who died in Harât, A. H. 919 (A. D. 1513), compare Bodleian Cat., Nos. 1896 and 1900, Rieu ii. p. 573a, iii. p. 1089a; the second that of Shihâb-aldin Muḥammad Shâhjahân Pâdishâh ibn Jahângîr Pâdishâh ibn Akbar Pâdishâh, i. e. the emperor Shâhjahân.

No. 3544 (olim 3520); size, 8½ in. by 5 in.

2766

Risâla-i-Khushnawîsî (رسالۀ خوشنویسی).

A short mathnawî on the art of calligraphy, beginning:

خواهی خط جانفزا نویسی – باید همه از طلا نویسی

No date.

No. 1905, ff. 11^b–14^b, 2 coll., each ll. 11–15; Nasta'lîḳ; size, $9\frac{5}{8}$ in. by $5\frac{1}{4}$ in.

c. *Art of War.*

2767

Âdâb-almulûk u Kifâyat-almamlûk (آداب الملوك و كفاية المملوك).

A work, chiefly on the art of war, with a number of introductory chapters on the proper characteristics of a king and his duty to select fit officers of state. It was composed by Muḥammad bin Manṣûr bin Sa'îd bin Abû-alfaraj Ḳuraishî, with the epithet Fakhr Mudabbir, who traced his pedigree back to Abûbakr (see fol. 3^b, ll. 5–3 ab infra), and dedicated by him to Shams-aldunyâ wa-aldîn Abû-almuẓaffar Îltamish al-Sulṭân Nâṣir Amîr-almu'minîn (see fol. 4^a, l. 1 sq.), who reigned in Dihlî from A. H. 607 to 633 (A. D. 1210–1236); the title as given above is found here on fol. 4^a, ll. 8 and 9; in Rieu ii. pp. 487 and 488 (the only other copy extant) it is styled آداب الحرب والشجاعة; it is divided into forty bâbs (Rieu's copy has thirty-four, the introductory chapters on regal duties being there only six, whereas the present MS. numbers twelve). An index, on ff. 4^a–5^a; a دیباچۀ کتاب, on ff. 5^a–6^b. The headings in the index differ frequently from those in the text (which are always fuller), but, unfortunately, in bâbs 13, 14, 16–30, and 33–40 these latter are left blank and therefore afford no help in giving a more detailed summary of the contents.

The forty bâbs are headed as follows:

1. اندر کرم و حلم و عفو پادشاهان, on fol. 6^b, on the generosity, gentleness, and forgiveness of kings.

2. اندر نیّت و اندر عدل و نیّت نیك پادشاهان (text عدل پادشاهان و خصال حمیدۀ ایشان), on fol. 18^b, on the justice, good intention, and other laudable qualities of kings.

3. اندر شفعت و رحمت پادشاهان (read شفقت) (text اندر شفعت (شفقت) و مرحمت کردن پادشاهان در حقّ رعیّت و سیرت حمیدۀ ایشان), on fol. 25^b, on the kindness and compassion of kings towards their subjects, and their laudable conduct.

4. اندر (text اندر آنچه پادشاه باندکی ازآن غافل نباشد آنچه پادشاه باید که زندگانی برین جمله کند), on fol. 32^b, on things of which a king must not in the least be unmindful in his life.

5. اندر اختیار کردن وزیر کافیٔ عالم ناصح الخ, on fol. 35^b, last line, on the choice of an efficient, wise, and faithful vizier.

6. اندر اختیار کردن مستوفیٔ عالم امین متدیّن (text عالم متّقی نیك اعتقاد معاملت‌دان امین), on fol. 39^b, on the choice of a wise, trustworthy, pious, and business-like secretary of state.

7. اندر نصب کردن وکیل ذو فنون (text کافی در فنون معاملت راست قول), on fol. 42^b, where it appears as ninth bâb, on the appointment of a well-versed, business-like, truth-speaking deputy or representative (lord-lieutenant).

8. اندر نصب کردن (text دادن) مُشرف راستگار کاردان (text کاردان کافیٔ امین راست قول راست قلم), on fol. 40^b, where it appears as seventh bâb, on the appointment of an expert and thoroughly reliable treasury-official.

9. در نصب کردن (text دادن) صاحب برید کافیٔ راست قول (text راست قلم متدیّن خدای ترس), on fol. 41^b, where it appears as eighth bâb, on the appointment of an efficient, God-fearing head courier, i. e. postmaster-general.

10. اندر اختیار کردن امیر صاحب محترم کافی الخ, on fol. 43^b, on the choice of a respected and efficient president of the council (امیر صاحب perhaps identical with صاحب دیوان), or chief governor.

11. اندر اختیار کردن امیر دادور و عادل (text امیر داد عادل مسلمان مشفق نیکو اعتقاد خدای ترس), on fol. 44^b, on the choice of a just, orthodox, compassionate, God-fearing chief judge.

12. در فرستادن رسول و تحف و هدایا, on fol. 46^b, on the sending of an ambassador, and on gifts and presents.

13. اندر مشورت کردن بجنگ و مصاف, seems to begin on fol. 52^a, on deliberation with regard to war and battle.

14. اندر خلقت و فضیلت اسپ و برکت او, seems to begin on fol. 55^b, on the natural constitution, the excellent qualities, and use of the horse.

15. اندر شیبت وعیّبت (read و عیّبت) و ریاضت (text اندر رنگ و شیب وعیّبت) و اورادها (read آوردها) (و عیّبت) اسپان و سواری و ریاضت آوردها الخ), on fol. 58^b, on the colour, white hair, robustness of horses, on horsemanship and breaking in for battles.

16. اندر شناخت اسپ و دندان (? بدندان) و معالجت ایشان, on ascertaining the age of horses by their teeth, and on their medical treatment.

17. اندر فضیلت و خاصّیّت هر سلاحی, on the excellence and peculiar quality of every weapon.

18. اندر عرض کردن لشکر و ترتیب آن, on reviewing an army and arranging it in order.

19. اندر فرود آوردن لشکر و لشکرگاه کردن, on bringing the army to its camping-ground.

20. اندر بیرون فرستادن طلایه و جاسوس, on sending out patrols and scouts.

21. اندر شباخون فرستادن که چه وقت باید, on the proper time to make night-attacks.

22. اندر کمین فرمودن که چگونه باید, on the proper way to place ambushes.

23. اندر اختیار کردن زمین و مصاف و جنگجائی, on the choice of a battle-field.

24. اندر تعبیر راست کردن مصاف هر گروه از اصناف خلق, on the proper arranging of the various divisions of troops.

25. اندر صفها راست کردن در حرب, on the proper order of battle.

26. اندر حرب کردن و بیداری سالاران و مبارزان, on the coming to action and the vigilance of commanders and combatants.

27. اندر آغاز کردن جنگ که اوّل رسم کراست, on the question who has first to engage in battle.

28. اندر بیرون شدن بمبارزت و نماز کردن در حرب, on public worship at the beginning of a battle.

29. اندر فرهنگ دادنهای حرب, on courtesies in battle.

30. اندر آنکه از سپاه حشرکاری بر نیاید, on the necessity of preventing uproar and tumult in an army.

31. اندر غزا کردن و فضیلت جهاد بر کافران (text در فضیلت غزو کردن و جهاد بر کافران و دشمنان دیگر), on fol. 108ᵇ, lin. penult., on warfare, especially the holy war against infidels and other foes.

32. اندر ستدن غنیمت از لشکریان و جزیه از کافران (text ازلشکریان وحشم وستدن جزیه از کافران و ذمّیان), on fol. 111ᵇ, on taking booty from soldiers and the capitation-tax from infidels and non-Muhammadans.

33. اندر جنگ حصار و تدبیر ساختن و حیلت آن, on the siege of fortified places and its stratagems.

34. اندر لشکر صلاح و مدد و معونت ایشان, on the 'salvation army,' i.e. the pious in the army who pray, and their help and assistance.

35. اندر علامت ظفر و پیروزی در روز حرب, on the sign, i.e. omen, of victory on a battle-day.

36. اندر آنچه پادشاه را باید که بشناسد که حقّ هر یك بر آید از کار و خدمت ایشان, on the necessity of the king's ascertaining which reward is due to every soldier according to his services.

37. اندر آنچه لشکریان بدان سزاوار عقوبت گردند, on things by which soldiers become liable to punishment.

38. اندر آنچه از اجل بجنگ پرهنر بیشتر و مهتر شود, on the better chance a courageous man has with regard to death in battle (in Rieu's copy the wording of this heading must be different, as Major Yule sums up its contents in this way: 'on the fact that, whether you flee like a poltroon, or face the enemy like a hero, you will not die till your day come,' which would require at least نبود instead of شود and some additional words, which the blank in our text makes it impossible to supply).

39. اندر آنچه استادان نهاده اند هر یك حکمتی را, on the rules laid down by masters for every physical skill or exercise.

40. اندر پندها که پادشاه و لشکر و رعیّت باید که آنرا کار بندد, on advices which king, army, and people must in a like manner attend to.

Beginning: حمد و ثنای بی نهایت و سپاس و ستایش آن صانعی را که از گل خاره و خاك الخ.

No date. The last pages greatly injured; a few interlinear and marginal glosses in the beginning.

No. 647, ff. 138, ll. 19; Nasta'lîk; size, 8⅝ in. by 4⅝ in.

d. *Archery.*

2768

Hidâyat-alrâmî (هداية الرّامی).

A compendium of archery (در علم تیر اندازی), compiled by Muhammad Budha'î, commonly called Sayyid Mîr 'Alî (correctly in the following copy 'Alawî), and divided into twenty-seven bâbs, the first of which is headed در بیان وجوب تیر اندازی الخ.

Beginning of the preface: حمد و ثنای مرخدایرا جلّ و علا آن توانایکه تیر چرخ اعلا همیشه در قبضهٔ قدرت و آلای او خمیده چون کمان الخ.

It is dedicated to 'Alâ-aldunyâ wa-aldîn Abû-almuzaffar Husainshâh Sultân, who reigned in Bangâlah, A.H. 904–927 (A.D. 1498–1521); comp. Rieu ii. p. 488ᵇ, and W. Pertsch, Berlin Cat., pp. 337 and 338 (in the first Berlin copy the treatise is styled اساس الوافی, respectively اساس الرّمی; in the second هداية الرّمی), where the headings of the twenty-seven bâbs are given in full.

Dated by 'Abd-alkâdir ibn Shaikh Husain the 25th of Rabî' I, A.H. 1065 (A.D. 1655, Feb. 2).

No. 2005, ff. 74, ll. 15; Nasta'lîk; size, 7¾ in. by 4⅝ in.

2769

Another copy of the same.

This copy contains twenty-eight bâbs, the first of which commences on fol. 2ᵃ. Beginning the same as in the preceding copy.

Dated the 6th of Jumâdâ II, A.H. 1143 (the thirteenth, more correctly the twelfth, year of Muhammadshâh's reign) = A.D. 1730, Dec. 17.

No. 790, ff. 47, ll. 15; Nasta'lîk; size, 10 in. by 6¼ in.

2770

Treatises on archery in prose and verse.

1. رسالهٔ تیر و کمان, on fol. 1ᵇ, compiled A.H. 1023 = A.D. 1614 (the title is a chronogram), in three سطر, found on ff. 6ᵃ, 18ᵇ, and 29ᵃ respectively.

Beginning:

ای ذات تو زه جوز همه در همه حال
دل گشته نشان تیر غمت را بخیال الخ

Dated at Burhânpûr the 14th of Shawwâl, A.H. 1112 (A.D. 1701, March 24). This treatise is different from one with the same title, noticed in Rieu ii. p. 797ᵃ, No. IV, and Bodleian Cat., No. 1887, which, on the contrary, is identical with the قوس نامه, described in No. 2773 below.

2. A short kasidah, styled قصیده در بیان قواعد تیر اندازی, on fol. 36[a]; see a similar one in No. 2772 below.

3. کشف اسرار رمی, on fol. 37[b], compiled A.H. 1112 = A.D. 1700, 1701 (the title is a chronogram), by Khwâjah Muhammad Fâdil bin Khwâjah Muhammad Kâsim, in twenty-five bâbs, the last of which in thirty-one fasls (on fol. 85[a]) deals with farriery, the treatment, diseases, and cures of horses, see another copy of the same in Bodleian Cat., No. 1886; and comp. Rieu iii. p. 1047[a], No. VI, 3 (where it is stated that these thirty-one fasls on veterinary art are translated from the Sanskrit work Sâlihotra, see ib. II, p. 480[b] sq.).

Beginning: حمد بیحد و سپاس بیعد مر صانع بیچون و بیچگون را که عالم گوناگون الخ.

Dated the 17th of Muharram, A.H. 1112 (forty-fourth year of 'Âlamgîr's reign) = A.D. 1700, July 4.

4. A short mathnawî, styled قواعد تیر اندازی, on fol. 119[a]; it is different from the versified رسالهٔ تیر اندازی by Shahbâz in Rieu ii. p. 837[a], No. IV.

No. 1744, ff. 121, ll. 17; very careless Nasta'lîk; size, 7¼ in. by 4⅛ in.

2771

Kulliyyât-alramy (کلیات الرمی).

A detailed work on archery, in a mukaddimah, twenty-five kulliyyas, and a khâtimah, by Sayyid Amîn-aldîn, son of Mîr Muhammad Hâshim bin Sayyid Ahmad Najafî Andajûdî (اندجودی, perhaps misspelt for اندخودی, Andakhûd being a town in Khurâsân between Balkh and Marw), a descendant of Sayyid Abû-albarakât, who was attached to the service of Tîmûr, see fol. 2[a], ll. 4 and 5; the title appears on fol. 2[a], ll. 11 and 12. It was completed A.H. 1132 (A.D. 1720), see the chronogram on the last page رسید تیر بآماج سینهٔ اعدا, and dedicated to the emperor Muhammadshâh, compare fol. 2[b], first line; a complete index on fol. 3[a] sq. The mukaddimah begins on fol. 15[b], the first kulliyyah on fol. 15[b], the khâtimah on fol. 130[b].

Beginning: تیر روی ترکش زبان و زه کمان معانی و بیان حمد حکیمی است که تیر را با کمان الخ.

No date. There is an entry from A.H. 1197, 1st of Dhû-alka'dah (A.D. 1783, Sept. 28), at the end of the last page, and a seal, dated A.H. 1191 (A.D. 1777), on fol. 1[a].

Purchased from the executors of the Marquess of Hastings.

No. 3114*, ff. 133, ll. 15; clear Nasta'lîk; size, 9⅞ in. by 6⅝ in.

2772

Risâla-i-tîrandâzî (رسالهٔ تیر اندازی).

A short tract on archery by an anonymous author, divided into four bâbs, each subdivided into several قاعده.

Beginning: الحمد لله .... اما بعد این رساله ایست بی نظیر در بیان قواعد تیر اندازی الخ.

It ends on fol. 9[b] and is followed on fol. 10[a] by a short kasidah on the same subject (see No. 2770, 2 above), beginning: ای برسر نشانه نشان کن تو شانه را الخ.

No date.

No. 1905, ff. 1–10, ll. 23; Nasta'lîk; size, 10⅝ in. by 4⅝ in.

2773

Kausnâma (قوس نامه).

Another short tract on archery, by Mîr Muhammad of Nîshâpûr, identical with the رسالهٔ تیر و کمان in Rieu ii. p. 797[a], No. IV, and No. 1887 in the Bodleian Cat., see above, No. 2770, 1, and beginning: الحمد لله .... قال النبی علیه السلام من ترك سنتی و من ترك رمی بعد العلم فقد ترك سنتی و من ترك سنتی فلیس منی هرکسی که ترك کند تیر اندازش را الخ.

It ends on fol. 119[b]. The remaining pages are filled with some ethical remarks, discussions on lucky and unlucky days, and some traditions, mas'alas, etc.

No. 1627, ff. 113–125, ll. 17; Naskhî; size, 9 in. by 4⅞ in.

2774

Two treatises on archery.

1. منتخب از قوس نامه, on fol. 11[b], beginning: الحمد لله رب العالمین .... اما بعد بدانکه این کلمهٔ چند است منتخب از قوس نامه الخ.

Neither this nor the following tract is identical with the preceding قوس نامه.

2. رسالهٔ قوس نامه, on fol. 15[a], divided into seventeen short fasls, and beginning: الحمد لله رب العالمین .... اما بعد چنین گوید که بدان ایدك الله الدارین که از جملهٔ سلاح تیر و کمان افضل است الخ.

Copied by Abû-alhasan bin Muhammad Sâdik, at Haidarnagar.

No date.

No. 1741, ff. 11–24, ll. 13; distinct Nasta'lîk; size, 8¼ in. by 5⅝ in.

e. *Cookery.*

2775

Kitâb-i-Ni'matnâma-i-Nâsirshâhî (کتاب نعمتنامهٔ ناصرشاهی).

A large and curious, but unfortunately defective work on Indian cookery, preparation of sweetmeats, spices, etc., without author's name and date of composition. It seems to begin on fol. 162[b], where a frontispiece appears together with a kind of title or heading, which runs thus: کتاب نعمتنامهٔ ناصرشاهی و عطرنامه و ترکیب خوشبوئیها و ترکیب چووه (چوا i. e. چوؤا or) و ترکیب تیلهای (a fragrant paste of four ingredients خوشبوی و ترکیب بختن کافور الخ and goes down to fol. 194, after which must be added ff. 1[b]–161[b]; there

are some leaves missing between fol. 194 and fol. 1, the latter opening abruptly thus: a wide-) باتیلی .... بیارند خواه از زر یا از نقره یا از (mouthed cauldron برنج الخ.

The proper place of ff. 195^b and 196^a is doubtful; they evidently belong to the same work, but are detached from it by an intervening blank page. Besides the lacuna already mentioned, there are several others, for instance, one leaf is missing after ff. 16, 17, 19, 37, 46, 56, 60, and 67; two leaves after ff. 80 and 151; several pages are moreover badly injured. According to a note on fol. 1^a this copy must have been written before A. H. 1044 (A. D. 1634, 1635).

No. 149, ff. 196, ll. 10; very large Naskhi; illuminated frontispiece on fol. 162^b; illustrations on ff. 4^b, 5^a, 6^b, 8^b, 11^a, 14^a, 18^a, 23^a, 25^b, 29^a, 32^a, 35^b, 40^b, 44^b, 51^a, 54^a, 66^a, 71^b, 76^a, 79^b, 83^b, 88^b, 91^b, 94^a, 98^a, 100^b, 103^b, 111^b, 115^b, 118^b, 121^b, 124^b, 129^b, 133^b, 136^b, 144^b, 147^a, 153^b, 157^a, 159^b, 165^b, 168^b, 171^b, 174^b, 177^b, 180^b, 183^b, 186^b, 189^b, and 192^b; size, 12⅜ in. by 8 in.

2776

A short tract on the art of cookery, without title, preface, or author's name. There appears at the top of fol. 1^a a heading, added by a later hand: ترتیب بریدن (؟ پزیدن) طعام, and the tract begins at once with the first bâb: باب اوّل در بیان اقسام (hodge-podge) کیچری.

No date.

No. 717, ff. 17, ll. 11–13; Shikasta; size, 7⅝ in. by 6 in.

2777

Another short tract on culinary art, containing a series of tartîbs, likewise without author's name and preface.

No date.

No. 230, ff. 113–124, ll. 18; Shikasta, two pages and a half (115^b–116^b) are supplied later by another hand; size, 8¼ in. by 5 in.

f. *Mineralogy.*

2778

Jawâhirnâma (جواهر نامه).

A work on precious stones and metals by Muḥammad bin Manṣûr, who wrote it at the desire of prince Abû-alfatḥ Khalîl Bahâdurkhân, the son of the reigning monarch Sulṭân Abû-alnaṣr Bahâdurkhân, who according to Rieu, Supplement, p. 113 (in which the old time-honoured idea, that the book was written about A. H. 700 = A. D. 1300, 1301, has been demolished for ever), was the founder of the Âk-Koyunlû dynasty and ruled over Persia from A. H. 873 to 882 (A. D. 1468–1477); other copies of the same are described in Rieu ii. pp. 464^b and 465^a, and Supplement, loc. cit.; Bodleian Cat., Nos. 1877 and 1878; and G. Flügel ii. p. 516, where a detailed table of contents is given; compare also Hammer in 'Fundgruben des Orients,' vi. pp. 126–142, and Wiener Jahrbücher, vol. 66, Anzeigeblatt, p. 52. It is divided into a mukaddimah (در ماهیّت اجسام معدنی و کیفیّت تکوّن ایشان و امور متعلّقه بآن), on fol. 4^a, and two makâlas, the first of which (on fol. 5^b) deals, in twenty bâbs and a khâtimah, with precious stones (در جواهر), the second (on fol. 43^a), in seven bâbs and a khâtimah, with metals (در فلزّات).

Beginning: ستایش وسپاس بی اندازه و قیاس صانعی را که جوهری (read جوهر) صنعش الخ.

Several additions on the margin by another hand.

Dated the 8th of Ramaḍân, A. H. 1071 (A. D. 1661, May 7).

No. 357, ff. 51, ll. 23; Nasta'lîk; worm-eaten on the first leaves; size, 10¾ in. by 5¾ in.

2779

Another copy of the same.

The work is styled here رساله در بیان احوال جواهر, and begins (with a transposition of the first two words): سپاس و ستایش بی اندازه و قیاس صانعی را که جوهر صنعش الخ.

Mukaddimah, on fol. 78^a; *first* makâlah, on fol. 80^b, *second*, on fol. 117^b. Copied by Shâh Muḥammad Uzbeg.

No date.

No. 1097, margin-col., ff. 77^b–124^b, ll. 41–43; large and distinct Nasta'lîk.

2780

Mukhtaṣar az Jawâhirnâma (مختصر از جواهر نامه).

An abridgement of an older book on precious stones (whether the preceding جواهر نامه or another unknown work), compiled, according to the Bodleian copy, Bodleian Cat., No. 1879, by Aḥmad bin 'Abd-al'azîz Jauharî (the author's name does not appear either in the present copy or in that of the British Museum, Rieu ii. pp. 789^b and 790^a), and divided into twelve short chapters. It is styled here جواهر نامه like the preceding work, and begins: الحمد لله .... امّا بعد بدانکه منتخبی (مختصری Rieu) از جواهر (جواهر نامهٔ) اصل (اصلی) مشتمل بر دوازده باب الخ.

The twelve bâbs are headed as follows:

باب اوّل در معرفت الماس (diamond)
باب دویم در معرفت یاقوت (sapphire)
باب سیم در معرفت لعل (ruby)
باب چهارم در معرفت زمرّد (emerald)
باب پنجم در معرفت مروارید (pearl)
باب ششم در معرفت فیروزه (turquoise)
باب هفتم در معرفت پازهر (the bezoar stone)
باب هشتم در معرفت عنبر اشهب (amber)
باب نهم در معرفت لاجورد (lapis-lazuli)
باب دهم در معرفت مرجان (coral)

باب یازدهم در معرفت عقیق (cornelian)
باب دوازدهم در معرفت یشم (jasper)

Copied in the reign of the emperor Aḥmadshâh (A. H. 1161–1167 = A. D. 1748–1754).

No. 1997, ff. 1–13^{a}, ll. 15; careless Nasta'lîḳ, mixed with Shikasta; size, 8⅜ in. by 6 in.

g. *Polytechnics.*

2781

Majmû'at-alṣanâ'i' (مجموعهٔ الصّنائع).

The collection of arts, in the usual redaction which is described in Bodleian Cat., Nos. 1869 and 1870, and Rieu ii. pp. 489^{b} and 490^{a}, i. e. in forty-two bâbs and 140 faṣls; the work deals with all the various branches of artificial, especially alchemical, handicraft, for instance, the art of imitating precious stones, of dissolving gold for writing and painting purposes, dyeing ivory, preparing all kinds of colours, poisons and antidotes, dissolving and oxidizing metals, making artificial flowers, sympathetic inks, Greek fire (here called روغن اسکندری = alexandrine oil), etc. According to fol. 333^{b} the author was Mîr Yaḥyâ, whereas in the larger and amplified edition (see No. 2783 below) he is called Ḥakîm Failaṣûf-i-Maghribî, and the book must have been composed before A. H. 1033 (A. D. 1624), the date of the second copy in the Bodleian Library. A Turkish translation was made at the request of Abdâlkhân, the Khân of Bidlîs, who was beheaded at Constantinople 1668 (A. H. 1078, 1079), see G. Flügel ii. pp. 525 and 526.

Beginning: حمد و سپاس بدیع الاساس حضرت صانعی را که مجموعهٔ موجودات نقطه از پرتو صنع و کمال قدرت الخ.

The work seems to end on fol. 332^{a}, but a separate chapter on the elixir of life, باب در دانستن اسماء رموزات ال س ی ر (اکسیر) زر شمس آب الخ, is found on ff. 332^{b}–333^{b}; fol. 334 contains a sort of index to the مجموعهٔ الصّنائع.

Dated the 22nd of Rajab, A. H. 1147 (A. D. 1734, Dec. 18), at Jahângîrnagar by Muḥammad 'Alî bin Naṣr-allâh.

No. 1752, ff. 261–335, ll. 18; Nasta'lîḳ; size, 9 in. by 5½ in.

2782

Another copy of the same.

A rather badly and incorrectly written copy, not dated.

Beginning: حمد و سپاس بدیع الاساس حضرت صانع مجموعهٔ وجود و جمیع موجودات نقطه از پرتو الخ.

The title appears on fol. 2^{a}, l. 8; on fol. 67^{b} a short tract is added (see bâb XLIII in the following copy): نسخهٔ آتشبازی بابت سیّد حسین (on fireworks).

No. 1945, ff. 1–68, ll. 17; careless Nasta'lîḳ; size, 9½ in. by 5½ in.

2783

An enlarged copy of the same.

This one differs from the preceding ones in *three* essential points, viz. (1) it contains forty-three bâbs, (2) the number of faṣls is 212, and (3) the author's name is given here as Ḥakîm Failaṣûf-i-Maghribî. The preface besides is wanting; the copy opens with an index of the forty-three bâbs, after which the *first* faṣl of the *first* bâb begins at once.

List of contents:

Bâb I. در ساختن مروارید, on fol. 2^{b}, in seven faṣls.

Bâb II. در ساختن لعل و یاقوت, on fol. 7^{b}, in two faṣls.

Bâb III. در جلا دادن مروارید بحری, on fol. 9^{a}, in four faṣls.

Bâb IV. در حلّ کردن طلا و نقره, on fol. 11^{a}, in three faṣls.

Bâb V. در ساختن زمرّد و زبرجد, on fol. 13^{a}, in three faṣls.

Bâb VI. در ساختن فیروزه و الماس و نیلم و مرجان, on fol. 14^{a}, in four faṣls.

Bâb VII. در رنگ کردن فیلدندان (عاج) ازهر رنگ, on fol. 16^{a}, in six faṣls.

Bâb VIII. در تلاوهٔ (read طلاوهٔ) سنگ بلور, on fol. 17^{b}, in two faṣls.

Bâb IX. در ساختن روغن گونهٔ فرنگ و بطانهٔ چینی, on fol. 19^{b}, in four faṣls.

Bâb X. در ساختن تیغ فرنگ, on fol. 22^{b}, in two faṣls.

Bâb XI. در ساختن تیغ و پیکان و تیر و نیزهٔ مُهْلِك, on fol. 23^{b}, in two faṣls.

Bâb XII. (read آلات) در آب دادن تیغ و غیره اعلات حرب, on fol. 24^{a}, in four faṣls.

Bâb XIII. در صنعت رنگ کردن سنگ بلور مکرّر, on fol. 25^{a}, in seven faṣls.

Bâb XIV. در عمل میناکاریٔ غایت اعلی, on fol. 27^{b}, in five faṣls.

Bâb XV. در صنعت آراست کردن نگینهٔ یاقوت, on fol. 29^{a}, in one faṣl.

Bâb XVI. در صنعت خضاب انسان و اسپ, on fol. 29^{a}, in seven faṣls.

Bâb XVII. در پختن شنگرف از هفت نوع, on fol. 30^{b}, in seven faṣls.

Bâb XVIII. در رنگ کردن کاغذ بانواع روش, on fol. 34^{a}, in twenty-seven faṣls.

Bâb XIX. در ساختن زنگار بهفت نوع, on fol. 40^{a}, in eight faṣls.

Bâb XX. در ساختن سنگ لاجورد, on fol. 42^{b}, in three faṣls.

Bâb XXI. در صاف کردن شنگرف, on fol. 44^{a}, in six faṣls.

Bâb XXII. در صنعت بختن کرهٔ شنگرف, on fol. 45^{a}, in seven faṣls.

Bâb XXIII. در رنگ کردن ظروفهای کلی, on fol. 47^{b}, in one faṣl.

Bâb XXIV. در حل کردن اجسادهائی, on fol. 48[a], in five fasls.

Bâb XXV. در کشتن زر ونقره و مس و طلق, on fol. 49[a], in six fasls.

Bâb XXVI. (اتابتان) در ساختن نگینه نان تابنه, on fol. 55[b], in two fasls.

Bâb XXVII. در حکمت ساختن روغن اسکندری, on fol. 57[a], in four fasls.

Bâb XXVIII. اندر ساختن کنکه های جهت امساك, on fol. 59[a], in twelve fasls.

Bâb XXIX. در عمل سفید آب کاشغری, on fol. 67[a], in three fasls.

Bâb XXX. در صنعت نعل بندی از زر و سیم, on fol. 67[b], in one fasl.

Bâb XXXI. در صنعت جلب (?) الکتاب و روغن از کاغذ بر داشتن, on fol. 69[b], in nine fasls.

Bâb XXXII. در صنعت نوشتن خط آتشی و آبی, on fol. 74[a], in one fasl.

Bâb XXXIII. در صنعت ساختن دستهای کارد لاجوردی, on fol. 75[a], in two fasls.

Bâb XXXIV. در عجائبهای طلسم که حق تعالی از سبب آن روی زرق نماید, on fol. 76[a], in thirteen fasls.

Bâb XXXV. در صنعت ساختن سریشم پنیر, on fol. 79[b], in one fasl.

Bâb XXXVI. درچپانیدن پر تیر (read چسپانیدن) که در باران و آب خراب نشود, on fol. 81[a], in one fasl.

Bâb XXXVII. در صنعت ساختن سیب سحق (?) که اورا هر بار بجنبانند چون بلبل آواز دهد و بوی مشك از او آید الخ, on fol. 81[b], in two fasls.

Bâb XXXVIII. در صنعت ساختن برنج دمشقی و زیبق الخ, on fol. 82[b], in seven fasls.

Bâb XXXIX. در رنگ کردن یاقوت سفید که سرخ گردد و قیمتی شود, on fol. 87[b], in one fasl.

Bâb XL. در نوشتن بر عقیق و خواص سنگها و ساختن مس, on fol. 88[a], in four fasls.

Bâb XLI. اگر رنگ بر جامه ویا روغن ویا سیاهی از ابریشمی و کمخواب و اطلس و قطنی و صوف بآسانی از آن دور توان کرد, on fol. 91[b], in one fasl.

Bâb XLII. در رنگ کردن و دراز کردن موی و داروی الخ, on fol. 93[a], in four fasls.

Bâb XLIII. در ساختن آتشبازی بانواع قسم الخ, on fol. 98[b], in one fasl.

Copied by Sayyid Ghulâm Murtadâ Ja'farî for Sir Charles Wilkins and finished the 26th of Rajab, in the twenty-second year of the reign of شاهنشاه عالمگیر ثانی (read, of Shâh 'Âlam, that is, A.H. 1194=A.D. 1780, July 28, for 'Âlamgîr II barely ruled six years and was assassinated A.H. 1173, 8th of Rabî' II=A.D. 1759, 29th of November).

No. 2363, ff. 101, ll. 13; Nasta'lîk; size, 8¼ in. by 6 in.

2784

Bayâd-i-khushbû'î (بیاض خوشبوئی).

A work on general household management by an anonymous author, giving advices and prescriptions on the preparation of perfumes, essences, salves, sweetmeats, beverages, meals, on baking, on the arrangement of houses and gardens, on the different receptacles for animals, carpets, furniture, etc.; on the wardrobe, and general outfitting of the library, etc.; on fireworks, games of chance, weights and measures, chess, etc., divided into seventeen bâbs, viz.:

1. در عطریات, on fol. 5[a].
2. در معجونیات, on fol. 12[a].
3. در بیان مراهم, on fol. 26[a].
4. در حلویات و اشربه (the beginning of this chapter is not marked in the text).
5. در اطعمهٔ الوان, on fol. 96[a].
6. در قرص موم و شمع موم و موم جامه, on fol. 103[b].
7. در ساختن عمارات و باغ, on fol. 108[a].
8. در رنگهای الوان از کاغذ و غیره, on fol. 111[a].
9. در اسباب شترخانه و فیلخانه و غیره, on fol. 126[b].
10. در اسباب فراشخانه و توشکخانه, on fol. 130[b].
11. در اسباب قورخانه, on fol. 135[b].
12. در اسباب کتابخانه از قلمدان و غیره, on fol. 137[b].
13. در آتشبازی, on fol. 139[b].
14. در ایام سعد و نحس رخت بریدن و غسل کردن و سفر کردن, on fol. 154[a].
15. در بازیها, on fol. 156[a].
16. در بیان اوزان, on fol. 162[b].
17. در بیان حساب شطرنج و حقیقت ممالك محروسه و جریب, on fol. 174[b].

A full index is found on ff. 1[b]–3[a].

Beginning of the book, on fol. 3[b]: روائح حمد شائقه که شمهٔ از شمائم نکهتش خلخهٔ مشام قدسیان ملائك و مادهٔ انشراح ارواح سکان سبع ارائك باشد الخ.

Dated in the month Sha'bân, A.H. 1109 (forty-first year of 'Âlamgîr's reign)=A.D. 1698, Feb.–March, by Muhammad A'zam.

No. 828, ff. 182, ll. 11; Nasta'lîk; size, 8¼ in. by 4⅝ in.

2785

A treatise on the preparation of perfumes, the art of dyeing and colouring, etc., drawn from the writings of Tipû Sultân (ابو الفتح تیپو سلطان), and divided into two bâbs, viz.:

1. در تراکیب ارگجه و عود بتّی و عبیر خاصّه و غیره, on fol. 1[b].
2. در رنگ کردن پارچه, on fol. 8[a].

Beginning: الحمد لله الّذی عطّر مشامّ العارفین بروائح الایمان و نوّر قلوب المؤمنین بانوار العرفان والصّلوة علی من ارسله بدین الحق الخ.

Dated in the month of Rajab, A.H. 1211 (A.D. 1797, Jan.), by Sayyid Husain.

No. 948, ff. 30, ll. 12–13; Nasta'lîk; size, 7⅝ in. by 4⅝ in.

h. *Alchemy.*

2786

Risâlah dar kîmiyâ (رساله در کیمیا).

A tract on alchemy, dealing particularly with the elixir of life and the philosopher's stone, with frequent references to Hermes Trismegistus (هرمس حکیم), by an anonymous author.

Beginning: سپاس فراوان که از اعداد ارقام عطارد افزون بود بحضرت ذو الجلال خالقی که از کواکب و بروج آسمان الخ.

No date.

No. 1741, ff. 25–44, ll. 11–12; Shikasta; size, 8¼ in. by 5⅞ in.

2787

Risâlah dar shinâkhtan-i-khawâṣṣ-i-âwâz-i-karfash ai ćalpâsa (رساله در شناختن خواصّ آواز کرفش ای چلپاسه).

A curious tract on the small venomous lizard, called کرفش or چلپاسه or وزغه, or سپلك in India, its peculiar sound and the hidden influences thereof.

Beginning, on fol. 46ª: کرفش . . . . چلپاسه و وزغه را گویند که هندش سپلك نامند کیفیّت دریافت آواز اینکه بروز یکشنبه الخ.

On the page immediately before this tract (fol. 45ᵇ) a figure dealing with the peculiar star called (?) سکر یلدوز is exhibited, headed by a few lines, beginning thus: طریق دانستن سکر(؟) یلدوز که آن ستاره است که بصورت شتر بغدی میباشد الخ.

No. 1741, ff. 45ᵇ–51ª, ll. 7; Shikasta; size, 8¼ in. by 5⅞ in.

2788

A short tract on quicksilver (سیماب).

Beginning: نسخهٔ مسکهٔ سیماب و نشانیدن فضّهٔ آن' بیارد سیماب چهار دام الخ.

No. 1752, ff. 336–340, written partly in diagonal lines; Nasta'lîk; size, 9 in. by 5⅞ in.

i. *Coins and Coinage.*

2789

Tafṣîl-i-Sikkah (تفصیل سکّه).

A treatise on Indian coins and the art of coining from the early Râjahs down to Shâh 'Âlam, with numerous illustrations and short historical notices of the various dynasties; the Muḥammadan era begins on fol. 5ª with Nâṣir-aldîn Sabuktagîn; the last chapter deals with Nâdirshâh (on fol. 17ª sq.). The little work was compiled for the Nawwâb Yaḥyâkhân Bahâdur Hizbarjang, at Faiḍâbâd, and dated the 5th of Dhû-alḳa'dah, A. H. 1186 (A. D. 1773, Jan. 28).

No. 1939, ff. 22, ll. 12; clear and distinct Nasta'lîḳ; size, 9¾ in. by 7½ in.

IND. OFF.

2790

Copies of inscriptions on coins, particularly of the Moghul emperors of India from Jahângîr to Shâh 'Âlam, presented by Edward Smith, Esq.

No. 2071, ff. 7; large Naskhî; size, 8¾ in. by 7¼ in.

k. *Agriculture.*

2791

Nuskhah dar fann-i-falâḥat (نسخه در فنّ فلاحت).

A tract on agriculture, forming the eleventh 'amal of a larger anonymous work, with a few marginal glosses.

Beginning: عمل یازدهم از فلاحت زمین صالح و زمین بد و در دانستن خوبی و بدئ زمین الخ.

No. 479, ff. 37, ll. 13; large and distinct Nasta'lîk; size, 8¼ in. by 4⅝ in.

Appendix: A MS. of Mixed Contents.

2792

A collection of treatises on sanitary, mineralogical, chemical and alchemistic, medical, and culinary matters.

I. on ff. 1ᵇ–36ª: رسالهٔ حفظیّه. A treatise on hygiene or the art of preserving health, ascribed to Abû 'Alî Ibn Sînâ. There is no preface, the treatise begins (like all the following ones, without exception) at once with the index, after which the first گفتار opens without further remark. It is divided into six گفتار, viz.:

1. در بیان اهویه و ازمنه و اماکن و منفعت و مضرّت و دفع مضرّت هر یك (on the climate), in three faṣls, on fol. 1ᵇ.

2. در بیان مأکول و مشروب (on diet), in two جُزء and five faṣls, on fol. 6ª.

3. در بارهٔ حرکات یعنی راه رفتن و غیره, or according to the index در تدبیر حرکت و سکون (on motion and rest), on fol. 25ᵇ.

4. در خواب و بیداری یعنی حرکت و سکون, or according to the index در تدبیر نوم و یقظ (on sleep and waking), on fol. 27ª.

5. در تدبیر استفراغ و احتباس (on depletion and repletion), in six faṣls, on fol. 28ᵇ.

6. در بیان عوارض و حوادث نفسانی (on casualties, etc.), on fol. 35ª.

II. on ff. 36ᵇ–58ª: منتخب جواهر نامه. Abridgement of a book on precious stones, without author's name and date. It begins, like the preceding treatise, at once with the index, and is divided into fifteen bâbs which set forth the mines, where the following stones are found, their peculiar qualities, colour, and value:

1. Diamond (الماس), on fol. 37ª.
2. Sapphire (یاقوت), on fol. 40ª.
3. Pearls (مروارید), on fol. 42ª.

4. Turquoise (فیروزه), on fol. 44ᵇ.
5. The bezoar stone (پازهر حیوانی), on fol. 46ᵃ.
6. Amber (عنبر اشهب), on fol. 48ᵃ.
7. Lapis lazuli (سنگ لاجورد), on fol. 49ᵇ.
8. Coral (مرجان), on fol. 52ᵇ.
9. Cornelian (عقیق), on fol. 53ᵇ.
10. Jasper (سنگ یشم), on fol. 54ᵇ.
11. Loadstone (سنگ مقناطیس یعنی آهن ربا), on fol. 55ᵇ.
12. Malachite (دهنهٔ فرنگ), on fol. 55ᵇ.
13. Crystal (سنگ بلور), on fol. 56ᵃ.
14. Ruby (لعل), on fol. 56ᵇ.
15. Emerald (زمرّد), on fol. 57ᵇ.

III. on ff. 57ᵃ–90ᵃ: مقالید الکنوز. The keys of treasures, a treatise on chemistry and alchemy, the nature of metals, like gold, silver, copper, iron, steel, tin, lead, quicksilver, brass, etc., sublimation, precipitation, solution and combination, distillation and many similar matters, compiled by Ahmad bin Arslan on the basis of Hindû works chiefly, as it seems, because so many Hindûstânî terms are found in the treatise. According to the index it contains twelve bâbs, but the text, pretending to be complete, only exhibits nine, viz.

1. در تعریف بعضی اشیا و اسم هر چیز, on fol. 59ᵇ.
2. در مصفّا کردن هر اجساد و غیره و کشتن بعضی اشیا, on fol. 63ᵃ.
3. در ثبوت هر اشیا و بستن نمکها الخ, on fol. 67ᵇ.
4. در بیان حلّ و عقد اجسادهای, on fol. 70ᵃ.
5. در تصعید و طبخ و موازنهای آتش, on fol. 75ᵇ.
6. در کشیدن جسدهای و روغنهای, on fol. 77ᵃ.
7. در شکل جنترها و بهتیهای (کره), on fol. 81ᵃ.
8. در ساختن و شکل بوتهها و مهرهها و مهر سلیمانی و گل حکمت, on fol. 86ᵇ.
9. در امتحان زهرها و کرسنه (?) کردن سیماب و غیره, on fol. 88ᵇ.

The remaining three bâbs of the index have the following headings:

10. در مزید عیار شمس و نرم کردن اجساد شکننده
11. در جملان قمر و ترتیب قمر یعنی ساختن قمر
12. در جملان شمس و ترتیب شمس یعنی ساختن آن

Copied by Munshî Ghulâm Murtadâ Ridawî alja'farî.

IV. on ff. 90ᵇ–94ᵃ: دستور العمل بقول اطبّای هندی. A treatise on the climate of India, the nature of its seasons, their effects upon the human constitution and rules to counteract them, according to the practice of Indian physicians, ascribed to Abû 'Alî Ibn Sînâ.

V. on ff. 94ᵃ–97ᵇ: نسخهٔ در گشادن یعنی فصد کردن رگهای که آن هفده رگ است. A treatise on bleeding. Beginning: شرائط گشادن رگهای اینست که در موسم بهار الخ.

VI. on fol. 97ᵇ: اوزان طبابت. Pharmaceutical weights and measures, taken from the مجموعه of Sayyid Nûr-allâh Najafî and other works.

VII. on ff. 98ᵃ–136ᵃ: مختصرات نسخهٔ چند در باب پختن نان و پلاو و قلیه و غیره. Recipes for baking and cooking, taken from the کتاب خوان نعمت (which may be the famous cookery-book of the poet Ni'matkhân 'Âlî, who died A.H. 1121 or 1122 = A.D. 1709, 1710, see above, Nos. 1659–1671, and W. Pertsch, Berlin Cat., p. 343, or another work of the same title, ib., p. 344).

Index, on ff. 98ᵃ–102ᵃ; the twelve bâbs mentioned therein are not marked in the text, but the order of subjects, as indicated in the index, is strictly adhered to.

1. On baking bread (در پختن نان).
2. On making soups (در پختن آش).
3. On making broiled flesh-meat, dressed with anything (در پختن قلیه).
4. On making rich meat-curries (در پختن دوپیازه).
5. On making mash of boiled or fried vegetables (در پختن بهرته).
6. On baking underdone meat (در پختن زیر بریانی).
7. On making Pulâ'o or rice-dishes (در پختن پلاو).
8. On making hodge-podge (در پختن کهچری).
9. On making Harîsah (در پختن هریسه), a kind of thick pottage, mixed with meat, butter, cinnamon, and aromatic herbs.
10. On making pancakes (در پختن کوکو).
11. On making fried eggs (در پختن خاگینهٔ چاشنیدار).
12. On roasting fowls (در پختن کباب مرغ).

This MS. belonged originally to Sir Charles Wilkins.

No date.

No. 2362, ff. 136, ll. 13; clear and distinct Nasta'lîk, written throughout by the same hand; size, 8½ in. by 6½ in.

6. Sport (Falconry and Hunting).

2793

Shahbâznâma (شهبازنامه).

An elaborate work on falconry, which is divided into sixty-one short bâbs and seems (in spite of a somewhat different beginning) to be identical with the بازنامه of Muhibb 'Alî, surnamed Khân Khâss Muhallî bin Nizâm-aldîn 'Alî Marghulânî, who died as governor of Dihlî, A.H. 989 (A.D. 1581), see Rieu ii. p. 485.

Beginning: خطبهٔ ذی بال همایون خطاب، خال و خط عارض امّ الکتاب، نقطهٔ این بسملهٔ پرفتوح، دانهٔ مرغان گلستان روح الخ. No author's name is mentioned in this copy. The first bâb, در بیان دلائل پرجواز صید کردن, begins on fol. 11ᵇ. Fol. 91 is left blank, but the text is uninterrupted. A real lacuna seems to occur on fol. 96ᵇ. The work ends on fol. 102ᵃ and is followed on ff. 102ᵇ–134 by another treatise on the best cure of and proper remedies for the weak sight and sore eyes of falcons, etc.

No date.

No. 718, ff. 134, ll. 11–14; very irregular Shikasta; size, 8½ in. by 6 in.

2794

Bâznâma (بازنامه).

Another, very short, tract on falconry.

Beginning: بازنامه که میر شکاران نیك تجربه آزموده اند الخ.

It deals particularly with the different diseases of falcons and their cure.

No date.

No. 956, ff. 14, ll. 10–13; Shikasta; size, 6⅝ in. by 4⅜ in.

2795

Risala-i-jânwarân-i-shikâri u hakikat u 'ilâj-i-ân (رسالهٔ جانوران شکاری و حقیقت و علاج آن).

Books of the chase, or rather, fragments of different treatises on falconry, hunting in general, cures of diseases of animals, etc. The collection begins with a large portion of the دولت نامه, an extract from the جامع العلوم, which opens abruptly in the middle of bâb 2, on fol. 1ᵃ; bâbs 3–9 are found on ff. 1ᵇ–23ᵇ, bâbs 10–13 on ff. 87ᵃ–94ᵇ, the continuation of bâb 13 and bâbs 14–43 on ff. 24ᵃ–82ᵃ; the intervening leaves, ff. 82ᵇ–86ᵇ, contain an incomplete abridgement of a treatise on the cure of special diseases of falcons in nine اصل; the extracts from the جامع العلوم are followed on ff. 95ᵃ–123ᵃ by another fragment of veterinary surgery, and on ff. 126ᵃ–132 by the same بازنامه, which has been noticed in the preceding copy, beginning: بازنامه که میر شکاران الخ; it is defective at the end; many lacunas besides.

No. 959, ff. 132, ll. 9; written by many different hands, in Nasta'lîk and Shikasta; size, 6⅝ in. by 4⅜ in.

7. Miscellaneous.

2796

Khawâṣṣ-alḥaiwân (خواص الحیوان).

The medicinal properties of animals, an extract made in Persian from Kamâl-aldîn Muḥammad bin Mûsâ Damîrî's (died A.H. 808=A.D. 1405, 1406) famous Zoological Dictionary, entitled حیاة الحیوان (see H. Khalfa iii. p. 122; Arabic Cat. of the British Museum, p. 215; G. Flügel ii. p. 509 sq.; Loth, Arabic Cat., p. 279 sq., etc.; printed in Bûlâḳ, A.H. 1283), by Muḥammad Taḳi Tabrîzî, son of Khwâjah Muḥammad, and dedicated to his patron, Mirzâ Muḥammad Ibrâhîm bin Ṣadr-aldîn Muḥammad in the reign of Shâh 'Abbâs II (A.H. 1052–1077=A.D. 1642–1666).

Beginning: حمد بیحد و ثنای بیعدد خداوندی را سزاوارست که مشکوة تبیان (بنیان (Rieu حیوان را بچراغ جان بر افروخت و قلوب بنی نوع انسان را طریقهٔ ادراك الخ.

The alphabetical order of the Arabic original in twenty-eight bâbs, according to the twenty-eight letters, is preserved, and each bâb divided into three faṣls according to the three vowels *a*, *i*, and *u* in the first syllable of the respective words. It begins with اسد; see Rieu ii. p. 842ᵇ, and Bodleian Cat., No. 1862 (khâtimah).

Dated by 'Alî 'Imâd bin Muḥammad of Ṭihrân in Rajab, A.H. 1121 (سنة الواحدة من العشر الثالث من المائة بعد الالف)=A.D. 1709, Sept.

No. 912, ff. 149, ll. 12 (the last full page ll. 16); Nasta'lîk; some leaves damaged by worms; size, 8⅞ in. by 6⅝ in.

2797

Tarjuma-i-Kashkûl (ترجمهٔ کشکول).

An incomplete Persian translation of the well-known collectanea of Shaikh Bahâ-aldîn Muḥammad 'Âmilî, the author of the mathnawîs شیر و شکر, نان و حلوا, etc. (who died A.H. 1030 or 1031=A.D. 1621 or 1622, see No. 1517 above), which is styled کچکول or کشکول, 'the beggar's bowl' (chiefly Arabic, with some Persian extracts), comp. G. Flügel i. p. 409; Loth, Arabic Cat., p. 241; Rieu ii. p. 774ᵃ; Goldziher in 'Sitzungsberichte der Wiener Akademie,' histor.-philol. Classe 78, p. 462 sq.; Mélanges Asiatiques, vi. p. 108, etc.; extracts in W. Pertsch, Berlin Cat., p. 45, No. 46; p. 50, No. 74; lithographed in Teheran A.H. 1266, printed in Tabriz A.H. 1260, and in Bûlâḳ A.H. 1288. The present translation was made at the request of Shâh 'Abdallâh Ḳuṭbshâh (A.H. 1035–1083=A.D. 1626–1672) by Âḥmad alshahîdî al'âmilî, see fol. 2ᵃ, last line.

Beginning: مجموعهٔ حمد و سپاس واجب الوجود سفینهٔ شکر و ستایش واجب الجود از آن جامعتر است که بدستیاری الخ.

Of the five دفتر, of which the original consists, the *first* begins here on fol. 6ᵇ; the *second* is not marked; the *third* begins on fol. 119ᵇ; the *fourth* on fol. 176ᵃ; the *fifth* is missing altogether.

Dated by Bahâ-aldîn ibn Ḥâjî, the 4th of Rabî'-alawwal, A.H. 1151 (A.D. 1738, June 22).

No. 1879, ff. 209, 12–13 diagonal lines in a page; a little worm-eaten; size, 8½ in. by 4⅜ in.

2798

Laṭâ'if-i-shâhî (لطائف شاهی).

Royal delights, a mixed collection of historical, mystical, psychological, and medical aphorisms, discussions on sexual intercourse, etc., interwoven with Kurân-verses, traditions, and many poetical specimens, for instance, from Jalâl-aldîn Rûmî's mathnawî, from Amîr Khusrau's dîwâns and other sources, by an anonymous compiler.

Beginning:

آنرا که جائی نیست جهان جمله جای اوست
درویش هر کجا که شب آمد سرای اوست

At the end, on fol. 221ᵇ, an index of 'Alî bin al-Ḥusain al-Wâ'iẓ alkâshifî's رشحات عین الحیات (completed A.H. 909=A.D. 1503, 1504, see Nos. 633–635 above).

No. 1380, ff. 104–223, ll. 11–20, for the greater part in diagonal lines; Nasta'lîk; size, 10¼ in. by 5½ in.

2799

A MS., written in many different styles and by different hands, containing scattered pieces and fragments in prose and verse, both in Hindûstânî and Persian, short letters, treatises on medicaments, etc. The few more important portions are:

1. A short theosophical mathnawî in *Hindûstânî*, on ff. 1ᵇ–14ᵇ, dated the 4th of Jumâdâ I in the fifth year of Muhammadshâh's reign = A.H. 1136 (A.D. 1724, Jan. 30).

2. A short treatise on measures and weights, in *Persian*, on ff. 135ᵃ–138ᵃ.

3. رموزات (riddles), in *Persian*, on ff. 169ᵇ–176ᵇ.

4. One of the many translations or adaptations of the Indian standard-book on sexual intercourse, the Koka-sâstra (كوك شاستر), by Kokâ-paṇḍita, in *Persian*, on ff. 188ᵇ–210ᵇ, beginning: بدان اسعد (اسعدك ?) الله تعالى فى الدارين كه اين كتاب اوّل بزبان هندوى بود تصنيف كوكا پندت الخ, comp. on the various versions (several of which are called لذت النسا), Bodleian Cat., Nos. 1622–1629; Rieu ii. p. 680ᵃ (a poetical paraphrase by Muhammad Kulî Jâmî, completed A.H. 1036 = A.D. 1626, 1627); W. Pertsch, Berlin Cat., pp. 589 and 590, etc. The present version is identical with that in No. 1626 of the Bodleian Cat., styled there رسالهٔ در عورت.

5. A large tract on magic art and exorcism, and other mysterious crafts, on ff. 212ᵃ–263ᵇ, in *Persian.*

No. 908, ff. 265; written in various styles of Nasta'lîk and Shikasta; size, 8½ in. by 4⅝ in.

2800

The first twenty-two leaves of this copy are filled with worthless scraps in prose and verse, a رسالهٔ رموزات (see No. 3 in the preceding copy), عدد اسامئ حضرات ائمّهٔ معصومين, tales, traditions, anecdotes, and a small collection of lyrical poems; ff. 23–161 contain an incomplete book of *Collectanea* from the most renowned Persian (and also Arabic) writers in prose and verse, from books on ethics, theology, law, Ṣûfism, from epic and lyric poems, and collections of tales; it is a Persian كشكول (see above, No. 2797); both beginning and end are missing, and no compiler's name appears.

No. 1806, ff. 161, the first twenty-two leaves in Shikasta, the remainder in good Nasta'lîk, 3 coll. in the page, ll. 19–24; size, 10⅜ in. by 6¼ in.

2801

Fragments of grammatical, mystical, and theological treatises.

1. Ff. 1–44: Mîr Sayyid Sharîf Jurjânî's صرف مير (see Nos. 2406–2409 and 2413. 2 above), beginning as usual. It breaks off, on fol. 44ᵇ, with these words: وبناء مضمون در نصرتُ ضمير واحد متكلّم است خواه مذكّر و خواه مؤنّث و فاعل فعلتَ ونا در نصرنا ضمير متكلّمست با غير خواه تثنيه خواه....

The last faṣl is marked on fol. 44ᵃ and begins thus: الف در نصرا علامة تثنيه مذكّر و ضمير فاعل است و واو در نصروا علامة جمع مذكّر و ضمير فاعلست الخ.

2. Ff. 45–118: a Ṣûfic tract, without beginning or end; it opens abruptly thus: اظهار كرد خلق السّموات والارض و ما بينهما تا شريف الانس والجنّ ملك و ملكوت الخ.

The following four faṣls are marked in the text: 1. در توحيد, on fol. 46ᵃ; 2. نمودن در بيان مشاهدهٔ حقّ, on fol. 49ᵇ; 3. در بيان خود را شناختنى, on fol. 62ᵇ; 4. در بيان عبادت, on fol. 88ᵇ.

3. Ff. 119–130: a tract on the rites and observances of Islâm, without beginning or end. It opens abruptly thus: مجامعت واجب است پس اگر زن يا كنيزك آنكس روزه واجب داشته باشد الخ.

It deals with نماز, غسل, روزه, اعتكاف (see fol. 122ᵇ), حج, and زكوة.

An entry from the 12th of Jumâdâ-althânî, A.H. 1185 (A.D. 1771, Sept. 22), on fol. 1ᵃ. One of the fly-leaves contains the following note: 'Purchased with Dr. Leyden's books, but evidently belonged to Tippu's Library, his marks being on the binding.' These marks, just mentioned, are Arabic and Persian inscriptions, pressed into the leather of the binding both on the front and back, in seven rubrics, viz.: front and back, top and bottom, four times: الله كافى; front, middle: الله, محمّد, على, فاطمه, حسن, حسين; front, left side: سركار خداداى; back, middle: سبحانك لا علم لنا الّا ما علّمتنا انّك انت العليم الحليم.

No. 2639, ff. 130, ll. 11 on ff. 1–44, ll. 13 on ff. 45–118, ll. 14 on ff. 119–130; Naskhî by two different hands in the first two fragments, Nasta'lîk (with Naskhî in the Arabic quotations) in the third; size, 7⅛–7⅝ in. by 4⅛–5⅜ in.

2802

Tracts on mystical, theological, and magic subjects.

1. A few prayers, the first of which, on fol. 66ᵇ, begins thus: مناجات بندگى حضرت رسول الله صلّى الله عليه و سلّم كه در شب جمعه يكبار اين مناجات بخواند الخ.

2. رسالهٔ طالبين در سلوك, by Aḥmad bin 'Îsâ bin Tâj Aḥmad الدّلوى, on fol. 71ᵇ, beginning: الحمد لله الّذى وهب العلماء الرّاسخين الشّريعة والطّريقة والحقيقة الخ.

3. رسالهٔ يارى در بيان شرح معرفت دل و ماهيّت آن, by Darwîsh Farîd-i-Mas'ûd-i-Sulaimân-i-Abû Bakr-i-'Umar Ṣalâḥ of Bukhârâ, on fol. 79ᵇ, beginning: الحمد لله ربّ العالمين والعاقبة للمتّقين والصّلوة على رسوله محمّد و آله اجمعين درويش فريد مسعود الخ. This tract seems identical with the same author's comments on a tradition, noticed in Rieu ii. p. 862ᵇ, No. VII.

4. Short explanations of different Sûras of the Kurân, beginning, on fol. 87ᵃ, with a خاصيّت سورهٔ مزمّل (that is the seventy-third Sûrah).

5. علم دعوة, a treatise on invocations in four chapters, viz.: باب اوّل در دعوت اسماء اعظم باب دوم در بیان دعوت اسماء الحسنی باب سیوم در دعوت کلام الله باب چهارم در دعاهای و نمازیکه حق تعالی بنده را باید قدرت خویش تعلیم کرده است.

Beginning, on fol. 114[a]: الحمد لولیّه والصّلوة علی نبیّه محمّد و آله اجمعین بدان ای عزیز صد باب اسرار باری تبارك و تعالی الخ.

6. باب نهم در بیان تسخیرات من نسخهٔ حوض الحیوة, on fol. 131[b], beginning: چون سالك از کدّ و ریاضت و عرفان علم ابدان و معرفت قلب و اجمال انسان الخ.

7. پندنامه, with its correct title مناجات, as the initial words prove, by the famous Shaikh 'Abdallâh Anṣârî (who died A.H. 481 = A.D. 1088), on fol. 139[b], beginning: مناجات اسراری (read اسرار) ندیم بارگاه حضرت جبّاری خواجه عبد الله انصاری الخ ای زدردت بیدلانرا بوی درمان آمده الخ. Other copies of the same, see above in Nos. 1779 and 1923, 14; the title پندنامه is sometimes given to another little treatise of the same Anṣârî, the نصیحت, see No. 1780 above.

8. حکایت خواجه حسن بصری الخ, on fol. 153[a] (comp. on Hasan Baṣrî, Safînat-alauliya, No. 19, col. 277 in this Cat.).

9. رسالهٔ قراءت, or رسالهٔ تجوید (as it is styled in the colophon), on fol. 154[b], beginning: الحمد لله ربّ العالمین .... ذکر احکام النّون السّاکنة والتّنوین الخ. See fuller treatises on the correct reading and reciting of the Kurân in Nos. 2702–2705 above. Copied by the same Ahmad ibn Shaikh (the name is here omitted) ibn Shaikh 'Abd-alghafûr Kutb-i-'âlam Shar'î, as the راحة القلوب, see No. 2208 above, about A.H. 1043 (A.D. 1633, 1634).

10. زینة القاری, another treatise on the reading of the Kurân, by Nuṣrat bin 'Umar, called Sikandar, on fol. 160[a], beginning: الحمد لله ربّ العالمین .... ترتیب کلام الله تعالی بتحریر و تالیف بندهٔ کمینه الخ.

No. 541, ff. 66–161, ll. 10–26; written by many different hands in all kinds of Nasta'lîk; size, 7⅝ in. by 4¼ in.

2803

Grammatical treatises, and stories in Persian and Dakhani.

1. A treatise on the Arabic verb, in Arabic, consisting of two parts, the *first* کتاب المیزان, on ff. 1[b]–14[b], beginning: الحمد لله ربّ العالمین .... إعلم اسعدك الله تعالی وایّانا فی الدّارین انّ الافعال کلّها علی اربعة اقسام ماضی و مضارع و امر و نهی الخ. The *second* کتاب الاوزان, on ff. 15[a]–37[b], beginning: الحمد لله .... إعلم اسعدك الله تعالی و ایّانا فی الدّارین انّ الفعل من حیث المعنی نوعان لازم و متعدّی الخ.

2. Lists of Persian verbs, nouns, and particles, with their Hindûstânî equivalents, on ff. 38[b]–50[a], styled at the end: کلید الفاظ عجم 'the key to Persian words.' It begins: کردن کردنها کرنا کرنی الخ.

3. A more detailed treatise on Persian accidence, also partly with Hindûstânî (or rather Dakhani) paraphrase, styled at the end نسخهٔ تمهید and composed by Sayyid Muhammad Sharîf Kâdirî, on ff. 51[b]–66[a]. It is dated the 22nd of Shawwâl, A.H. 1206 (A.D. 1792, June 13).

4. A story, in Dakhanî prose, styled قصّهٔ انار رانی, on ff. 67[a]–90[b].

5. Another story, in Dakhanî prose, styled قصّهٔ پندنان علی, on ff. 91[a]–114[b].

6. A story in Persian, prose and verse mixed, containing the description of a journey from Malabar to Penang, on ff. 115[a]–128[b]. Beginning:

بشنوید ای دوستان حال این بنده غریب
چون شدم از بهرکاری بر چهار بو العجیب

No date. Worm-eaten.
Bibliotheca Leydeniana.

No. 2624, ff. 128, ll. 9–13; the Arabic treatise in Naskhî, the Persian and Dakhanî pieces in various styles of careless Nasta'lîk; size, 8½ in. by 6½ in.

2804

Tracts on magic art and the peculiarities of letters.

1. Fragments of a work on invocations, amulets (تعویذ), conjurations, talismans, magic charms and cures with regard to sexual intercourse, etc., styled: ذخیرهٔ سکندر; the first of these scattered and often incoherent fragments begins, on fol. 1[b], thus: جواهر سیوم در عمل دعوة اسماء عظام و غیره الخ.

2. مختصر در علم حروف تهجّی و خواصّ آن, a Persian translation of a treatise on the letters of the alphabet and their peculiarities, by Shaikh Shihâb-aldîn Maktûb, made by Abû-almahâsin Muhammad bin Sa'îd alnahjuwânî, usually called Ibn Sâwajî, and beginning, on fol. 41[a]: الحمد لله ربّ العالمین .... امّا بعد چنین گوید مترجم این عبارت مختصر و بشارت معتبر و هو ابو المحاسن الخ.

Frequent illustrations in both.

Some other scattered pieces, without any value, on the last two pages, fol. 55[b] and fol. 56[a]. Some pages damaged.

No. 928, ff. 56, ll. 17–24; written by several hands in different styles of Nasta'lîk; size, 8¾ in. by 5½ in.

2805

Tracts on magic art.

An anonymous treatise, or rather, a collection of several loosely connected tracts on exorcism, conjuring prayers, and other branches of magic art and astrology, beginning with a number of Arabic prayers, and ending with sympathetic prescriptions for fever-fits. Between both an endless number of invocations, an Arabic

kaṣidah with Persian interlinear translation, other prayers in Arabic and Persian, etc.

Beginning: بسم الله الرّحمٰن الرّحيم و اعيذ نفسي بالله العليّ العظيم الله لا اله الّا هو الحيّ القيّوم الخ.

Many marginal additions, tables, and interlinear glosses.

No. 646, ff. 48, ll. 15–21; written partly in Naskhî (especially in the Arabic portions), partly in Nasta'lîk; size, 8¾ in. by 6½ in.

2806

A collection of similar tracts.

Tracts without any value, partly fragmentary and incomplete at the end, on astrology, geomancy, archery, and other arts and crafts of a similar kind, with many tables.

Beginning: دائرهٔ ابدح اينست حكم دارد آتشى باد آب الخ.

No compiler's name appears, nor any date.

No. 534, ff. 120, ll. 9–15; very unequal and inelegant Nasta'lîk; size, 6⅝ in. by 4½ in.

2807

Miscellanies.

1. A long kaṣidah by 'Ain-alkuḍât of Hamadân, the pupil of Aḥmad Ghazâlî (died A.H. 517 = A.D. 1123, 1124); the poet was killed by order of Sulṭân Sanjar's wazir, A.H. 533 (A.D. 1138, 1139), comp. No. 1793 above, and Bodleian Cat., No. 1247.

Beginning, on fol. 10ª:

چشم بگشا كه جلوهٔ دلدار
متجلّى است از در و ديوار

2. A few mathnawî-baits and a tradition of the prophet, on fol. 19.

3. Scattered verses, on fol. 20ᵇ, and a few prose-pieces, beginning with a saying of Shaikh Bahâ-aldin Muḥammad 'Âmilî (see No. 2797 above), on fol. 22ª. Explanation of the three kinds of وجود, on fol. 23ª, of the منزل ملكوت, منزل ناسوت, مقام شيطانى, منزل لاهوت, جبروت, etc., on fol. 25ª; verses of the Kurân, beginning with Sûrah 33, 72: انّا عرضنا الامانة على السّموات الخ, on fol. 25ᵇ, followed by other indifferent fragments of verses and traditions.

College of Fort William.

No. 2355, ff. 10–30, 2 coll., each ll. 11 (on ff. 10–19) in Shikasta; diagonal lines and others without any fixed number, by various hands, in Shikasta and Naskhî (on ff. 20–30); size, 5⅝ in. by 3⅞ in.

2808

Miscellanies.

1. Fragment of a collection of short نصائح or admonitions, on ff. 75ª–78ᵇ, entitled at the end: الرّسالة الشّريفة. It begins abruptly: بدان عمل كنى' سخن باندازهٔ خويش گوى' قدر مردم بشناس و حقّ هركس بر خود منه' راز خويش نگاهدار الخ. Dated A.H. 1002 (A.D. 1593, 1594).

2. A farmân by the emperor Akbar, on ff. 79–81ᵇ, beginning: فرمان عاليشان جلال الدّين محمّد اكبر پادشاه غازى كه بنوّاب خان خانان سپهسالار شرف صدور و عزّ ورود يافت' اعتضاد خلافت و فرمان روائى اعتماد سلطنت و كشور گشائى فصّ خاتم شجاعت و بختيارى آبروى فتوّت الخ.

3. A fâlnâma (فالنامه), containing good omens, drawn from the names of all the prophets, viz. Âdam, Nûḥ, Ibrâhîm, Isḥâḳ, Isma'îl, Ya'ḳûb, Zakariyyâ, Yaḥyâ, Mûsâ, Hârûn, Shu'aib, Ṣâliḥ, Lûṭ, Khiḍr, Yûnus, Idrîs, 'Azîz, Dhû-alkarnain, Hûd, 'Îsâ, Dâ'ûd, Sulaimân, Yûsuf, Ayyûb and Muḥammad, on ff. 82ᵇ–89ª, beginning: اين اسمهاى پيغمبران عليه (!) السّلام است اگر كسى خواهد كه فال به بيند الخ. Dated by Yârbeg the 29th of Shawwâl, A.H. 1074 (A.D. 1664, May 25).

4. Another fâlnâma, made by the wazir Yaḥyâ Barmakî bin Khâlid for Hârûn alrashid, on ff. 91ᵇ–95ª, beginning: اين فال ايست كه يحيى برمكى بن خالد (كه) وزير پادشاه بود بجهت هارون الرّشيد انار الله برهانه بر سبيل اختصار ساخته و در صفر (سفر) و حضر با خود داشتى و صلاح و فساد در هر امورى در آن ديدى الخ. Dated on a Friday in the month of Dhû-alka'dah, A.H. 1074 (A.D. 1664, May–June).

5. Traditions (نقليات), on ff. 96ᵇ–97ᵇ, beginning: منقولست بزرگان گفته اند هر كس كه اين شش كار بكند هيچ بد بدو نرسد الخ. On fol. 98ª a few poems by Amîr Khusrau.

6. A few extracts from the dîwâns of Sa'dî, Khâkânî, Nâṣiḥî, etc., on ff. 101–106. Dated by Muḥammad Ṭâhir of Âgra, the 20th of Sha'bân, A.H. 1069 (A.D. 1659, May 13).

No. 208, ff. 75–106, written by many different hands, partly in Nasta'lîk, partly in Shikasta, 1–3 coll., ll. 9–15; size, 9½ in. by 5½ in.

2809

Fâlnâma az dîwân-i-Ḥâfiẓ (فالنامه از ديوان حافظ).

A fâlnâma or book of divination applied to the lyrical poems of Ḥâfiẓ of Shîrâz, the غيب اللّسان, as he is called here (instead of the more correct لسان الغيب), beginning: حمد عالم الغيبى كه داناى مطالب خفيّهٔ خواطر بندگان الخ. It ends on fol. 13ᵇ and is followed on ff. 14ª–16ª by a short tract, styled نامهاى شياطين و غيره, containing mainly a string of various names and appellations of the devil.

No date. Bibliotheca Leydeniana.

No. 2641, ff. 16, ll. 7–11; Nasta'lîk; size, 7¼ in. by 4¾ in.

2810

Miscellanies.

1. On ff. 200–205: a tarkîbband, styled نسخهٔ ما مقيما, with the always returning refrain;

که بچشمان دل مبین جز دوست
هر چه بینی بدانکه مظهر اوست

Incomplete at the end.

2. On ff. 206–211: fragments of an Arabic grammar and vocabulary with Persian explanation.

No. 2420, ff. 200–211, ll. 17–18 in the tarkibband; Shikasta by different hands; size, 9⅛ in. by 5⅞ in.

2811

Miscellanies.

1. A tarkibband in honour of 'Alî, in fifteen bands (پانزده بند منقبت حضرت مرتضا علی الخ), beginning, on fol. 336ª: ای که از نور جمالت شد منوّر آفتاب الخ. Dated the 20th of Safar, A.H. 1198 (A.D. 1784, Jan. 14).

2. Topographical description of some fortresses in Kashmîr and other matters connected with that country, beginning, on fol. 341ª: در کشمیر دولتخانه قلعهٔ مبارک بنا کرده حضرت جهانگیر پادشاه الخ.

No date.

No. 2486, ff. 336–345, ll. 10 in the first piece; the second in diagonal lines; Shikasta; size, 6⅞ in. by 4⅛ in.

2812

Miscellanies.

1. An anonymous geographical tract on the wonders of the inhabited quarter of the earth and the seven climates, beginning abruptly thus: اکنون شروع کنیم در شرح بعضی از آثار و علامات ایّام سابق و ذکر برخی از عجائبات و غرائبات ربع مسکون الخ, on ff. 181ª–203ᵇ.

2. A short fragment of a collection of letters, without beginning or end, on ff. 207ª–211ª.

No. 1945, ff. 181–203, ll. 19, and 207–211, ll. 21; Nasta'lîk by different hands; size, 9½ in. by 5½ in.

2813

Aḥwâl-i-Bâgh-i-Iram (احوال باغ ارم).

Account of the wonderful garden, called باغ ارم, in the Carnatic, in Tipû's realm, by Mirzâ Akbal (this name appears only on fol. 76ª, not in the text, as it seems).

Beginning: خامهٔ عجز صریر حقائق نگار نظر به عدم معرفت جملهٔ حقیقت باغ معلوم الخ.

No date.

No. 1978, ff. 76–80, ll. 13; Shikasta; size, 9¼ in. by 5 in.

2814

Tables of alphabets, for the greater part purely imaginary, as it seems; they begin with the قلم برناوی, that is the alphabet of the Egyptian Pharaohs at the time of Moses, in five different ḳisms; after that follows a so-called Greek alphabet (قلم یونانی), then a Hebrew one (قلم عبرانی) in various ḳisms, a Syriac one in two ḳisms, and many more, among which some very fantastic ones appear, for instance, the alphabet of Solomon, with which talismans were written, a Zoroastrian one (قلم زردشتیان), which is entirely cuneiform, a Coptic one, a very funny alphabet of the Franks, with the additional statement, that these people write from the left to the right, a secret alphabet (قلم الاسرار), and many similar oddities.

This little MS. was presented by Lord Teignmouth.

No. 2074, ff. 16; size, 9 in. by 6 in.

2815

A farmân of the emperor 'Âlamgîr (نقل فرمان اورنگزیب پادشاه).

Beginning: کفایت شعار مطیع الاسلام رسك داس بمرحمت پادشاهانه امیدوار بوده بداند از آنجا که همگی همّت والا و تمامی الخ.

No. 1146, ff. 8, ll. 9; large ornamental Nasta'lîk; illuminated frontispiece; all the lines on the first two pages surrounded by gilt stripes; size, 10⅝ in. by 7⅜ in.

2816

Another farmân of 'Âlamgîr (فرمان مرتّب پادشاه اورنگزیب عالمگیر رازی), beginning with the same initial words as the preceding one: کفایت شعار مطیع الاسلام الخ.

It is followed, on fol. 27ª, by another short document, headed: (Johnson) مطابق فرمایش ملازمان مسترجانسن کیفیّت صورتحال بطور مرقوم شده; and beginning: احسن اینکه در صوبهٔ بنگاله شش قسم محال است الخ

On the fly-leaf is written: 'Regulations reg. the Revenues by Aurungzebe received from Moonshee Sudder ul deen, who found it in his father's Byâz or commonplace book, March, 1786.'

No. 1566, ff. 23–28, ll. 15; Shikasta; size, 9⅜ in. by 6¼ in.

2817

An alphabetical index to some Persian work, arranged in European manner and beginning from the left. There is no indication to which book it refers, nor is it clear whether the figures refer to pages in a printed edition or to verses in a poem. The first word is آب with five references, beginning with ۱۷۸, and ending with ۲۰۵.

Sir Charles Wilkins.

No. 2359, ff. 38, 6 cols. in a page, each ll. 28; European handwriting; size, 8¾ in. by 6¾ in.

D. PARSEE LITERATURE.

2818

Ardâi-Vîrâfnâma in prose (اردای ویرافنامهٔ نثر).

A Persian prose-version of the Pahlavi original of the Artâ-Vîrâf-nâmak, beginning, on fol. 1ᵇ: چون اردشیر بابکان بپادشاهی بنشست نود پادشاه را بکشت و جهان

را از دشمنان خالی کرد و آرمیده شد و دستوران و موبدان که در آن روزگار بودند الخ.

This beginning differs only very slightly from that in MS. 28 of Haug's Collection and the two versions are no doubt identical, see another copy of the same in Bodleian Cat., No. 1950. The Pahlavî original was published, with an English translation and introduction, by Dr. M. Haug, Bombay and London, 1872 (comp. on our prose-version the Introductory Essays of that edition, pp. xv–xx); French translation by Adrien Barthélemy, Paris, 1887; see also F. Spiegel, Die traditionelle Literatur der Parsen, pp. 120–128. This version is probably the same on which the poetical paraphrase of Dastûr Zartusht bin Bahrâm bin Pazhdû (see the immediately following copy) was based.

As title appears here: آغاز داستان ویرافنامه و قصّهٔ شاه اردشیر بابکان انوشیروان.

No date.

No. 830, ff. 1–50, ll. 11; large and distinct Nasta'lîk; size, 8 in. by 5 in.

2819

Ardâi-Virâfnâma in verse (اردای ویرافنامهٔ نظم).

The Persian poetical version of the same Artâ-Vîrâf-nâmak, probably based on the preceding prose-version, by Zartusht bin Bahrâm bin Pazhdû, who composed it immediately after the completion of the Zarâtushtnâma or Zartushtnâma (a translation in Persian verse of the life of Zoroaster, written originally in Pahlavi), in the year 647 of the Yazdajird era (=A.D. 1277, 1278), comp. Rieu i. p. 47 sq. On this poetical paraphrase the English version of J. A. Pope, 'Ardai Viraf Nameh or the revelation of Ardai Viraf, translated from the Persian and Guzeratee versions,' London, 1816, is principally based; see also J. Wilson, Religion of the Parsis, pp. 435–444; Anquetil, Zend-Avesta, ii. p. xxxii; Sachau, Contributions to the knowledge of Parsee Literature, Journal of the Royal Asiatic Society, 1870, p. 279, etc.

The author's name appears here, on fol. 77ª, l. 4: کنون زرتشت بن بهرام پژدو بیاور شرح حال قصّه بر گو. The Zartushtnâma, here called مولود زرتشت, and its poetical paraphrase, are mentioned on fol. 75ª, l. 13; the Ardâi-Virâfnâma itself, and the heavenly voice which bade the author write a poetical version of this work too, on fol. 75ᵇ, l. 9 sq.

Beginning (different from that in Rieu):

سر دفتر بنام پاك یزدان
نگهدار زمین و چرخ گردان

The present copy, which is not dated, seems more an abridgement of the book than a complete representation of it. Another poetical version of the Ardâi-Virâfnâma, by Ka'ûs, Herbad of Nausârî, is noticed by Anquetil, Zend-Avesta, ii. p. xxx.

No. 2506, ff. 47–78, 2 coll., each ll. 15; Nasta'lîk, the last page supplied later; size, 7¾ in. by 4¾ in.

2820

Ṣad Dar (صد در).

A popular exposition of the Zoroastrian law, called the Hundred Gates from the hundred sections into which it is divided, in Persian prose, derived in its contents from the Avastâ, Zand and Pâzand, and beginning, on fol. 51ᵇ: سپاس و ستایش مر خدایرا الخ.

It is, no doubt, the basis of the better-known poetical version, made by Îrânshâh bin Malikshâh at the request of the illustrious Dastûr Shahriyâr bin Dastûr Ardashîr bin Bahrâmshâh, in the year 864 of the Yazdajird era (A.D. 1495=A.H. 900), comp. Rieu i. pp. 48 and 49; Bodleian Cat., Nos. 1945 and 1946; translated into Latin by Th. Hyde in 'Veterum Persarum, etc., religionis historia,' Oxford, 1760 (second edition), pp. 431–488; Anquetil, Zend-Avesta, ii. p. xxxiv; Sachau, Contributions, p. 280, etc. The present prose-version has been translated into English by West, S. B. E., xxiv. pp. 253–361, Oxford, 1885.

No date.

No. 830, ff. 51–155, ll. 11; large and distinct Nasta'lîk; size, 8 in. by 5 in.

2821

Kitâb-i-shâyist u nâshâyist (کتاب شایست وناشایست).

Exposition of the chief doctrines and religious ordinances of the Parsees, in Persian prose, intermixed with some pieces in Zend, and beginning: این کتابیست که در شایست و ناشایست که از دین الخ.

On account of its being divided, like the صد در (see the preceding copy), into 100 sections, it is called here کتاب صد در, just as in the Paris MS., where it appears as Sadder Bundehesh; other copies are noticed in Bodleian Cat., Nos. 1952 and 1953, and in Rieu iii. p. 1067, No. II; comp. also Spiegel, Die traditionelle Literatur der Parsen, p. 168 sq., where extracts are given; and J. Wilson, Religion of the Parsis, pp. 444 and 445.

This copy was presented by Mr. Romer, August 31, 1837.

No. 2506, ff. 1–46, ll. 15; Nasta'lîk; ff. 41–46 greatly injured; size, 7¾ in. by 4¾ in.

2822

Parsee mathnawîs.

A curious collection of mathnawîs, written apparently by a disciple of the Zoroastrian creed who may be identical with the author of the poetical version of the Ṣad Dar or the Hundred Gates, Îrânshâh bin Malikshâh, who wrote about 864 of the Yazdajird era (=A.D. 1495), see No. 2820 above. We conjecture this from one of the last chapters of the third mathnawî (fol. 180ª sq.) where the author enumerates with similar praises, as in the Ṣad Dar, a number of illustrious Dastûrs, among others Ardashîr and Shahriyâr, and repeatedly mentions Malikshâh and Îrânshâh, the latter of which might very well be his own name. The principal Dastûr who encouraged him to write these mathnawîs was Dastûr

Nûshîrwân, see fol. 74^b, l. 8: بمن گفت دستور نوشیروان and in many other places.

The *first mathnawî*, a poetical version of an older prose-treatise (see fol. 74^a, lin. penult.: که این نسر کنم نظم (read نثر) زیبا به نظم آورم; and 74^b, l. 1: امشاسفندان روا), is styled امشاسفندنامه, and gives a poetical account of the duties and performances of the thirty-one (not thirty-three سی و سه, as both the preface and epilogue state) Amshâspands, viz.: 1. بَهْمَن; 2. آردِی بَهِشت; 3. شَهْرِیور; 4. سِفَنْدار مَزْد; 5. خُرْداد; 6. مُرْداد; 7. دی باذر; 8. آذر; 9. آبان; 10. خورشید; 11. ماه; 12. تیر (or in the heading of the chapter تشتر); 13. گوشَرَنگ; 14. دَی بَمِهر; 15. مِهْر; 16. سَرُوش; 17. رُشن; 18. فَرْوَرْدین; 19. وَرْهرام; 20. رام; 21. باد; 22. دی بدین; 23. دین; 24. اَرْد (in the heading of the chapter ارشوانگ); 25. آشْتاد; 26. آسمان; 27. ذامیاد; 28. مانتره; 29. انارام; 30. هوم; 31. بُرز; and begins, on fol. 73^b:

بنام خداوند روزی رسان — که هست آگه اندر دل بندگان

The *second mathnawî* looks like an extract from the Shâhnâma and contains the story of Rustam and Isfandiyâr, beginning, on fol. 114^a:

بنام خداوند دستار زند — خداوند دارندهٔ ارجمند

The first chapter-heading is: آغاز داستان رفتن اسفندیار بزابلستان بنزد رستم زال.

The *third mathnawî* is styled حکایت شاه نظام and treats of the killing of several Dastûrs by order of Shâh Nizâm in the year 724 (of the Yazdagird era, we suppose), see fol. 174^a, l. 4 ab infra. Beginning:

بنام یکی داور غیب دان
که او هست بر بندگان کامران

To one of these martyrs, بندار, and his offspring بهرام بندار, the pedigree of the three Dastûrs, mentioned above, viz. Nûshîrwân, Ardashîr, Shahriyâr, etc., is traced in the epilogue, beginning on fol. 180^a, last line.

A more detailed investigation into these mathnawîs and especially into the very elaborate genealogy of these Parsee Dastûrs would be of great interest and importance for the history of the Zoroastrian creed in Khurâsân and Kirmân.

No date. Bibliotheca Leydeniana.

No. 2786, ff. 73–186, 2 coll., each ll. 13; Nasta'lîk; size, $8\frac{5}{8}$ in. by $6\frac{1}{8}$ in.

2823

Another copy of the same three Parsee mathnawîs.

1. The Amshâsfandnâma, on fol. 1^a, beginning:

بنام خداوند روزی رسان
که هست آگه اندر دل بندگان

For the mention of Dastûr Nûshirwân and of the older prose-treatise which has here been put into verse, see on fol. 2^a, l. 6, and fol. 1^b, ll. 9 and 12 (که این نصر (read نثر) زیبا به نظم آورم and بمن نصر (نثر) برخواند الخ).

The thirty-one Amshâspands are found here: 1. on fol. 3^b; 2. on fol. 5^a; 3. on fol. 7^a; 4. on fol. 8^a; 5. on fol. 9^b; 6. on fol. 11^a; 7. on fol. 16^b; 8. on fol. 17^b (from آذر onwards they are called ایزد instead of امشاسفند); 9. on fol. 19^a; 10. on fol. 20^a; 11. on fol. 21^a; 12. تیر or تشتر, on fol. 21^b; 13. گوشورنگ or گوشرنگ, on fol. 23^a; 14. on fol. 24^b; 15. on fol. 26^b; 16. on fol. 29^b; 17. on fol. 34^a; 18. on fol. 34^b; 19. on fol. 35^b; 20. on fol. 37^a; 21. on fol. 37^b; 22. on fol. 38^b; 23. on fol. 39^b; 24. ارشونگ or ارد, on fol. 40^a; 25. on fol. 40^b; 26. on fol. 41^a; 27. on fol. 41^b; 28. on fol. 42^b; 29. on fol. 43^a; 30. on fol. 43^b; 31. on fol. 44^a. Here as in the preceding copy both preface and epilogue speak of thirty-three (سی و سه) Amshâspands, see fol. 2^a, l. 3 ab infra, and fol. 44^b, l. 8.

2. Rustam and Isfandiyâr (first heading: آغاز داستان رفتن اسفندیار بزابلستان بنزد رستم زال), on fol. 45^b, beginning: بنام خداوند دستار زند الخ.

3. Ḥikâyat-i-Shâh Nizâm, on fol. 110^b, beginning: بنام یکی داور غیب دان الخ.

The date 724 of the Yazdajird era appears here, on fol. 111^a, l. 1.

Bibliotheca Leydeniana.

No date. The transcriber was Kaikubâd, son of Rustam.

No. 2777, ff. 124, 2 coll., each ll. 12; Nasta'lîk; size, $8\frac{1}{4}$ in. by $6\frac{5}{8}$ in.

2824

Kiṣṣa-i-Sanjân (قصهٔ سنجان).

The history of the settlement of the Parsees in India, told in Persian verse by Bahman bin Kaikubâd bin Hurmuzyâr Sunjânî (see fol. 19^a, l. 8 sq.) at Nausârî in the year 969 of the Yazdajird era = A. D. 1600 (see fol. 19^b, lin. penult.). It begins:

بنام ایزد دانای سبحان
بهر دم می سرایم نکته از جان

This poem, which was translated into English by E. B. Eastwick, with notes by John Wilson, in the Journal of the Bombay Branch of the Asiatic Society, vol. i. pp. 167–191, has been noticed by Rieu i. p. 50; comp. also W. Hamilton, Description of Hindostan, vol. i. p. 613; Dosabhoy Framjee, The Parsees, London, 1858, pp. 7–21; Anquetil, Zend-Avesta, Discours Préliminaires, pp. 318–324; ii. p. xxxiv; and J. Wilson, Religion of the Parsis, pp. 210–213. The present copy is apparently a transcript of that in the British Museum, as the name of the copyist, Rustam ibn Mobad Bahrâm (see fol. 21^b, ll. 3 and 4, and fol. 23^b, l. 1), as well as the date 1107 of the Yazdajird era, month of Bahman = A. H. 1151, Jumâdâ II (A. D. 1738), and the place, viz. Sûrat (see fol. 20^b, ll. 7, 8, and 11), are exactly the same. In a versified epilogue of the transcriber,

on fol. 23ª, last line, the date appears once more in this form:

سنه از یزدجردی گر ندانی – میان عرق را با نقطه خوانی

that is عرق=1107.

Bibliotheca Leydeniana.

The proper order of the leaves is: 1–17, 22, 18–21, 23.

No. 2572, ff. 23, 2 coll., each ll. 11; large and distinct Nasta'lîk; size, 8½ in. by 6⅞ in.

2825

نکاح بستن بروش موبدان هندوستان.

The Marriage Ritual of the Parsees, beginning:

بنام ایزد بخشایندهٔ بخشا بشکر مهربان الخ.

No date.

No. 1619, ff. 6, ll. 11; Nasta'lîk; size, 7⅞ in. by 5¾ in.

2826

Dasâtîr (دساتیر).

A complete but unfortunately very worm-eaten copy of the Dasâtîr or words of the ancient prophets, twelve before Zartusht and three after him, written in a kind of fictitious language, which most likely formed the secret medium of communication between the members of a particular theosophical sect, nearly related to the Parsees, and accompanied with a Persian paraphrase, see for fuller information the description of this work in Bodleian Cat., No. 2402, and compare De Sacy in Journal des Savans, Jun. 1821, p. 16 sq.; Dabistan, translated by D. Shea and A. Troyer, Paris, 1843, vol. i. pp. xix–lxv, and p. 20 sq.; Spiegel's review of this work in 'Jahrbuch für wissenschaftliche Kritik,' Aug. 1844; J. Darmesteter, Le Zend-Avesta, i. avant-propos, pp. xv and xvi; and A. Chodzko, Le Deçatir (no date). The text with English translation and glossary was published by Mullâ Fîrûz bin Kâ'us in 2 vols., Bombay, 1818, new edition of the translation only, Bombay, 1888, with a reprint of the 'Discussion on the Desatir' from the introduction to the Dabistân; a Gujerati version appeared in Bombay, 1848.

Beginning: هوزامیم فه مزدان هزما هرس و ز ماس هر شیور هر دیور پناهم به یزدان الخ.

The *first chapter* (not marked by a special heading) deals with Mâhâbâd, on fol. 1ᵇ or 2ª; the *second* is headed شت وخشور جی (جَیْ؟) افرام, on fol. 20ᵇ; the *third*, شت شای کلیو, on fol. 28ᵇ; the *fourth*, شت وخشور یاسان, on fol. 34ª; the *fifth*, شت وخشور گلشاه, on fol. 39ᵇ; the *sixth*, نامهٔ سیامک, on fol. 42ᵇ; the *seventh*, نامهٔ شت وخشور هوشنگ, on fol. 45ª; the *eighth*, نامهٔ طهمورس, on fol. 47ª, first line; the *ninth*, نامهٔ جمشید, on fol. 50ª, first line; the *tenth*, نامهٔ فریدون, on fol. 56ª, lin. penult.; the *eleventh*, نامهٔ منوچهر, on fol. 59ª; the *twelfth*, نامهٔ کیخسرو, on fol. 60ᵇ; the *thirteenth*, نامهٔ زرتشت, on fol. 63ª; the *fourteenth*, نامهٔ سکندر, on fol. 80ª, first line; the *fifteenth*, نامهٔ ساسان نخست, on fol. 81ª; the *sixteenth*, نامهٔ پنجم ساسان, on fol. 108ᵇ.

According to a note on fol. 1ª this copy had come into the possession of Mullâ Kâ'us, the father of Mullâ Fîrûz (who afterwards edited and translated it), in A.H. 1180 (A.D. 1766, 1767), and was finally presented to Major John Malcolm (afterwards Sir John Malcolm) by the same Fîrûz. A commentary on the Dasâtîr (شرح دساتیر) by Najaf 'Alî, son of Muḥammad 'Aẓîm-aldîn, which was dedicated to Sir Henry Elliot, is mentioned in Rieu iii. p. 1038ᵇ, No. I.

Bibliotheca Leydeniana.

No. 2718, ff. 111, ll. 14; Nasta'lîk; size, 9⅞ in. by 5⅞ in.

2827

Another copy of the same.

Beginning as in the preceding copy; the book is styled here تاریخ گبران or قصّهٔ آتش پرستان.

Dated the 19th of Rabî'-alâkhar, A.H. 1214 (A.D. 1799, Sept. 20); presented by Lieut.-Col. Wm. Kirkpatrick, May 30, 1804.

No. 245, ff. 102, ll. 15; clear and distinct Nasta'lîk; size, 8 in. by 5¾ in.

ADDITIONAL MSS.

I. General History.

2828

Jâmi'-altawârîkh (جامع التواریخ).

A very valuable (despite some occasional misspellings) and, comparatively speaking, one of the most complete copies of Rashîd Ṭabîb or Rashîd-aldîn's rare general history, see above, No. 17, almost identical in its contents with the British Museum copy, Add. 7628 (Rieu i. p. 74 sq.), and arranged in the same peculiar manner, viz. beginning with the *second* volume and concluding with the *first*. It is the same MS. which Mr. W. Morley has described in the J. R. A. S., vol. vii. pp. 267–272, and to which he refers in his Descriptive Cat., p. 5, No. ii.

Contents:

General preface of the whole work, on ff. 403ᵇ–407ª, headed: هذا کتاب جامع التواریخ, and beginning: فهرست کتاب داستانها و فذلك حساب بیانها حمد و ثناء و آفرین حضرت مقدّس جهان آفرین الخ.

On ff. 405ª, l. 11, and 406ª, l. 10, the title is given incorrectly as جوامع التواریخ. According to the statement on fol. 406ª sq. the whole work was originally divided into three volumes (مجلد); the *first volume*, containing two bâbs, on the origin and history of the Turkish tribes, and on the history of C̱ingîzkhân, his ancestors and descendants, down to the accession of Uljâ'îtû Sulṭân respectively, the first subdivided into a dîbâća and four faṣls, the second into two faṣls; the *second volume*, containing likewise two bâbs, on the life of Uljâ'îtû to the time of the composition of

this work, and on the general history of the world, from Âdam to A. H. 700 (A. D. 1300, 1301) respectively, the second bâb being subdivided into two kisms, the first of which contains two fasls; the *third volume* containing a geographical description of the world.

First volume, on ff. 408ᵇ–599ᵃ, composed by order of Ghâzânkhân (A. H. 694–703 = A. D. 1295–1304) and therefore styled تأریخ غازانی (see fol. 410ᵇ, l. 2), beginning: حمد و ثنای فراوان و شکر و سپاس بی پایان مر آفریدگار بیچون و مبدع الخ.

Bâb I, on the Turkish tribes, etc.:

Dîbâća, on fol. 411ᵇ: در ذکر حدود بعضی مواضع اقوام اتراك و تفصیل اسامئ هر شعب.

Fasl 1, on fol. 413ᵇ: در تأریخ و حکایات اقوام اغوز و بیست و چهار شعبهٔ مذکور از فرزند زادگان او (و) بعضی برادران و عمّزادگانش که با او متّفق بوده اند الخ.

Fasl 2, on fol. 417ᵃ, l. 3: در ذکر اقوام از اتراك که ایشان را این زمان مغول گویند لیکن در قدیم هریك قوم از ایشان علی الانفراد به لقبی و اسمی مخصوص بوده اند الخ.

Fasl 3, on fol. 425ᵃ: در ذکر اقوامی از اتراك که ایشان علی حدّه پادشاهی و مقدمی داشته اند لیکن ایشان را با اقوام اتراك که در فصل سابق یاد کرده شد و باقوام مغول زیادت نسبتی و خویشی نبوده امّا بشکل و زبان ایشان نزدیك بوده اند الخ.

Fasl 4, on fol. 431ᵃ: در ذکر اقوامی از اتراك که در زمان قدیم لغت ایشان مغول بوده و از ایشان اقوام بسیار پدید آمده الخ.

Bâb II, on the history of Ćingîzkhân, etc.:

Fasl 1, on fol. 443ᵃ: در بیان داستان آباء و اجداد چنگیزخان بما فیه حکایات احوال خویشان ایشان و آن ده داستان است و پیشتر دیباچه در بیان کیفیّت ظهور ایشان گفته میشود الخ.

Fasl 2, on fol. 456ᵇ, first line: در داستانهای چنگیزخان و اوروق (اروغ or اروق، اوروغ) نامدار (او که) بعضی پادشاه (قاآن or) هر عهدی شده اند و بعضی پادشاه الوس معیّن بما فیه مجمل حکایات پادشاهان اقالیم عالم که معاصر ایشان بوده اند تا شهور سنهٔ خمس و سبعمائهٔ هجری.

According to the last words of this heading the second fasl should go down to A. H. 705 (A. D. 1305, 1306) in Uljâ'itû's reign, but in the present copy it ends with the death of Abâkâkhân, A. H. 680, the 20th of Dhû-alhijjah (A. D. 1282, April 1), so that the reigns of Takûdâr, Arghûnkhân, Kaikhâtûkhân, and Ghâzânkhân, corresponding to ff. 283–394 in No. 17 above, are entirely wanting here, a fact which is *not* stated in Mr. W. Morley's account in the J. R. A. S., loc. cit. The main portion of this first volume, including the general preface, is edited with French translation and copious notes by Et. Quatremère in his 'Histoire des Mongols de la Perse,' Paris, 1836. This part is dated the 6th of Sha'bân, A. H. 1082 (A. D. 1671, Dec. 8), by Ṭâhir ibn 'Abd-albâkî 'Alâ'î.

Second volume, on ff. 1ᵇ–402ᵃ, beginning: حمد و مدح و آفرین حضرت جهان آفرین را که صانع صنائع غریب و مبدع بدائع عجیب است الخ.

Bâb I, on the life of Uljâ'itû Sulṭân, is missing here altogether.

Bâb II, on the general history of the world to A. H. 700 (A. D. 1300, 1301), with the following subdivisions (which differ in many respects from the original scheme indicated in the general preface above):

Mukaddimah, on fol. 1ᵃ: در ذکر آدم و فرزندان نوح و اولاد و پادشاهئ گیومرث که اوّل پادشاهان فرس بود الخ.

Kism I, on fol. 4ᵇ, first line: در ذکر ملوك فرس و احوالی که در عهد هریك واقع شده از ظهور انبیاء و دیگر حوادث از زمان گیومرث تا آخر عهد یزدجرد شهریاری که آخر ملوك عجم بوده است, in one fasl and four ṭabakât, on ff. 4ᵇ, 16ᵇ, 28ᵃ, and 36ᵃ, first line.

Kism II, on fol. 55ᵃ (here the wrong title زبدة التّواریخ is given to the جامع التّواریخ, comp. Rieu, Supplement, p. 15ᵇ, and Rosen, Persian MSS., p. 82 sq.): در ذکر سیّد الاصفیاء محمّد المصطفی علیه افضل التّحیّات والتّسلیمات و خلفاء او تا آخر روزگار المعتصم بالله و وقائع که بزمان هریك واقع شده از فتوحات الخ, likewise in four ṭabakât (which, however, from the second onwards are called makâlah), on ff. 55ᵃ, 99ᵃ, 118ᵃ, and 140ᵇ. These two kisms, which are dated on fol. 183ᵃ, in the month Shawwâl, A. H. 1081 (A. D. 1671, Febr.–March), evidently correspond to the *first fasl* of the *first kism* only in the original scheme of the general preface, and all the following sections, which have no systematic numbering at all, represent the *second fasl* of the same *first kism*. The original *second kism*, a continuation of Uljâ'itû's history, is entirely wanting here.

History of Sulṭân Maḥmûd bin Sabuktagîn, his ancestors and descendants, with many particulars referring to the Sâmânide, Bûyide, and Dailamî dynasties (styled in the colophon تأریخ سلطان محمود بن سبکتگین), on ff. 184ᵇ–212ᵃ, beginning: این تأریخ مختصری است مشتمل بر شرح مقامات سلطان محمود الخ. The detailed account of the Ghaznawides goes down to the death of Sulṭân Abû-alfatḥ Maudûd bin Mas'ûd bin Maḥmûd (A. H. 432–441 = A. D. 1041–1049), after which a very concise summary of his successors follows, down to Khusraushâh who ascended the throne in A. H. 547 (A. D. 1152); W. Morley's statement, loc. cit., that Maudûd died A. H. 547, must be due to an extraordinary oversight. This part is dated by the same scribe as the foregoing sections, in the month Dhû-alhijjah, A. H. 1081 (A. D. 1671, April–May).

History of the Saljûks, on ff. 213ᵇ–234ᵃ, beginning: سپاس و ستایش خدایرا جلّ جلاله و تقدّست اسماؤه الخ, and ending with the death of Sulṭân Abû Ṭâlib Ṭoghrul bin Muḥammad bin Malikshâh, i. e. Ṭoghrul III, the last Saljûk ruler, in A. H. 590 (A. D. 1194, not 589, as

is stated here, which is in disagreement with the statement in the immediately following appendix). To this part is added, on ff. 234ᵇ–236ᵃ, a ذیل or appendix from the pen of Abû Ḥâmid Muḥammad bin Ibrâhîm, who composed it in Rabî' II, A.H. 599 (A.D. 1202, Dec., to 1203, Jan.), eight years and two months after Toghrul's death, containing an account of the last years of Saljûḳ rule.

History of the Sulṭâns of Khwârizm (تاریخ سلاطین خوارزم از ابتداء دولت تا انتهاء مملکت ایشان), on ff. 236ᵃ–246ᵇ, beginning: سلاطین خوارزم که جلّ اعلیٰ ایشان نوشتکین الخ, and going down to the last independent ruler of Khwârizm, Sulṭân Jalâl-aldîn (A.H. 617–628 = A.D. 1221–1231); but the account of his last years is wanting here, as the copy comes to an abrupt end on fol. 246ᵇ; the last distinct date that appears is A.H. 625 (A.D. 1228), on fol. 245ᵇ, l. 16. W. Morley, loc. cit., represents this history of the Khwârizmshâhs as belonging to Abû Ḥâmid's appendix —an impossibility, considering the date of the latter, viz. A.H. 599.

History of Ughûz, his descendants, and the rulers of the Turks (styled according to the colophon تاریخ اغوز و شرح احوال او و دیگر سلاطین و ملوک ترك), on ff. 247ᵇ–258ᵃ, beginning: مورّخان اتراك و روایات جالاك چنین تقریر میکنند که نوح علیه السّلام الخ. The two sections mentioned in Rieu i. pp. 75 and 76, as occurring in the British Museum copy between the histories of the Khwârizmshâhs and Ughûz, viz. the history of the Salghuris of Fârs and that of the Isma'îlis, are missing here.

History of the Kings of Ćîn (or *Khaṭâ*, i.e. *China*) *and Mâćîn* (تاریخ ملوك (و) خانان چین و ماچین) down to the final conquest of China by Uktâi Ḳâ'ân in A.H. 631, Jumâdâ I (A.D. 1234, Febr.), on ff. 259ᵇ–282ᵃ, beginning: ممالك اقوام مذکور چند پارهٔ ولایت معظم است الخ.

History of the Jews (تاریخ بنی اسرائیل), on ff. 283ᵇ–307ᵃ, in six faṣls, beginning: سپاس بیقیاس خدایراست که آفرینندهٔ عقل و جان و پدید کنندهٔ زمین و آسمان است الخ. This part is dated Ṣafar, A.H. 1082 (A.D. 1671, June–July).

History of the Franks (تاریخ افرنج و قیاصره) from the creation to A.H. 705 (A.D. 1305, 1306), on ff. 307ᵇ–368ᵃ, beginning with a detailed index (فهرست اقسام ابواب تاریخ افرنج از ابتداء ظهور آدم صفی علیه السّلام با (read تا) این زمان که شهور سنهٔ خمس و سبعمائهٔ هجری است).

Kism I. از ابتداء ظهور آدم علیه السّلام تا زمان ولادت مسیح علیه السّلام, in four bâbs, on ff. 308ᵃ (first and second), 309ᵃ, first line, and 309ᵇ.

Kism II. از مبداء ولادت عیسی علیه السّلام الی یومنا هذا الخ, likewise in four bâbs, on ff. 310ᵇ, lin. penult., 311ᵃ, 311ᵇ, and 313ᵇ. The last and longest of these bâbs contains extensive lists of emperors and popes, often in a very curious and misleading form of spelling.

This part is dated the first of Rabî' I, A.H. 1082 (A.D. 1671, July 8).

History of India (احوال سلاطین هند و هندیان), on ff. 368ᵇ–396ᵃ, beginning: ازین جهت طول و عرض ممالك هندوستان بغایت وسیع و فسیح است الخ.

Extracts from this section in English have been published by Sir Henry Elliot in his 'Bibliographical Index,' pp. 28–47, and reprinted in the 'History of India,' i. pp. 44–73. It is divided into the following two kisms:

Kism I. در معرفت حساب قرون و ادوار و استینابت (read و استبانت) خبر خوك و کلب و کمیّت مساحت زمین عموماً و اعداد کوهها و رودها و شهرها و قری و ضیاع و جزائر زمین هند خصوصاً; in ten (read در instead of ده) faṣls, on fol. 369ᵃ, first line. According to the detailed account of this section in the Arabic MS. of the Royal Asiatic Society (W. Morley, p. 8), the first kism ought to contain eleven faṣls; the first five of our copy agree with the corresponding numbers there, but the sixth here is the seventh of that MS., and so on. This discrepancy is simply due to the fact that the copyist left out the heading فصل ششم on fol. 377ᵇ, l. 4 before the words ذکر ولادت باسدیو و پادشاهان هند که پیش از سلطان محمود بوده اند, and consequently got wrong in all the following numbers.

Kism II. در کیفیّت ولادت شاکمونی و حالات ومقالات و وضع تناسخ از نسخ و مسخ و فسخ و رسخ, dealing exclusively with Buddha's life and teachings, in twenty faṣls, on fol. 385ᵇ; here again the MS. of the Royal Asiatic Society contains twenty-one, but one of these, viz. that containing a list of Indian books, is omitted in all the Persian MSS. of the جامع التّواریخ and only found in the Arabic version, see W. Morley, pp. 9 and 10, foot-note. Appended to this section, on ff. 396ᵇ–402ᵇ, is the treatise on metempsychosis, or rather, in refutation of metempsychosis, extracted from the کتاب توضیحات رشیدی, as stated in the colophon of the previous section, and beginning: بدانکه اعتقاد اهل تناسخ آنست که نفوس قدیم است وهر نفسی که از بدنی مفارقت کرد ببدنی دیگر غیر آن بدن متعلّق شد الخ.

This part is dated the 25th of Rabî' I, A.H. 1082 (A.D. 1671, August 1), by the same Ṭâhir ibn 'Abd-albâḳî 'Alawî.

The *third volume* or geographical part is not found in this nor in any other copy extant.

A great number of smaller blank spaces, partly perhaps for the insertion of illustrations, but in many cases denoting real lacunas in the original from which this copy was transcribed, are found on ff. 156ᵇ, 161ᵃ, 161ᵇ, 209ᵇ, 210ᵃ, 373ᵇ, 374ᵃ, 374ᵇ, 378ᵃ, 378ᵇ, 381ᵃ,

452^b^, 455^a^, 455^b^, 456^a^, 494^b^, 495^a^, 524^b^, 536^a^, 536^b^, 538^b^, 539^a^, 540^a^, 557^a^, 568^b^, 569^a^, 569^b^, 570^a^, 572^a^, and 572^b^; besides many slight omissions of words and phrases.

To the references given above in No. 17 must be added Rieu, Supplement, pp. 15 and 16.

Bibliotheca Leydeniana.

No. 3524, ff. 599, ll. 25; excellent Nasta'lîk; size, 14⅝ in. by 9¾ in.

2829

Fragments of general histories and biographies.

A conglomerate of incoherent pieces in an absolutely bewildering disorder, with endless lacunas; so far as the contents can be ascertained, they divide themselves into the following *two* classes:

I. Fragments of the *fourth volume* of Mîrkhwând's روضة الصّفا (see above, Nos. 24–28 and 48–54), arranged in chronological order, on ff. 1–191, viz.:

1. Unconnected portions of the history of the Dailamites of Jurjân and Gîlân, and of the history of the Ghaznawides, on ff. 132–138, 186 and 187, 189, 190 and 191 (lacunas after ff. 138, 187, 189, and 191); the Ghaznawide rulers begin on fol. 136^b^ with Nâṣir-aldîn Sabuktagîn. The last item, on fol. 191^b^, is the accession of Sulṭân Muḥammad bin Maḥmûd bin Sabuktagîn.

2. Unconnected portions of the history of the Bûyides, from 'Aḍud-aldaulah to Abû 'Alî Kaikhusrau (fol. 142^a^), and of the history of the Isma'îlîs or Fâṭimides in Maghrib and Egypt, on ff. 154–164, 139–153, 182–184^b^, l. 3 (lacunas after ff. 164 and 153); the Isma'îlîs begin on fol. 142^a^, last line; the story of Ḥasan Ṣabâḥ on fol. 152^b^.

3. Unconnected portions of the history of the Saljûks, dealing particularly with Sulṭân Malikshâh, Sulṭân Sanjar and Tughânshâh, on ff. 184^b^, l. 4–end of 185^b^, 165–181, 39–75^a^, l. 3 (lacunas after ff. 185, 172, 177, 181, and 54); the proper heading appears on fol. 184^b^, l. 4, ذکر طبقهٔ سلجوقی الخ, and the end on fol. 75^a^, l. 3, corresponding to Vullers' edition of 'Mirchondi Historia Seldschuckidarum' (Giessen, 1837), pp. 1 and 272 respectively. As dates appear A. H. 446 (A. D. 1054, 1055), on fol. 169^a^, first line; A. H. 482 (A. D. 1089, 1090), on fol. 44^a^, first line; A. H. 551 (A. D. 1156), on fol. 55^a^, l. 12, etc.

4. Unconnected portions of the history of the Khwârizmshâhs, on ff. 75^a^, l. 4–82, 88–108, l. 4 ab infra (lacuna after fol. 82); the proper heading: گفتار در استیلای خوارزمشاهیان و شرح حکومت ایشان الخ, appears on fol. 75^a^, l. 4; the fragments deal especially with Sulṭân Muḥammad Khwârizmshâh, i.e. Muḥammad bin Tukush (A. H. 596–617 = A. D. 1200–1221), and Sulṭân Jalâl-aldîn Khwârizmshâh (A. H. 617–628 = A. D. 1221–1231). As dates appear A. H. 706 (correctly 606 = A. D. 1209, 1210), on fol. 90^a^, first line; A. H. 618 (A. D. 1221), on fol. 101^b^, l. 3; A. H. 620 (A. D. 1223), on fol. 102^a^, l. 5 ab infra; A. H. 621 (A. D. 1224), on fol. 103^b^, l. 2; A. H. 625 (A. D. 1228), on fol. 105^b^, l. 7 ab infra, etc.

5. Unconnected portions of the history of the Karâkhitâ'is of Kirmân, and of the history of the Muẓaffarîs, on ff. 108^a^, l. 4 ab infra–116, 1–38, 188 (lacunas after 116 and 38); the latter part deals particularly with Amîr Mubâriz-aldîn Muḥammad and his son Shâh Shujâ' (A. H. 760–786 = A. D. 1359–1384). The Karâkhitâ'is begin, on fol. 108^a^, l. 4 ab infra, with the proper heading: ذکر جمعی از قراختائیان که در کرمان حاکم شده اند; and the Muẓaffarîs on fol. 111^b^, l. 5. As dates appear A. H. 632 (A. D. 1234, 1235), on fol. 108^b^, l. 7; A. H. 694 (A. D. 1295), on fol. 111^b^, ll. 6 and 7; A. H. 719 (A. D. 1319), on fol. 114^b^, l. 9; A. H. 733 and 734 (A. D. 1332–1334), on fol. 115^a^, l. 9; A. H. 742 (A. D. 1341, 1342), on fol. 1^b^, l. 12; A. H. 780 (A. D. 1378, 1379), on fol. 37^a^, l. 3 ab infra, etc.

6. Unconnected portions of the history of the Atâbegs, and of the history of the Ghûrides, on ff. 117–131, 83–86 (lacunas after ff. 131 and 85). As dates appear A. H. 570 (A. D. 1174, 1175), on fol. 130^a^, l. 7; A. H. 595 (A. D. 1199), on fol. 83^a^, first line, etc.

7. A small portion of the history of the kings of Dihlî, on fol. 87; the death of Sulṭân Shams-aldîn Îltatmish and the accession of Sulṭân Rukn-aldîn Fîrûzshâh, in A. H. 633 (A. D. 1236), appear on fol. 87^b^, ll. 7 and 8.

II. Fragments of Nûr-allâh bin Sharîf-alḥusainî's مجالس المؤمنين (see above, No. 704), on ff. 192–316, viz.:

8. Unconnected portions of the eighth majlis, containing in sixteen جند the history of the sixteen Shî'ah dynasties; of these sixteen جند there appear here the second to the fifth, part of the sixth, the seventh to the eleventh, and the thirteenth to the sixteenth, on ff. 206 and 207, 274–277, 294, 289–292, 208 and 209, 192 and 193, 257–262, 235–242 (lacunas after ff. 207, 277, 294, 292, 209, and 193), viz.:

جند دوم در متقدّمین از حضرت سادات ولایهٔ ولایات که اندلس بوده اند, the earlier Sayyids who became rulers of Spain, from Idrîs bin 'Abdallâh (date here A. H. 109, correctly 169 = A. D. 785, 786, see Rieu i. p. 112^b^) to Muḥammad bin Idrîs, styled Mahdî, on fol. 206^a^.

جند سیوم در سادات رفیع الدّرجات که سلاطین یمن بوده, Sayyids who became kings of Yaman, on fol. 207^a^.

جند چهارم در شرفا و حکّام مکّه, the Sharîfs of Makkah, on fol. 276^a^.

جند پنجم در ذکر بنی فاطمه که در دیار مغرب و مصر خلیفه شدند و ایشانرا اسمعیلیّه و عبدیّه نیز گویند, the Fâṭimides or Isma'îlîs of Africa and Egypt, on fol. 275^a^, l. 3 ab infra.

جند هفتم در آل بویه که ایشانرا دیالمه نیز خوانند, the Bûyides or Dailamites, on fol. 294^b^ (part of جند ششم, containing the history of the Dailamites of Jurjân and Gîlân, which is not marked in our fragments, is found on fol. 294^a^).

جند هشتم در احوال آل حمدان, the Âl-i-Ḥamdân, on fol. 291^b^, l. 3 ab infra.

جند نهم در صفّاریّه, the Ṣaffarides, on fol. 208^a^.

جند دهم در احكام بنی عقيل, the Banû 'Ukail, on fol. 192ᵃ, l. 4 ab infra.

جند يازدهم در بنی اسد كه ايشان را مزيدی نيز خوانند, the Banû Asad, on fol. 193ᵇ.

جند سيزدهم در متأخرين سلاطين علويّهٔ گيلان, the late Sayyids or Kârkiyâs (see fol. 260ᵇ) of Gilân, on fol. 257ᵇ, first line.

جند چهاردهم در سلاطين علويّهٔ قواميّهٔ مرعشيّهٔ مازندان (read مازندران), the Kiwâmi or Mar'ashi Sayyids of Mâzandarân, on fol. 262ᵃ.

جند پانزدهم, in two طائفه, viz.:

(a) ملوك مازندران كه ايشان را باونديّه خوانند, the Bâwandi kings of Mâzandarân, in three firkas, on fol. 235ᵇ.

(b) در ملوك رستمدار كه ملوك (? بملوك) گاوبارة اشتهار دارند, the kings of Rustamdâr or Gâopârah, on fol. 238ᵃ, second line.

جند شانزدهم در سادات مشعشع والئ خوزستان, the Musha'sha' Sayyids of Khûzistân, on fol. 240ᵃ.

9. Unconnected portions of the purely biographical accounts in the various مجلس of the same famous Shi'ah work, with occasional specimens of Arabic and Persian poetry, on ff. 194–205, 210–234, 243–256, 263–273, 278–288, 293, 295–316 (lacunas after ff. 197, 199, 204, 205, 212, 213, 218, 225, 232, 234, 243, 245, 246, 250, 251, 252, 255, 256, 263, 265, 266, 269, 271, 273, 278, 282, 283, 285, 288, 293, 297, 300, 301, 305, and 313). The beginning of the seventh majlis on philosophers (مجلس هفتم در ذكر مشاهير حكمای اسلام و متكلمين اعلام) appears on fol. 315ᵃ. One of the most interesting specimens of Arabic poetry, quoted in these fragments, is the kasidah ذات الانوار by Shaikh 'Âbid bin 'Âmir albaṣri, composed to illustrate the substance or import of Ibn-alfârid's famous قصيدهٔ تائيّه (see No. 1811 above), in twelve نور, of which the first eight are preserved on ff. 227ᵇ–231ᵇ.

No. 3546, ff. 316, ll. 16–28; written by many different hands and on paper of different colour, in various styles of Nasta'lik; several leaves are mutilated; size, 11¼–11⅝ in. by 7⅛–7⅝ in.

II. History of the Early Khalîfs.

2830

Kitâb-i-Futûḥ (كتاب فتوح).

Another copy of the Persian translation of Aḥmad bin A'tham al-Kûfi's Arabic work, فتوح ابن اعثم, styled كتاب فتوح or—according to the Nigâristân—تاريخ فتوح (see W. Pertsch, Berlin Cat., p. 405, first line), comp. above, Nos. 131–133.

Beginning: الحمد لله الملك القديم المنّان الكريم الخ.

No date. Additional references are Cat. Codd. Or. Lugd. Batav. v. p. 200; W. Pertsch, Berlin Cat., pp. 421–423. Parts of this Persian translation have been published in Oriental Collections, pp. 63 and 160; Wilken's Chrestomathie, p. 152 sq., and Rousseau's Flowers of Persian Literature, p. 88. An Arabic version is found in Gotha (W. Pertsch, Arabic Cat., iii. p. 219).

No. 200, ff. 336, ll. 19; small, but clear Nasta'lik; illuminated frontispiece; each page surrounded by small gold stripes; size, 9⅜ in. by 5¼ in.

III. History of Tîmûr.

2831

Ẓafarnâma (ظفرنامه).

Another copy of Sharaf-aldîn 'Ali Yazdi's history of Tîmûr, without the Iftitâḥ or Introduction, see above, Nos. 173–186.

Beginning, on fol. 3ᵇ: حمدًا كثيرًا مباركًا لمن يؤتی الملك الخ.

A break in the narrative, indicated by تمّت and a small blank, on fol. 72ᵇ, denotes the beginning of Tîmûr's accession to the throne; the heading, which is omitted here, appears in the following copy, on fol. 69ᵃ, last line: گفتار در جلوس حضرت صاحبقرانی بر سرير سلطنت و جهانبانی.

Dated the 7th of Rabi' I, A.H. 1026 (A.D. 1617, March 15), on fol. 426ᵇ, where the text ends. Worm-eaten throughout, especially in the first half of the MS. Additional references, W. Pertsch, Berlin Cat., pp. 445–447; E. G. Browne, Cambridge Cat., pp. 143 and 144; Nallino, Manoscritti etc., Torino, 1900, No. 93. It was edited in the Bibliotheca Indica, 1885–1888.

No. 3448, ff. 428, ll. 21; small, neat Nasta'lik; illuminated frontispiece on fol. 3ᵇ; ff. 3ᵇ and 4ᵃ splendidly adorned; larger and smaller pictures on ff. 1ᵇ, 2ᵃ (both full size), 51ᵃ, 60ᵃ, 103ᵇ, 157ᵃ, 219ᵃ, 241ᵇ, 279ᵃ, 288ᵃ, 292ᵃ, 301ᵃ, 343ᵃ, 358ᵃ, 427ᵇ, and 428ᵃ (the last two again full size); gorgeous Eastern binding; size, 10⅞ in. by 6 in.

2832

Another, slightly incomplete, copy of the same.

Beginning as usual. The statement on fol. 1ᵃ, that it is the second volume of the Tîmûrnâma (جلد دوم تيمورنامه), is incorrect, as there exists only *one* volume of this work; perhaps the Iftitâḥ, which is wanting in this as well as in the preceding copy, was sometimes reckoned as first volume. This copy breaks off on fol. 437ᵇ in the middle of the concluding poem, the last verse corresponding to fol. 425ᵇ, l. 5 ab infra in the preceding copy. The right order of ff. 94–103 is: 94, 101, 102, 97–100, 95, 96, 103. It was presented to the Library June 8, 1893. Slightly worm-eaten.

No. 3543, ff. 437, ll. 18; very clear Nasta'lik; illuminated frontispiece; size, 10⅛ in. by 6⅝ in.

IV. Indian History.

a. *Kings of Dihlî, and General History.*

2833

Tûzuk-i-Jahângîrî (توزك جهانگیری).

An excellent copy of the second edition of the emperor Jahângîr's authentic memoirs, with an introduction, a continuation of the original autobiographical work from the commencement of the nineteenth year of his reign to his death, and a list of Jahângîr's wazîrs, by Muhammad Hâdî (see fol. 2^b, l. 3 ab infra), which has been edited, 1864, by Sayyid Ahmad at Ally Gurh; comp. De Sacy in Journal des Savants, 1830, pp. 359 and 430; Elliot, History of India, vi. pp. 251–391; W. Morley, pp. 118–120; Bodleian Cat., No. 221; see also the first edition of these memoirs, Rieu i. pp. 253 and 254, and Supplement, p. 53^b; E. G. Browne, Cambridge Cat., pp. 169–171; and No. 305 above, where Muhammad Hâdî's edition is also mentioned.

Contents:

1. Index (فهرست) for the twenty-two years of Jahângîr's reign, on fol. 1^a.

2. Muhammad Hâdî's Introduction, giving an account of the emperor's ancestors, his birth, and the events of his life to his accession, together with a list of his wives and children, beginning, on fol. 2^b: حمد و ثنای بیحدّ و سپاس و ستایش لا تحصی و لا تعدّ مر یگانه پادشاهی را سزاست که ذات لازم البرکات الخ.

3. The autobiographical memoirs of Jahângîr, beginning, on fol. 13^b, quite like the first edition: از عنایات بیغایات الهی یکساعت نجومی از روز پنجشنبه هشتم جمادی الثّانی هزار و چهارده هجری الخ.

First year of his reign, on fol. 25^b; *second*, on fol. 36^a; *third*, on fol. 50^b; *fourth*, on fol. 55^a; *fifth*, on fol. 58^b; *sixth*, on fol. 66^a; *seventh*, on fol. 70^a; *eighth*, on fol. 78^a; *ninth*, on fol. 85^b; *tenth*, on fol. 91^a; *eleventh*, on fol. 101^b; *twelfth*, on fol. 117^a; *thirteenth*, on fol. 139^b; *fourteenth*, on fol. 159^b; *fifteenth*, on fol. 174^a; *sixteenth*, on fol. 192^a; *seventeenth*, on fol. 201^a; *eighteenth*, on fol. 208^a; *nineteenth*, on fol. 220^b; *twentieth*, on fol. 229^b; *twenty-first*, on fol. 232^b; *twenty-second*, on fol. 243^a. On fol. 222^a, last two lines, the same rubric appears which has been quoted in W. Morley, p. 119, foot-note, stating that here the emperor's own work ends and the editor's addition begins.

4. List of Jahângîr's wazîrs and short history of the descent and family of I'timâd-aldaulah (ذکر وزرای حضرت جنّت مکانی), on fol. 247^a.

5. A detailed statement of the transcriber, Sayyid Muhammadkhân Dihlawî alhusainî alhasanî, the son of Sayyid Muhammad Muttakîkhân Bahâdur, concerning this work and the various collations he made, to produce this copy, between 1839 and 1843, together with some reminiscences of his own life; it was finished after elaborate research the 1st of October, 1843.

Presented to the Library by General J. P. Smith, through Professor Wilson, Oct. 11, 1854.

No. 3112 (Glass Case), ff. 251, ll. 21; excellent Nasta'lîk; two splendidly illuminated frontispieces on ff. 2^b and 13^b, and fine gilt arabesques on ff. 12^a and 248^a; neat ornaments at the heading of each year of the emperor's reign, and at the copyist's concluding remarks on fol. 249^a; each page surrounded by a small gilt frame; gorgeous Eastern binding; size, $12\frac{3}{8}$ in. by $8\frac{1}{8}$ in.

2834

Ta'rîkh-i-Muhammad bin Mu'tamadkhân (تاریخ محمّد بن معتمدخان).

The memoirs of Mirzâ Muhammad bin Mu'tamadkhân bin Diyânatkhân (the original names of his father and grandfather were Rustam and Kubâd respectively, the latter having died in A. H. 1083 = A. D. 1672, 1673, the former in A. H. 1117 = A. D. 1705), from the death of 'Âlamgîr to that of Farrukhsiyar (A. H. 1118–1131 = A. D. 1707–1719), with a short summary of events in the last three years of 'Âlamgîr's reign, whose service he had entered the 25th of Jumâdâ II, A. H. 1115 (A. D. 1703, Nov. 5). This copy is identical with and a duplicate of the عبرت نامه, described in No. 392 above, beginning: الحمد لله علی الطافه و افضاله و صلّی الله علی محمّد . . . امّا بعد چنین گوید بندهٔ امیدوار رحمت پروردگار محمّد بن معتمدخان بن دیانتخان که اینچند ورقی است در تذکرهٔ احوال خود الخ.

The same wrong date of the author's birth, viz. A. H. 1070, instead of 1098 (A. D. 1687), is given here as in No. 392. Muhammad bin Mu'tamadkhân is frequently alluded to in contemporary chronicles; see, for instance, Rieu i. p. 181^b, where a note of his, dated A. H. 1160 (A. D. 1747), is quoted; iii. p. 895, where his later and larger work, the تاریخ محمّدی, is described; iii. p. 944^b, where the present memoirs are mentioned as one of the sources for the preface of Muhammad Bakhsh Âshûb's history of the life and reign of Muhammadshâh; Rieu, Supplement, p. 53^a, where another note of the author's, dated A. H. 1157, Dhû-alhijjah (A. D. 1745, Jan.), is quoted; and E. G. Browne, Cambridge Cat., pp. 167 and 168, where a seal of his, with the date A. H. 1120 (A. D. 1708, 1709), is spoken of. These memoirs were translated by Captain Jonathan Scott, 1786.

No. 813, ff. 172, ll. 13; Nasta'lîk; size, $8\frac{3}{4}$ in. by $6\frac{1}{4}$ in.

2835

Ta'rîkh-i-Mamâlik-i-Hind (تاریخ ممالك هند).

A modern compendium of general Indian history, compiled chiefly from Firishta's گلشن ابراهیمی (see Nos. 291–302 above), with a short continuation of the Moghul emperors from Akbar to Shâh 'Âlam, and occasional additions in the minor dynasties, by Ghulâm Bâsit (see fol. 8^b), A. H. 1196 (A. D. 1782), at the request of General Giles Stibbert (see fol. 9^a, ll. 6 and 7), who was commander-in-chief of the Bengal army 1777–

1779 and 1783–1785, and whom the author served as Munshi in Calcutta, comp. Elliot, History of India, viii. p. 200. Two other copies of this work are noticed in Rieu i. p. 237, and in Rehatsek, Mulla Firuz Library, p. 76, No. 15; extracts from it in Rieu, Supplement, p. 56^{a}, No. ii. A Persian heading, on fol. 1^{a}, states that this copy was transcribed from the Mullâ Fîrûz Library, that is no doubt from Rehatsek's MS., the 28th of Shawwâl, A.H. 1296 (A.D. 1879, Oct. 15). Compared with the British Museum copy the present MS. contains only the shorter second half of the work, all the earlier chapters on Hindû cosmogony, the early Hindû kings, the early Muhammadan invasions, the dynasties of the Ghaznawides, Ghûrides, Khiljis, and Lûdîs, the rulers of Sind, Tatah, Multân, Kashmîr, Bangâlah, and Jaunpûr being omitted. There is also a frequent incorrectness both in spelling and dates.

Contents:

1. A detailed index, on ff. 1^{b}–5^{b}; fol. 6 is left blank.

2. The author's preface, on ff. 7^{b}–9^{b}, beginning: حمد و سپاس آن خالق بیهمتا که عالم را از پردهٔ مخفی بظهور آورده الخ; fol. 10 is again left blank.

3. The kings of the Dakhan, on fol. 11^{b} sq., viz.:

(*a*) The Bahmanî Sultâns of Gulbargah, etc., on fol. 13^{a}, from 'Alâ-aldîn Hasan کانگوی (so here, for the usual کانگو) to 'Alâ-aldîn III.

(*b*) The 'Âdilshâhî Sultâns of Bijâpûr, on fol. 43^{b}, from Yûsuf 'Âdilshâh to Ibrâhîm 'Âdilshâh II.

(*c*) The Nizâmshâhî Sultâns of Ahmadnagar, on fol. 55^{b}, from Ahmad Nizâmshâh Bahri to Murtadâ Nizâmshâh II.

(*d*) The Kutbshâhî Sultâns of Gulkundah, on fol. 72^{a}, from Kulî Kutbshâh to Halîm Kutbshâh, son of Ibrâhîmshâh.

(*e*) The 'Imâd-almulkî or 'Imâdshâhî Sultâns of Barâr, on fol. 78^{a}, from Fath-allâh Nâmi to Tufâlkhân's death in A.H. 982 (A.D. 1574, 1575).

(*f*) The Barîdiyyah Sultâns of Bidar, on fol. 81^{b}, from Kâsim Barîd to Mirzâ 'Alî Barîd, called Amîr Barîd II.

This chapter corresponds to the third makâlah of Firishta's history.

4. The kings of Gujarât, on fol. 84^{b}, from Muhammadshâh bin Fîrûzshâh to Muzaffar III. This chapter corresponds to the fourth makâlah in the same work.

5. The kings of Mâlwah (here spelt ملوا), on fol. 109^{a}, from Dilâwarkhân Ghûrî to Bâz Bahâdur. This chapter corresponds to the fifth makâlah in Firishta.

6. The Fârûkiyyah kings of Khândish, on fol. 127^{a}, from Malik Râjah to Bahâdurkhân bin Râjah 'Alîkhân. This chapter corresponds to the sixth makâlah in Firishta.

7. Account of Malabar (here spelt مليبار), on fol. 142^{a}, first line. This chapter corresponds to the eleventh makâlah in Firishta.

8. The Tîmûrides or Moghul emperors of India, on fol. 157^{b}, from Bâbar to Shâh 'Âlam. This chapter corresponds, up to the reign of Akbar, to the second half of the second makâlah in Firishta.

The date of the original of this transcript is Rabî' I, A.H. 1240 (A.D. 1824, Oct.–Nov.).

No. 3446, ff. 193, ll. 10; large Nasta'lîk; size, 8¼ in. by 6¼ in.

b. *Minor Dynasties.*

1. The Dakhan (or Dakkan) in general.

2836

Sawânih-i-Dakkan (سوانح دکن).

Statistics and revenue accounts of the six Sûbas of the Dakhan, with a historical account of the Âsafis or Nizâms of Haidarâbâd from their origin to A.H. 1197 (A.D. 1783), the year when this work was compiled, in the reign of Mîr Nizâm 'Alîkhân, by Mun'im-khân alhamadânî alaurangâbâdî, and styled سوانح دکن (see ff. 2^{b}, first two lines, 3^{a} sq., 3^{b}, ll. 3 and 2 ab infra), see another copy of the same fully described in Rieu i. pp. 322 and 323.

Beginning: حمد داوری که بوقلمونی اقالیم سبعه الخ.

Contents:

1. Account of the Sûbah of Aurangâbâd, on fol. 6^{a}, with its twelve Sarkârs (beginning with سرکار دولت آباد, on fol. 9^{a}) and its Parganas (beginning, on fol. 11^{b}, with the پرگنهٔ حویلی دولت آباد).

2. Account of the Sûbah of Khândis, on fol. 25^{a}, with its six Sarkârs (beginning with آسیر, on fol. 29^{a}) and its Parganas.

3. Account of the Sûbah of Barâr, on fol. 39^{a}, first line, with its thirteen Sarkârs (beginning with بالاگهات پاتهری, on fol. 40^{b}) and its Parganas.

4. Account of the Sûbah of Muhammadâbâd Bidar, on fol. 57^{b}, with its six Sarkârs and its Parganas.

5. Account of the Sûbah of Bijâpûr and part of the Carnatic (صوبهٔ دار الظفر بیجاپور بر دو قسم صوبهٔ بیجاپور و کرناتك بیجاپور), on fol. 67^{a}, first line, with its eighteen Sarkârs in Bijâpûr and its Parganas; the سرکار کرناتك بیجاپور begins on fol. 82^{b}.

6. Account of the Sûbah of Haidarâbâd and part of the Carnatic (صوبهٔ فرخنده بنیاد حیدر آباد معه تعلقهٔ کرناتك الخ), on fol. 88^{b}, with its forty-three Sarkârs and its Parganas; the تعلقهٔ کرناتك حیدر آباد begins on fol. 106^{b}, first line.

7. History of the Nawwâb Nizâm-almulk Âsafjâh (died A.H. 1161 = A.D. 1748), on fol. 119^{b}.

8. History of the Nawwâb Nizâm-aldaulah Mîr Ahmadkhân Bahâdur Nâsirjang (died A.H. 1164 = A.D. 1750), on fol. 140^{b}.

9. History of the Amîr-alumarâ Ghâz- (or Ghâzî-) aldînkhân Bahâdur Fîrûzjang, the elder brother of the preceding Nizâm (died A.H. 1165 = A.D. 1752), on fol. 149^{a}.

10. History of the Amîr-almamâlik Sayyid Muḥammadkhân Bahâdur Ṣalâbatjang, the younger brother of the same Niẓâm (died A.H. 1177 = A.D. 1763, 1764), on fol. 151^b.

11. History of the Nawwâb Niẓâm-almulk Niẓâm-aldaulah Niẓâm 'Alîkhân Bahâdur Fathjang, to A.H. 1197 (A.D. 1783), on fol. 154^b; comp. on these Niẓâms, Nos. 466–468 above.

12. Lives of prominent Amîrs in the reign of the preceding Niẓâm: (*a*) Amîr-alumarâ Shujâ'-almulk, called Basâlatjang, the younger brother of the same Niẓâm (died A.H. 1196 = A.D. 1782), on fol. 168^b. (*b*) Rukn-aldaulah Mîr Mûsâkhân Bahâdur Iḥtishâmjang (died A.H. 1189 = A.D. 1775), on fol. 170^a. (*c*) Isma'îlkhân Panî (died likewise A.H. 1189), on fol. 185^b. (*d*) Mubâriz-almulk Ẓafar-aldaulah Ḍâbiṭjang (died A.H. 1195 = A.D. 1781, see No. 527, 10 above), on fol. 184^a. (*e–h*) Ṣamṣâm-aldaulah 'Abd-alrazzâk (murdered A.H. 1171 = A.D. 1758; the heading gives here by mistake the name of his immediately following eldest son), on fol. 181^a, with his three sons: Ṣamṣâm-almulk Mîr 'Abd-alḥayykhân (died A.H. 1196 = A.D. 1782), on fol. 177^b; Mîr 'Abd-alsalâmkhân Dilâwarjang (died A.H. 1187 = A.D. 1773), on fol. 175^a, last line; and Mîr 'Abd-alnabîkhân (murdered at the same time as his father, A.H. 1171), on fol. 174^b. (*i*) and (*k*) Mîr 'Abd-alrazzâkkhân Kadirjang, with the epithets Mushîr-almulk Suhrâbjang A'ẓam-alumarâ Arisṭûjâh, and the original name Ghulâm Sayyid (born A.H. 1145 = A.D. 1732, 1733), and his son Mushîr-aldaulah Saif-almulk, on fol. 174^a. (*l*) Shams-almulk Shams-alumarâ Bahâdur, with his original name Abû-alfath, on fol. 171^b. (*m*) Sharaf-aldaulah Sharaf-alumarâ Bahâdur, with his original name Mîr Aḥmad Yâr, brother of Rukn-aldaulah Mîr Mûsâkhân (see *b* above), on fol. 171^a margin. (*n*) Muẓaffar-aldaulah Sayyid Dilâwarkhân, on fol. 171^b margin. (*o*) Sirâj-aldaulah Amîr-alhind Wâlâjâh, son of Anwar-aldînkhân Shahâmatjang (that is Nawwâb Muḥammad 'Alî, the ruler of the Carnatic from A.H. 1162 to 1210 = A.D. 1749–1795, see above, No. 501), on fol. 173^a margin. (*p*) Ranmastkhân Bahâdur, known as Munawwarkhân, on fol. 176^a margin. (*q*) Haidar 'Alîkhân Bahâdur (of Maisûr), Tipû Sulṭân's father, whose death is fixed here in A.H. 1196 (instead of the beginning of Muharram, A.H. 1197 = A.D. 1782, see Nos. 516–522 above), on fol. 176^b margin. In the British Museum copy *i* follows after *l* and *n* precedes *i*; besides *g*, *h*, and *k* are not specially mentioned there.

13. Account of Râjah Mâdhû Râo Siwâ'i (see above, No. 491), and the Marattah State, on fol. 178^a margin.

14. Account of Raghojî Bhoslah (see above, Nos. 485 and 527, 4), on fol. 184^b margin.

15. Conclusion (خاتمه) on fol. 184^b margin; it consists here of a few lines only and breaks off on fol. 185^a margin, where the present copy ends; consequently the account of the author's life and his ancestors, which it ought to contain, is entirely missing here.

Ff. 171–186 are turned upside down; they must be read in the following order: 186^b–171^a centre-column, 171^a–185^a margin-column.

No. 2965, ff. 186, centre-column throughout, and additional margin-column on ff. 171–185; Nasta'lîk; size, 9⅞ in. by 6¾ in.

IND. OFF.

2837

Revenue accounts of the six Ṣûbas of the Dakhan, from original records, identical with the احوال محاصل شش صوبهٔ دکّن in E. G. Browne, Cambridge Cat., pp. 184 and 185, where they are said to refer to the time of the emperor Bahâdurshâh; on fol. 304^b (the last page) the same statement appears which has been noticed in the Cambridge copy, according to which the original computation of these revenues dates back to A.H. 1079 (the day of completion being here as it is there, the 29th of Jumâdâ I in that year, A.D. 1668, Nov. 4, and the name of the two accountants Ṣafî-aldîn Muḥammad and Râm Râe, commissioned by Ṣafîkhân). The present copy is dated on the first fly-leaf 1795; on the second fly-leaf the name of C. Mackenzie as that of the first owner appears.

The six Ṣûbas appear in the following order: Aurangâbâd, on ff. 1^b–60^a; Bidar, on ff. 61^a–99^a (ff. 100 and 101 left blank); Khândîsh, on ff. 102^a–133^b; Barâr, on ff. 134^a–221^b; Bîjâpûr, on ff. 222^a–289^b (ff. 290 and 291 left blank); Haidarâbâd, on ff. 292–304^a.

No. 2925, ff. 304; Shikasta; size, 10⅝ in. by 6¼ in.

2. Bîjâpûr.

2838

Muntakhab az Kitâb-i-Tadhkirat-almulk (منتخب از کتاب تذکرة الملك).

A somewhat curtailed edition of Rafî' Shîrâzî, i.e. Rafî'-aldîn Ibrâhîm bin Nûr-aldîn Taufîk Shîrâzî's تذکرة الملك or history of the 'Âdilshâh's of Bîjâpûr, together with an account of some contemporary minor dynasties in India, especially the Bahmanîs, the kings of Gujarât, the Niẓâmshâhs and the Kuṭbshâhs, and a comprehensive history of the Moghul emperors Bâbar, Humâyûn, and Akbar. It was commenced in A.H. 1017 (A.D. 1608) and completed A.H. 1020 (A.D. 1611), see for a fuller description, Bodleian Cat., No. 276; Rieu i. p. 316, and Supplement, p. 56^a, No. III; and Rehatsek, Mulla Firuz Library, p. 73, No. 11. The Bodleian copy contains a mukaddimah, twelve faṣls, and a khâtimah, whilst in that of the British Museum the last four faṣls together form the ninth and last. The present copy has the first ten of the Bodleian and the main portions of the twelfth; the eleventh, i.e. the history of the Ṣafawî kings of Persia, as well as the khâtimah, is entirely wanting.

Contents:

A detailed index on ff. 1^b–4^a.

Beginning of the work itself, on fol. 5^b: امّا بعد يقول العبد الفقير الى الله البادى رفيع شيرازى الخ, the initial words of the Bodleian and British Museum copies (which again differ from one another) being omitted here.

Mukaddimah, on fol. 8^a, in which the author states, that previous to the compilation of this work he had made an abridgement of general history from the first six volumes of Mirkhwând's روضة الصفا, and the seventh

volume of Khwândamîr's حبیب السیر (i.e. the so-called seventh volume of the روضة الصفا, containing the history of Sultân Husain, which was practically composed by Khwândamîr and agrees verbatim with the corresponding part of the third chapter of the third volume of the حبیب السیر).

Fasl I, on fol. 8[a]: History of the Bahmanî Sultâns of Gulbargah to the accession of Mahmûdshâh.

Fasl II, on fol. 17[a]: History of Yûsuf 'Âdilkhân, with a short continuation of the Bahmanis from Mahmûdshâh to 'Alâ-aldîn bin Mahmûdshâh, i.e. 'Alâ-aldîn III.

Fasl III, on fol. 25[a]: History of Ismâ'îl 'Âdilkhân.

Fasl IV, on fol. 28[b]: History of Ibrâhîm 'Âdilkhân I.

Fasl V, on fol. 32[b], last line: History of 'Alî 'Âdilshâh I to A.H. 966 (A.D. 1558, 1559).

Fasl VI, on fol. 37[a]: History of the kings of Gujarât, of the Nizâmshâhs of Ahmadnagar, and the Kutbshâhs of Gulkundah, and continuation of the reign of 'Alî 'Âdilshâh I to A.H. 982 (A.D. 1574).

Fasl VII, on fol. 71[a]: History of the rise of Afdalkhân, and the end of the reign of 'Alî 'Âdilshâh I.

Fasl VIII, on fol. 92[a]: History of Ibrâhîm 'Âdilkhân or 'Âdilshâh II to the time when this work was compiled, together with an account of Afdalkhân's death, of Burhân Nizâmshâh, the brother of Murtadâ Nizâmshâh, and of his son Ibrâhîmshâh.

Fasl IX (the number is omitted both in index and text), on fol. 134[a]: History of the Tîmûrides or Moghul emperors Bâbar and Humâyûn.

Fasl X, on fol. 148[a]: History of the emperor Akbar, together with an account of the accession of Salîm (i.e. Jahângîr), and the early history of Malik 'Anbar; description of the wonderful excavations at Ellora and other places (on fol. 210[b], last line), of the expedition of Prince Parwîz into the Dakhan (on fol. 214[b]), and of the fresh rise of the Nizâmshâhî government in Daulatâbâd (on fol. 219[a]); these latter sections form part of fasl XII in the Bodleian copy.

This copy was transcribed from that in the Mullâ Fîrûz Library by Mirzâ Jawâd Shîrâzî, and finished the last of December, 1879 (A.H. 1297, the 17th of Muharram).

No. 3541, ff. 221, ll. 18; large Nasta'lîk; size, 13 in. by 7¾ in.

3. Gulkundah.

2839

Hadîkat-al'âlam (حدیقة العالم).

Another copy of the *first makâlah* of Abû-alkâsim bin Radî-aldîn almusâwî, called Mîr 'Âlam's history of the Kutbshâhs of Gulkundah, compiled shortly after A.H. 1218 (A.D. 1803, 1804), see No. 465 above, and the extracts in No. 469. Beginning the same as there: نظام ملك سخنوری و انتظام قلمرو الخ. Title and index, on fol. 4[b].

Mukaddimah, on fol. 4[b]: در بیان نسب شریف شاه غفران پناه سلطان قلی قطبشاه (pedigree of Kulî Kutbshâh).

Bâb I. در بیان احوال خسرو مؤیّد پادشاه غفران پناه سلطان قلی قطبشاه (Kulî Kutbshâh's reign), in three fasls, on ff. 5[a], 14[b], and 23[a].

Bâb II. در احوال جم جاه جمشید قطبشاه و شاهزاده سبحان قلی (Jamshîd Kutbshâh's and Subhân Kulî's reigns), in three fasls, on ff. 39[b], 55[b], and 57[a].

Bâb III. در احوال پادشاه خلائق پناه ابراهیم قطبشاه (Ibrâhîm Kutbshâh's reign), in three fasls, on ff. 58[a], 62[b], and 105[b].

Bâb IV. در بیان احوال سلطان معدلت نشان سایهٔ لطف الله ابو المظفّر سلطان محمّد قلی قطبشاه (Muhammad Kulî Kutbshâh's reign), in three fasls, on ff. 107[b], 113[a], and 143[a].

Bâb V. در احوال حضرت ظلّ الهی زینت بخش سریر شاهی پادشاه دین پناه سلطان محمّد قطبشاه (Muhammad Kutbshâh's reign), in three fasls, on ff. 145[a], 151[b], and 156[a].

Bâb VI. در بیان احوال پادشاه ذی شوکت و حشمت زینت بخش اورنگ شاهی قائم مقام حضرت ظلّ الهی پادشاه معدلت پناه سلطان عبد الله قطبشاه ('Abdallâh Kutbshâh's reign), in three fasls, on ff. 170[a], 193[b], and 203[b], first line.

Bâb VII. در بیان احوال پادشاه مشمول رحمت الله سلطان ابو الحسن قطبشاه المشتهر بتاناشاه (Abû-alhasan Kutbshâh, called Tânâshâh's reign), on fol. 211[a].

No date.

Additional reference, Rieu, Supplement, p. 56[b], No. I.

No. 2909, ff. 240, ll. 14–21; written by various hands in different styles of Nasta'lîk; illuminated frontispiece; size, 11½ in. by 7⅛ in.

2840

Kutbnumâî 'âlam (قطبنمای عالم).

This work, which (with a few exceptions, mentioned below) agrees word for word with the preceding history, and is nothing but another copy of the same, is ascribed in the preamble (which has been noticed before in No. 465 above, col. 180 of this Cat.) to a certain Mîr Abû Turâb ibn al-Sayyid Ahmad alridawî, who claims to have been commissioned by Mîr 'Âlam to write a history of the Kutbshâhs on the basis of extracts from the تاریخ قطبشاه (see Nos. 456–462 above) and other historical sources. This is clearly a specimen of barefaced plagiarism, so much the more so, as the original preface of Mîr 'Âlam has been quietly omitted and the present preamble, which begins, on fol. 1[b]: سپاس و ستایش گوناگون مر قادر بیچون را که آفریننده جهانست و بخشندهٔ تخت الخ, put in its place. The only points of difference between this copy and the preceding one are: (1) the exchange of one preface for the other, and the invention of a new title (see fol. 2[a], first line); (2) the omission of any reference to the division of the work into two makâlas; (3) the

addition of a khâtimah at the end, giving an outline of Mir 'Âlam's life and a description of the splendid buildings, gardens, caravanserais, etc., which Haidarâbâd and its surroundings owe to that great minister; and (4) the mention of the current year, viz. A. H. 1221 (A. D. 1806), on fol. 2ª, l. 9. In all other respects it is identical with the حديقة العالم.

Contents:

Index, on fol. 2ª.

Mukaddimah, on fol. 2ª.

Bâb I, in three fasls, on ff. 2ᵇ, 10ª, first line, and 16ᵇ.

Bâb II, in three fasls, on ff. 28ᵇ, 36ᵇ, and 37ᵇ.

Bâb III, in three fasls, on ff. 38ª, 40ᵇ, and 66ᵇ.

Bâb IV, in three fasls, on ff. 67ᵇ, 70ᵇ, and 86ᵇ.

Bâb V, in three fasls, on ff. 88ª, 91ª, l. 3 ab infra, and 93ᵇ.

Bâb VI, in three fasls, on ff. 100ᵇ, 112ᵇ, and 118ª.

Bâb VII, on fol. 121ᵇ.

On fol. 138ª, line 9, the original work of Mir 'Âlam ends, corresponding to the last words in the preceding copy, and the khâtimah on Mir 'Âlam and his buildings, etc., begins: خاتمه در ذکر مجملی از احوال میمنت اشتمال عالیجناب وزارت مآب و بیان کیفیت عمارات روح افزا و باغات دلگشا و کاروانسراها.

Dated by 'Alikhân of Nârnaul the 25th of Ramadân, A. H. 1222 (A. D. 1807, Nov. 26).

No. 3453, ff. 144, ll. 20; Nasta'lik; small illuminated frontispiece; worm-eaten and mutilated by big holes throughout the pages; size, 12½ in. by 6⅞ in.

4. Bangâlah.

2841

Topography and history of the fortress of Gaur or Gaurh (گوڑه, as it is spelt here, the ancient capital of Bangâlah, also called Lakhnauti) and the township of Pandwah, compiled by Shiyâm Parshâd Munshi in November and December, 1810, at the request of Major William Franklin (see fol. 1ª, ll. 3 and 6, and l. 4 ab infra), and divided into the following four fasls:

فصل اوّل در ذکر مکانات و عمارات بنا ساختهٔ سلطان شجاع واقعهٔ شهر راج محلّ, on fol. 2ᵇ.

فصل دویم در ذکر مکانات مساجد و عمارات و حویلی و دولتخانهٔ پادشاهان قلعهٔ گوڑه لکهنوتی, on fol. 4ª.

فصل سیوم در ذکر تعظیم و تکریم عمارات مسجد قصبهٔ پندوه, on fol. 10ª.

فصل چهارم در ذکر طبقهٔ ملوك سابق دار السّلطنت قدیم بنگاله در لکهنوتی و غیره, on fol. 14ª, first line.

The title is given on the fly-leaf and fol. 1ª in these various forms: خلاصهٔ احوال گوڑه و جای دیگر; احوال سلاطین و مکانات قلعهٔ گوڑه لکهنوتی و قصبهٔ پندوه; and کیفیّت مکانات قلعهٔ گوڑه لکهنوتی و غیره.

No. 2892, ff. 16, ll. 16–18; careless Nasta'lik; size, 11½ in. by 7⅝ in.

5. Banâras.

2842

Tuhfa-i-tâza (تحفهٔ تازه).

A fragment of the *third bâb* of the Tuhfa-i-tâza or Balwandnâma (see above, No. 483), containing the latter portion of the history of Râjah Cait Singh (A. H. 1185–1195 = A. D. 1771–1781), with whose deposition in A. H. 1195 the work (as usually) concludes. At the end of the last page the same remark is found as in No. 483 above and in the British Museum copy, that the author intended in a second volume to relate the history of Râjah Mahipat Narâ'in and Râjah Ûdit Narâ'in from A. H. 1196 (Fasli year 1189 = A. D. 1780, correctly 1782) onwards—a task which he seems never to have accomplished.

This fragment begins abruptly, on fol. 1ª: ... گوش نکرده قدم پیش نهاد بر قید از آن فریاد آوردند الخ.

No. 3545 (olim 3521), ff. 45, ll. 15; careless Nasta'lik, sometimes resembling Shikasta; size, 10½–9⅝ in. by 6⅝–6⅜ in.

6. Carnatic.

2843

Sa'idnâma (سعیدنامه).

Another complete copy of the history of Sa'âdat-allâhkhân, the ruler of the Carnatic from his birth in A. H. 1061 (A. D. 1651) to 1135 (A. D. 1723), styled سعیدنامه (see, for instance, fol. 5ª, last line, and the colophons on ff. 63ᵇ and 130ᵇ, not سعادتنامه, as it is called on the first fly-leaf and in the first line of the second daftar on fol. 64ª), see No. 500 above. Like Rieu's copy it is divided into three daftars, the second and third of which begin respectively on ff. 64ª and 131ª. The author's name is also given in full here on fol. 6ᵇ, l. 3 ab infra, sq., Jaswant Râi bin Bhagwant Râi bin Sundardâs bin Malik Haridâs, etc., with the takhallus Munshi (see fol. 7ᵇ, lin. penult.).

Beginning, on fol. 1ᵇ: این نامه که از نام سعید است سعید الخ.

The last date mentioned is the same as in Rieu, viz. the 16th of Ramadân, A. H. 1135 (A. D. 1723, June 20), see fol. 183ᵇ, l. 9, and compare ff. 183ª, l. 11, and 181ª, l. 2.

This copy is dated A. H. 1265 (A. D. 1849).

No. 3177, ff. 1–184, ll. 17; clear Nasta'lik; size, 10⅜ in. by 8 in.

2844

Wakâ'i'-i-Sa'âdat (وقائع سعادت).

A condensed history of the rulers of the Carnatic, both the Nawwâbs of Arkât and the Jâgirdârs of Vellore (ویلور), from Sa'âdat-allâhkhân (see the preceding work) to Ghulâm Murtadâkhân, by an anonymous author (to whom on the fly-leaf of the following copy the name Sa'd-allâhkhân seems to be given), compiled A. H. 1218 (A. D. 1803, see fol. 194ᵇ, l. 3) from Khâfikhân Nizâm-almulki's منتخب لباب

(see above, No. 396 sq.); Bâkir 'Alîkhân, the Jâgîrdâr of Vellore's نکات الکاتبات; the various literary compositions of Muhammad Amîn, the Munshî of Sa'âdat-allâhkhân; and some traditional information. It is divided into *three* fasls, the *first* (on fol. 193^b) dealing with the Nawwâbs of Arkât, Sa'âdat-allâhkhân, 'Alî Dûstkhân, the son of Sa'âdat-allâhkhân's brother Ghulâm Sâdik 'Alîkhân (commonly called Ghulâm 'Alîkhân), and Safdar 'Alîkhân, who was murdered A. H. 1155, the 15th of Sha'bân (A. D. 1742, Oct. 15), with their offspring; the *second* (on fol. 200^a) treating of the Jâgîrdârs of Vellore from Ghulâm 'Alîkhân to Ghulâm Murtadâkhân's death in Trichinopoly, A. H. 1176 (A. D. 1762, 1763); the *third* (on fol. 203^b) relating other extraneous events. Unfortunately of the third fasl only two-and-a-half lines are left, but the remainder can be supplied from the following copy.

Beginning, on fol. 193^b: وقائعه (read وقائع) سعادت محتوی ذکر قوم و مسکن و دیوانی و صوبداری و قلعداری و جاگیرداری و مدّت ریاست و انتقال الخ.

No. 3177, ff. 193–204, ll. 17; clear Nasta'lîk; size, 10⅝ in. by 8 in.

2845

Another copy of the same.

This copy is complete, but very unsatisfactory in point of correctness; many of the most important items, for instance the date of composition, are left out, other dates are wrong; the text is often curtailed, and nothing is said of a division into three fasls, although, with the help of the preceding copy, their beginnings can easily be traced, viz. on ff. 1^b, 12^b, and 32^a. On the other hand, this copy contains on ff. 23^b–32^a a continuation of the history of the Jâgîrdârs of Vellore from Ghulâm Murtadâkhân to 1803, the date of composition of this historical treatise, which is wanting in the preceding copy. Beginning the same as there.

No. 3061, ff. 37, ll. 7–10; Nasta'lîk; size, 9 in. by 5¾ in.

7. Kashmîr.

2846

Ta'rîkh-i-Kashmîr (تأریخ کشمیر).

Another copy of Haidar Malik bin Hasan Malik bin Kamâl-aldîn Malik Muhammad Nâji (so the author's name here on fol. 3^b sq.) of Cârwarah's history of Kashmîr, based on the old Sanskrit work Râjataranginî, and completed under Sultân Jahângîr, A. H. 1030 (A. D. 1621), see above, No. 510. The present copy contains the history of Kashmîr only, as all the other copies do with the exception of the one described above, loc. cit.

Beginning: ای آنکه جهان بوحدت تست گواه الخ.

Dated the 20th of Rabî'-alawwal, A. H. 1046 (A. D. 1636, Aug. 22).

No. 3517, ff. 188, ll. 10; Nasta'lîk; a little worm-eaten; size, 6¾ in. by 3¾ in.

2847

Ta'rîkh-i-Kashmîr (تأریخ کشمیر).

Another copy of Narâyan Kûl 'Âjiz' history of Kashmîr, see Nos. 511 and 512 above.

Beginning the same as there: سپاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی الخ.

Dated the 24th of Jumâdâ II, A. H. 1263 (A. D. 1847, June 9). Additional references: W. Pertsch, Berlin Cat., p. 491; E. G. Browne, Cambridge Cat., pp. 177–179.

No. 3523, ff. 163, ll. 10; very large and distinct Nasta'lîk; size, 8½ in. by 5⅛ in.

V. Special History of Jatah and Kâshghar.

2848

Ta'rîkh-i-Rashîdî (تأریخ رشیدی).

An excellent copy of the rare work of Muhammad Haidar ibn Muhammad Husain Gûrgân, commonly called Mirzâ Haidar (see fol. 3^a, l. 11), who was born A. H. 905 (A. D. 1499, 1500, see fol. 108^a) and was killed A. H. 958 (A. D. 1551), containing the history of the Khâns of Jatah or Moghûlistân and the Amîrs of Kâshghar, and the detailed memoirs of the author himself, which form the longest and most important part of the book. It is styled تأریخ رشیدی (see ff. 3^b, last line, and 4^a, l. 8), extends from the time of Tughluk-tîmûrkhân (whose history begins on fol. 6^a, last line) to A. H. 953 (A. D. 1546), which is mentioned as the current year on fol. 96^b, l. 6 ab infra, and is divided into two daftars (not three, سه, as is written on fol. 4^a, l. 9), the first of which deals with the general historical accounts of the Khâns and Amîrs, the second with Mirzâ Haidar's own life and its stirring events. A detailed description of this work is given in Rieu i. pp. 164–168, and our copy agrees with it throughout, with the exception of a number of dates which have been left out. The contents of the first daftar have also been given in W. Erskine's 'History of India under Baber and Humâyun,' i. pp. 38–192, and Appendix B, pp. 537–539; an abridged translation of the whole by Mr. Erskine, made 1840 and 1841, is preserved in the British Museum; and a complete English version has been published by E. Denison Ross, London, 1895; see also Elliot, History of India, v. pp. 127–135; Veljaminov Zernov, Researches on the Tzars of Kasimof, ii. pp. 130–232, etc.; and the Haft Iklîm, where an abridged account of the Amîrs of Kâshghar, taken from the تأریخ رشیدی, is inserted (see above, colls. 496 and 497), which has been translated by Quatremère in Notices et Extraits, xiv. pp. 474–489.

Beginning of the preface of the *first daftar*, on fol. 1^b: افتتاح تأریخ جهانداری و ابتدای ظفر و بختیاری الخ.

Beginning of the *first daftar* itself (آغاز تأریخ رشیدی), on fol. 5^a, l. 8. It goes down, as stated above, to A. H. 953 (A. D. 1546), and concludes with an account of

'Abd-alrashîdkhân bin Sa'îdkhân (ذکر عبد الرّشیدخان ابن سعیدخان), which begins on fol. 96^b. The statement about the completion of this part in Kashmîr, in the month of Dhû-alḥijjah, A. H. 952 (A. D. 1546, Febr.), which is found at the end of this daftar in the British Museum copy, cannot be traced here.

Beginning of the preface of the *second daftar*, on fol. 106^b: در حضرت خورده بینان و در خدمت خرد آئینان احقر العباد محمّد حیدر المشتهر بین الخلان میرزا (?بمیرزا) حیدر ابن محمّد گورکان الخ.

Beginning of the *second daftar* itself (آغاز دفتر ثانی از رشیدی الخ), on fol. 108^a. This daftar, which was written before the first, begins with Mirzâ Ḥaidar's birth and goes down to the 8th of Rabî' II, A. H. 948 (A. D. 1541, Aug. 1), that is to the battle by which Haidar became master of Kashmir, on fol. 373^b, first line.

The treatise on the conduct of kings, by Maulânâ Muḥammad Kâḍi (i. e. Muḥammad ibn Burhân-aldîn, known as Muḥammad Kâḍi), is found here on ff. 258^b–262^b; and the moral treatise by Khwâjah Nûrâ, which, according to fol. 319^b, l. 10, seems to have been styled تذکرۂ حضرت مخدومی نورا, on ff. 303^b–320^b.

This copy, which is not dated, was presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804. Rieu, loc. cit., states, at the end of his description, that there are two MSS. of the تاریخ رشیدی in the India Office, No. 39 (the present copy), and No. 814; but this is a mistake, as No. 814 contains the second volume of the معدن اخبار احمدی (see No. 121 in this Cat.).

No. 39, ff. 374, ll. 19; excellent Nasta'lîḳ; size, $10\frac{1}{2}$ in. by $6\frac{1}{2}$ in.

VI. Biographies of Rekhta Poets.

2849

Majmû'a-i-Naghz (مجموعۂ نغز).

A tadhkirah of Rekhta poets, compiled in Persian by Sayyid Abû-alḳâsim, known as Mîr Ḳudrat-allâh Ḳâdirî, with the takhalluṣ Ḳâsim (therefore often styled تذکرۂ قاسم), A. H. 1221 (A. D. 1806), see fol. 4^a, l. 5; the real title appears on fol. 4^b, l. 3 ab infra, مجموعۂ نغز, which is at the same time a chronogram for the same year 1221. The various other chronograms given for the completion of the work are, as is sometimes the case, only approximate, so, for instance, مجموعۂ انتخاب, on fol. 5^a, lin. penult. = A. H. 1218 (A. D. 1803); باغ گل, on fol. 5^b, l. 2 = A. H. 1223 (A. D. 1808); باغ معنی, on fol. 6^a, l. 11 = A. H. 1217 (A. D. 1802); also و بهار, بوستان سخن, on fol. 5^a, l. 5, would, if read بستان سخن, give A. H. 1223.

Beginning: بیان فصاحت نشان که نظام جواهر الفاظش فرحت افزای قلوب جانفرسودگان الخ.

It is divided into a mukaddimah, twenty-eight ḥurûf according to the twenty-eight letters of the alphabet, and a takmilah or supplement (giving additional poets not mentioned before).

مقدّمه در بیان بدو ظهور شعرای ذو فنون و ابتدای بروز کلام موزون و تبیان برخی از بزرگیٔ سخن آرائی الخ.

The first poet in the first ḥarf (حرف الالف) is Âftâb, i. e. the emperor Shâh 'Âlam, on fol. 15^a; the last in the twenty-eighth ḥarf Mîr Yûsuf 'Ali, with the takhalluṣ Yûsuf, on fol. 426^b.

تکمله در تذکرۀ که نامها یا احوال آن کما هی بدریافت نرسیده یا بعد تحریر این نامۂ عنبرین الخ.

On the last pages the takhalluṣes are left blank.

No date.

Other copies of this tadhkirah are described in A. Sprenger, Catal., p. 186; and W. Pertsch, Berlin Cat., p. 674.

No. 3123, ff. 450, ll. 15; Nasta'lîḳ; size, $10\frac{1}{4}$ in. by $6\frac{3}{8}$ in.

2850

Tadhkira-i-Sarwar (تذکرۂ سرور).

Another tadhkirah of Rekhta poets in Persian, by Mîr Muḥammadkhân, with the takhalluṣ Sarwar (see fol. 2^a, ll. 5 and 6) and the honorary title A'ẓam-aldaulah (see the colophon), completed, according to the statement on fol. 378^a, l. 9 sq., the 9th of Muharram, A. H. 1222, in the first year of the reign of the emperor Muḥammad Akbarshâh II, Shâh 'Âlam's son and successor (= A. D. 1807, March 19), see another copy of the same in A. Sprenger, Catal., p. 185. On ff. 376^a–378^a various approximate chronograms are given for the date of this work, just as in the preceding one, viz. عمدۂ منتخبه, on fol. 376^b, first line (which A. Sprenger, loc. cit., has adopted as title of the book) = A. H. 1216 (A. D. 1801, 1802); همین اسم اعظم, on fol. 376^b, l. 8 = A. H. 1217 (A. D. 1802, 1803); سفینۂ اعظم, on fol. 376^b, lin. penult. again = A. H. 1216; سرور دل شاعران زمان, on fol. 377, l. 3 ab infra = A. H. 1220 (A. D. 1805), etc.

Beginning:

ای پایۂ افهام از ادراك تو پست
از صنع تو نقش بسته هر چیز که هست

It is arranged alphabetically in twenty-eight ḥurûf, like the preceding tadhkirah, beginning with Âftâb on fol. 2^a, and ending with Yakrang on fol. 376^a. According to the colophon this copy seems to be a facsimile of that of Nawwâb Ḥusain 'Alikhân Bahâdur, and there appears at the end the same chronogram noticed by Sprenger, loc. cit., viz. رحمت خدا بیحد (i.e. رحمت خدا = 1253, without حد = 12), which gives as date of both copies A. H. 1241 (not 1242, as Sprenger reckons), the 26th of Ramaḍân (= A. D. 1826, May 4).

No. 3161, ff. 379, ll. 15; Nasta'lîḳ; size, $10\frac{3}{8}$ in. by 6 in.

VII. Romances, Tales, and Legendary Histories.

2851

Ṭûṭînâma (طوطی نامه).

Another copy of Ḍiyâi Nakhshabî's 'Tales of a Parrot,' see above, Nos. 743–751, of a very uncouth appearance, damaged here and there, and difficult to read in many places. Of the fifty-two stories, only the second, third, fourth, and fifth (on ff. 11ᵇ, 15ᵇ, 20ᵇ, and 26ᵃ) are numbered and have a proper heading; the beginning of all the remaining stories is simply marked by a blank.

Beginning, on fol. 2ᵃ: مناجات بحضرت رازق الثعاب فی عقد الخ.

Dated the 22nd of Dhû-alhijjah, A.H. 1165 (A.D. 1752, Oct. 31), at Aurangâbâd. Additional reference, E. G. Browne, Cambridge Cat., pp. 392 and 393.

On fol. 1 a short treatise on the preparation of Senna (سنا), and its medicinal qualities.

Bibliotheca Leydeniana.

No. 2740, ff. 1–231, ll. 15; written by many different hands in various styles of careless Nasta'lîḳ and Shikasta; size, 8⅝ in. by 5½ in.

2852

Gulrîz (گلریز).

A rare Persian romance by the same Ḍiyâi Nakhshabî, styled 'the rose-embroidered carpet,' and dealing with the love-story or fairy tale of Ma'ṣûmshâh, Nûshlab or Nûshâba, and 'Ajabmalik, see W. Pertsch in Z. D. M. G. xxi. p. 511, and the notice in Ch. Stewart, Descript. Cat., p. 85ᵃ, No. X. It is unfortunately defective at the beginning, and opens abruptly thus: صفت کمال او بی زبان لا یفره عصیان العباد برهر مصنوعی که چشم اندازی برصنع سابق الخ.

Author and title are mentioned on fol. 6ᵃ, ll. 10 and 13. The romance is interwoven with numerous and large poetical pieces.

No date.

Worm-eaten in several pages.

No. 513, ff. 153, ll. 15; Nasta'lîḳ; size, 8¼ in. by 4⅞ in.

2853

Ta'rîkh-i-Mûsawî (تاریخ موسوی).

Another copy of Mu'în-almiskîn's legendary history of Moses, see above, No. 605. The above title is found on fol. 1ᵃ; in the colophon it is styled کتاب موسی نامه.

Beginning: ربنا آتنا من لدنك رحمة وهی لنا من امرنا رشدا الله نحمده و نستعینه و نؤمن به و نتوکل علیه الخ.

Many valuable and interesting marginal glosses and additions, especially in the beginning of the copy.

Dated the 3rd of Jumâdâ II, A.H. 1189 (A.D. 1775, Aug. 1).

No. 680, ff. 292, ll. 15; careless Nasta'lîḳ; size, 8½ in. by 4⅞ in.

2854

Another copy of the same.

Beginning (with the omission of the first words of the preceding copies): الحمد لله نحمده و نستعینه و نؤمن به و نتوکل الخ.

The notice, on fol. 1ᵃ, that this work was delivered (sic!) in Harât, in the reign of Sulṭân Shâh Ḥusain, agrees very well with the date of its composition, A.H. 904 (A.D. 1498, 1499). The title, given to it here, is ریاض الواعظین, which bears a curious resemblance to that of another work of the same author, viz. the روضة الواعظین فی احادیث سید المرسلین, on forty traditions, in four volumes (see Ḥ. Khalfa iii. p. 513, No. 6695; W. Pertsch, Berlin Cat., p. 525; Rieu i. p. 149ᵇ, and ib. p. 16ᵃ, where it is quoted as an authority of the محاسن الآداب by Nâṣir-aldîn Muḥammad, a translation of Râzî-aldîn Abû 'Alî alḥasan bin Abû-Naṣr alfaḍl bin alḥasan al-Ṭabarsî's Arabic work, the مکارم الاخلاق; and Horn, Persische Handschriften in Constantinople, No. 45 in Z. D. M. G. vol. 54, p. 289). To the list of Mu'în Miskîn's literary productions, given in No. 605 above, must be added بحر الدرر (see Ḥ. Khalfa ii. p. 17, No. 1658).

No date.

No. 463, ff. 145, ll. 21; Nasta'lîḳ; the last twenty leaves seem to have been supplied later; a little worm-eaten; size, 9¼ in. by 6¾ in.

2855

Ḳiṣṣa-i-Kâmrûp (قصهٔ کامروپ).

Another copy of the story of Kâmrûp and Kâmlatâ, see Nos. 821 and 822 above.

Beginning: قصه پردازان غرائب آثار و دستان طرازان سوانح روزگار الخ.

Dated the 23rd of Sha'bân, A.H. 1198 (A.D. 1784, July 12).

No. 1699, ff. 101, ll. 15; neat and clear Nasta'lîḳ; size, 9¼ in. by 5⅜ in.

2856

Another copy of the same.

Beginning as in the preceding copy.

Date illegible.

No. 1205, ff. 99, ll. 15; Nasta'lîḳ; size, 9½ in. by 5 in.

2857

The same.

Beginning as in the preceding copies.

No date.

No. 1479, ff. 88, ll. 8–12; Shikasta; size, 7 in. by 4⅞ in.

VIII. Poetry.

a. *Firdausî.*

2858

Shâhnâma (شاهنامه).

Another copy of the Shâhnâma, with the older preface, as in Nos. 860–862 above, beginning, on fol. 1ᵇ:

سپاس و آفرین خدایرا که هر دو جهان آفرید و ما بندگانرا اندر جهان پدید کرد الخ.

Beginning of the poem itself, on fol. 5^a, l. 3:

بنام خداوند جان و خرد کزین برتر اندیشه بر نگذرد

No date. Bibliotheca Leydeniana.

Additional references: Nöldeke, das iranische Nationalepos in 'Grundriss der iranischen Philologie,' Band II, Lieferung 1–2, pp. 130–211; Rückert, Firdosi's Königsbuch, herausgegeben von E. A. Bayer, vols. 2 and 3, Berlin, 1894 and 1895; H. Ethé, Die älteste Urkunde über Firdausi, Z. D. M. G., vol. 48, pp. 89–94; Rieu, Supplement, pp. 128 and 129; E. G. Browne, Cambridge Cat., pp. 286–290.

No. 2889, ff. 404, 4 coll., each ll. 29 (sometimes only 27 and even 23); Nasta'lîk; small and slightly effaced frontispiece; size, $11\frac{3}{8}$ in. by $8\frac{1}{8}$ in.

2859

Another copy of the same.

Contents:

The so-called Bâisunghari preface (see above, No. 871), on fol. 1^b, beginning: افتتاح سخن آن به که کنند اهل کمال الخ.

Beginning of the *first* half of the poem, on fol. 11^b: بنام خداوند جان و خرد الخ.

Beginning of the *second* half of the poem, on fol. 242^b, with Luhrâsp's accession: چو لهراسپ بنشست بر تخت شاه الخ.

End of the poem on fol. 490^b, dated the 7th of Safar, A. H. 1074 (A. D. 1663, Sept. 10), by 'Abd-almajid Tarkân Dihlawî; on fol. 490^a, ll. 8 and 9, the rare date, A. H. 384 (A. D. 994), appears as marking the completion of the Shâhnâma (see Rieu ii. pp. 534^b and 535, and compare with it Nöldeke, das iranische Nationalepos, p. 151, note 4), when the poet was approaching seventy, viz.:

کنون عمر نزدیك هفتاد شد
امیدم بیکباره بر باد شد
بسر شد کنون قصّهٔ یزدگرد
بماه سفندارمذ روز ارد
ز هجرت سه صد سال و هشتاد و چار
بنام جهانداور کردگار

On ff. 491^b–501^a an account of Firdausî and his epopee is added, giving a prose-résumé of the chief incidents related in the poem, beginning: اکابر و افاضل متّفق اند که شاعری در مدّت روزگار مثل فردوسی از کتم عدم پا بمعمورهٔ وجود ننهاده الخ.

Former owners of this copy were Henry Vansittart and Charles Boddam (Calcutta, Jan. 1, 1788).

No. 2852, ff. 501, 4 coll., each ll. 27; splendid Nasta'lîk; illuminated frontispieces on ff. 1^b, 11^b (particularly gorgeous), 242^b, and 491^b; ff. 11^b and 12^a splendidly embellished; all baits framed in with gold borders, the margin covered with flowers in gold; pictures on ff. 22^a, 31^b, 60^a, 87^b, 118^a, 156^b, 162^b, 170^a, 217^a, 225^b, 396^a, 405^b (rather effaced); ff. 47, 93, 166, 183, 184, and 490 are supplied by a later hand; size, $13\frac{3}{4}$ in. by $8\frac{3}{8}$ in.

2860

Dîbâća-i-Shâhnâma (دیباچهٔ شاهنامه).

Another copy of the Bâisunghari preface, see the preceding copy, beginning: افتتاح سخن آن به که کنند الخ.

On fol. 21^b begins the satire against Mahmûd, which contains here seventy-eight verses; on ff. 31^b–33^b the short genealogical list of the Pîshdâdian, Kayânian, Ashkânian, and Sâsânian kings. A strange blunder of the copyist is the date assigned to this preface, on fol. 3^a, ll. 3 and 2 ab infra, viz.: درین ایّام که بتأریخ هجری نهصد و بیست و نه رسیده (A. H. 929 instead of the correct 829).

No. 2888, ff. 33, ll. 9–10; Shikasta; size, $12\frac{1}{4}$ in. by $6\frac{1}{2}$ in.

2861

Genealogical tables of the various kings and dynasties of the world, in the form of vignettes, each containing a famous historical name, with chronological notes, somewhat similar to the genealogical roll in No. 2045 of the Bodleian Cat. (among the Turkish MSS.). In its earlier part it is based on the *Shâhnâma* (therefore styled on a slip of paper, lying inside, مختصر شاهنامه), but along with the old Persian kings, arranged according to the usual four طبقه (beginning with the Pîshdâdians in the طبقهٔ اوّل), the ante-muhammadan prophets, saints, biblical patriarchs, and kings are given; the Kayânians begin on fol. 6^b, the Ashkânians and Sâsânians on fol. 11^a; Iskandar Dhû-alkarnain appears on fol. 10^b. On fol. 14^b the Muhammadan period begins with the prophet and the [illegible] four Khalifs, after which follow the Umayyades, the Sâmânides, the 'Abbâside Khalifs, the Bûyides, Ghaznawides, Khwârizmshâhs, Ćingizkhân and his descendants, and finally the 'Uthmânî dynasty. The last Turkish Sultân (in the final vignette) is Ahmad I, the successor of Muhammad III (A. H. 1012 = A. D. 1603). As compiler is mentioned at the end Mîr 'Alî.

No. 2644, ff. 32; size, $15\frac{1}{8}$ in. by $9\frac{1}{4}$ in.

b. *Mas'ûd bin Sa'd bin Salmân.*

2862

Dîwân-i-Mas'ûd (دیوان مسعود).

A more complete but still defective copy of Mas'ûd bin Sa'd bin Salmân's lyrical poems, see No. 908 above, arranged in exactly the same manner as the Bodleian copy (No. 526) and containing:

Kasîdas in alphabetical order, on fol. 1^b, beginning:

دوش در روی گنبذی (؟ گنبذ) خضرا
مانده بود این دو چشم من عمدا (عمیا Sprenger)

The catchword of fol. 91^b does not agree with the first word on fol. 92^a, but there may be only one verse omitted, as metre and rhyme are the same.

Ghazals, intermixed with kiṭ'as and a few musaddasât, on fol. 269ᵃ, beginning:

نوبهار عروس کردگار است
سرو بالا و لاله رخسارست

They are arranged alphabetically from fol. 270ᵇ, l. 3 ab infra to fol. 307ᵇ; in the poems preceding and following this portion there is no systematic order; moreover there is a lacuna after fol. 269.

Rubâ'is, arranged alphabetically, but only comprising the rhyme letters م to ی, on fol. 315ᵇ, beginning:

گفتم کین دل بداغ نام تو کنم
گوئی که دو دیده جای کام تو کنم

There is another lacuna after fol. 327.

Dated the 26th of Dhû-alkạ'dah, A. H. 1023 (A. D. 1614, Dec. 28).

Bibliotheca Leydeniana.

No. 2761, ff. 328, 2 coll., each ll. 15; Nasta'lîk; slightly worm-eaten; size, $8\frac{1}{2}$ in. by $4\frac{1}{4}$ in.

c. *Aḥmad-i-Jâm.*

2863

Diwân-i-Aḥmad Nâmaḳî (دیوان احمد نامقی).

Another copy of lyrical poems by Aḥmad-i-Jâm, i.e. Abû Naṣr Aḥmad Nâmaḳî Jâmî, called Zhandapîl, see No. 910 above, containing:

Ghazals, in alphabetical order, on fol. 1ᵇ, beginning as in Sprenger and Rieu: ای یاد تو در دل و زبانها الخ.

A short didactic mathnawî, on fol. 52ᵃ, lin. penult., beginning: عمر بگذشت و با چنین غافل الخ.

Rubâ'is, on fol. 54ᵃ, beginning: رو بر سر سوزنی نهانی بنشان الخ.

On ff. 56ᵇ–68ᵃ a collection of poems by Aḥmad-i-Jâm's sons (he had thirty-nine altogether) and descendants is added, containing specimens by Naṣr bin Aḥmad, on fol. 56ᵇ; 'Îsâ bin Aḥmad (i.e. Żahîr-aldîn 'Îsâ, the author of the Ṣûfic work رموز الحقائق), on fol. 57ᵇ sq.; Shaikh-alislâm Ḍiyâ-aldîn Yûsuf bin Aḥmad, on fol. 59ᵃ; Shaikh-alislâm Abû-alḥasan, on fol. 59ᵇ; Shaikh-alislâm Ḳutb-aldîn Muḥammad (two descendants of the poet with this name are quoted, one a son of his and father of Radî-aldîn Aḥmad, the other a son of the Shaikh-alislâm Shams-aldîn Mażhar, therefore called Ibn Mażhar, see ff. 59ᵇ, 62ᵇ sq., and 67ᵃ, and compare ff. 65ᵇ and 68ᵃ); Shaikh-alislâm Shihâb-aldîn Isma'îl bin Aḥmad, on fol. 60ᵃ sq.; 'Abd-alkarîm bin 'Imâd-aldîn 'Abd-alraḥîm bin Aḥmad Jâmî alnâmaḳî (the poet's grandson), on fol. 67ᵃ, first line; and Shaikh-alislâm Radî-aldîn Aḥmad bin Ḳutb-aldîn Muḥammad bin Aḥmad Jâmî (another grandson, see a few lines above), on fol. 67ᵃ. A great-grandson of Aḥmad Nâmaḳî, viz. Khwâjah Ṣafî-aldîn bin Khwâjah Sirâj-aldîn Aḥmad bin Ḍiyâ-aldîn Yûsuf bin Aḥmad al-Jâmî, is quoted on ff. 67ᵇ, last lines, and 68ᵃ, first line.

The mathnawîs mentioned in No. 910 above, and in A. Sprenger, p. 325, are not found in the present copy.

Dated by Muhammad Ṣâliḥ ibn Maulânâi 'Abdallâh in Ramaḍân, A. H. 1069 (A. D. 1659, May–June).

Bibliotheca Leydeniana.

No. 3547, ff. 1–68, 2 coll., each ll. 15; Nasta'lîk; worm-eaten and otherwise damaged in many places; size, 8 in. by $4\frac{1}{4}$ in.

d. *Anwarî.*

2864

Dîwân-i-Anwarî (دیوان انوری).

Another excellent copy of the complete works of Auḥad-aldîn 'Alî Anwarî, see above, Nos. 935–949.

Contents:

Ḳaṣîdas, in alphabetical order, on fol. 1ᵇ, beginning:

صبا بسبزه بیاراست دار دنیی را
نمونه گشت زمین مرغزار عقبی را

The usual initial poem مقدّری نه بآلت الخ is found here on fol. 93ᵃ; the first alphabetical poem of No. 935 sq. above on fol. 2ᵇ; that of No. 940 above, سپهر رفعت الخ, on fol. 8ᵇ.

Muḳaṭṭa'ât, including satirical pieces (فی الهجا) and elegies (فی المرثیّة), likewise in alphabetical order, on fol. 170ᵇ, beginning as in No. 943 above, نگر تا حلقهٔ اقبال ناممکن نجنبانی الخ (the heading has by mistake قصائد, but the colophon on fol. 261ᵃ contains the correct remark, تمّت المقطّعات); the larger satirical mathnawî (here included in the muḳaṭṭa'ât) begins, on fol. 257ᵃ: حبّذا گیر قاضئ گیرنگ الخ.

A slight lacuna between ff. 228 and 229.

Ghazals, arranged alphabetically, on fol. 261ᵇ, beginning, as in No. 935 sq.: از دور بدیدم آن پری را الخ.

Rubâ'iyyât, in alphabetical order, on fol. 311ᵇ, beginning, as in Nos. 935 and 936: ای هجر مگر نهایتی نیست ترا الخ.

This copy is dated the 18th of Ramaḍân, A. H. 1009 (A. D. 1601, March 23). Presented by Lieut.-Col. Wm. Kirkpatrick, 30th May, 1804. Additional references: Rieu, Supplement, p. 142ᵇ, No. V; p. 147ᵃ, No. V; and p. 148; E. G. Browne, Cambridge Cat., pp. 298–300; M. Ferté's monograph on Anwarî in J. A., 1895, p. 235 sq.; I. Pizzi, Storia della Poesia Persiana, vol. i. pp. 99–101 and 162–166; three poems are published in the 'Chrestomathie persane' of the same, Turin, 1889, pp. 76–78; H. Ethé, Neupersische Litteratur, pp. 261–263.

No. 2168 (Glass Case), ff. 336, 2 coll., each ll. 20; splendid Nasta'lîk; gorgeously illuminated frontispieces at the beginning of each part; ff. 1ᵇ, 2ᵃ, 170ᵇ, 171ᵃ, 261ᵇ, 262ᵃ, 311ᵇ, and 312ᵃ magnificently embellished; smaller ornaments in gold and other colours at the heading of each poem; splendid Eastern binding with flowers, executed in a very superior style; size, 10 in. by $5\frac{3}{4}$ in.

2865

Another copy of the same.

This copy of Anwari's works is excellent, and very rich in contents too, but the leaves are badly misplaced, and there are several lacunas; the proper order seems to be: ff. 1–16, 193–198, 17–184, lacuna, 247–254, lacuna, 185–192, 215–246, lacuna, 199–214, and 255–356. All parts are arranged alphabetically.

Contents:

A short preface in prose, identical with that in Nos. 935 and 942 above, on fol. 1^b, beginning: مهمّ ترین شغلی که اصحاب نطق و دراست الخ (instead of مهترین).

Kasidas, on fol. 2^b, beginning, as the fourth poem in No. 944 above: ای قاعدهٔ تازه ز روی تو کرم را (see Rieu, Supplement, p. 148^b, and the preceding copy, fol. 6^a; in both ز دست is substituted for ز روی); the usual initial poem, مقدّری نه بآلت الخ, is found here, on fol. 81^a.

Mukatta'ât, on fol. 177^a, beginning as in the preceding copy. The satirical mathnawis, on fol. 258^b, beginning: حبّذا گیر قاضی الخ; the first is headed here, در هجو عمّزاد و قاضیٔ گیرنگ.

Ghazals, on fol. 263^a, beginning as in the preceding copy.

Rubâ'iyyât, on fol. 325^a, likewise beginning as in the preceding copy.

Dated the first of Ramadân, A.H. 1038 (A.D. 1629, April 24); the copy was made by order of Khwâjah Ibn Yûsufshâh Muhammad; on the 3rd of Dhû-alka'dah, A.H. 1059 (A.D. 1649, Nov. 8), it was added to the کتابخانهٔ عامره.

As both the present and the preceding copy are very correct and abound in distinct headings, a list of the names of all the eminent persons, praised by Anwari in his kasidas and kit'as, is added here (II denotes the present, I the preceding copy):

1. *Khâkân almu'azzam 'Imâd-aldîn Pîrûzshâh* (or *Fîrûzshâh*) *'Âdil* (ruler of Balkh): II, fol. 7^a (= I, fol. 2^b); II, fol. 196^b (= I, fol. 35^b); II, fol. 197^a (= I, fol. 16^a); II, fol. 20^b (=I, fol. 14^b); II, fol. 59^b (=I, fol. 70^b); II, fol. 121^b (= I, fol. 122^a); II, fol. 135^b (=I, fol. 136^a); II, fol. 138^b (=I, fol. 148^a); II, fol. 150^a (= I, fol. 165^b); II, fol. 151^b (= I, fol. 153^b); II, fol. 163^b (= I, fol. 150^a); II, fol. 166^b (= I, fol. 160^a); II, fol. 167^a (=I, fol. 154^a); II, fol. 174^a; II, fol. 186^a; II, fol. 209^b (= I, fol. 249^b); I, fol. 210^a; and II, fol. 241^a (= I, fol. 233^a, where he is styled Fîrûzshâh Ahmad and the poem headed 'a kit'ah on his flight from Balkh'). *Shâhzâda 'Imâd-aldîn* (no doubt the same Fîrûzshâh as prince): II, fol. 109^b (= I, fol. 119^b).

2. *Pîrûzshâh and Nâsir-aldîn:* II, fol. 161^b (=I, fol. 150^b).

3. *Nâsir-aldîn, i.e. Khwâjah Nâsir-aldîn Abû-alfath Tâhir ibn al-Muzaffar* (Fakhr-almulk), Sanjar's wazîr, styled sometimes Nâsir-aldîn Tâhir, sometimes Abû-alfath Tâhir, and occasionally even Tâhir ibn al-Muzaffar: II, fol. 3^b (= I, fol. 5^a); II, fol. 12^b (= I, fol. 22^a); II, fol. 14^b (= I, fol. 24^b); II, fol. 41^b (= I, fol. 50^b); II, fol. 195^b (= I, fol. 27^a); II, fol. 45^a (=I, fol. 80^b); II, fol. 47^b (=I, fol. 62^a); II, fol. 77^b (=I, fol. 89^b); II, fol. 79^b (=I, fol. 91^b); II, fol. 87^a; II, fol. 88^a (= I, fol. 102^b); II, fol. 92^a (= I, fol. 104^a); II, fol. 96^b (= I, fol. 113^a); II, fol. 99^a (=I, fol. 116^a); II, fol. 100^b (= I, fol. 110^a); II, fol. 101^b (= I, fol. 110^b); II, fol. 106^b (= I, fol. 106^a); II, fol. 124^b (=I, fol. 124^b); II, fol. 132^b; II, fol. 136^a (=I, fol. 136^a); II, fol. 140^b (=I, fol. 141^a); II, fol. 141^b; II, fol. 147^a (=I, fol. 144^b); and II, fol. 171^b.

4. *Sultân Sanjar:* II, fol. 26^a (=I, fol. 25^b); II, fol. 29^b (=I, fol. 42^a); I, fol. 87^b; II, fol. 118^b (=I, fol. 128^a); II, fol. 144^a (=I, fol. 144^a); II, fol. 169^a; II, fol. 240^b (=I, fol. 232^a).

5. *Amîr-alajall Diyâ-aldîn Maudûd bin Ahmad 'Usmi*, the wazîr of Balkh: II, fol. 16^b (= I, fol. 19^a); II, fol. 51^a (=I, fol. 82^a); II, fol. 56^b (=I, fol. 86^b); II, fol. 117^a (= I, fol. 126^a), and his father *Amîr-i-Kabîr Ahmad 'Usmî:* II, fol. 112^a (=I, fol. 120^b).

6. *Sadr alkabîr Majd-aldîn Abû-alhasan 'Imrânî*, the Khwâja-i-Jahân: II, fol. 27^b (= I, fol. 29^a); II, fol. 54^b; II, fol. 79^a (=I, fol. 90^b); II, fol. 85^a (=I, fol. 95^a); II, fol. 104^a (= I, fol. 111^b); II, fol. 105^a (=I, fol. 108^a); II, fol. 123^b (=I, fol. 127^b); II, fol. 129^a (= I, fol. 134^b); II, fol. 132^b (= I, fol. 129^b, where he is wrongly called Alamîr alajall Husain); II, fol. 152^b (= I, fol. 157^b); II, fol. 154^b (=I, fol. 156^a); II, fol. 160^b (=I, fol. 152^b); II, fol. 182^a (=I, fol. 174^b); I, fol. 185^a; II, fol. 202^b (= I, fol. 245^a, elegy on his death); II, fol. 254^b (= I, fol. 209^b); and II, fol. 257^a (=I, fol. 256^a).

7. *Dastûr Nizâm-aldîn Mahmûd:* II, fol. 37^b (=I, fol. 40^a); II, fol. 67^a (=I, fol. 79^a); II, fol. 90^b (=I, fol. 99^b, where h[illegible] called Sadr-alwuzarâ Muhammad, a confusion, as it seems, between father and son), and his sons: (*a*) *Amir alajall Nizâm-aldîn Muhammad bin Mahmûd:* II, fol. 68^b (=I, fol. 75^b); II, fol. 69^b (= I, fol. 74^a); II, fol. 98^a (here called Sadr-aldîn Muhammad, = I, fol. 117^b); II, fol. 170^a (= I, fol. 163^b); a *Khwâjah Muhammad* (who may be the same) appears I, fol. 178^b. (*b*) *Nizâm-aldîn* (or *Nizâm-almulk*) *Ahmad bin Nizâm-aldîn Mahmûd:* II, fol. 108^b (= I, fol. 118^a). (*c*) *Abû-almuzaffar Nâsir-aldîn bin Nizâm-aldîn:* II, fol. 114^b (= I, fol. 105^a). (*d*) *Abû-alfadl bin Nizâm-aldîn:* II, fol. 130^a (= I, fol. 123^b). (*e*) *'Alâ-aldîn bin Nizâm-aldîn:* II, fol. 5^b.

8. *'Ismat-aldîn* (or *Safwat-aldîn*) *Miryam:* II, on fol. 23^a ('Ismat-aldîn=I, fol. 36^a, where, however, the lady is called Safwat-aldîn Miryam); II, fol. 93^a (=I, fol. 99^a, in both 'Ismat-aldîn); II, fol. 115^b, last line (here styled Safwat-aldîn Khair-alnisâ); II, fol. 132^a (again Safwat-aldîn Miryam); II, fol. 140^a (the same= I, fol. 138^b); II, fol. 148^b, last line (the same); II, fol. 207^b ('Ismat-aldîn Miryam=I, fol. 248^a); and II, fol. 248^b ('Ismat-aldîn Miryam=I, fol. 37^b, where it is correctly inserted in the kasidas).

9. *Toghrultigîn*, ruler of Balkh: I, fol. 54^b; II, fol. 125^b (=I, fol. 133^b); and II, fol. 132^b.

10. *Mîr* (or *Sayyid*) *Abû Tâlib bin Naghma* (also called Pâdishâh Majd-aldîn Abû Tâlib): II, fol. 126^b; II, fol. 134^a (elegy on his death); II, fol. 164^b (=I,

fol. 162^{b}); II, fol. 173^{a} (=I, fol. 162^{a}); I, fol. 175^{b}; II, fol. 184^{a} (=I, fol. 181^{a}).

11. *Abû 'Alî Hasan*: I, fol. 8^{b}.

12. *Abû-alma'âlî bin Aḥmad*: II, fol. 10^{b} (=I, fol. 13^{b}).

13. *Sadr-alumarâ Kamâl-aldîn Maḥmûd*: I, fol. 13^{a}; II, fol. 194^{a} (=I, fol. 30^{b}); and II, fol. 85^{b} (=I, fol. 97^{a}).

14. *Sadr-i-wizârat Jamâl-almu'azzam Kamâl-aldîn Muhammad*: II, fol. 145^{a} (=I, fol. 145^{b}).

15. *Muḥammad bin Nasr Ahmad*: I, fol. 20^{a}.

16. *Sa'd-aldîn Mas'ûd* (or *Sulṭân Mas'ûd*): II, fol. 18^{a} (=I, fol. 32^{b}); and II, fol. 89^{b} (=I, fol. 101^{a}); perhaps identical with *Shâh 'Izz-aldîn Mas'ûd*: II, fol. 44^{a} (=I, fol. 49^{a}); and II, fol. 85^{a}.

17. *Ṣafî-aldîn Muwaffaḳ*: II, fol. 17^{a}; I, fol. 187^{b}; II, fol. 214^{b} (=I, 253^{b}); and *Ṣafî Muḥammad*: I, fol. 208^{b} (elegy on his death).

18. *Shihâb-aldîn* and *Hasan Maudûd*: II, fol. 198^{b} (=I, fol. 21^{b}).

19. *Maudûdshâh*: I, fol. 35^{b}; I, fol. 179^{a} (elegy on his death); and II, fol. 184^{a}.

20. *Dastûr Jalâl-aldîn*: II, fol. 19^{b} (=I, fol. 17^{a}); II, fol. 38^{b} (=I, fol. 39^{a}); II, fol. 167^{b} (=I, fol. 161^{a}); and *Jalâl-aldîn Muḥammad* (who may be the same); II, fol. 83^{a} (=I, fol. 95^{b}).

21. *Amîr Badr-aldîn*: I, fol. 48^{b}.

22. *Malik Yûsuf* (or *Malik-almu'azzam Shâh Yûsuf*): II, fol. 22^{a} (=I, fol. 31^{b}); and I, fol. 142^{a}.

23. *'Alâ-aldîn Muḥammad*: II, fol. 35^{a} (=I, fol. 50^{a}); *'Alâ-aldîn Maḥmûd*: II, fol. 65^{b} (=I, fol. 74^{b}); and *'Alâ-aldîn Maudûd*: II, fol. 102^{b} (=I, fol. 114^{a}).

24. *Khwâjah Ḍiyâ-aldîn Manṣûr*, the wazîr: II, fol. 52^{b} (=I, fol. 66^{b}); I, fol. 80^{b}; II, fol. 150^{b}.

25. *Shams-aldîn* (or *Shams-ald[illegible] Bihrûz*): II, fol. 58^{a} (=I, fol. 56^{b}); and II, fol. 22[illegible] (=I, fol. 217^{a}).

26. *Naṣîr-aldîn Maḥmûd*: II, fol. 62^{a} (=I, fol. 60^{b}); and II, fol. 70^{b} (=I, fol. 59^{a}).

27. *Ḳuṭb-aldîn Shâh*: II, fol. 73^{b} (=I, fol. 76^{b}, where the poem is styled در تعريف بغداد).

28. *Khwâjah Auḥad-aldîn Isḥaḳ*: II, fol. 82^{a} (=I, fol. 94^{a}); and I, ff. 186^{b} and 201^{b}.

29. *Amîr Mu'taman As'ad bin Isma'îl Sarakhsî*: II, fol. 93^{b} (=I, fol. 98^{a}); and II, fol. 181^{a} (=I, fol. 178^{a}).

30. *Sulṭân Sulaimânshâh*: II, fol. 94^{b} (=I, fol. 115^{a}).

31. *Pâdishâh ala'zam Tâj-aldîn Ibrâhîm*: II, fol. 113^{b} (=I, fol. 119^{a}); and II, fol. 174^{b} (=I, fol. 155^{a}).

32. *Amîr-alajall Fakhr-aldîn Abû-almafâkhir* (or *Abû-almuẓaffar*): II, fol. 127^{b} (=I, fol. 132^{b}); II, fol. 159^{a} (=I, fol. 164^{a}); I, fol. 226^{a}; a *Fakhr-alzamân* appears I, ff. 201^{b} and 232^{a}.

33. *Fakhr-aldîn Khâlid Bânûî*: II, fol. 120^{a} (=I, fol. 130^{a}, Anwarî's answer to a greeting he had received).

34. *Malikshâh*: II, fol. 139^{a} (=I, fol. 143^{b}).

35. *'Abdallâh*: II, fol. 143^{a} (=I, fol. 142^{b}).

36. *Ṣadr-aldîn* (or *Amîr*) *Isḥaḳ*: II, fol. 144^{b} (=I, fol. 140^{a}).

37. *Shâh ala'zam Abû-almaḥâsin Nasr*: I, fol. 146^{a}.

38. *'Azîz-aldîn Ṭughrâ*: II, fol. 153^{b} (=I, fol. 169^{a}).

39. *Athîr-aldîn Maḥmûd*: II, fol. 160^{a} (=I, fol. 155^{a}).

40. *Khwâjah Rashîd-aldîn Kitâbdâr*: II, fol. 166^{a} (=I, fol. 159^{a}).

41. *Ḳâḍî Ḥamîd-aldîn* (of Balkh, the author of the مقامات حميدى): I, ff. 184^{a}, 185^{a}, and 201^{b}.

42. *Bahâ-aldîn*: I, fol. 184^{b}.

43. *Khâṣṣbeg*: II, fol. 188^{a} (=I, fol. 193^{b}).

44. *Ḍiyâ-aldîn Maḥmûd*: I, fol. 209^{b}.

45. *Kamâl-alzamân*: I, fol. 215^{b} (elegy on his death).

46. *Ulugh Jândâr Sunkar* (or *Jândârbeg*): II, fol. 220^{b} (=I, fol. 216^{b}).

47. *Arshad-aldîn*: I, fol. 225^{a}.

48. *Kamâl Isma'îl*: II, fol. 229^{b} (=I, fol. 223^{a}).

49. *Khwâjah Isfandiyâr*: I, fol. 236^{a}.

No. 3032, ff. 356, 2 coll., each ll. 17; splendid Nasta'lîk; small illuminated frontispiece; size, 8⅝ in. by 5 in.

e. *Khâḳânî.*

2866

Tuḥfat-al'irâḳain (تحفة العراقين).

Another copy of Khâḳânî's mathnawî on the two 'Irâḳs, see above, No. 950, 1; and Nos. 952–959.

Beginning of the prose-preface, on fol. 1^{a}: حير ما اعتصم المرؤ بحباله كلمة التحير (instead of العجز) بقصور باله الخ.

Beginning of the poem itself, on fol. 3^{b}, first line:

ماثيم نظارگان غمناك زين حقّهٔ سبز (و) مهرهٔ خاك

This copy, dated the 12th of Dhû-alḳa'dah, A.H. ١٠٨٠ (1080?=A.D. 1670, April 3), is supplied throughout with interesting glosses, both marginal and interlinear.

Additional references, Rieu, Supplement, p. 151^{a}, I; H. Ethé, Neupersische Litteratur, p. 264.

No. 3072, ff. 75, 3 coll., each ll. 15; Nasta'lîk; size, 8¼ in. by 5¾ in.

2867

Sharḥ-i-Tuḥfat-al'irâḳain (شرح تحفة العراقين).

An anonymous commentary on the preceding mathnawî, different both from Shaikh 'Abd-alsalâm's (see No. 960 above) and Ghulâm Muḥammad's (see Bodleian Cat., No. 580). There is no preface to it, the commentary beginning at once with the first bait of the poem: ماثيم نظارگان غمناك.

Not every verse is explained, only the more difficult ones, and these in rather an elaborate way. Usually a certain number of verses is enumerated together and then paraphrased and commented upon; for instance, the first four verses of the poem are given without interruption in ll. 2–4 of fol. 1^{b}, and then the commentary begins thus: حقّهٔ سبز كنايت از فلك و مهرهٔ خاك اشارت زمين الخ.

The copy ends on fol. 121^{b}, where it is stated to have been completed at Dihlî, on behalf of Malik Sayyid

Muhammad ibn Sayyid Nûr; but ff. 122–126 belong to the work too and must be inserted somewhere between the leaves immediately preceding fol. 121, but where, is impossible to say, as all the catchwords in the latter half of the MS. are missing; there is moreover a lacuna after fol. 125, and there may be many more which easily escape discovery through the missing of the catchwords as well as through the want of strict continuity in the explanation of verses. The last hemistich explained on fol. 121b is طبعم بقمطرهای شکر, corresponding to fol. 74b, l. 8 in the preceding copy; the last hemistich that appears on fol. 126b corresponds to fol. 70b, last line in the same copy.

No. 3059, ff. 126, ll. 15; written very irregularly in different styles of Nasta'lîk; the original brown leaves have been carefully pasted upon white paper; but in many places the text has been slightly damaged; size, 8⅜ in. by 5¼ in.

f. *Nizâmî.*

2868

Four mathnawîs by Nizâmî.

1. خسرو و شیرین, on fol. 1b, beginning خداوندا در توفیق بگشای الخ; the date, A. H. 576 (A. D. 1180, 1181), appears in the last verse but two. The praise of Toghrul is found here on fol. 4b; that of the Atâbeg-i-a'zam Shams-aldîn Muhammad Abûbakr on fol. 5b; and that of the Atâbeg-i-a'zam Muzaffar-aldîn Kizil (i.e. Kizil Arslân) on fol. 7a.

2. مخزن الاسرار, on fol. 101b, beginning هست کلیدی درگنج حکیم الخ (read کلید); it contains, as usual, twenty makâlas; the date is given here, on fol. 135b, l. 10, as A. H. 582, 24th of Rabî' I (A. D. 1186, June 14).

3. هفت پیکر, on fol. 136b, beginning ای جهان دیده بود خویش از تو الخ; 'Alâ-aldîn Shâh Arslân is praised on ff. 140a and 211b. The date is given here, on fol. 212b, l. 10, in the corrupted form (!) از پس و پانصد و نود سه, instead of از پس پانصد و نود زقران چهارده ز ماه صیام قران (A. H. 593, 14th of Ramadân, = A. D. 1197, July 31).

4. لیلی و مجنون, on fol. 213b, beginning ای نام تو بهترین سر آغاز الخ; the ruler, to whom Nizâmî has dedicated this poem, is styled on fol. 278a, ll. 5 and 7, Malik Akhtashân Shâh Abû-almuzaffar; on fol. 219a, last line, Akhtashân bin Minûćihr, and on ff. 220b, l. 5, and 221a, l. 8, Arslân Akhtashân bin Minućihr. On fol. 222b an introductory chapter, in which the poet gives fatherly advice to his son Kurrat-al'ain Muhammad, fourteen years old.

No date.

Additional references to Nizâmî and his works (see above, No. 972 sq.) are, Rieu, Supplement, pp. 154–156; E. G. Browne, Cambridge Cat., pp. 303–309; I. Pizzi, Storia della Poesia Persiana, i. pp. 217–219 and 254–258; ii. pp. 178–197 and 252–273; H. Ethé, Neupersische Litteratur, pp. 241–244. Edition of the Khamsah, Teheran, A. H. 1301. The designation, given to this copy on the inside of the binding, Panj Ganj-i-Nizâmî, is misleading, as the اسکندر نامه is entirely left out. Received March 29, 1878.

No. 3189, ff. 279, 4 coll., each ll. 17; small, but clear Nasta'lîk; ff. 136–159 written by another hand; very plain frontispieces at the beginning of each mathnawî; slight damages here and there; size, 9½ in. by 6⅝ in.

2869

Two mathnawîs by Nizâmî.

1. مخزن الاسرار, in twenty makâlas, slightly defective at the beginning; it opens, on fol. 1a, with the ninth verse of the preceding copy (the eighth in the two following ones): مهرۀکش رشتۀ یکتای عقل الخ.

The date, given here on fol. 87b, l. 9, is A. H. 552: پانصد و پنجاه و دو شد از قران, as in No. 990 above. This mathnawî is dated the 27th of Jumâdâ II, in the twenty-second year of Muhammadshâh's reign (= A. H. 1153, A. D. 1740, Sept. 19).

2. خسرو وشیرین, on fol. 88b, beginning as usual; the date is left out at the end; the praise of Toghrul is found here on fol. 95b, and that of Kizil Arslân (so written in full here), on fol. 99a, lin. penult.; but that of the Atâbeg Muhammad Abûbakr is missing, the whole chapter relating to him (fol. 5b, l. 9, to fol. 6b, l. 2 in the preceding copy) being left out (see here, fol. 97b, ll. 2 and 3). This mathnawî is dated by the same hand as the first (about one year and a half sooner), the 20th of Muharram, A. H. 1152 (the twenty-first year of Muhammadshâh's reign = A. D. 1739, April 29); the name of the copyist and first owner is Muhammad Hasan (or Husain, no diac[illegible]l points being added) ادکاری.

On the margins of ff. 1 and 2 the fragment of a commentary on some philosophical or mystical treatise.

In a few places blanks are left, probably for the insertion of pictures. Occasionally various readings and short glosses on the margin.

No. 3035, ff. 313, 2 coll., each ll. 13; somewhat careless Nasta'lîk; good Eastern binding; size, 8¾ in. by 5⅛ in.

2870

Makhzan-alasrâr (مخزن الاسرار).

Another copy of Nizâmî's مخزن الاسرار, on fol. 4b, beginning as usual. An immense amount of marginal and interlinear glosses throughout. A strange incorrectness is the spelling of مقالات for مقاله in the headings of the twenty chapters. As date appears here on the last page, l. 3, A. H. 572 (A. D. 1176). It is dated the 27th of Muharram, A. H. 1070 (A. D. 1659, Oct. 14), and belonged formerly to Lieut. W. Miles at Neriad, who acquired it 1803.

Ff. 1 and 2 contain an anonymous mathnawî, beginning: بیای جانمن این قصه بشنو الخ. Fol. 3 is left blank. This MS. was received May 29, 1878.

No. 3193, ff. 77, 2 coll., each ll. 17; Nasta'lîk; size, 7¾ in. by 4¾ in.

2871

Another copy of the same.

Beginning as usual. The date is here, in the last verse but two, A. H. 559, as in Nos. 977, 983, and 994 above: پانصد و پنجاه و نه افزون از آن. Throughout an interlinear paraphrase and explanation of the text in red ink. Fol. 24ª is left blank by oversight, the text running on without interruption.

No date. Received April 13, 1877.

No. 3184, ff. 93, 2 coll., each ll. 13; Nasta'lîk; size, 8½ in. by 5⅝ in.

2872

Sharḥ-i-Makhzan-alasrâr (شرح مخزن الاسرار).

A commentary on Nizâmî's مخزن الاسرار, beginning, without a preface, at once with the first bait of the poem, on fol. 1ᵇ. The first words of the commentary are: افتتاح کتاب بتقدیم مصراع اوّل بر تسمیه بسبب آن کرد که بسم جارّ و مجرور است و در کلام عرب جارّ و مجرور البتّه مذکور بود یا مقدّر الخ.

According to the date of this transcript, viz. Jumâdâ I, A. H. 51 (i. e. 1051 = A. D. 1641, Aug.), this commentary is considerably older than the only one, otherwise known, viz. that of Muḥammad bin Kiwâm bin Rustam Bakra'i or Karkhi (see above, No. 998). The date of the poem itself is given here, on fol. 241ᵇ, l. 4, as A. H. 552 (see No. 2869, 1 above). The copyist (perhaps identical with the compiler of the work itself, as he styles himself کاتب الکلمات) was Muḥammad ibn alkhalî Sa'd-aldîn.

A lacuna after fol. 39, indicated by two blank leaves (ff. 40 and 41); fol. 171ª is left [illegible]k too, but here the text is uninterrupted (صحیح البیاض).

Bibliotheca Leydeniana.

No. 2977, ff. 241, ll. 19; very uncouth Naskhi; the first six leaves supplied by a later hand on whiter paper, ll. 13–18; water-stained and worm-eaten in the last pages; size, 9⅜ in. by 5⅜ in.

2873

Khusrau u Shîrîn (خسرو و شیرین).

Another copy of Nizâmî's خسرو و شیرین, beginning as usual.

No date. The spaces for the frontispiece and several pictures are left blank, likewise the chapter-headings from fol. 11ᵇ onwards. A prose adaptation of this poem, styled سرود خسروی, was composed 1815 by Ghulâm Ḥusainkhân Munshî.

No. 2911, ff. 20, 4 coll., each ll. 21; small, but distinct Nasta'lîk; large waterspots throughout; size, 11 in. by 7¼ in.

2874

Khulâṣa-i-Khamsa-i-Nizâmî (خلاصهٔ خمسهٔ نظامی).

The larger redaction of the extracts from Nizâmî's Khamsah (noticed above in No. 982) in thirty-seven chapters, of which, however, the twenty-ninth and the thirty-fourth are either missing or not marked in the text.

Beginning: براصحاب دولت و ارباب مکنت واجب و لازمست الخ.

The thirty-seven chapters are as follows: 1–4. = 1–4 in No. 982. 5. در عشق. 6. در توکّل (in W. Pertsch, Berlin Cat., p. 766, در رزق). 7. در قناعت. 8. در فال نیك زدن. 9. = 8 in No. 982. 10. = 9, ib. 11. = 10, ib. 12. = 11, ib., در شرف دولت. 13. = 12, ib. 14. = 13, ib. 15. = 14, ib., در مراتب کرم, in the index در شرف کرم. 16. = 15, ib., در عقل. 17. = 16, ib. 18. = 17, ib., در شرف سخن, in the index در مراتب سخن. 19. = 18, ib. 20. = 19, ib., در طاعت. 21. = 20, ib., در اخلاص. 22. = 21, ib., در نهان داشتن راز, in the index در نگهداشتن راز. 23. = 22, ib., در تحقیر دشمن. 24. = 23, ib. 25. = 24, ib., در اندازهٔ نگهداشتن, in the index در اندازهٔ کار. 26. = 25, ib., در ضعف و پیری. 27. = 26, ib., در ریاضت, in the index در مسکنت. 28. = 27, ib., در نفی عیب. 29. = 28, ib., wanting in the text, the index calls it در تضرّع. 30. = 29, ib., در نفی بسیار خوردن. 31. در مذمّت زنان. 32. = 30 in No. 982. 33. در بیوفائیٔ مردم. 34. = 32 in No. 982. 35. = 33, ib. 36. = 34, ib., در مرثیه, but not indicated in the text. 37. = 35, ib., در تمثیل.

Copied by Pîr Ḥusain al-Kâtib; but no date is added.

No. 2834, ff. 1–51, 2 coll., each ll. 11; Nasta'lîk; size, 6¼ in. by 4 in.

g. *Farîd-aldîn 'Aṭṭâr.*

2875

Manṭiḳ-alṭair (منطق الطّیر).

Another copy of Farîd-aldîn 'Aṭṭâr's famous mathnawî, 'the speeches of birds' (see above, Nos. 1031, 5; 1032, 6; 1035, 1; 1036, 1; and 1043–1045).

Beginning: آفرین جان‌آفرین پاك را الخ.

The date of composition, A. H. 583, is not found here.

Dated by Jamâl-almashhadî, A. H. 985 (A. D. 1577, 1578). Additional references: Rieu, Supplement, p. 158ᵇ, II; E. G. Browne, Cambridge Cat., pp. 312 and 313; I. Pizzi, Storia della Poesia Persiana, i, pp. 224 and 225, and 262–269.

No. 3447, ff. 158, 2 coll., each ll. 14; clear Nasta'lîk; worm-eaten; size, 9¼ in. by 5⅝ in.

h. *Jalâl-aldîn Rûmî.*

2876

Mathnawî (مثنوی).

Part of the first daftar of the mathnawî (see No. 1060 sq. above; and compare, for additional references, Rieu, Supplement, p. 162ᵇ; E. G. Browne, Cambridge Cat., pp. 313–319; Nallino, Manoscritti, etc., p. 68 (No. 74); I. Pizzi, Storia della Poesia, etc., vol. i, pp. 226–230,

and 269–274; H. Ethé, Neupersische Litteratur, pp. 287–292), beginning in the usual way: بشنو از نی چون حکایت میکند الخ.

No date. Bibliotheca Leydeniana.

No. 2822, ff. 97, 13–15 baits in a page, written in diagonal lines with one or two straight lines between them, quite in the form of an album of poetry; Nasta'lîk; size, 8 in. by $3\frac{3}{4}$ in.

2877

Lubb-i-Lubâb (لبّ لباب).

Another copy of the extracts from the selections of Jalâl-aldîn Rûmî's mathnawî, which have been noticed in No. 1086 above.

Beginning the same. Pertsch's and Sprenger's initial words appear here on fol. 2^{b}, l. 3 ab infra sq.

Beginning of the selections, on fol. 4^{a}, l. 3 ab infra: ای کمینه الخ; title on fol. 3^{b}, l. 10.

Written by 'Abdallâh, known as Shams-aldîn, for Mîr Muḥammad Khalîl-allâh Khân at Ḥaidarâbâd, and finished the 7th of Muḥarram, A. H. 1155 (A. D. 1742, March 14). Additional references: Rieu, Supplement, p. 163^{a}, where the date of these extracts is given as A. H. 875 (A. D. 1470, 1471); and E. G. Browne, Cambridge Cat., pp. 319 and 320.

No. 945, ff. 310, ll. 15; clear Nasta'lîk; size, $8\frac{3}{4}$ in. by 5 in.

i. *Sa'dî.*

2878

Pandnâma (پندنامه).

Another copy of Sa'dî's alleged 'Book of Counsel,' also called Karîmâ, see above, Nos. 1127, 7; 1133, c; 1134 and 1135; 1768, 3; 2556, 2; and 2557, 2; comp. also Rieu, Supplement, p. 166. This copy is a specimen of the highest art of calligraphy and illuminations, every page being ornamented in the most gorgeous way, with a magnificent blending of colours.

Beginning:

کریما به بخشاء بر حال ما
که هستم اسیری (read اسیر) کمند هوا

Last verse:

منه دل برابن دیر ناپایدار
زسعدی همین یك سخن یاد دار

Dated the 16th of Rabî' I, A. H. 1287 (A. D. 1870, June 16), by Ibn (?) Miyân Jân Muḥammad for 'Azîz-aldîn, the son of Miyân 'Abdallâh.

No. 8454, ff. 24, 2 coll., each ll. 5; large ornamental Nasta'lîk; very fine frontispiece; ff. 1^{b}, 2^{a}, and 24^{a}, and all the chapter-headings splendidly adorned; every hemistich surrounded by a gilt frame and borders in blue and gold; excellent Eastern binding; size, 12 in. by $7\frac{1}{4}$ in.

k. *Amîr Khusrau.*

2879

Dîwân-i-Khusrau (دیوان خسرو).

A selection of ghazals and rubâ'îs from the various dîwâns of Amîr Khusrau (see above, No. 1186 sq.), similar to, but not identical with, those described above in Nos. 1193 and 1194.

Contents:

A number of unalphabetical ghazals, intermixed with a few kaṣîdas, on fol. 1^{b}, beginning:

ای سپهر آفریدهٔ و انجم   نه ملك مدرك تو نه مردم

Ghazals, in alphabetical order, on fol. 22^{b}, beginning: شبم خیال تو بس با قمر چکار را الخ.

The initial ghazal of No. 1193 above is not found here; the first alphabetical one in the same collection, viz. ای باد برقع برفکن آن روی آشناکرا, appears here on fol. 31^{b}, first line; the initial ghazal of No. 1194, ای زخیال ما برون در تو خیال کی رسد, on fol. 131^{a}, l. 6.

Rubâ'îs, on fol. 301^{a}, first line, beginning: صانع احدی که ساخت نه چرخ کهن الخ.

This part breaks off on fol. 303^{b}; there is besides a lacuna after fol. 231. Additional references: Rieu, Supplement, pp. 150^{b} (No. IV) and 151^{a}; Nallino, Manoscritti, etc., p. 69 (No. 78).

Bibliotheca Leydeniana.

No. 3548, ff. 303, 2 coll., each ll. 17; clear and distinct Nasta'lîk; some pages damaged here and there; size, $8\frac{3}{8}$ in. by $4\frac{7}{8}$ in.

2880

Ḳirân-alsa'dain (قران السّعدین).

Another copy of Amîr Khusrau's mathnawî, the 'conjunction of the two lucky planets,' composed A. H. 688 (A. D. 1289), see above, Nos. 1186, 5; 1187, 10; 1188, 11; and 1208–1214; compare also (as additional references) Rieu, Supplement, p. 167^{b}; and E. G. Browne, Cambridge Cat., pp. 343 and 344. It ends, as in the latter copy, with a ghazal and the concluding bait: شد سخن ختم قبولی که خدا یاور اوست الخ.

Beginning, as usual:

حمد خداوند سرایم نخست
تا شود این نامه بنامش درست

Various readings and valuable glosses as far as fol. 128^{b}.

No. 3060, ff. 134, 2 coll., each ll. 15; Nasta'lîk; the older part on brown paper carefully mended; ff. 129–131 and 134 supplied on white paper; neat Eastern binding; size, $8\frac{1}{4}$ in. by $5\frac{1}{4}$ in.

l. *Ibn Yamîn.*

2881

Dîwân-i-Ibn Yamîn (دیوان ابن یمین).

Another copy of poetical works by Ibn Yamîn, who died A. H. 745 (A. D. 1344, 1345), see above, No. 1230, and comp. (for additional references) Rieu, Supplement, p. 171^{a}; and Petersburg Cat., No. 403.

Contents:

1. Ghazals, in alphabetical order, on fol. 69^{b}, beginning (as in No. 790 of the Bodleian Cat., and Sprenger's second copy): ای خداوند قادر یکتا الخ.

2. A tarjî'band, on fol. 147ª, beginning:

سر ما و سر کوی نگاری   تو ار زاهد بگو در سر چه داری

3. A mathnawî, on fol. 133ᵇ, beginning: طلب کن تا خبر از گنج یابی الخ. This corresponds to the third mathnawî in No. 1230 above.

4. A mukhammas, on fol. 135ᵇ, first line, styled مخمّس ملّا آگه علیه الرّحمة.

5. Rubâ'îs, on fol. 136ª, l. 3, beginning: آن یار که رخسار وی آئینهٔ ماست الخ.

6. A second short mathnawî, on fol. 137ª, styled مناجات‌نامهٔ حضرت ملّا آگه.

7. A third mathnawî, on fol. 138ª, styled هفت مجلس, and beginning:

تا که آن چهره هویدا دارد   عاشقانرا همه شیدا دارد

the seven majlis are found here on ff. 138ª, 139ª, 140ª, 141ª, 142ª, 143ª, and 144ª respectively.

The proper order of the leaves is: ff. 1–132, 146, 147, 133–145, 148. Copied by Muḥammad Muḳîm.

No date. Bibliotheca Leydeniana.

No. 3547, ff. 69–148, 2 coll., each ll. 14; careless Nasta'lîḳ, bordering on Shikasta; worm-eaten and damaged throughout; size, 8 in. by 4½ in.

m. *Salmân of Sâwa.*

2882

Ḳaṣîda-i-maṣnû' (قصیدهٔ مصنوع).

Another copy of the long artificial ḳaṣîdah of Salmân of Sâwa (who died A.H. 778 or [illegible] = A.D. 1376 or 1377), fully described in No. 1241 [illegible]ve. Beginning: صفای صفوت رویت برنخت آب بهار الخ.

No date.

The title given to it here, viz. قصائد العروض, is misleading, as there is only *one* ḳaṣîdah, developing by taushîḥ into various other forms of poetry.

No. 407, margin-col., ff. 396ᵇ–400ª; clear Nasta'lîḳ; ornamental heading.

n. *Ḥâfiẓ.*

2883

Dîwân-i-Ḥâfiẓ (دیوان حافظ).

Another modern copy of Ḥâfiẓ' dîwân (see above, No. 1246 sq., and compare, for additional references, Rieu, Supplement, pp. 176ᵇ–180; E. G. Browne, Cambridge Cat., pp. 346–351; Nallino, Manoscritti, etc., p. 71; I. Pizzi, Storia della Poesia, etc., vol. i. pp. 302–310 and 336–347; and H. Ethé, Neupersische Litteratur, pp. 303–305), dated by 'Alî Muḥammad, A.H. 1215 (A.D. 1800, 1801), containing:

1. Preface of Muḥammad Gulandâm, on fol. 1ᵇ, beginning: حمد بیحدّ و ثنای بیعدّ و سپاس بیقیاس الخ.

2. Ḳaṣîdas, in alphabetical order (except the last), on fol. 5ᵇ; the first two, beginning respectively ثنا مقدّری که ز آثار الخ and گویم خداوندی الخ, are identical with the two initial poems in No. 1254 above; the third, سپیده دم که صبا الخ, corresponds to the initial ḳaṣîdah in No. 1264 above, as well as in No. 826 of the Bodleian Cat., and Rosen, Persian MSS, No. 66; the last but one, ز دلبری نتوان الخ, is the same as the initial one in No. 1256 above, and the last, جوزا سحر نهاده, agrees with the first in No. 1246 above.

3. Ghazals, in alphabetical order, on fol. 15ᵇ, beginning as usual: الا یا ایّها الخ.

4. Three mathnawîs, on fol. 201ª, the first beginning سر فتنه دارد الخ, the second بیا ساقی الخ, the third الا ای آهوی الخ, see above, No. 1246, ff. 183ª and 180ᵇ, and No. 1247, fol. 189ª.

5. One tarjî'band, on fol. 210ᵇ, beginning: ای داده بباد الخ, corresponding to No. 1252 above, fol. 155ª.

6. Muḳaṭṭa'ât, on fol. 214ᵇ, last line, beginning: پادشاها لشکر توفیق همراه تو اند الخ, interspersed with one mukhammas, identical with that in No. 1246, fol. 18ᵇ above: در عشق تو ای صنم الخ, on fol. 215ª, and concluded by a few more ghazals and one musaddas or tarkîbband, the latter beginning, on fol. 224ª: دوش بودم در طواف الخ, see Bodleian Cat., No. 838, fol. 208ª, and No. 841, fol. 14ᵇ.

7. Rubâ'îs, on fol. 226ᵇ, beginning: شاها چو ترا بدانش و عقل و سخا; the rubâ'î which frequently opens the series (Brockhaus, No. 626), viz. امشب ز غمت الخ, is found here on fol. 227ᵇ, l. 3; another, equally common as initial poem, مردی ز کننده الخ, appears here on fol. 231ᵇ, lin. penult.

This copy was presented to the Library by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 2930, ff. 236, 2 coll., each ll. 15; large and distinct Nasta'lîḳ; two gorgeously illuminated frontispieces on ff. 1ᵇ and 15ᵇ; ff. 1ᵇ, 2ª, 15ᵇ, and 16ª splendidly embellished; exquisite Eastern binding in gold and flowers; size, 11½ in. by 7½ in.

2884

A defective copy of the same.

This old and valuable copy, which is, unfortunately, incomplete both at the beginning and end, contains:

1. Part of a prose-introduction, beginning abruptly on fol. 1ª, in which it is stated that the present copy contains a revised edition of Ḥâfiẓ' lyrical poems, made by collation with various MSS. A.H. 907 (A.D. 1501, 1502), see fol. 3ª, l. 4, in the reign and at the request of Sulṭân Ḥusain.

2. Preface of Muḥammad Gulandâm, on fol. 4ᵇ, beginning: (read حمد بیحدّ و ثنای بیعدّ) حمد بیحدّ و ثنائی بیعدّ و سپاس بیقیاس مر حضرت خداوندیرا الخ.

3. Ghazals, in alphabetical order, on fol. 9ᵇ, beginning as usual.

4. Mathnawis, on fol. 202^b, the first of which begins: الا ای آهوی الخ, corresponding to the third mathnawi in the preceding copy; on fol. 206^a a ساقینامه, beginning: بیا ساقی از من برو پیش شاه الخ, corresponding to No. 838 in the Bodleian Cat., fol. 273^a, and Rieu, Supplement, p. 178^a.

5. A kaṣīdah in praise of 'Ali (در مدح امیر المؤمنین (و امام المسلمین شیر خدا علی مرتضا), on fol. 209^a, beginning: آن گلبن باغ وفا وان سرو بستان صفا الخ.

6. A musaddas, on fol. 210^b, beginning: ای حریم بارگاهت کعبهٔ عزّ و علا الخ.

7. The usual mukhammas (see No. 6 in the preceding copy), here styled ترجیع بند, on fol. 212^a, beginning: در عشق تو ای صنم الخ.

8. A tarjī'band (corresponding to that in No. 5 of the preceding copy), on fol. 213^b, beginning: ای داده بباد دوستداری الخ.

9. A tarkīb (corresponding to Rieu, Supplement, p. 178^a, and the so-called tarjī'band in Bodleian Cat., No. 837), on fol. 215^b, beginning:

ماهی چو تو آسمان ندارد   سروی چو تو بوستان ندارد

10. Mukaṭṭa'āt, on fol. 217^a, beginning with the same short mathnawi of ten baits which is noticed in Nos. 1246, 1247, 1249, etc., above, but with a slightly different wording: هر که آمد در جهان پر شر و شور الخ; the first real ḳiṭ'ah, on fol. 217^b, begins: بعهد سلطنت شاه شیخ بو اسحاق الخ; the usual initial ḳiṭ'ah (see No. 1246 above) is found here on fol. 218^a: دل منه بر دنیا الخ; the first ḳiṭ'ah of Nos. 1247 and 1249 above: فساد چرخ نه بینیم الخ, on fol. 221^a; and the first of No. 1251 (styled here again ترجیع بند): ایدل مجوی منصب دنیا الخ, on fol. 222^b.

11. Rubā'is, on fol. 223^b, incomplete at the end, beginning: دل گفت مرا علم لدنی الخ; the two initial poems, which usually open this series, quoted in No. 7 of the preceding copy, are found here on fol. 226^b, l. 5, and fol. 225^a, l. 3 ab infra respectively.

Bibliotheca Leydeniana. A former owner of the copy was Mr. G. Swinton, 1805.

No. 2842, ff. 231, 2 coll., each ll. 15; very small, but neat and distinct Nasta'līḳ; illuminated frontispiece on fol. 9^b; ff. 9^b–10^b with ornamentations in blue and gold, like the frontispiece; size, 5⅛ in. by 1⅞ in.

2885

Another defective copy of the same.

This copy, the earlier part of which has many various readings and corrections on the margin, contains:

1. Ghazals, on fol. 1^b, beginning as usual. At the end there are a few kaṣīdas mixed with the ghazals, the second of which, on fol. 201^a, beginning: ز دلبران نتوان لاف زد الخ, corresponds to the last but one in No. 2883, 2 above; the third, on fol. 202^a, last line, سپیده دم که صبا الخ, to the third there; and the fourth and last, on fol. 203^b, خیر مقدم مرحبا الخ, to the third in No. 271 of Rieu's Supplement, p. 178^b. There is a lacuna after fol. 51. Ff. 63 and 64, containing part of the rubā'is, must be placed after the last leaf (fol. 233).

2. Mathnawis, on fol. 204^b; the first, الا ای آهوی الخ, is the same as the first in the preceding copy; the second, فتنه دارد الخ, corresponds to the first in No. 2883 above; the third, بیا ساقی از من برو الخ, agrees with the ساقی نامه on fol. 206^a in the preceding copy; the fourth is again a ساقی نامه, beginning: بیا ساقی از بادهٔ پر کن بطی الخ, etc.

3. A few unalphabetical ghazals, on fol. 211^b sq.

4. The usual mukhammas, on fol. 215^b, beginning: در عشق تو ای الخ, see No. 7 in the preceding copy.

5. Mukaṭṭa'āt, on fol. 217^a, first line, beginning (as in No. 821 of the Bodleian Cat.): ز خواب مستی دوشین الخ.

6. Rubā'is, incomplete at the end, on fol. 227^a, l. 6, beginning: برگیر شراب طرب انگیز و بیا الخ (corresponding to the initial rubā'i in Nos. 816 and 821 in the Bodleian Cat.).

No. 3094, ff. 233, 2 coll., each ll. 15; Nasta'līḳ; slightly worm-eaten; ff. 54–109 supplied later on paper of whiter colour; size, 7⅝ in. by 4⅜ in.

2886

Ghazaliyyât-i-Ḥâfiẓ (غزلیات حافظ).

A modern copy of the ghazals only, not dated.

Beginning as usual.

No. 3034, ff. 216, 2 coll., each ll. 13; Nasta'līḳ; size, 8⅝ in. by 6½ in.

2887

An index to Ḥâfiẓ' dîwân, giving the initial bait of each ghazal in the usual order of rhyme-letters.

Bibliotheca Leydeniana.

No. 2904, ff. 45; Nasta'līḳ, with occasional additions by another European hand; size, 11¾ in. by 7 in.

o. *Ḳâsim-i-Anwâr.*

2888

Dîwân-i-Kâsim-i-Anwâr (دیوان قاسم انوار).

Another good copy of the lyrical poems of Kâsim-i-Anwâr or Kâsimi, who died A.H. 837 (A.D. 1433, 1434), see above, Nos. 1285–1289.

Contents:

1. Ghazals, in alphabetical order, on fol. 1^b, introduced by the same initial poem as in No. 1285 sq., من بجبارهٔ الخ.

Beginning of the first alphabetical ghazal, on fol. 2ª: ای صبح الخ.

2. One tarji'band, some ghazals, and some short mathnawis, on fol. 124ª; beginning of the tarji'band: بیا ای عشق عالمسوز بی غم الخ.

3. The prose-preface to the Ṣûfic mathnawî انیس العارفین (see Bodleian Cat., No. 862; Rieu ii. p. 636ᵇ, II, and Supplement, p. 184ª, etc.), on fol. 134ª, beginning: منّت خدایرا جلّت عظمته و علت کلمته الخ.

Dated by Taḳî 'Alî, A. H. 1071 (A. D. 1660, 1661).

Additional references: Rieu, Supplement, pp. 180ᵇ and 183ᵇ–184ᵇ; I. Pizzi, Storia della Poesia, etc., i. pp. 112, 113, 176, and 236; Mallino, Manoscritti, etc., pp. 65 (Nos. 3 and 4) and 80 (Nos. 11–13), where in addition to the two mathnawis of Ḳâsim-i-Anwâr (see Bodleian Cat., No. 862, etc.) a third is described, of Ṣûfic contents like the انیس العارفین, and styled صد مقامات.

No. 3462, olim 13. J. 14, ff. 135, 2 coll., each ll. 16; small, but neat and clear Nasta'lîḳ; size, 7⅞ in. by 5 in.

2889

Another copy of the same.

This copy, which is undated, contains:

1. The same prose-preface to the انیس العارفین, which appears at the end of the preceding copy.

2. The انیس العارفین itself, beginning, on fol. 2ᵇ:

یا مغیث المذنبین معطی السّؤال
یا انیس العارفین یا ذو الجلال

3. Two unalphabetical ghazals [...]ther with a larger lyrical poem, on fol. 19ᵇ, beginn[...] من بیچارهٔ الخ.

4. Ghazals, in alphabetical order, on fol. 21ᵇ, beginning: ای صبح الخ.

5. Tarji'bands, ḳiṭ'as, rubâ'is, and a few short mathnawis, on fol. 192ᵇ, beginning: بیا ای عشق الخ. The copy is slightly damaged here and there.

No. 889, ff. 207, 2 coll., each ll. 17; clear and distinct Nasta'lîḳ; illuminated frontispiece; the first two pages ornamented with gold; size, 9¼ in. by 5⅞ in.

p. *Jâmî.*

2890

Yûsuf u Zalîkhâ (یوسف و زلیخا).

Another copy of Jâmî's epopee 'Yûsuf and Zalîkhâ,' see above, Nos. 1300, 6; 1317, 5; 1318, 5; and 1342–1356; comp. also, for further references, Rieu, Supplement, pp. 189ª–191ᵇ; E. G. Browne, Cambridge Cat., pp. 355–358; Nallino, Manoscritti, etc., p. 74 (No. 85). Specimens of an Italian translation in ottave rime by F. Cimmino have lately been published, Naples, 1899.

Beginning as usual: الهی غنچهٔ امّید بگشای الخ.

Copied by Ḥaidarkhân bin Muṣâḥibkhân; the date is the 13th of the (Hindû) month Pûs (the ninth, Dec.–Jan.) of the year 9 (but of what reign we cannot make out, the following words being written in very bad Shikasta). Occasional interlinear and marginal glosses in the first part of the MS.

No. 3122, ff. 160, 2 coll., each ll. 13; careless Nasta'lîḳ; slightly worm-eaten; size, 8¾ in. by 5⅞ in.

2891

Another copy of the same.

Beginning as usual.

No date.

No. 2965, margin-col., ff. 1–149, ll. 28; Nasta'lîḳ.

q. *Hâtifî.*

2892

Haft Manẓar (هفت منظر).

'The seven belvederes,' a mathnawî, in imitation of Niẓâmî's هفت پیکر, by 'Abdallâh Hâtifî of Jâm, who died A. H. 927 (A. D. 1520, 1521); see on the poet and his works in general, Nos. 1398–1416 above; on this poem in particular, Rieu ii. p. 653ᵇ, and Supplement, pp. 190ᵇ and 194ᵇ; Bodleian Cat., No. 1016; A. Sprenger, Catal., p. 422; Cat. des MSS. et Xylogr., p. 383; A. F. Mehren, p. 42; J. Aumer, p. 34 (where it is wrongly styled هفت پیکر); E. G. Browne, Cambridge Cat., p. 362, No. IV; Ouseley, Biogr. Not., pp. 143–145; Wiener Jahrbücher, Band 47, Anzeige-blatt, No. 56; etc.

Beginning:

ای نگارندهٔ صحیفهٔ غیب
نام تو صدر مقّهٔ (other copies صفحهٔ) لا ریب

Dated at Samarḳand, A. H. 983, the 5th of Ramaḍân (رمضارك, ?) = A. D. 1575, Dec. 8, by Ḳiwâm-aldîn Muḥammad, known as Farajshâh of Samarḳand. Various readings on ff. 1 and 2.

Bibliotheca Leydeniana.

No. 2511, ff. 24, 4 coll., each ll. 23; clear Nasta'lîḳ; blank spaces left here and there for pictures; illuminated frontispiece; size, 8⅞ in. by 6⅝ in.

r. *Hilâlî.*

2893

Shâh u Gadâ (شاه و گدا).

Another copy of Hilâlî's mystical epopee, 'king and dervish,' also styled شاه و درویش, see above, Nos. 1426–1429, and, for additional references, Rieu, Supplement, p. 192ᵇ, II; and E. G. Browne, Cambridge Cat., pp. 365–367.

Beginning: ای وجود تو اصل هر موجود الخ.

No date; but on fol. 61ᵇ there is an entry from A.H. 1012 (A. D. 1603, 1604).

Bibliotheca Leydeniana.

No. 2823, ff. 1–61, 2 coll., each ll. 10; distinct Nasta'lîḳ; illuminated frontispiece; the first two pages neatly embellished; three, rather effaced, pictures on ff. 17ª, 32ª, and 55ª; size, 6½ in. by 4⅛ in.

2894

Another copy of the same.

Beginning as usual. The right order of ff. 143–148 is: 143, 145, 146, 144, 148, 147.

Dated the 7th of Ramadân in the twentieth year of 'Âlamgîr's reign (correctly the nineteenth)=A.H. 1087 (A.D. 1676, Nov. 13), by Abû Ṭâlib, son of Shaikh Isma'îl Fârûkî, an inhabitant of Burhânpûr, who copied it for the perusal of Miyân Ḍaif-aldîn Muḥammad.

No. 2754, ff. 104b–148b, 2 coll., each ll. 15; Nasta'lîḳ; size, 9⅜ in. by 5⅝ in.

s. *Mujrim.*

2895

Dîwân-i-Mujrim (دیوان مجرم).

A unique copy of the lyrical poems of Mujrim (so the takhalluṣ is spelt everywhere, except on fol. 1a, and in two or three places in the dîwân itself, where it appears by mere carelessness as محرم), i.e. Kuli Khânbeg bin Ḥasan Sulṭân Shâmlû, who, according to Rieu iii. p. 1093a, went with Taḳî Auḥadî to India and died there A.H. 1020 (A.D. 1611); comp. also ii. p. 738b, where a مباحثهٔ کوکنار و تنباکو (contest between poppy and tobacco) is mentioned; and Muntakhab-alash'âr, No. 623 (Bodleian Cat., col. 252). Another Shaikh 'Abdallâh Mujrim appears in the Makhzan-algharâ'ib, No. 2661 (Bodleian Cat., col. 382).

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning:

خدایا از میٔ مهرت کنی بسر بر جامم را
ز قند گفتگوی خویش شیرین ساز کامم را

Rubâ'îs, likewise arranged alphabetically, on fol. 163b, beginning:

یا رب ز کرم مرا عطائی فرما
در سمع قبول این دعائی فرما

Dated A.H. 1134 (A.D. 1721, 1722); fragment of a ḳaṣîdah on fol. 176b.

No. 237, ff. 176, 2 coll., each ll. 17, and a third on the margin (except ff. 77b–79a, 81a–84a, 92b–98a, 100b–104a, 107b, 108a, 109b, 110a, 125b–130a, 131b–133a, 139b–143a, 145b, 146a, 148b, 149a, and 163b–176); very careless Nasta'lîḳ; size, 9 in. by 5¼ in.

t. *Ẓuhûrî.*

2896

Three prose-treatises by Ẓuhûrî.

The same three prose-treatises as in Nos. 1511, 1512, and 1762, 16 above, viz.

1. Preface to the Nauras, on fol. 232b, beginning: سرود سرایان عشرتکدهٔ قال که بنورس الخ; comp. besides Nos. 1509, 1; 1510, 2; 1513, 2; 1514, 2; and 1763, 17 above.

2. Preface to the Gulzâr-i-Ibrâhîm, on fol. 237a, beginning: خرّمی چمن سخن بطراوت حمد الخ; comp. besides Nos. 1500, 4; 1509, 2; 1510, 1; 1513, 1; and 1514, 1 above.

3. Preface to the Khwân-i-Khalîl, on fol. 241b, beginning: ای از تو بر اهل تخت و اکلیل الخ; comp. besides Nos. 1509, 3, and 1510, 6 above.

Additional reference for all three: Rieu, Supplement, p. 269a, No. III.

Dated by 'Abd-alḳâdir Suhrawardî, the 20th of Jumâdâ II, A.H. 1119 (A.D. 1707, Sept. 18), in Aurangâbâd.

Bibliotheca Leydeniana.

No. 2740, ff. 232–254, ll. 19; careless Nasta'lîḳ; size, 8⅝ in. by 5½ in.

u. *Rûḥ-alamîn.*

2897

Gulistân-i-nâz (گلستان ناز).

The rare dîwân of Mîr Muḥammad Amîn, styled Mîr Jumlah, with the takhalluṣ Rûḥ-alamîn, the author of the two mathnawîs, described in Nos. 1539 and 1540 above, خسرو و شیرین and لیلی و مجنون, who died A.H. 1047 (A.D. 1637, 1638); another copy of this dîwân is noticed in Rieu ii. p. 676.

Contents:

1. Prose-preface, on fol. 1b, beginning: یگانهای آفاق سخنوری و بی همتایان اقالیم نکته گستری الخ. The poet mentions his takhalluṣ on fol. 6b, l. 3; and the title of this dîwân, گلستان ناز, on fol. 7b, l. 10.

2. Ghazals, in alphabetical order, on fol. 9b, beginning:

ای روشن از فروغ تو شمع روان ما
از نور قدرت تو چکیدست [illegible]ن ما

No date.

No. 470 (Glass Case), ff. 203, 2 coll., each ll. 15; excellent Nasta'lîḳ; illuminated frontispieces on ff. 1b and 9b; fine Eastern binding; size, 8¾ in. by 5¼ in.

v. *Hâshim.*

2898

Dîwân-i-Hâshim (دیوان هاشم).

The complete lyrical works of Khwâjah Hâshim, the son of Khwâjah Muḥammad Ḳâsim, a Ṣûfî of the Nakshbandî order and disciple of the great Shaikh Aḥmad Fârûkî (who died at Sirhind A.H. 1034=A.D. 1625, see above, Nos. 652 and 1891); he flourished at Burhânpûr in the Dakhan A.H. 1030 (A.D. 1621) and was still alive in A.H. 1056 (A.D. 1646), see A. Sprenger, Catal., p. 420; and Beale, Oriental Biogr. Dictionary, p. 106a; the latest date which appears in this dîwân is A.H. 1040 (A.D. 1630, 1631).

Contents:

1. Three poems in praise of Muhammad, the *first*, on fol. 1b, a ḳaṣîdah, styled قصیدهٔ علیّه در حلیهٔ خیر البریّة علیه الصّلوة والتّحیّة, and beginning:

اگر پرسی ز قدس (Sprenger زقدّش) سرو باغ راستان آمد
ستون بارگاه پادشاه لا مکان آمد

the *second*, a shashband (ششش بند), with the radif محمّد running through the whole poem, on fol. 3^b, beginning:

دلها چه بود خانهٔ سودای محمّد
جانها صدف گوهر یکتای محمّد

the *third*, a mathnawi, on fol. 8^a, beginning:

چون جمال خواجه بود اوّل بهار
از گلستان ظهور کردگار

2. Four other mathnawis, the *first*, on fol. 10^b, styled مناجات مقبول مراهل القبول, and beginning:

خداوندا بزخم سینه ریشان
بموئی از جنون دل پریشان

the *second* (without a heading), on fol. 18^b, last line; the *third*, on fol. 21^a, styled در منقبت سر طریقت (in honour of Shaikh Aḥmad Fârûḳi); the *fourth*, on fol. 23^b, last line, styled حکایت جذبهٔ عشق.

3. Another ḳasidah, on fol. 32^a, beginning: بسته از قدرت نقّاش ازل نقش دگر الخ.

4. Two other mathnawis, the *first*, a very long one, on fol. 34^b, again in honour of Aḥmad Fârûḳi, and beginning: سحر خفته بودم در آغوش خویش الخ; the *second*, on fol. 49^b, last line.

5. A very long tarji'band, on fol. 54^a, styled خرگاه لیلی, and beginning: دم صبح بر خاست بوی کشیم الخ.

6. A ساقی نامه, on fol. 66^b, sty[illegible] سبعه سیّ[illegible], and divided into seven اختر.

These six parts, denoted in the colophon, on fol. 71^b, as مجموعهٔ خواجه هاشم (with the seventh the special diwân begins), are dated by Shaikh Nûr Muḥammad the 15th of Rajab, A. H. 1087 (nineteenth year of 'Âlamgîr's reign) = A. D. 1676, Sept. 23.

7. Ghazals, in alphabetical order, on fol. 72^b, beginning: بسمل دلها بود بسم الله عنوان الخ.

8. Rubâ'is in alphabetical order, with some fards at the end, on fol. 185^a, beginning: ای نام تو نامهٔ وجود من و ما الخ.

9. Miscellaneous poems, on fol. 250^b, beginning with a ghazal and several kiṭ'as, after which follow (*a*) the famous ghazal (the first five baits of which are quoted in Sprenger, loc. cit.), in which Hâshim traces his spiritual genealogy to Nakshband and further up to Muḥammad himself; (*b*) a series of chronograms, chiefly on the death of contemporary Shaikhs of great renown; the most prominent are:

Maulânâ Khwâjagi امکنکی (died A. H. 1008).

Khwâjah Muḥammad albâḳi (died A. H. 1014).

Shaikh Aḥmad Fârûḳi (died A. H. 1034; this ta'rîkh by his disciple and contemporary proves, that there cannot be any alternative to the date of his death; some other chronograms on ff. 256^a, lin. penult., and 257^a, first line, give his age as sixty-three, and the date of his birth as A. H. 971).

Shaikh Muḥammad Ṣâdiḳ, Aḥmad Fârûḳi's eldest son (died A. H. 1025), to whom a special elegy is dedicated on fol. 258^b.

Shaikh Muḥammad bin Faḍl-allâh (died A. H. 1029, not 1030, as is stated on the margin, the ta'rîkh being ابن فضل الله).

Shaikh 'Îsâ (died A. H. 1031).

Sayyid Mîrakshâh (died A. H. 1032, not 1031, the ta'rîkh being هو سیّد الشیوخ).

Shaikh 'Alam-allâh Muḥaddith (died A. H. 1038).

Maulânâ Dânishmand of Badakhshân (died A. H. 1030).

Mîr Mu'min of Balkh (died A. H. 1031).

Shaikh Ṭâhir (died A. H. 1040).

Mîr 'Abdallâh Aḥrâr (died A. H. 1025).

Khwâjah Ḥusâm-aldîn (died A. H. 1014).

Ḳâḍî Shukr (died A. H. 995).

Maulânâ Ma'ṣûm (died A. H. 1026).

Khwâjah Muḥammad Ḳâsim, the poet's father (died A. H. 1012).

Khwâjah 'Uthmân (died A. H. 1005).

Shaikh Ḥasan Ḳâdirî (died A. H. 1028, not 1026, the ta'rîkh being شیخ حسن).

Sayyid Maḥmûd (died A. H. 1040).

Maulânâ 'Iṣmat-allâh of Lâhûr (died A. H. 1036).

Mîrzâ Khânkhânân 'Abd-alraḥîm (died A. H. 1036).

Mîr Muḥammad Nu'mân (died A. H. 1025); there are besides chronograms on Shâhjahân's accession (A. H. 1037), on the dates of the completion of various buildings, palaces, mosques, etc.

10. Three additional ghazals on fol. 264^a, an elegiac panjband and nine (correctly ten) rubâ'is on the death of the poet's brother Muḥammad Isḥaḳ, two elegiac ḳasidas and two rubâ'is on the death of another brother of the poet, Muḥammad Ḳâsim; and a series of additional rubâ'is.

These remaining four parts are dated the 2nd of Ramaḍân, A. H. 1087 (A. D. 1676, Nov. 8), by the same hand which wrote the first six parts.

No. 3096, ff. 286, 2 coll., each ll. 11; Nasta'lîk; worm-eaten; size, $8\frac{1}{4}$ in. by $5\frac{1}{4}$ in.

w. *Bikhwad.*

2899

Dîwân-i-Bikhwad (دیوان بیخود).

The lyrical poems of Bikhwad (or Bikhwadi), that is probably Mullâ Jâmî Lâhûrî Nâmdâr Khânî who flourished in Shâhjahân's reign and died in that of 'Âlamgîr, A. H. 1086 (A. D. 1675), see A. Sprenger, Catal., p. 110, l. 18 sq., and p. 119, l. 24; Makhzan-algharâ'ib, No. 399 (Bodleian Cat., col. 324).

Contents:

1. Ghazals, in alphabetical order, on fol. 1^b, beginning: رنگ عشرت بر نمیتابد دل بیمار ما الخ.

2. Short mathnawis, and a longer series of rubâ'is, on fol. 80[b]. The first rubâ'i, on fol. 88[a], begins:

دنیا نبود طلب دل آگه را نتوان بچراغ برق دیدن ره را

3. A larger mathnawi, which seems a ساقی نامه, but may be identical with the حسن و دل, quoted in Sprenger, p. 110, on fol. 95[b], beginning: الهی بمستان بزم نیاز الخ.

Dated by 'Abd-alraḥîm the 11th of Ṣafar, A. H. 1153 (A. D. 1740, May 8).

No. 544, ff. 108, 2 coll., each ll. 15; careless Nasta'lîḳ and Shikasta; size, 7⅞ in. by 3¾ in.

x. *Miscellaneous.*

2900

Sâghar-i-bazm âshûb (ساغر بزم آشوب).

A mukhammas by Muḥammad Faiḍ, i.e. Muḥammad Muḥsin bin Shâh Murtaḍâ, called Faiḍ, who was a great favourite of Shâh 'Abbâs II of Persia, and died A. H. 1091 (A. D. 1680), see Rieu, Supplement, p. 253[b]; A. Sprenger, Catal., pp. 399 and 400; and Âtashkada, No. 585, Bodleian Cat., col. 282. It was composed A. H. 1090 (A. D. 1679), see fol. 12[b], ll. 2 and 3, where title and chronogram appear:

چو شد این سواد مخمّس تمام
شدش ساغر بزم آشوب نام
ز ساغر بکش بادهٔ بی کف بدام
ز کیفیّت سال شو شادکام

(i. e. take away from ساغر = 1261, the words بادهٔ بی کف بدام = 171).

Beginning:

بنام خداوند ملك وملل
که در دست او هست صلح و جدل

Copied by Faḳîr Ghulâm Muḥammad; in No. 2902 below, which is written by the same hand, A. H. 1270 (A. D. 1853, 1854 = Samvat 1911) is given as the date of transcription.

No. 3549, ff. 13, 2 coll., each ll. 11; Nasta'lîḳ; size, 7¼ in. by 4 in.

2901

Ta'rîkh-i-Jân Muḥammad (تاریخ جان محمّد).

A very puzzling elegy on the death of Jân Muḥammad, with the honorary epithet Sardârkhân (see fol. 2[b], l. 8), son of Mûsâkhân تلوندی, in the form of a long kaṣîdah, composed by a poet with the name Muḥammad Afḍal (see the takhalluṣ Afḍal on fol. 6[b], lin. penult., and in the colophon). The date of the lamented Jân Muḥammad is conveyed in a riddle (بوجه معمّا), in the last verse of the poem, which runs thus:

که در خاطر افتاد درد مجدّد
فرو ریخت از چشم اشك روان

The overlined words (indicated by a red stroke above) are undoubtedly meant to form the chronogram, those of the first hemistich giving 1069, that in the second 321, but, when poured out from the eye (چشم = 343), i. e. deducted from it, 22, which added to 1069 would represent A. H. 1091 (A. D. 1680); but whether this is a correct interpretation, is very doubtful. However, the date would well fit into the lifetime of the best known poet and writer with the name Muḥammad Afḍal, that is Mirzâ Muḥammad Afḍal Sarkhwash, the author of the كلمات الشعرا (commenced A. H. 1093 = A. D. 1682, see Nos. 670–672 above), who according to Muḥammad Ṭâhir Naṣrâbâdî (see No. 669 above) resided between A. H. 1083 and 1092 (A. D. 1672–1681) in Lâhûr, comp. A. Sprenger, Catal., p. 107, l. 7 ab infra; and the present poem mentions the Panjâb several times, so fol. 2[b], ll. 3 and 9, etc.

Beginning:

پس از حمد پروردگار جهان بیٔ نعت سرکردهٔ مرسلان

Copied by the same Ghulâm Muḥammad who transcribed the preceding copy (about A. H. 1270 = A. D. 1853, 1854).

No. 3551, ff. 7, 2 coll., each ll. 11; Nasta'lîḳ; size, 6¾ in. by 3⅞ in.

2902

Farrukhnâma (فرخ نامه).

A mukhammas in honour of the emperor Farrukhsiyar (A. H. 1124–1131 = A. D. 1713–1719) by Ikhtiyârghan (or ghana), son of Muḥammad Panâh Sunbahriyâlî (سنبهریالی), beginning:

بنام خداوند شمس و قمر شه[illegible] شاهان فرخ سیر

Dated by F[illegible] Ghulâm Muḥammad, A. H. 1270 (Samvat 1911) [illegible] two preceding copies.

No. 3552 [illegible] ll. 11; Nasta'lîḳ; size, 7 in. by 4¼ in.

[illegible]

A [illegible] poetical paraphrase of the first ghazal in Ḥâfiẓ' dîwân, by th[illegible]tiyâr, here called in the colophon Ikhtiyâr[illegible]hriyâ[illegible] in mathnawî-baits, which hav[illegible]re [illegible] the ghazal, viz. هزج; each sec[illegible] baits, of the poem begins wit[illegible] and concludes with the other [illegible]phrase begins, on fol. 1[b], thus:

الا یا ایها الساقی بده یه جرعهٔ باقی
زجام شاه محی الدّین بهار گلشن تمکین

and ends on fol. 10[a]; the second begins, after a short introduction, on fol. 11[b]:

الا یا ایها الساقی بعارض ماه آفاقی
نظر بر تیره روزان کن چراغ ما فروزان کن

and ends on fol. 23[a]. The title given to this strange pair of poetical glosses on fol. 1[a], viz. بحر طویل, which also appears in the prose-introduction of the second

paraphrase, on fol. 10[b], l. 4, cannot refer to the metre which is, as said above, هزج, and not طويل, but must imply the idea of a lengthened explanation or poetical expansion of an original text. Copied by the same Fakir Ghulâm Muḥammad.

No. 3553, ff. 23, 2 coll., each ll. 11; Nasta'lîk; size, 7¼ in. by 3¾ in.

2904

Anwarnâma (انورنامه).

A heroic mathnawî on the exploits of Nawwâb Anwar-aldînkhân of the Carnatic, who died A.H. 1162 (A.D. 1749), together with a summary of subsequent events under his son and successor, Nawwâb Muḥammad 'Alî 'Umdat-almulk (not 'Umdat-alumarâ, as Sprenger and Pertsch call him, since that was the epithet of his son, see No. 502 above), who reigned A.H. 1162–1210 (A.D. 1749–1795), down to the very year of the completion of this poem, A.H. 1174 (A.D. 1760, 1761), by Mîr Isma'îlkhân, with the takhallus Abjadî; see above, No. 501; A. Sprenger, Catal., pp. 307 and 308; W. Pertsch, Berlin Cat., pp. 944 and 945. The date appears on fol. 243[a], l. 6; on fol. 8[b], l. 5, the poet states that he was engaged five years in the composition of this mathnawî.

Beginning, on fol. 1[b]:

خدایا توئی شاه فرمان روا
توئی آفرینندهٔ ما سوا

The title انورنامه (not انوارنامه, as it is wrongly spelt on fol. 1[a] and in the lettering on the back of the binding) appears in the heading on fol. 9[b]; two chapters towards the end, on ff. [illegible] and 225[b] respectively, deal with the correspond[illegible] of the Nawwâb Muhammad 'Alî 'Umdat-al-mulk [illegible] King George III of England in 1760; see a co[illegible] [illegible]riginal letter of the Nawwâb (with its Engl[illegible] [illegible] Rieu i. p. 403[a] (where the 1st of Octob[illegible] [illegible]s date to that document).

No date.

No. 3178, ff. 244, 2 coll., each ll. [illegible]7; sple[illegible] [illegible]a'lîk; fine Eastern binding; size, 10¾ [illegible] by 8 in.

Mathnawî-i[illegible] [illegible]ى).

The *first* vo[illegible] [illegible]me collection of stories by Ânandgha[illegible] [illegible]lus Khwash, the *second* volume of which has bee[illegible] [illegible]bed in No. 1725 above. It was completed according to fol. 60[b], l. 5 sq., in the beginning of the month of Rajab, A.H. 1208 (A.D. 1794, Febr.), about half a year before the second, and copied by the same scribe Bholanâth, the 7th of the same Rajab in the same year 1208 = Faṣlî era, 1201.

Beginning:

بشنو از من چون حکایت میکنم
شکر گویم نه شکایت میکنم

Contents:

1. قصهٔ پادشاه هارون و عین القضاة, the story of Hârûnshâh and 'Ain-alkuḍât, on fol. 2[a], first line, beginning:

بود یك شاه نام آن هارون شاه
بیقیاس آن داشت زرگنج و سپاه

2. اوصاف حمیدهٔ بنارس و گنگ دریای شریف, description of Banâras and the river Ganges, on fol. 9[a], l. 13, beginning:

سجده حق را میکنم از دل و جان
مینمایم روئداد خود بیان

see another description of Banâras and the Ganges, by Mîrzâ Muḥammad Taḳî Munshî, in No. 1763, 14 above.

3. این فقیر حقیر بی تدبیر بر از تقصیر تابع تقدیر احوال خود بیان میکند, an autobiographical sketch of the poet himself, on fol. 10[a], l. 9, beginning:

مینمایم روئداد خود بیان
گوش فرمائید از من دوستان
ای بهندی نام من آنند گهن
خوش تخلص فارسی شیرین سخن

4. حکایت دارا شکوه بی اندوه و شاه لال صاحب کمال با جلال, story of prince Dârâ Shukûh and Shâh Lâl (otherwise Shâh La'l, see a similar story in the second volume, No. 1725, 6 above, with the references given there), on fol. 12[a], l. 6, beginning:

بود سابق شاه یك دارا شکوه
حق شناس و در تحمّل هم چو کوه

5. در هندوستان یك پادشاه بود بخانهٔ خود فرزند نداشت برای شدن فرزند یك عابد را طلبید الخ, story of a king of Hindûstân, who had no son, and the recluse, on fol. 15[a], l. 8, beginning:

بشنوید این داستان ای دوستان
بود یك شه پیش در هندوستان

6. حکایت پادشاه و کاه فروش, story of the king of Balkh and the straw-seller, on fol. 15[b], l. 7 ab infra, beginning:

بود یك شه در بلغ (sic ! بلخ) عادل زمان
دولت و اقبال بخت یار آن

7. حکایت مبارکشاه و حقّ دوست درویش, story of Mubârakshâh and the dervish, on fol. 16[a], l. 15, beginning:

بشنوید ای دوستان این داستان
هست این احوال مرد راستان

8. حکایت شیخ بازید, the story of Shaikh Bâzîd or Bâzîd-allâh, of Mâzandarân (who was originally a merchant and became a dervish afterwards), on fol. 25[b], l. 2, beginning:

بشنوید ای دوستان این داستان
ذکر مرد حق پرست و راستان
بود یك سوداگری بازید نام الخ

It is interspersed with the story of another dervish called مردان شاه.

9. داستان قاز و باز, the story of the goose and the hawk, on fol. 29ᵃ, l. 9, beginning:

بشنوید ای دوستان این داستان
بود طائر قاز در کوه کلان

10. داستان ابراهیم شاه ادهم, the story of Ibrâhîm-shâh Adham, on fol. 30ᵇ, l. 6 ab infra, beginning:

بود یك شه نیك ابراهیم نام
حق پرستی مینمود از دل مدام

11. قصّهٔ (or حکایت) عابد و بقّال, the story of the recluse and the grain-merchant, on fol. 34ᵇ, beginning:

گوش کن ای دوستان این داستان
ذکر مرد حق پرست و راست آن

12. حکایت زن صالح (پارسا or) و مرد فاسق, the story of the virtuous woman and the vicious man, on fol. 36ᵇ, l. 6, beginning:

بشنوید ای دوستان قصّه عجیب
مرد فاسق زن به عصمت پر غریب

13. حکایت العابد, the story of the recluse, on fol. 39ᵇ, l. 10, beginning:

ای عزیزان بشنوید این داستان
ذکر مرد صالح و بسیار دان
بود یك عابد بسی صاحب کمال
عالم و هم فاضل و صاحب جلال

14. حکایت حضرت عیسی, the story of Jesus, on fol. 40ᵃ, last line, beginning, on fol. 40ᵇ, first line:

در امانت ای خیانت خوب نیست
آن یقین این مرضیٌ محبوب نیست

15. حکایت سلطان فیروز شاه, the story of Sulṭân Firûzshâh, on fol. 41ᵃ, l. 2, beginning:

گوش کن این داستان را ای حبیب
این حقیقت بس عجیب و بس غریب

16. حکایت فرّخ شاه, the story of Farrukhshâh, on fol. 41ᵇ, l. 10, beginning:

ای محبّان بشنوید این داستان
آنچه گویم حال‌دانی راست آن
بود یك سلطان در هندوستان
هند چون خلد است دائم بوستان

17. حکایت جبروت شاه بلند شانه و عبد الله, the story of Jabrûtshâh and 'Abdallâh, on fol. 45ᵃ, l. 3, beginning:

ای محبّان بشنوید این داستان الخ
در زمان پیشین شده یك پادشاه
داشت آن بیحدّ یك گنج و سپاه

As in the second volume above, so here in the first the author betrays his Hindû origin frequently by incorrect metre, omission of Iḍâfas, and similar licences.

No. 2879, ff. 60, 4 coll., each ll. 23; Nasta'lîk; a picture as frontispiece on fol. 1ᵇ; size, 12½ in. by 9⅝ in.

2906

Dîwân-i-Khwash (دیوان خوش).

The lyrical poems of the same author, composed *before* the mathnawî, as the date of this copy, transcribed by the same Bholanâth (or Bholânâth), is A. H. 1205, the 23rd of Shawwâl (A. D. 1791, June 25 = Samvat 1848), see another copy of the same in Bodleian Cat., No. 1202.

Contents:

1. Ghazals, in alphabetical order, introduced by a kaṣîdah, on fol. 1ᵇ, beginning:

فدا بر کج کله جانم نمیدانم دگر کس را
غلام آن شاه شاهانم نمیدانم دگر کس را

2. Mukhammasât, on fol. 153ᵃ, followed by two ghazals, two musaddasât, and several short mathnawîs; the first mathnawî, on fol. 172ᵃ, begins:

روز و شب خواهم ترا ای کج کلاه
غیر تو چیزی نخواهم پادشاه

No. 2963, ff. 184, 2 coll., each ll. 15; Nasta'lîk; a picture as frontispiece on fol. 1ᵇ; worm-eaten; size, 9¾ in. by 6¼ in.

2907

Gauharnâma (گوهر نامه).

The love-sto[illegible]m and Nilân, in mathnawî-baits, by a poet Kâdi[illegible]âdirî, who according to fol. 14ᵇ, conceived the [illegible] this poem on a journey from Atak (Attock) [illegible]war, A.H. 1240 (A. D. 1824, 1825), see fol[illegible]hich undoubtedly the date is conta[illegible] بستتی دوا[illegible]. The title, as [illegible]imes, for instance, fol. 16ᵃ, [illegible] نمر [illegible] بگوهر; fol. 18ᵃ, l. 9: [illegible]ردان [illegible] مه اش [illegible]tc.

Beginning:

[illegible]ی
[illegible]می

No date; [illegible] there on the margin. Th[illegible] Dr. Royle, July, 1856.

No. 3550, ff. 99, 2 coll., each ll. 14; Nasta'lîk; size, 9⅞ in. by 6½ in.

2908

A short anonymous mathnawî on moral precepts, beginning, on fol. 1ᵇ:

شبی با نو جوانی گفت پیری
کهن دردی کشی صافی ضمیری

No date.

No. 3554, ff. 7, 2 coll., each ll. 19; Nasta'lîk; size, 7⅛ in. by 4⅝ in.

2909

An album of Persian poetry, containing selections from older and modern poets. Among the older ones, 'Umar Khayyâm, Sanâ'î, Khâkânî, 'Aṭṭâr, Sa'dî, Auḥadî, Jalâl-aldin Rûmî, and many other well-known names are found; among the innumerable host of more modern contributors, a number of less familiar poets appear, of which the following ones are distinguished by a larger amount of poetical specimens:

Matîn (died about A. H. 1175 = A. D. 1761, 1762), on ff. 3[b] and 4[a].

Kâsim Dîwâna (pupil of Ṣâ'ib, died about A. H. 1136 = A. D. 1723, 1724), on ff. 4[b] and 5[a].

Mirzâ Malik Mashriḳî (died about A. H. 1050 = A. D. 1640, 1641), on ff. 5[b], 6[a], and 16[a] and [b].

Mirzâ Bâḳir Kâshî (i. e. Bâḳir-i-Khurda, Muḥtasham's pupil, whose brother Maḳṣûd died A. H. 987 = A. D. 1579), on fol. 6[b].

Mukhliṣ Kâshî (lived under Sulṭân Ḥusain Ṣafawî, A. H. 1105–1135 = A. D. 1694–1722), on fol. 7[a].

Ẓafarkhân Aḥsan (died A. H. 1073 = A. D. 1662, 1663), on ff. 10[a] (a مخمّس), and 12[a]–13[a].

Mîr Ilâhî of Hamadân (died A. H. 1057, 1060, 1063, or 1064 = A. D. 1647, 1650, 1653, or 1654), on ff. 18[a], 113[b], 114[a], 135[a] and [b].

Maulânâ Fauji of Nishâpûr (died A. H. 1075 = A. D. 1664, 1665), on ff. 22[a]–24[a] and 100[b]–102[b].

Zamânâi-Mashhûr (still alive about A. H. 1093 = A. D. 1682), on ff. 24[a]–25[b], 29[b], and 30[a].

Sulṭân 'Alîbeg, on ff. 27[b]–29[b].

Mirzâ Shaidâ-i-Zargar (different from Mullâ Shaidâ, who died A. H. 1080 = A. D. 1669, 1670), on ff. 30[a]–31[a].

Mirzâ Muḥammad Sa'îd Ḥakîm (or Ḥakîm Sa'îdkhân, under Shâh 'Abbâs II of P[illegible] A. H. 1052–1077 = A. D. 1642–1666), on ff. 32[b]–[illegible] 43[a] and [b].

Mullâ Saḥâbî of Astarâbâd, [illegible] صاحب رباعيّات (died A. H. 1010 = A. D. 160[illegible] [illegible]n ff. 39[b], 40[a], and 108[a] and [b].

Ḥakîm Ruknâi Kâshî [illegible] D. 1655, 1656), on ff. 44[a]–45[a].

Maulânâ Ḍamîrî [illegible] 0 = A. D. 1582), on ff. 49[a] a[illegible] and 1[illegible]

Mullâ Malik of Ḳum [illegible] H. 102[illegible] 25 = A. D. 16[illegible], and 104[a]–106[b].

Mîr [illegible] (the son of Mîr Rafî'-aldîn [illegible] H. 1062 = A. D. 1652), on ff. [illegible]

Shahîdî of [illegible] died A. H. 930 = A. D. 1524) [illegible]m (a famous musician), on ff. 62[b]–[illegible]

Tauḳî of Tabrîz (a contempo[illegible] of Taḳî Kâshî, see A. Sprenger, Catal., p. 33, No. 424), on ff. 67[b] and 68[a].

Mîr Muḥammad Ḳâsim Kâshî, known as Mashhadî (probably the same who is also styled Surûrî, died about A. H. 1036 = A. D. 1626, 1627), on ff. 76[b]–77[b].

Sâlik of Yazd (died A. H. 1081 = A. D. 1670, 1671), on ff. 92[b]–94[b].

'Abdallâh Waḥdat (died A. H. 1126 = A. D. 1714), on ff. 96[b] and 97[a].

Sayyid Imtiyâzkhân Khâliṣ (killed A. H. 1122 = A. D. 1710), on ff. 97[a]–99[a].

Darwîsh Wâlih of Harât (a pupil of Faṣîḥî, came to India under Jahângîr, was still alive in A. H. 1049 = A. D. 1639, 1640), on ff. 99[a]–100[b].

Mirzâ Raḍî Dânish (died A. H. 1076 = A. D. 1665, 1666), on ff. 102[b]–104[a].

Mukhliṣ Hindî (i. e. Ânandrâm Mukhliṣ, born in or near Lâhûr, died in Dihlî A. H. 1164 = A. D. 1751), on ff. 109[a]–110[b].

Khânazâdkhân Amânî (i. e. Amân-allâh Amânî, died A. H. 1044, 1046, or 1047 = A. D. 1634–1637), on ff. 113[a] and [b].

'Abd-alrasûl Istighnâ Hindî (probably under 'Âlamgîr, see A. Sprenger, Catal., p. 116), on ff. 114[a] and [b].

Some specimens of *Bushak-alaṭ'imah's* culinary poetry (died A. H. 827 or 830 = A. D. 1424 or 1427, comp. on him Ethé, Neupersische Litteratur, pp. 304 and 305; edition of his works, Constantinople, A. H. 1303) are found on ff. 74[a] and 74[b]; at the end, on fol. 137[b] sq., there are some prose-pieces by *Ârzû* (i. e. Sirâj-aldin 'Alîkhân, the author of the مجمع النّفائس, see Nos. 680 and 681 above, who died A. H. 1169 = A. D. 1756), styled فائدهاى آرزو.

According to the Arabic paging there is one leaf wanting at the beginning, and another after fol. 15; fol. 92[a] is left blank. The right order of ff. 133–138 is: 133, 135, 134, 137, 136, and 138.

Bibliotheca Leydeniana.

No. 2764 (13 D.), ff. 140, written in diagonal lines, mostly in 3 or 4 coll.; moderate Shikasta; size, $12\frac{1}{2}$ in. by $8\frac{1}{4}$ in.

IX. Sûfism.

2910

Munâjât-i-'Abdallâh Anṣârî (مناجات عبد الله انصارى).

Another copy of 'Abdallâh Anṣârî's (died A. H. 481 = A. D. 1088) pious invocations to God, see above, Nos. 1779; 1923, 14; and 2802, 7.

Beginning as usual: اى ز دردت بيدلانرا بوى درمان آمده الخ.

It is styled here رسالهٔ مناجات.

No date.

No. 1090, ff. 50–62, ll. 15; large and distinct Nasta'lîḳ; size, $6\frac{3}{4}$ in. by $3\frac{3}{4}$ in.

2911

Zâd-almusâfirîn (زاد المسافرين).

Another copy of Mîr Fakhr-alsâdât Ḥusainî's Ṣûfic mathnawî, 'the provision for travellers on the mystic road,' see above, Nos. 1832–1834. The date, given here, is the same as in No. 1834, viz. A. H. 729 (A. D. 1329), see the last verse, first hemistich:

در هفصد و بيست و نه زهجرت

Beginning: اى برتر از آن همه كه گفتند الخ.

The headings of the eight maḳâlas differ here in wording very considerably from No. 1832 above.

Maḳâlah I, on fol. 4[a], last line در تنزيه و تقديس عزّ اسمه; II, on fol. 8[b] در فضيلت و شرف انسان و غفلت

در بیان طریقت وکیفیّت سلوک ; III, on fol. 15b او; IV, on fol. 20b, last line در حقیقت سالکان طریقت ; V, on fol. 26b در بیان عشق و مراتب آن ; VI, on fol. 34a, first line در معرفت نفس و اوصاف او ; VII, on fol. 40a در بیان معرفت و تحقیق آن ; VIII, on fol. 49a در بیان پیرو مرید وشرط صحبت.

No date.

No. 3555, ff. 56, 2 coll., each ll. 13; good Nasta'lik; worm-eaten throughout; size, 8¼ in. by 5 in.

2912

Tarjuma-i-Lama'ât-i-anwâr (ترجمهٔ لمعات انوار).

The Persian commentary of Ni'mat-allâh Walî (died A. H. 834 = A. D. 1431, see Rieu ii. p. 634b) on the famous treatise on mystic lore, styled لمعات or لمعات انوار, by the poet Fakhr-aldîn 'Irâkî (see above, No. 1116), comp. Rieu ii. pp. 594b and 831b, No. II; and Bodleian Cat., No. 1298, 16; fuller descriptions of 'Irâkî's original Lama'ât are found in G. Flügel iii. p. 446; Fleischer, Cat. Lips., p. 401, No. 11; and W. Pertsch, Berlin Cat., p. 281; see also H. Khalfa v. p. 133, No. 11185.

Beginning of the commentary, on fol. 1b (the same words with which the original treatise begins on fol. 3b, l. 9): الحمد لله الّذی نوّر وجه حبیبه بتجلّیات الجمال یعنی جمیع محامد مختصّ است مر حضرت وجود مطلق الخ.

The twenty-eight لمعات of the original text are headed as follows:

1. اشتقاق عاشق و معشوق ازعشق است, on fol. 23b.
2. سلطان عشق خواست که الخ, on fol. 27b.
3. عشق هر چند دائم خود را بخود می دید, on fol. 32b.
4. غیرت معشوقی آن اقتضا کرد که الخ, on fol. 35b.
5. محبوب در هر آئینه هر لحظه روی دیگر نماید الخ, on fol. 38b.
6. نهایت این کار آنست که محبّ محبوب را آئینهٔ خود بیند الخ, on fol. 42a.
7. عشق در همه اشیا ساریست, on fol. 45a.
8. محبوب یا در آئینه صورت رخ نماید و یا در آئینه معنی الخ, on fol. 50b.
9. محبوب آئینهٔ محبّ است درو بچشم خود خبر خود را نه بیند, on fol. 53a.
10. ظهور دائم صفت محبوبست الخ, on fol. 55b.
11. بدانکه ای عزیز نظر محقّق میان صورت و آئینه الخ, on fol. 59b.
12. در هر که بحقیقت این در بگشایند در خلوتخانهٔ نابود خود بنشیند الخ, on fol. 61a.
13. محبوب هفتاد هزار حجاب نور و ظلمت بهر آن بر روی فرو گذاشته الخ, on fol. 63a.
14. محبّ و محبوبرا یك دائره فرض کن که آنرا خطّی بدو نیم کند الخ, on fol. 67b.
15. محبّ ظلّ محبوبست هر کجا که رود در پیِ او رود, on fol. 72a.
16. یك استاد از پس پردهٔ ظلّ و خیال چندین صور مختلفه و اشکال متضادّه مینماید الخ, on fol. 76b.
17. معشوق هر لحظه از دریچه بهر صفتی با عاشق روی دیگر نماید, on fol. 78b.
18. عاشق با بود و نابود خود آرمید بود, on fol. 85b.
19. عاشق را دلیست منزّه از تعیین که الخ, on fol. 88a.
20. عشق سلطنت و استغناء بمعشوق داد و مذلّت و افتقار بعاشق, on fol. 91b.
21. عاشق باید که بیغرض با معشوق محبّت دارد, on fol. 97a.
22. شرط عاشق آنست که هر چه دوست دوست دارد او نیز دوست دارد, on fol. 100a.
23. عشق آتشی است که چون در دل افتد هر چه در دل باید همه را سوزد, on fol. 103b.
24. طلب و جست و جوی عاشق نمونهٔ طلب معشوقست, on fol. 105b.
25. چون محبّ خودست که بعین الیقین جمال دوست بد بیند الخ, on fol. 108a.
26. محبّ چون خواهد که مراقب محبوب باشد چارهٔ او آن بود که الخ, on fol. 110b.
27. عاشق را طلب شهود بهر فناست [illegible] قدم در عدم الخ, on fol. [illegible]
28. محبوب چون خواهد که [illegible] کشد الخ, on fol. 116b.

O[illegible]'s Lama'ât are Ṣâ'in-aldî[illegible] composed A. H. 815 (A. D. [illegible] see [illegible] 831b, No. XXXI; and Jâmî[illegible] اشعّة اللّ[illegible] A. H. 886 (A. D. 1481), see above, Nos. 13[illegible]

No date. Coll[illegible]

No. 2316, ff. 1[illegible] by 4¾ in.

[illegible]13

Sharḥ-i-kaṣîda-i-mîmiyya-i-khamriyyah (شرح قصیدهٔ میمیّهٔ خمریّه).

Another copy of Jâmî's commentary on 'Umar Ibn al-Fâriḍ's (died A. H. 632 = A. D. 1235) famous 'wine-kaṣidah,' usually styled لوامع, or, as here on fol. 1a, لوامع انوار الکشف, composed A. H. 875 (A. D. 1470, 1471), see above, Nos. 1357, 16, and 1358, 1.

Beginning: ربِّ أنعمتَ فزِدْ سبحانه من جمیل لیس لوجهه نقاب الّا النّور ولا لجماله حجاب الّا الظّهور الخ.

An older commentary on the same Arabic ḳaṣîdah, by 'Alî bin Shihâb of Hamadân, who died A. H. 786 (A. D. 1385), is noticed above in No. 1922, 12.

No date. College of Fort William, 1825.

No. 2282, ff. 48, ll. 15; Nasta'lîḳ; size, 9⅜ in. by 5¼ in.

2914

Collection of mystical treatises.

Contents:

1. On ff. 60^b–75^b: شرح قصیدهٔ تائیهٔ فارضیّه, Jâmî's Persian commentary on Ibn Fâriḍ's Tâ'iyyah (see above, No. 1357, 17), beginning: پاکا خداوندی که صفحات کائنات نامهٔ سپاس و ستایش اوست و صحیفهٔ مکوّنات نسخهٔ بخشش و بخشایش او الخ. The first bait of Ibn Fâriḍ's poem begins on fol 2^a, l. 4; each bait is followed (1) by a grammatical analysis; (2) by a paraphrase, introduced by میگوید; (3) by one, or sometimes two rubâ'îs. A larger Persian commentary on the same poem by Sa'îd-aldîn al-Farghânî is described in No. 1811 above.

2. On ff. 76^b–80^a: شرح بیتین مثنوی مولوی, Jâmî's commentary on two baits in Jalâl-aldîn Rûmî's Mathnawî (see above, No. 1357, 13), beginning: عشق جز نانی و ما جز نی نه ایم الخ.

3. On ff. 80^b–87^b: مصطلحات صوفیّه, a tract on Ṣûfic terminology by the poet 'Irâḳî (who died A. H. 686 or 688 = A. D. 1287–1289, see Nos. 1116 and 2912 above), beginning: شکر و سپاس موجودی را که اعیان [illegible] بظهور نور خویش بنواخت الخ. It is divided into three مطلب; an[illegible]py of the same is noticed in Rieu ii. p. 832b[illegible]

4. On ff. 88^a–93^b: [illegible] [illegible]fic treatise in two دائرة (on ff. 88^b an[illegible] [illegible]scribed in No. 1927, ff. 9^b–29^b [illegible] حمد [illegible] شکر [illegible] ذاتی که وحدتش الخ [illegible] commentary is wanting h[illegible] the 29th [illegible]wwâl, A. H. 98[illegible] 'Abd-al-ṣamad bin Shaikh [illegible]wî.

5. On [illegible] إرآءة الدّقائق فی [illegible], a Persian co[illegible] [illegible]atise of similar contents as th[illegible] جام جهاننما, which is quoted he[illegible] [illegible]a work of Muhammad Shîrîn bin al-Shaikh [illegible]mâm 'Izz-aldîn al-Maghribî (see above, loc. cit.). The compiler of the commentary is called 'Alî bin Aḥmad on fol. 113^b, l. 2. Beginning: متعیّنا بالله متوکّلا علی الله سائلا منه ان یجعله الخ. Dated the 2nd of Dhû-alḳa'dah, A. H. 988 (A. D. 1580, Dec. 9).

6. On ff. 114^a–120^a: شرح حدیث ابی ذرّ العقیلی, Jâmî's commentary on a tradition of the prophet (see No. 1357, 18 above), beginning: ای پاك زچیز و مبرّا ز مکان الخ.

7. On ff. 121^b–134^b: An *Arabic* treatise on the توحید and other mystical topics, based on traditions, by Aḥmad bin Muḥammad bin Muḥammad al-Ghazâlî (died A. H. 517 = A. D. 1123, 1124), beginning: الحمد لله . . . . قال الشّیخ الامام جمال الاسلام احمد بن محمّد بن محمّد الغزالی الخ.

All these treatises seem to have been copied by the same hand in A. H. 988 (A. D. 1580).

No. 1856, ff. 60–134, ll. 19–20; clear Nasta'lîḳ; size, 9½ in. by 5⅝ in.

2915

Risâla-i-'Ishḳiyyah (رسالهٔ عشقیّه).

A work on the doctrines of Ṣûfism from the Naḳshbandî standpoint, by a member of that order, 'Uthmân (styled on fol. 1^a Shâh 'Uthmân), who is no doubt identical with that Khwâjah 'Uthmân, on whose death in A. H. 1005 (A. D. 1596, 1597) the poet Hâshim, himself a zealous champion of the Naḳshbandî creed and pupil of the great Shaikh Aḥmad Fârûḳî (see his dîwân above in No. 2898), composed a chronogram. Among many famous men the author quotes Shaikh Yaḥyâ Munyarî (died A. H. 782 = A. D. 1380, 1381, see above, No. 1843 sq.), on ff. 24^b and 123^b; Jalâl-aldîn Rûmî, on fol. 37^a; Jâmî (died A. H. 898 = A. D. 1492), etc.

It begins: الحمد لله . . . . سبحان الله آن قادری که خاك را از لطف عمیم جان بخشید الخ, and is divided into the following four faṣls:

1. در بیان فقر و تسلیم و توکّل و ذکر الخ, on fol. 5^b.

2. در نهایت سلوك و در خصال درویشان و در ریاضات اهل الله و نصائح و در تحمّل و رضای خالق الخ, on fol. 16^a.

3. در خاموشی و عزلت و نادیدن خود را با وجود کمالیّت و خوردن حسرت و ندامت و غمّ قیامت و در ذوق محبّت و عشق و در اشتیاق و جوانمردی و در تواضع و مهربانی و در سوز و محنت و شب بیداری الخ, on fol. 90^b.

4. در تضرّع و شکستگی بعجز و نیاز و در جانبازی عاشقان و در نصیحت و در غیره و در احوال عاشقان و خاتمهٔ کتاب, on fol. 97^a.

Every paragraph begins with the same phrase: ای درویش دلریش.

Dated in the twenty-first year of Muḥammadshâh's reign (= A. H. 1152, A. D. 1739, 1740).

No. 1021, ff. 285, ll. 13; large Nasta'lîḳ; size, 9⅜ in. by 5½ in.

2916

Two Ṣûfic tracts.

1. Ff. 1–46, ll. 25; Naskhî.

Risâla-i-Sulṭân Muḥammad Shâhî (رسالهٔ سلطان محمّد شاهی), a very strange tract on the معاد and cognate topics, written in a mixed Arabic and Persian by Muḥammad bin Jalâl Shâhî Riḍawî (who flourished

about A.H. 1042 = A.D. 1632, 1633, see the following tract). The full title, as it appears on fol. 2ª, ll. 6 and 7, runs thus: استقامة الشريعة على منهج الحقيقة.

Beginning: بسم الله الرحمن الرحيم جلّ شانه و عظم برهانه، الحمد لله والصّلوة على محمّد و آله و اخوانه و اتباعه اجمعين قوله فصل معاد الخ.

It is incomplete at the end.

2. Ff. 48–62, ll. 15; careless Nasta'lîk.

Alaswilat wa alajwibat (الاسولة والاجوبة), seventeen questions and answers, relating to important dates in the lives of eminent Ṣûfic Shaikhs. The questions were sent by Sayyid Muḥammad Bhuvah (بهوه) to the same Muḥammad bin Jalâl Shâhî Riḍawî, who is the author of the preceding tract. The latter received these questions the 7th of Dhû-alka'dah, A.H. 1042 (A.D. 1633, May 16), and answered them in this short treatise.

Beginning: الحمد لله حمد الشاكرين والصّلوة على عبده سيّد العالمين و آله الطاهرين و صحبه اجمعين، امّا بعد ميگويد خانزاد خاندان نبوی محمّد بن جلال شاهی رضوی نصره الله الخ.

No date.

No. 1193, ff. 62; size, 8⅝ in. by 4⅞ in.

2917

Sharḥ-i Rukn-alyaḳîn (شرح رکن اليقين).

The theosophical and mystical speculations of the great Afghân conqueror Aḥmadshâh Durr-i-Durrân (A.H. 1160–1186 = A.D. 1748–1772, see above, Nos. 588 and 589, and Rieu i. p. 213 sq., who excelled in high spiritual gifts, and wrote besides a dîwân of ghazals, and rubâ'îs in the Pushtû language, see extracts in Raverty's 'Selections,' London, 1860, and comp. Z.D.M.G., vol. xvi. p. 788), with a very elaborate and extensive commentary by a certain Muḥammad Ghauth ibn Turkmân ibn Tâjkhân, with the epithets Mullâ Bâshî and Khân'ulûm, see fol. 4ª, ll. 1–3. The name of the royal author appears on fol. 5ᵇ, l. 6. The title of the original collection, رکن اليقين, is found on ff. 6ª, l. 3 ab infra, and 433, l. 5, the title of the commentary, viz. عين اليقين, on fol. 6ª, last two lines.

This unique work, of which no trace is found anywhere else, begins with a *preface* of the commentator, on fol. 1ᵇ: بعد از استشمام گلدستهٔ بهارستان نیایش بو قلمون داوری را که از بوی گلهای بوستان سرای کبریای جبروتش مشام ارواح قدسیان معطر ساخته الخ, which ends with a panegyrical poem on Aḥmadshâh Durrânî (ff. 6ᵇ–9ª). After that follows the *introduction* containing general prolegomena on the most important points of the mystic creed, on fol. 9ᵇ, beginning: مقدمه ايست در بيان چند اموری كه واجب است تقديم آن بر مطالب كتاب الخ.

The original text of the رکن اليقين begins on fol. 15ᵇ, headed قال المصنّف خلّد الله تعالى ملكه. It opens with a number of rhymed lines, the abstruse character of which can be gathered from the first, which runs thus: هيم عاشقان شدح و ميم, after which a long مناجات follows, consisting mainly of quatrains (without any fixed metre) with the ever recurring refrain, فريادرس يا مصطفى; this ends on fol. 88ª (به انمام رسيد مناجات ملك المحقّقين ولحال اوان شروع در شرح مطالب كتاب رکن اليقين آمد والسّلم), and then the main portion of Aḥmadshâh's mystic writings begins, the مطالب كتاب رکن اليقين, which contains the author's speculations in the form of a dialogue between himself and an allegorical interlocutor, the جان جهان, to which afterwards a third symbolical personage is added, called ريحان. The extent of the commentary can be ascertained from the fact, that the explanation of the first line, quoted above, fills fifteen pages (ff. 15ᵇ–22ᵇ).

No date. Bibliotheca Leydeniana.

No. 2714, ff. 434, ll. 11; large Naskhi; size, 9½ in. by 6⅛ in.

X. TRANSLATIONS FROM SANSKRIT.

2918

The *first three* Parvas of the Mahâbhârata.

Another co[...] *first three* Parvas of the Mahâbhârata, in th[...]n Persian translation, made at Akbar's reques[...] the auspices of Abû-alfaḍl bin Mubârak, see [...]928–1944, and compare, for further refe[...]plement, p. 14ᵇ (a copy of the four[...]rowne, Cambridge Cat., pp[...]h and the fifteenth to eig[...]ian translations of San[...]ersische Litteratur, pp. [...]

Parva I, [...] fol. 17ª, آد پرب (Âdi-pa[...]

Parva II [...] سبها پرب (Sabhâ-parvan), [...]

Parva III (li[...]231ᵇ, بن پرب (Vana-parvan).

No date.

No. 3119, ff. 17–376, ll. 19; careless Nasta'lîk; ff. 169–188, 230ᵇ and 231, and 373–376 supplied by another hand in moderate Shikasta; extremely worm-eaten throughout; size, 11⅝ in. by 6⅞ in.

2919

Another incomplete copy of the *third Parva.*

The *third Parva* (بن پرب) in the same translation, defective at the end.

No. 3015, ff. 157, ll. 15; Nasta'lîk; the original leaves have been put into a modern margin; size, 9 in. by 5⅝ in.

2920

Another copy of *seven Parvas* from the fifth to the eleventh.

The same translation of Abû-alfaḍl, see a similar copy, containing the same seven Parvas, in No. 1940 above. All the Parvas are styled in the headings فن.

Parva V, on fol. 1ª, اودم پرب (Udyôga-parvan).

Parva VI, on fol. 45ᵇ, بهيکم پرب (Bhîshma-parvan).

Parva VII, on fol. 82ᵇ, درون پرب (Drona-parvan).

Parva VIII, on fol. 122ᵇ, کرن پرب (Karṇa-parvan).

Parva IX, on fol. 151ᵇ, شل پرب (Śalya-parvan), also styled گدا پرب in the colophon.

Parva X, on fol. 173ᵇ, سوپت پرب (Sauptika-parvan). This section is dated the 25th of Rabî'-alawwal, in the thirty-seventh year of 'Âlamgîr's reign (A. H. 1105 = A. D. 1693, Nov. 24).

Parva XI, on fol. 177ᵇ, استری پرب (Strî-parvan).

No. 3120, ff. 183, ll. 21; careless Nasta'lîk, mixed with Shikasta; ff. 151–166 in a slightly different handwriting, as it seems; very worm-eaten throughout; size, 10½ in. by 6⅞ in.

2921

Another copy of the *last six Parvas.*

The same translation; all the Parvas are headed فن.

Parva XIII, on fol. 1ᵇ, اناسن پرب (Anuśâsana-parvan); dated the 15th of Muḥarram, in the first year of Muḥammadshâh's reign (A. H. 1132 = A. D. 1719, Nov. 28).

Parva XIV, on fol. 109ᵇ, اسميد پرب (Aśvamedha-parvan), also styled چيمن پرب in the heading; dated the 29th (here سی ونهم ?) of M[illegible] in the same year (= A. D. 1719, Dec. 12).

Parva XV, on fol. 217ᵇ, [illegible] آسر (Âśrama-parvan).

Parva XVI, on fol. [illegible] colophon موشل پرب [illegible]

Parva XVII, on [illegible] rit Mahâprasthâna-pa[illegible] the same yea[illegible] 9th of Dec.

Parva [illegible] سرگ (Svargârohaṇa-pa[illegible]

No. 3121, [illegible] mixed with Shikasta; ff. 25[illegible] on whiter paper; extremely worm-[illegible] in. by 5¾ in.

2922

The *second Parva* in *Faiḍî's* translation.

Parva II (سبها پرب), in the same embellished version of Faiḍî as in Nos. 1945 and 1946 above, beginning:
سخن تازه کردم بنام خدای الخ

Dated the 17th of Rajab, in the sixteenth year (of ? either Muḥammadshâh, which would be A. H. 1147 = A. D. 1734, Dec. 13, or Shâh 'Âlam, A. H. 1188 = A. D. 1774, Sept. 23).

No. 3107, ff. 98, ll. 12–13; careless Nasta'lîk; size, 6¼ in. by 3⅝ in.

2923

Fifteen Parvas of the Mahâbhârata from the fourth to the eighteenth, in another translation.

This translation of Parvas IV–XVIII is stated on the fly-leaves of both Nos. 3012 and 3013 to be that of *Faiḍî;* but the absence of any poetical pieces, like those found in the beginning of Parva I as well as of Parva II in the authentic version of Faiḍî (see the previous copy), and the agreement in the beginning of Parva XIII (on fol. 185ᵇ in No. 3013) with that of the same Parva in No. 1944 above, make it more likely that we have got here the rare translation of Ibn 'Abd-allaṭîf alḥusainî Naḳîbkhân, the collaborator of Abû-alfaḍl, who seems to have made a preliminary version of his own, which was afterwards embodied in the larger translation that goes under Abû-alfaḍl's name. Besides, it is very doubtful whether Faiḍî ever wrote more than the first two Parvas.

Parva IV, on fol. 1ᵇ, بيراٿهه پرب (Virâṭa-parvan); dated the 23rd of Dhû-alka'dah, in the forty-eighth year of Shâh 'Âlam's reign (A. H. 1220 = A. D. 1806, Febr. 12).

Parva V (here called فن), on fol. 17ª, اودم پرب; dated the 11th of Dhû-alḥijjah in the same year (= A. D. 1806, March 2).

Parva VI (likewise called فن), on fol. 54ᵇ, بهيکم پرب; dated the 1st of Jumâdâ I, in the forty-ninth year of Shâh 'Âlam's reign (A. H. 1221 = A. D. 1806, July 17).

Parva VII (again called فن), on fol. 80ᵇ, درونه پرب; dated the 14th of Jumâdâ I in the same year (A. D. 1806, July 30).

Parva VIII, on fol. 102ª, کرن پرب; dated the 29th of Jumâdâ I in the same year (A. D. 1806, Aug. 14).

Parva IX, on fol. 128ᵇ, سل پرب (in the colophon شل پرب); dated the 2nd of Jumâdâ II in the same year (A. D. 1806, Aug. 17).

Parva X (called فن, like all the following Parvas), on fol. 130ᵇ, سوپك پرب (!); dated the 3rd of Jumâdâ II in the same year (A. D. 1806, Aug. 18).

Parva XI, on fol. 133ᵇ, استهری پرب; dated the 6th of Jumâdâ II in the same year (A. D. 1806, Aug. 21).

Parva XII, on fol. 139ᵇ, سانت پرب (Śânti-parvan); dated the 26th in the same month (A. D. 1806, Sept. 10).

Parva XIII, on fol. 185ᵇ, ساتك پرب (!); dated the 12th of Rajab, A. H. 1221 (A. D. 1806, Sept. 25).

Parva XIV, on fol. 227ª, اسميد پرب; this section is incomplete; it breaks off on fol. 232ª, first line; and on the next page a different hand begins.

Parva XV, on fol. 233ª, called here in the heading بياس سرن پرب (?); but in the colophon the correct title appears آسرم پرب; dated the 21st of Muḥarram, A. H. 1222 (Samvat 1864 = A. D. 1807, March 31).

Parva XVI, on fol. 266ª, موسل پرب; not dated.

Parva XVII, on fol. 280ª, پرستان پرب, better in the colophon مهاپرستان پرب; not dated.

Parva XVIII, on fol. 284ª, سروگاروهن پرب; not dated.

The proper order of ff. 129–137 is: 129, 134, 130–133, 136, 135, 137.

No. 3012, ff. 1–134; No. 3013, ff. 135–287, ll. 19–21; small Shikasta; ff. 233–287 supplied by another hand; some pages written partly or wholly in diagonal lines; size, 9¼ in. by 5⅝ in.

2924

The *fourth Parva* in the same translation.

Parva IV (بیرات پرب) in the same translation as in the preceding copy.

Dated the 7th of Dhû-alhijjah, in the seventh ... Shâh 'Âlam's reign (=A. H. 1179, A. D. 1766 ... Samvat 1823).

No. 3119, ff. 1–16, ll. 21; Shikasta; size, 11⅝ ...

2925

Skanda Purâṇa (اسکندہ پوران).

The same Persian translations of portions of Skanda Purâṇa, in forty-five Adhyâyas, by Karan Si... which has been noticed above in No. 1960 unde... title of Kshetra Mâhâtmya.

Beginning the same as in that copy, on fol. 1a: ادهیای اوّل جیمن رکهشر از سوت منی و غیره رکهیشران می گوید الخ.

No date.

No. 3088, ff. 72, ll. 9; Nasta'lik; size, 7¼ in. by 5½ in.

2926

Tarjuma-i-Râmâyana (ترجمهٔ رامایِن).

A modern translation in Persian prose of Vâlmîki's Râmâyaṇa, containing *six* out of the seven Kândas of the original, made at Banâras by the same Ânandghana, with the takhallus Khwash, who has been noticed as author of the بحر التّجات (i.e. the Kâśi-Khaṇḍa), see above, No. 1959; the گیا مهاتم (i.e. the Gayâ Mâhâtmya, A. H. 1206=A. D. 1791), see above, No. 1962; the مثنوئ کج کلاه (A. H. 1208 and 1209=A. D. 1794), see above, Nos. 1725 and 2905; and the دیوان خوش (A. H. 1205=A. D. 1791), see above, No. 2906. The first Kânda (Bâla-Kânda) is not found in this collection. Comp. on the older versions of the Râmâyaṇa, Nos. 1963–1970 above.

Contents:

The *second* Kânda, Ayodhyâ-Kânda (اجودهیا کاند), or second book (دفتر دویم), in No. 3041, beginning, on fol. 1b: گوناگون ستایش و سپاس بدرگاه آن ذو الجلال که زمین همه کونین یك تماشای اوست الخ. Dated by the same transcriber, who copied all the works of this author, viz. Bholanâth, the 5th of Rabî' II, A. H. 1209 (A. D. 1794, Oct. 30)=Samvat 1851.

The *third* Kânda, Aranya-Kânda (ارن کاند), or third book (دفتر سیوم), in No. 3024, beginning, on fol. 1b: هزار هزار منّت آن خالق بیچون راکه دلق حیات بر بدن همه جانداران پوشانیده الخ. Dated by Bholanâth the 16th of Muharram, A. H. 1206 (A. D. 1791, Sept. 15)=Samvat 1848.

The *fourth* Kânda, Kishkindyâ-Kânda (کشکندها کاند), or fourth book (دفتر چهارم), in No. 3020, beginning, on fol. 1b: سپاس بیقیاس آن خالق لا زوال را که خلق را مثل تار عنکبوت از خود پیدا میکند الخ. Dated by the same the 5th of Rabî' II, A. H. 1206 (A. D. 1791, Dec. 2). The proper order of ff. 1–15 is: 1, 8–13, 2–6, 14 (lacuna), 7, 15.

The *fifth* Kânda, Sundara-Kânda (سندر کاند), or fifth book (دفتر پنجم), in No. 3026, beginning, on fol. 1b: هزاران هزار نیاز مرآن بی نیاز را که جملهٔ آفاق و آفاقیان را آ... Dated by the same the 1st of Muharram, A. H. ... (A. D. 1791, Aug. 31)=Samvat 1848.

...e *sixth* Kânda, Lankâ-Kânda (لنکا کاند), also ...d Yuddha-Kânda (see Rieu i. p. 55b), or sixth ...k (دفتر ششم), in No. 3027, beginning, on fol. 1b: هزار هزار شکر و سپاس بیقیاس مرآن واحد حقیقی را ... این جملهٔ جهان یك کرشمهٔ اوست. Dated by the same the 25th of Shawwâl, A. H. 1205 (A.D. 1791, June 27)=Samvat 1848.

The *seventh* Kânda, Uttara-Kânda (اوتر کاند), or seventh book (دفتر هفتم), in No. 3025, beginning, on fol. 1b: هزار هزار شکر و سپاس آن واحد حقیقی را که این جملهٔ عالم را در طرفة العین از خود پیدا میکنند الخ. Dated by the same the 22nd of Safar, A. H. 1206 (A. D. 1791, Oct. 21)=Samvat 1848. The proper order of ff. 10–18 is: 10 ... 17, 11–13, 18.

No. 3041, ff. 1... size, 9¼ in. by 6 in.; No. 3024, ff. 62, ll. 15; size, 9⅛ ... No. 3020, ff. 69, ll. 15; size, 9¼ in. by 5⅞ in.; No. ... 5; size, 9⅛ in. by 6 in.; No. 3027, ff. 140, ll. 15 ... in.; worm-eaten towards the end; No. ... 9⅛ in. by 6 in.; Nasta'lîk, by the ... as frontispiece at the be...

...

Another c... of the Yogavâsisht... auspices of prince Dârâ ...6), see above, Nos. 1972–19... is particularly valuable, as it ... real translator, viz. Habib-allâh ...; the date appears on fol. 1b, lin. penult.

Beginning: سپاس و ستایش تمام نیایش نثار حضرتیست که ذرّات اکوان فروغ یافته الخ.

Dated the 29th of Safar, in the ninth year of Muhammadshâh's reign (A. H. 1140)=A. D. 1727, Oct. 16; it is called here by mistake Samvat 1789 (which would correspond to A. D. 1732, as is stated quite consistently on the fly-leaf, but not to A. H. 1140); the proper date should be Samvat 1784 or 1785.

No. 3165, ff. 137, ll. 15; very moderate Shikasta; size, 8⅜ in. by 5½ in.

XI. Ornate Prose, Inshâs, Poetics, etc.

2928

Muntakhab-i-Shabistân-i-Nikât (منتخب شبستان نکات).

An abridged copy of Fattâḥî of Nîshâpûr's شبستان خیال or شبستان نکات, composed A. H. 843 (A. D. 1439, 1440), see above, Nos. 2037–2039.

Beginning the same as there.

Bâb I, on fol. 121ᵃ, first line; II, on fol. 126ᵇ; III, on fol. 130ᵃ; IV, on fol. 136ᵃ; V, on fol. 139ᵇ; VI, on fol. 148ᵇ; VII, on fol. 153ᵇ; VIII, on fol. 167ᵇ.

No date. Modern transcript.

No. 3017, ff. 115–172, ll. 11; large and clear Nasta'lîk; si[…] 9¼ in. by 7½ in.

2929

Ḳiṣṣa-i-Rûḥ (قصّهٔ روح).

A short allegorical romance, with mystic tende[…] in rhymed prose and evidently modelled on the fa[…] prototype of this class of symbolical writing, Fattâ[…] حسن و دل. It was composed by Afḍal Khâksâr, see fol. 49ᵇ, l. 5. The hero is called روح (the soul); his birthplace is عالم جبروت (the world of omnipotence); his dwelling-place فضای لاهوت (the plain of divinity); he suddenly gets a desire to travel and alights in عالم ناسوت (the world of human kind), where he finds a land called بدن (the body), the seven climates of which are the seven اندام (members or parts of the body), and four brothers join hi[…] there, خون (blood), صفرا (bile), بلغم (phlegm), and […]ancholy), etc.

Beginning: حمد بیحد و […]احدی را سزد […]بدن را بآب روان بپرورد الخ

No date. Modern […]

No. 3017, ff. 49[…]e, 9¼ in. by 7½ in.

Ḥâsh[…]

Short g[…]r of 'Aṭâ-allâh bin Ma[…] […]. 929 = A. D. 1523) larger […]etrical art, the […] الصّنائع در فنّ شعر […]ich Nos. 2052–2054 above contain an extra[…] رساله درعلم قوافی or 'treatise on the art of rhyming,' see also Fleischer, Dresden Cat., No. 333. According to the beginning of these glosses, on fol. 32ᵇ: تکمیل الصّنائع مرتّب است

بر مطلعی و سه بیت و مقطع مطلع در بیان معنیٔ شعر
و اقسام او بیت اوّل در صنائع بیت دویم در معمّا
بیت سویم در عروض مقطع در قافیه و اقوال عرب و عجم
بتفصیل در آن کتاب مسطورست و مطلع بمشابه مقدّمه است
و سه بیت بمشابه سه مقاله و مقطع بمشابه خاتمه الخ,

the تکمیل الصّنائع was divided into an introduction (مطلع or مقدّمه) on the meaning of poetry and its various species, three treatises (بیت or مقاله) on tropical figures, riddles, and metres, and a conclusion (مقطع or خاتمه) on rhyme, with specimens taken from Arabic and Persian poets.

On fol. 33ᵃ, l. 6, the rare work by Maulawî Ḥusain Wâ'iẓ (died A. H. 910 = A. D. 1505, see above, Nos. 2188 and 2680), styled بدائع الافکار فی صنائع الاشعار, […]ted (see a full description of its contents in […]ne, Cambridge Cat., pp. 267–271), which […]ed to the list of his works, given above, […]

[…]y the same Muhammad Naṣîr, who copied […]053 above, in the same year, A. H. 1140 (called […]tenth year of Muhammadshâh's reign instead of […]inth which would be more correct) = A. D. 1727, […]8.

[N]o. 530, ff. 32ᵇ–40ᵇ, ll. 11; large and distinct Nasta'lîk; […]½ in. by 4½ in.

2931

Khaṭṭ u sawâd (خطّ و سواد).

A treatise on the rules for writing Naskh and Nasta'lîk, by Maulânâ Majnûn bin Muḥammad (in Rieu, Maḥmûd) Rafîḳî, who is commonly identified with the great Nasta'lîk writer Mîr 'Alî al-Kâtib, flourished in Sulṭân Ḥusain Mîrzâ's time, and was still alive in A. H. 945 (A. D. 1538, 1539), see Bodleian Cat., No. 1369; Rieu ii. pp. 531 and 532. The title given to this little treatise in the heading of fol. 84ᵇ, viz. کتاب رسم الخطّ, is misleading, since another, poetical treatise on the same subject and by the same writer, rightly bears that name. The proper title appears here, on fol. 88ᵃ, lin. penult. A second poetical treatise by Majnûn Rafîḳî, likewise dealing with the art of writing Persian characters, is the رسالهٔ وضع نسخ و تعلیق, see Rieu ii. p. 532ᵃ, No. III; and Bodleian Cat., No. 1370, comp. also Krafft, p. 5, No. XII. He is besides the author of the رسالهٔ ناز و نیاز, described in No. 2118, 7 above.

Beginning, on fol. 84ᵇ: حمد و سپاس استادی را که کاتب لوح و قلم بیچون و حافظ نور الخ.

It is divided into the following six bâbs:

1. در بیان خطوط و سطح و دور وجه تسمیه هر یك از آن, on fol. 88ᵇ.
2. در ذکر استادان و مخترعان و بیان مرتبهٔ انسان (ایشان ?), on fol. 89ᵇ.
3. در بیان ادوات کتابت, on fol. 91ᵃ, in seven faṣls.
4. در بیان قواعد خطّ, on fol. 98ᵇ.
5. در شکل هر یك از حرف (? حروف), on fol. 102ᵃ, beginning with در بیان الف.
6. در حسن خطّ الخ, on fol. 106ᵃ, first line.

This treatise ends in the middle of fol. 106ᵇ, without a date; the remainder of that page and fol. 107ᵃ are filled with a detailed prescription for making ruby-coloured ink (ترکیب مداد یاقوت), comp. No. 2977 below.

No. 1348, ff. 84–107, ll. 12 (ll. 13 on fol. 107ᵃ); Naskhî; size, 7¼ in. by 4⅜ in.

2932

Inshâ-i-Harkarn (انشاء هرکرن).

Another copy of the 'Mod... ...dence' by Harkarn the son of Math... ...of M... who compiled this work b... (A.D. 1625–1631), see abo...

Beginning: ...ضرت خداوند ...سال که عالم را از کتم عدم الخ

The index of the seven bâbs ... in the text itself no subdivisi...

Dated A.H. 1190 (A.D. 17... probably its transcriber too)...

No. 3005, ff. 13ᵇ–42ᵇ, ll. 12–... 6⅜ in.

2933

Another copy of the same.

Beginning, on fol. 1ᵇ: بعد از حمد و ثناء مر حضرت ایزد متعال ذو الجلال والافضال که عالم را الخ.

Bâb I (سلاطین بسلاطین نویسند), on fol. 2ᵇ; II (در اصدار فرامین), on fol. 8ᵇ; III (در شرح پروانجات), on fol. 16ᵃ; IV (در نوشتن عرائض), on fol. 21ᵃ; V (در مکتوبات که ابنای روزگار با یکدیگر نویسند), on fol. 34ᵃ, first line; VI (در خط قبالهٔ (index قبالات) شرعی نویسند), on fol. 54ᵇ; VII (در نوشتن دستک باسم گماشتهای در نوشتن جاگیرداران وچوکیداران و کدربانان الخ (index (دستک و سرنامهٔ التماس از فضلای بلغاء روزگار)), on fol. 58ᵃ.

Dated the 6th of Rajab, A.H. 1208 (A.D. 1794, Febr. 7), by Darwish 'Alî.

No. 3085, ff. 62, ll. 12; Naskhî; size, 7 in. by 4⅝ in.

2934

Inshâ-i-Amân-allâh Husaini (انشاء امان الله حسینی).

Another copy of the shorter collection of various letters and notes on Şûfic questions, by Amân-allâh Husaini, with the takhalluş Amânî, who died A.H. 1046 (A.D. 1636, 1637), see above, Nos. 1763, 7, and 1893, where it is styled رقعات حسینی.

Beginning as there: حمد وافر خدایرا که یاقوت قوت ناطقهٔ بی بها درعقد الخ.

A fuller work on letter-writing, by the same, styled انشاء خانزادخان, is described in No. 2077 above; his diwân in the Bodleian Cat., No. 1095.

No date.

No. 1966, ff. 220–246, ll. 13; Shikasta; size, 9⅝ in. by 6¼ in.

2935

Naubâwa (نوباوه).

Another copy of Abû-albarakât Munîr's collection of letters, called نوباوه, and compiled A.H. 1051 (A.D. 1641, 1642), see above, Nos. 2079–2082.

Beginning: این منتخب از بخت نکو فرجامش الخ.

Among the occasional dates, given in the letters, there appears, for instance, the 17th of Sha'bân, A.H. 1051 (A.D. 1641, Nov. 21), on fol. 45ᵇ, lin. penult. A lacuna between ff. 39 and 40. The collection ends on fol. 55ᵇ, and is dated at Farrukhâbâd the 11th of Jumâdâ I, in the seventh year of Farrukhshâh (Farrukhsiyar? but in that case the seventh year, as often ...ppens in Eastern calculations, is a mistake for the ...h=A.H. 1130, A.D. 1718, April 12, since Farrukh... ...ascended the throne in Dhû-alhijjah, A.H. 1124= ...713, January, and was deposed, after a reign of ...more than six lunar years and three months, in ...II, A.H. 1131=A.D. 1719, Febr.). It is collated ...ughout. Ff. 56–73, in various different hand...ings, contain fragments of other, anonymous, collec... ...of letters and notes, which may, or may not, belong ...e same Munîr; the first, on fol. 56ᵃ, begins: ...لآلی کلامی که تکلیل اکلیل سر افرازی اداء حمد را ...گردد.

No. 3028, ff. 73, ll. 19–21; Shikasta, by different hands; size, 9 in. by 4½ in.

2936

Ruka'ât-i-Munîr (رقعات منیر).

Letters and refined prose-writings of Abû-albarakât Munîr, who d... ...2 1054 (A.D. 1644), beginning with the same ...rds as the نوباوه (see the preceding copy), ... این منتخب از بخت نکو ف... انجامش الخ ...but containi... numb... wo... the ... in full, ... شب ... مناظ... ...d. 97ᵇ, ناصر ... مناظ... (wit... ...eading ... here are ...sides the f... ...e: صفت باغ, on fol. 90ᵃ, ... on fol. 95ᵇ; دیباچهٔ دیوان, on ... خاتمهٔ دیوان, on fol. 96ᵇ, last l...

No date. Mod... ...cript.

No. 3017, ff. 62–114, ll. 11; large and clear Nasta'lîk; size, 9⅝ in. by 7⅛ in.

2937

Majma'-alşanâ'i' (مجمع الصنائع).

Another copy of Nizâm-aldin Ahmad bin Muhammad Şâlih Şiddîkî Husaini's treatise on tropical figures in Persian poetry (see above, Nos. 2088 and 2089), completed A.H. 1060 (A.D. 1650), see the chronogram on fol. 2ᵃ, ll. 3 and 2 ab infra.

Beginning: الحمد لله الّذی انعم علینا و هدانا الی الاسلام الخ.

The four fasls are found here on ff. 3b, last line; 20a; 72a (here headed در ذکر بدائع معنوی); and 89b. The khâtimah, consisting of a few lines only, on fol. 97b.

Dated at Calcutta the 11th of Shawwâl, A.H. 1199 (= A.D. 1785, Aug. 17, not 19, as is stated in the colophon).

No. 2964, ff. 98, ll. 13; unequal Nasta'lik; size, 9⅛ in. by 6 in.

2938

Another copy of the same.

Modern transcript; no date. The chronogram fol. 1b, ll. 3 and 2 ab infra.

Fasl 1, on fol. 2a, last line; 2, on fol. 7b, firs[illegible] 3, on fol. 29b, third line; 4, on fol. 45b, last lin[illegible] last without a special heading, just as the khâtim[illegible]

No. 3017, ff. 1-48, ll. 11; large and clear Nasta'lik; 9⅛ in. by 7⅛ in.

2939

Munsha'ât-i-Brahman (منشآت برهمن).

Another copy of Candarbhân Brahman of Paty[illegible] (died A.H. 1068 or 1073 = A.D. 1657, 1658, or 1662, 1663) collection of letters, described above in No. 2094.

Beginning: چون از عنفوان شباب این برهمن عقیدت کیش را میل و رغبت بدریافت دقائق شعر و انشا بهم رسیده الخ.

The author's diwân is described in Nos. 1574 and 1575 above, his poetical des[illegible] of Shâhjahân's court in the چهار چمن in N[illegible] ve.

No date.

[illegible] is apparentl[illegible] and.

[illegible] te in the [illegible] in.

[illegible] ناظرۀ [illegible]

[illegible] and s[illegible] ghly embelli[illegible], by Mul[illegible] mad Sâlih Kan[illegible] n account of the capture of [illegible] 1646), see Rieu iii. p. 934b; [illegible] history of Shâhjahân (A.H. 1070 [illegible]), see Nos. 332–336 above; of the pre[illegible] hâr-i-dânish (A.H. 1061 = A.D. 1651), Nos. 806–81[illegible] above; of the Bahâr-i-Sakhun (earlier redaction A.H. 1065 = A.D. 1655, later redaction A.H. 1074 = A.D. 1663, 1664), Nos. 2090–2092 above, etc.

Beginning: حمد فیض بخشی که پایهٔ دولت ابر بلند گردانیده است و بناء وجود دریا بآب رساننده الخ.

Copied by Ghulâm Muhammad, see above, Nos. 2900–2903.

Received from Dr. Royle, July, 1856.

No. 3556, ff. 11, ll. 11; Nasta'lik; size, 7 in. by 3⅝ in.

2941

Jâmi'-alkawânîn (جامع القوانین).

Another copy of Khalifah Shâh Muhammad Kânûjî's specimens of letters, also styled انشاء خلیفه, and compiled A.H. 1085 (A.D. 1674), see above, Nos. 2097–2105.

Beginning, on fol. 45b: ستایش و نیایش مر احدیرا [illegible] کی کاتب [illegible] بیان خرد الخ.

The [illegible] l here on ff. 47a (twenty-six [illegible]), [illegible] رقعات), 71b, first line (*first* [illegible] ning four مراسلات تهنیت), [illegible] of the *third* fasl, containing [illegible] nd 74a (twenty-eight القاب [illegible] khâtimah is not marked; if [illegible] sist of the last few lines only. [illegible] dly copied immediately after [illegible] 932 above), in A.H. 1190 =

[illegible] -15; Shikasta, with some more [illegible] towar[illegible] end; size, 10⅛ in. by 6⅝ in.

2942

[illegible]nsha'ât-i-Mullâ Sâti' (منشآت ملا ساطع).

Specimens of letters and other pieces in ornate prose by Mullâ Sâti' of Kashmîr, who flourished under Bahâdurshâh and was still alive in A.H. 1136 (A.D. 1723, 1724), see A. Sprenger, Catal., p. 123, l. 4 ab infra; p. 156, l. 10; and p. 560 (where his diwân, دیوان ساطع, is noticed). He is no doubt the same Mullâ Sâti', whose petition to Shâh Bahâdur for a Jâgîr has got by a mysterious accident into the British Museum copy of Mullâ Tughrâ's works, Add. 16,852, see Rieu ii. p. 743b, No. XV (in the India Office copies of the کلیات طغرا, see above, Nos. 1586–1591, it is not found).

Beginning: ستایش گوناگون و نیایش بوقلمون در هر چشم زدن مبدعی را الخ.

All the headings of the various pieces are left blank.

Dated the 11th of Rabi' II, A.H. 1177 (A.D. 1763, Oct. 19). Bibliotheca Leydeniana.

No. 2325, ff. 54, ll. 10; Nasta'lik; size, 7⅝ in. by 4¼ in.

2943

Majma'-alinshâ (مجمع الانشا).

Another copy of Muhammad Amîn-i-Banî Isrâ'îl's famous collection of refined prose-writings, see No. 2122 above, with the same wording of the chronogram as there, viz. سلك جيد جواهر منثور (see fol. 2b, l. 8, where also the wrong spelling منشور appears for منثور), that is to say سلك جيد جواهر منثور = A.H. 1138 (A.D. 1725, 1726); the title, مجمع الانشا, appears on fol. 2b, l. 5.

Beginning, on fol. 1b: منشاء نشو و نمای نهال انشا انشائی ثنای انشا طراز بیهمتا الخ (sic!).

The work is divided here into twenty-nine faṣls only, that is to say the fourth of No. 2122 (در عنوان بیاض) is left out.

Faṣl 1 (=1 in No. 2122), on fol. 2^b; 2 (=2 there), on fol. 12^b; 3 (=3), on fol. 21^b; 4 (=5 in No. 2122, رقائم نصائح شمائم), on fol. 27^a; 5 (=6 there), on fol. 49^a; 6 (=7), on fol. 71^a; 7 (=8), on fol. 99^a; 8 ... 0), on fol. 119^a, last line; 9 (=10), on fol. 136^b ...
11), on fol. 156^a; 11 (=12), on ... 7^b; 12
on fol. 205^a; 13 (=14), on ... 14
fol. 224^a; 15 (=16), on fol.
230^a; 17 (=18), on fol. 24
last line; 19 (=20), on f
273^a; 21 (=22), on fol. 28
lin. penult.; 23 (=24), on
fol. 314^b; 25 (=26), on fol.
332^a; 27 (=28), on fol. 351^a,
on fol. 356^b, last line; 29 (=
twenty-sixth (respectively twe
five munâẓarât are found as
333^b, 335^b, 341^a, and 348^a,
مناظرهٔ شب و روز, so that i
prose-contests of Munir are ... which
noticed in No. 2078 above.

Dated by 'Âdilbeg of the Carnatic the 6
A.H. 1159 (A.D. 1746, Febr. 28).

No. 3065, ff. 359, ll. 15; Nasta'lîk; size, 8¼ in. by 4⅝ in.

2944

Dastûr-alnaẓm (دستور النّظم).

Another copy of the tract on Persian prosody and metres, by Muḥammad Mûsawi Wâlih, composed A.H. 1140 (A.D. 1727, 1728), which has been described in No. 2119 above; the name of the author and the date appear on fol. 2^b, ll. 7 and 8; the title on fol. 3^b, l. 2, and in the colophon; on the fly-leaf it is styled incorrectly دستور العروض.

Beginning, on fol. 1^b: برجستهٔ مصرعی که از رنگینی الخ.

Mukaddimah, on fol. 3^b; *Fann I*, on fol. 6^a, in two bâbs; *Fann II*, on fol. 13^b, in twelve bâbs; *Khâtimah*, on fol. 41^a.

Dated the last of Shawwâl, A.H. 1161 (A.D. 1748, Oct. 22).

Bibliotheca Leydeniana.

No. 2841, ff. 44, ll. 11–14; careless Nasta'lîk, mixed with still more careless Shikasta; size, 5½ in. by 4 in.

2945

Daḳâ'iḳ-alinshâ (دقائق الانشا).

Another copy of the compendium of rhetorics, prosody, etc., by Ranjhûrdâs, compiled A.H. 1145 (A.D. 1732, 1733), see Nos. 2120 and 2121 above; the author's name appears on fol. 3^a, ll. 7 and 8; the date on fol. 3^b, ll. 6 and 7.

Beginning, on fol. 1^b: حمد وافر و ثنای متکاثر ببارگاه صانعیست که شاهدان معانی را بکسوت الفاظ آراسته الخ.

Muḳaddimah (here styled wrongly دقیقهٔ اوّل), on fol. 9^b.

Daḳîḳah I, on fol. 14^a, last line, and fol. 14^b, first line (rightly styled دقیقهٔ اوّل), in three faṣls.

Daḳîḳah II, on fol. 25^a, in eight faṣls, corresponding to those in No. 2121 above (the preliminary index, on fol. 25^a, gives the usual ten faṣls).

Daḳîḳah III, on fol. 95^b, in two faṣls.

Daḳîḳah IV, on fol. 247^a, in two faṣls.

Daḳîḳah V, on fol. 256^a, first line, in two faṣls.

Daḳîḳah VI, on fol. 350^b, in two faṣls.

Daḳîḳah VII, on fol. 363^b, in three faṣls.

The *eighth daḳîḳah*, as well as the *khâtimah*, although ...licated in the general index on fol. 9^a, last line, and on ...^{b}, ll. 1 and 2, is entirely wanting in the text.
...ed the 5th of Rabî' I in the Faṣlî year 1200 (A.H. ... A.D. 1792, Oct. 21).

...3039, ff. 374, ll. 9; careless Nasta'lîk, sometimes re... g Shikasta; size, 8 in. by 4¾ in.

2946

...llection of official letters and specimens of refined ...-writing in Arabic and Persian.

...ntents:

... *Arabic*, ff. 1^b–29^b: Extracts from the انشاء تاج الجامعین, by Aḥmad bin Tâj aldairalmâlikî, chiefly containing letters written in the name of Maulânâ Sayyid Zaid bin Muḥsin to the emperor Shâhjahân, his wazir Sa'd-allâhkhân, Sulṭân 'Abdallâh Ḳuṭbshâh ... Haidarâbâd, etc., with answers.

II. *Persian*, ff. 30^b–116^a:

(*a*) ...انشای ارجمند منشی, on ff. 30^b–46^a, cont...
chiefly notes a... by Ja'farkhân, the N...
Bangâlah (A.H. ... = A.D. 1704–17...
emperors 'Âla... ...dshâh, etc.;
a note by S...

(*b*) ...
orn...
113...

(*c*) ...رقعه,
116^a ...ost het...
toge... ...his pa...
ald... ...mad ... (died
A.H. ...6 = A.D. 1... ... 1448),
on fol. 66^b, and ... (who was
still alive in A.H. ... see above,
No. 1484), on fol ... other hand,
letters as late as ... D. 1763, 1764 (in a
communication to ... ...azkhân), on fol. 84^b, and
even A.H. 1194, 9 ... of Dhû-alḥijjah = A.D. 1780, Dec. 6 (in the very first letter of this collection, addressed to Mr. John David Paterson), on fol. 50^a. Among the host of other notes and official communications there are particularly to be mentioned: letters to Mu'în-aldaulah Bahâdur; to Mîr Muḥammad Ḳâsimkhân Bahâdur; by Mîr Muḥammad Zakîkhân Ṣâḥib; to Muḥammad Kâẓimkhân; to Yûsuf 'Alîkhân; to Miyân Muḥammad Ṣâḥib; to 'Askar 'Alîkhân; by Mîr Muḥammad Ḥusain, after his return from a journey to England (در خدمت پیر و مرشد برحق و کعبهٔ مطلق),

on fol. 62^{b} sq.; by Mîr Bâkir Dâmâd to Mullâ 'Abd-allâh of Shûshtar, on fol. 65^{b} sq.; to Maulânâ Shâh Muhammad of Shîrâz; by 'Abd-al'azizkhân, the governor of the fort of Kandahâr, to Nawwâb I'timâd-aldaulah, on fol. 68^{b}; by Nawwâb Mahâbatjang to Shujâ'-aldaulah, the Nâzim of Murshidâbâd, on fol. 69^{a}; by Maulawî Lutf-allâh to the English authorities in Calcutta, and to Khân Bahâdur Nusratjang, etc., on fol. 70^{a} sq.; new year's greetings to prince Muhammad Shâh Shujâ' Bahâdur, on fol. 71^{b}; to and by Mîr Muhammad Ja'farkhân, the Nâzim of Bangâlah; to Nawwâb Muzaffarbeg Bahâdur; to Ghulâm 'Alîkhân; to Mirzâ Muhammad Yârkhân; to 'Alî Nawâzkhân; to Zâ'ir Husainkhân; to Hâjî 'Abd-alrahîm; to and by Jân 'Alîkhân Sâhib; to Mirzâ Dâdâr 'Alîkhân Isma'îl Kulîkhân Sâhib; to Muhammad Sa'îd Sâhib; to Muhammad Ridâkhân, the gover[...] Jahângîrnagar, on fol. 94^{b}; to Mîr Mas'ûd [...] Sayyid Muhammadkhân Bahâdur; etc. etc.

No date.

No. 3172, ff. 116, ll. 15; clear and distinct Nasta'lîk [...] $6\frac{5}{8}$ in. by 4 in.

2947

Two treatises on the art of letter-writing, [...] specimens.

1. مجموعهٔ اناشی or رساله در فنّ انشاء, by Shaikh Muhammad bin Shams-aldîn (see fol. 141^{b}, l. 2), on [...] 140^{b}–215^{a}, beginning: عنوان نامهٔ سعادت ابدی و دیباچهٔ منشور دولت سرمدی حمد و سپاس مبدعیی کہ مخلوقات عالم علوی و سفلی را جهت حصول [...]معر. The date on fol[...] very strange; تمّت فی شهور س[...]سعین و تسعمائه [...] 995 (A. H.[...] [...]es ۱۰۰۴ A. H. [...]mer is the [...] [...]f a [...] and [...] prop[...] con-[...]ons (ی[...] القس[...] [...]لامانی [...] ve fas[...]ter on the p[...] القسم الرابع فی) (التعازی), ll[...]

The third [...]7^{a}; the fourth on fol. 226^{a}; the five [...]ner are: فی تهنیة [...]فی تهنیة الصّحّة ; الولادة فی تهنیة ; فی تهن[...] فی تهنیة العود عن السّفر والاعیاد; and الفتح والمناصب والقدر والرّبیع والشّهر والحول; those of the latter: فی تعزیة الاولاد ; فی تعزیة العلما ; فی تعزیة الملوک; فی تعزیة النّساء ; and فی تعزیة الاحبّاء.

No date.

No. 1348, ff. 140–236, ll. 11 (on ff. 140–215), ll. 16–18, written in diagonal form (on ff. 216–236); excellent Nasta'lîk, by two different hands; most diacritical points left out in the second treatise; size, $7\frac{1}{4}$ in. by $4\frac{5}{8}$ in.

2948

Two short collections of forms of letters.

I. On ff. 1^{b}–12^{a}: انشاء مطلوب, another copy of Mubârak Farshî's little treatise, noticed above in No. 2134, beginning, on fol. 1^{b}: بعد از ادای شکر آفریدگار الخ پس از ابلاغ دعا.

[...] ff. 81^{b}–107^{a}: مکتوبات متفرّقات, a collection [...]otes, a[...] petitions, etc., without author's [...]

[...]107; ll. 11–12 in the first part, [...], by two different hands; size, [...]

Ethics.

2949

[...] (اخلاق).

[...]ldîn Muhammad Tûsî's (died [...]enowned work on ethics or [...]pleted A. H. 633 (A. D. 1235, [...]bove, [...]55–2172.

[...]ng: حمد بیحد و مدح بیعد لائق حضرت عزّت [...]ملا.

[...] I, in two kisms; *first kism*, in seven fasls, [...] 8^{b}, 9^{b}, 14^{b}, 16^{a}, 20^{b}, 23^{a}, and 30^{b}; *second kism*, in ten fasls, on fol. 44^{a}, first line, 47^{a}, 48^{a}, 50^{b}, 53^{b}, 57^{a}, 62^{b}, 74^{b}, 78^{a}, and 86^{b}.

Makâlah II, in five fasls, on ff. 109^{b}, 113^{a}, 117^{a}, 121^{b}, and 131^{a} (the number of the last is omitted).

Makâlah III, in eight fasls, on ff. 136^{a}, 144^{a}, last line, 159^{b}, 174^{b} (both heading and number are omitted here, it begins in l. 10 of this page), 184^{a}, 188^{b} (wrongly called فصل سیم for فصل ششم), 197^{b}, and 202^{b}, first line.

Dated in Sha'bân, A. H. 1081 (A. D. 1670, Dec.–1671, Jan.), at Akbarâbâd by Ghulâm Muhyi-aldîn. Chiefly on the first forty or fifty leaves various readings and both marginal and interlinear glosses, besides some pencil notes in English.

No. 3044, ff. 204, ll. 15; excellent Nasta'lîk; size, $8\frac{1}{4}$ in. by $5\frac{1}{4}$ in.

2950

The same.

Beginning as usual.

Makâlah I, in two kisms; *first kism*, in seven fasls, on ff. 10^{b}, 11^{b}, 17^{b}, 19^{b}, 24^{b}, 27^{a}, and 35^{b}; *second kism*, in ten fasls, on ff. 50^{a}, l. 2, 53^{b}, 54^{b}, 57^{a}, 60^{b}, 64^{a}, 70^{a}, 83^{a}, 87^{a}, and 96^{b}.

Makâlah II, in five fasls, on ff. 123^{a}, 126^{b}, 131^{a}, 135^{b}, and 149^{a}.

Makâlah III, in eight fasls, on ff. 152^{a}, 160^{b}, 177^{a}, 192^{b}, last line, 203^{b}, 209^{b}, first line, 220^{b}, and 225^{b}.

Dated the 29th of Jumâdâ II, in the forty-first year of 'Âlamgîr's reign (= A. H. 1109, A. D. 1698, Jan. 12). Various readings and glosses, both interlinear and marginal, throughout, but more frequent on the first leaves.

No. 3557 (Glass Case), ff. 228, ll. 15; good Nasta'lîk; size, 9 in. by $5\frac{1}{2}$ in.

2951

Mirât-alakhlâk (مرآة الاخلاق).

A compendium of ethics, which the author of this little treatise, who is probably identical with its transcriber and owner, Lutf-allâh ibn Yad-allâh Nizâm-aldin, was requested to compile in the majlis of Habib-allâh, called Zain-aldunyâ wa-aldin, of Shirâz, ... the basis of two renowned books in this branch ... sophical studies, the ... ناصری ... the ... ceding copies) and the ... عضدی ... with hitherto), see fol. 2ª, ... (where the above title ap... three صورت, viz. 1. ...خلاق ... last line; 2. ... حکمت منزل ... مدنیه, on fol. 45ª.

Beginning: ... حمد را علیه ... ق گردانید و خلق را بخلق عظیم او الخ.

No date.

No. 1348, ff. 1–67, ll. 10; larg...

XIII. Astronomy and Astro...

2952

Risâlat fi-alhai'at (رسالة فی الهیئة).

Another copy of 'Ali Kûshji's (died A. H. 879 = A. D. 1474, 1475) famous astronomical treatise, see above, Nos. 2240 and 2241, beginning as usual: ... الحمد لله .... امّا بعد این کتاب مشتملست بر یکمقدّمه و دو مقالة الخ.

Mukaddimah, in two kisms, the first on fol. 1ᵇ, the second on fol. 5ᵇ.

Makâlah I, in six bâbs, on ff. 7ª, 8ᵇ, 14ᵇ, 17ª, last line, 20ᵇ, and 22ª (the last subdivided into four fasls).

Makâlah II, in eleven bâbs, of which the third, fourth, eighth, and ninth are not marked, on ff. 44ᵇ, 47ª, lin. penult., 54ª (fifth bâb), 55ª, 57ᵇ, 61ᵇ (tenth bâb), and 63ᵇ.

A lacuna between ff. 63 and 65, and probably one or two other lacunas, which are concealed. Ff. 64 and 66–68 contain, in quite a different handwriting, some mukhammasât in honour of 'Ali, styled مناقب مولا مظهر (on a poet with the takhallus Mazhar in 'Âlamgir's reign, see A. Sprenger, Catal., pp. 129, 488, and 489).

No date. A seal of Sayyid Mihr 'Ali Husaini with the date A. H. 1200 (A. D. 1786), on fol. 65ᵇ.

No. 2972, ff. 68, ll. 11–15 (on ff. 1–16), ll. 13 (on ff. 17–63, and 65); ll. 15–23 (on ff. 64, and 66–68), written by two hands in clear Nasta'lîk on ff. 1–16 (white paper), and 17–63, and 65 (older and somewhat browner paper) respectively; Shikasta on ff. 64 and 66–68; size, 8 in. by 3⅞ in.

2953

Majmû'a-i-shamsi (مجموعهٔ شمسی).

Another treatise on astronomy, translated by Abû-alkhair, son of Maulânâ Ghiyâth-aldin, from the English of Dr. William Hunter (داکتر ولیم هنتر), perhaps identical with W. Hunter, M.D., 1755–1812, who besides medical and other works composed astronomical treatises and also an 'Account of the labours of Jayasimha,' see Dictionary of National Biography, vol. 28, p. 305ᵇ), see fol. 1ᵇ, beginning: بدانکه این رساله ایست در علم هیأت مشتمل بر بعضی از حالات زمین و آسمان الخ.

Fasl I, on fol. 2ª: در اثبات کرّیت ارض. *II*, on fol. 3ᵇ: در ذکر حرکت ارض. *III*, on fol. 4ᵇ: در بیان مقدار ارض. *IV*, on fol. 8ª: در بیان بعضی از حالات مجموعهٔ شمسی. *V* (not numbered), on fol. 12ᵇ: در تذکرهٔ ... وف... ابنا... سیّارات متابع که ورای سیّارات اصلی ... *VI*, on ... در بیان جوزهرا... *VII* (here numbered eighth) ... on fol. 18ª: فوائد چندیکه مختصّ بکواکب ثابت.

... date.

... 3070, ff. 23, ll. 13; Nasta'lîk; size, 8⅝ in. by 6 in.

2954

...kâm-i-ashkâl (احکام اشکال).

...wo sets of astrological tables, the first on ff. 68–71 (apparently incomplete), the second on ff. 73ᵇ–82ª, containing prognostics, horoscopes, and many other indications for the welfare of human beings, suggested by certain constellations of stars.

No. 1348, ff. 68–82ª; size, 7¼ in. by 4⅜ in.

... Medicine.

...

Khulâsa...

A ...
a ...
lit...
of t...
part...
in t...
di...

...eadings ...

9. ... احوال چشم ... on fol. 34ª.

10. ... احوال گوش ... the ear), on fol. 51ª.

11. ... احوال بینی ... باب یازدهم (the nose), on fol. 56ª.

12. باب دوازدهم در بیان احوال دهان (the mouth), on fol. 63ª.

13. باب سیزدهم در بیان احوال حلق و آلتهای او الخ (the throat, etc.), on fol. 70ª.

14. باب چهاردهم در بیان احوال جگر و دل (the liver and the heart), on fol. 88ª.

15. باب پانزدهم در بیان احوال مری و معده (the oesophagus and the stomach), on fol. 93ᵇ.

16. باب شانزدهم در بیان بعضی امراض که اکثر اطبّاء این ممالک تخصیص آنرا بعضوی معیّن مناسب ندانسته اند الخ (diseases which physicians of these realms have not been able to assign to any particular limb of the body), on fol. 112b.

17. باب هفدهم در بیان احوال جگر و مراره (the liver and the bile), on fol. 117b.

18. باب هژدهم در بیان احوال سپرز (the spleen), o fol. 136a.

19. باب نوزدهم در بیان احوال روده (the bowels), o fol. 140a.

20. باب بیستم در بیان امراض مقعد (diseas posteriors), on fol. 164a.

21. باب بیست و یکم در بیان احوال گرده (th on fol. 171a.

22. اب بیست و دوم در بیان احوال مثانه bladder), on fol. 177b.

23. بیست و سیوم در بیان احوال آلات تناسل (the genitals), on fol. 189a.

24. بیست و چهارم در بیان احوال آلات توالد و پستان (the female organs of generation and the f breast), on fol. 200a, first line.

25. ب بیست و پنجم در بیان امراض پشت و مفاصل و پایها (diseases of the back, joints, and feet), on fol. 217b.

26. باب بیست و ششم در بیان سموم الخ (poisons,), on fol. 225a.

باب بیست و هفتم در بیان بعضی تراکیب که م عمل اند در (compound medicaments, usually قرابادین, and thus d the margin),

باب بیست الفاظ غر

peculiar

[illegible]

with

sta;

Two m

1. A glos occurring in the Materia Medi d Persian equivalents, forming an alph to the مخزن الادویة (see above, No. 2362), on It is styled in the heading: فهرست ادویهٔ هندی و لغت عربی از کتاب مخزن الادویة بموجب شمار هندسه, and consists of three columns, the one on the right side for the Hindi words, the middle one for the Arabic and Persian ones, and the one on the left for the pages or folios of the respective copy of the مخزن الادویة (which is not *that* in the India Office referred to above). The English equivalents are occasionally added on the margin, mostly in ink, sometimes in pencil. Frequently, where special Hindi terms are not forthcoming, only the Arabic and Persian words are given. Ff. 86–88 are left blank.

2. A glossary of similar Hindi terms, occurring in a medical work, styled بهاو پرکاس, with their Sanskrit equivalents, arranged in the same way, the Sanskrit words in the right column, the Hindi ones in the mid , and the folios in the left column, on ff. 89b–

tyled heading: فهرست ادویهٔ هندی از کتاب بهاو پر, and is on the

rious glossary, occasionally

nglish equivalents on the

are written in Devanâgari

is given a Sanskrit title

Dravya Gana, Hindi and

in. by 6¼ in.

957

gân-i-amrâḍ-i-pîcîsh (ترجمهٔ

(قر بیان).

n translat of an English medical treatise ockburn (اویم کاك برن), M.D. of London, hich is represented here in Persian transl ation as دی نیترانت کیورس او فلك شیز, which seems to mean 'the nature and cures of fluxes,' explained in Persian by کتاب در بیان امراض پیچش‌های اقسام و ادویات آن. There are two books of Dr. W. Cockburn (1669–1739) mentioned in English works of reference (see, for instance, Dictionary of National Biography, vol. xi. pp. 192–193), which are very likely different editions of one and the same treatise from which the present translation is made, viz. 'Profluvia ventris,' London, 1701; and 'Account of the nature and cure of looseness,' sec. ed., London, 1710. The learned English doctor wrote it partly on the basis of former investigations, partly on the results of his own medical experience. It is divided into nine صورت.

No date.

No. 1452, ff. 61, ll. 9; simple Shikasta; size, 8¼ in. by 6 in.

XV. Lexicography and Grammar.

1. Arabic-Persian.

a. *Vocabularies and Dictionaries.*

2958

Three metrical Arabic-Persian vocabularies.

1. Niṣâb-i-badî' (نصاب بدیع), on ff. 1b–6b, see above, No. 2386, beginning: مصر شهر وشهر ماه وماء آب و حوت سهم الخ.

2. Niṣâb-alṣibyân (نصاب الصّبیان), on ff. 7a–27a, see above, Nos. 2375–2381, beginning here:

همین گوید ابو نصر فراهی
کتاب من بخوان گر علم خواهی

This part is dated the 9th of Ramadân, A.H. 1 (A.D. 1814, Aug. 25).

3. Manṭik-alṣibyân (منطق الصبيان), on ff. 27b- a versified tract of the same kind as the two pre ones, in eighteen ḳiṭ'as, prefaced by ten mathna beginning:

کز عدم کرد خلق گوناگون

The title appears on fol.

The MS. belonged to the ceded districts.

No. 3018, ff. 36, 2 coll., 9⅜ in. by 6⅝ in.

29

Niṣâb-alṣibyân (الصبيان)

The same versified vocab beginning in the following

الحمد ... ل العالم بدر الحق والدين الخ

No. 2?77 sq. above); this copy is slightly the end; the last line here correspondin first line, in the preceding copy.

No. 2754, ff. 149a-174b, ll. 13-16; Nasta'lik; size, 9¼ in. by 5⅝ in.

2960

'Umân-i-ma'âni (عمان معانی).

The Persian gulf of fine thoughts, an Arabic-Persian glossary with occasional intermixture of Hebrew, Pahlavi, Syriac, Turkish, and other words, by Amiral of Balkh, who compiled this little work at the request of Shaikh Nizâm, A.H. 859 (A.D. 1455), see fol. 1b, last four lines, and fol. 2a, first five lines.

Beginning: حمد بینهایت قادریرا که از صنعت قدرت خویش الخ

It is arranged alphabetically according to the *first* and *last* letters, the Persian paraphrase is interlinear and sometimes marginal, and written as far as fol. 43a in red ink; from fol. 43b to fol. 81a in black (except half of fol. 74a which is again in red); from fol. 81b to the end the paraphrase ceases altogether and only strings of words are left.

No date.

No. 989, ff. 120, a number in diagonal lines; first two pages slightly effaced; size, 8⅝ in. by 4⅞ in.

2961

Another Arabic-Persian glossary, arranged like the preceding one according to the *first* and *last* letters. There is neither title nor author's name given, as the copy lacks the introduction and begins abruptly in the midst of the explanation of an affix (probably the simple ...) thus: ساکن اسم مضمر مرفوع متصل بود برای تثنیه غائب در ماضی و مضارع و ... الخ.

fully ... order of ff.

No date.

The copy b

No. 1285, ff. an older one, as i one on ff. 273-33

Dastûr-i

... مصادر

on (see in

No 'A

حمد ... رسول صلى الله الخ

The title appea... fol. 1a it is styled, through a c... pe (see the above statement), ... the introduction comprises a faṣl: ... آن در اعداد ابواب, on fol. 3b, with the followin subsections: خاصّيّة الابواب, on fol. 4a; كيفيّت مصادر مزيد فيه, on fol. 5a; and كيفيّت معرفة مصادر در هر فعل, on fol. 5a. The dictionary itself begins, on fol. 5b, with the باب الالف; the arrangement is this, that the *first* letter forms the bâb and the *last* the next subdivision; after that comes the middle one.

Dated A.H. 1176 (A.D. 1762, 1763).

No. 1338, ff. 360, ll. 19; Nasta'lik; size, 9½ in. by 5⅞ in.

A. D. 1579), written at the request of Mr. William [illegible]rkpatrick, see Rieu iii. p. 930[a], Blochmann in his [illegible]slation of the آئین اکبری, p. 316, note, and Elliot, [illegible]ory of India, viii. p. 193; منتخب الصّرف, on the [illegible]ation of Arabic words used in Persian, Rieu ii. [illegible]7[b], No. II; and تحقیق الاصطلاحات, a glossary of [illegible]rds and idioms, with poetical illustrations, [illegible]p. 1070[b], completed A. H. 1189 (A. D. 1775).

[illegible] ff. [illegible]hikasta; size, 9¾ in. by 6¼ in.

[illegible]Persian.

[illegible] لطائف[illegible]).

[illegible]llatif bin 'Abdallâh al-[illegible] Jalâl-aldîn Rûmî's math-[illegible]91–1097, beginning: این [illegible] فرهنگیست مشتمل بر [illegible]

[illegible]lâ I, in the fortieth year of [illegible]gn [illegible]ould be A. H. 1108, a year [illegible]y seems [illegible] hidden in the strange com-[illegible] figures appearing here, viz. [illegible] = A. D. [illegible]9), by Husain 'Ali bin 'Ali Murtadâ [illegible]ghtly worm-eaten.

No. 3004, ff. 219, ll. 15; Nasta'lîk; size, 10⅝ in. by [illegible] in.

[illegible] 6½ in.

[illegible]rules of Arabic [illegible]ions, by Amir [illegible]st two lines), [illegible] the famous [illegible] A. H. 1214 [illegible]opy

[illegible] on [illegible] [illegible] dealing [illegible] respectiv[illegible] [illegible] seventeen fasls, on fol. 4[b], l. 2.

باب دویم در بیان [illegible] و هرچه متعلق بآن است, in nine fasls, on fol. 4[illegible]ine.

[illegible] سوم در بیان اقسام حروف, in three fasls, on fol. 48[a]; but in the text itself the beginning of a *fourth* bâb is found on fol. 51[b], on the sentence باب چهارم در ذکر جمله, which was to contain two kisms, each of which subdivided into fasls; but already in the first fasl of the *first kism* the copy breaks off.

Earlier works of the same Amir Haidar are: سوانح اکبری, a history of the emperor Akbar to A. H. 987

2967

Bahr-alfadâ'il fî manâfi'-alafâdil (بحر الفضائل فی منافع الافاضل).

A fuller copy of Muhammad bin Kiwâm bin [illegible]stam bin Ahmad bin Mahmûd Badr-i-Khizâna all[illegible]khî's Persian dictionary, which has been described above in No. 2512. The author's epithet is given here (on fol. 2[b], l. 7) as Nikû'î, instead of Karkhî. This copy contains thirteen out of the fourteen bâbs of the *second kism* (a complete index of which is given both on [illegible] 4[b]–5[b] and 224[a]–226[a]), viz.:

Bâb I, on fol. 226[a], second line, headed here: در اسم بعض از اهل اولاد و عماد (index و عمّال و غزوات و اسپان واسباب پیغمبر الخ).

Bâb II, on fol. 228[a], headed here: در لت الدّعوات و غیر آن الخ (index در الفاظ ادوات), with two fas[illegible] at the end.

Bâb III, in four fasls (kunyas, beginning respect[illegible]ely with ابو, ام, ابن, and بنت), on fol. 246[b].

Bâb IV, in seven fasls, on fol. 248[b].

Bâb V, in three fasls, on fol. 252[b].

Bâb VI, in seven climates, on fol. 256[a].

Bâb VII, on fol. 257[b].

Bâb VIII, on fol. 262[a] (number here omitted).

Bâb IX, in six fasls, on fol. 264[b].

Bâb X, in nine fasls, on fol. 278[a].

Bâb XI, on fol. 289[a], lin. penult.

Bâb XII, in three fasls, on fol. 293[b].

Bâb XIII, in three fasls, on fol. 298[a].

The number of fasls is th…
rectly stated on fol. 3^b, l. 8 (…
224^a, l. 7 it is given as thirty…
taining the dictionary proper, … 229

Beginning, on fol. 1^b, thus: …
… در نعت اوست بالسنة مختلفه
… متنوعه اورا ثنا گوید (sic!) الخ …36^a, …ng

An English note on fol. 1^a de…
abridgement of the القفال …
known; this statement is …
would rather apply to …
No. 2512 above; more…
on the same page, ru…
proves that we have g…
fourteenth bâb of the *se*…

Dated the 7th of Sha…
Aug. 13).

No. 2970, ff. 302, ll. 13; N…

3. Persi…

29…

The first sketch of a Per… Lexicon …
the Arabic words, commonly used by …
their English equivalents, by Haughton …
Champney Haughton, 1788–1849, who w… in
1827 professor in the East India College a… Haileybury,
see Dictionary of National Biography, vol. xxv. pp. 166^b–168^a. It is very rich and accurate, but goes down to the middle of the *fourth* letter only, ث; the last word being تعميم.

No. 3182, ff. 303; European handwriting; size, 13 in. by $8\frac{3}{4}$ in.

XVI. Theology and Law.

2969

Kurân (قرآن).

A copy of the Kurân, with interlinear Persian paraphrase, which derives a unique interest from the fact that (according to a note appended at the end by Mr. A. Rattnay) it 'was picked up in the streets of Lucknow, on the occasion of the entry of the Brigade under General Franks into that city, in 1857, by one of his Aides de Camp (Captain Henderson, I believe). It was found under the body of a Mahomadan priest, who was evidently attempting to escape with it at the time he was killed.'

The copy is, of course, in a very precarious state, despite the careful mending of most of the old leaves, which have been put into a modern margin; and although the text has been supplemented, wherever pieces had been torn off, the first and last leaves especially—which were lying quite loose in the copy and have now been arranged in proper order—are greatly damaged. Part of the original colophon is preserved, stating that the copy was written in A.H. 995 (A.D. 1587), by .... بن احمد انصارى المدينى

No. 3402, ff. 387, usually ll. 14 in the fully preserved pages; splendid Naskhi; the Persian paraphrase in Nasta'lîk; size, about 13 in. by $8\frac{1}{2}$ in.

From fol. 8^a onwards the Arabic words are written in red ink. Copied by Muhammad Zain-aldîn.

No date.

The title gi…en to this glossary on the fly-leaf, viz. لغات تركى, has no sense whatever.

No. 1755, ff. … 15; Nasta'lîk; size, $9\frac{1}{4}$ in. by $5\frac{1}{4}$ in.

2962

…e copy of a large Arabic-Persian dictionary,
…ongly designated as كشف اللغات both on
…es and at the top of fol. 1^a. The كشف
…a Persian-Persian dictionary, and therefore
… different in character from the present work,
…bles very closely the كنز اللغات (see above,
…92–2396), although its abrupt beginning cannot
…ed in any of those copies, and the order of words
…not to be quite the same. At any rate, it may be
… an earlier or a later redaction of that famous
…nary.

…ing: ... دوم پناه گردانیدن سیوم در پناه
کسی بود.

…cording to the Arabic paging six leaves are
…ing at the beginning, and eight between ff. 249
…250. Ff. 247–250 are slightly damaged, but care-
…paired in some (not all) places. The proper
… 394–411 is: 394, 403–410, 395–402, 411.
f… belonged formerly to Mr. Richard Johnso…

…423, ll. 25; chiefly in Naskhi, by vario…
… appears, on ff. 1–272 and 335–423, …
… in. by $5\frac{5}{8}$ in.

…بس

4. …

…قاضى

…

ta… fol. 7…
wi… فى ا…
الخص…
…تاب ا…
…ون …
on fol. 98^a, lin. …
fol. 102^a; (c) …راء

8. كتاب الاقرار, … (a) …رار
…ار فيما لا يكون …3^b.
9. …الاستثناء …l. 119^b.
10. كتاب الصلح, on fol. 120^a.
11. كتاب المضاربة on fol. 124^b.
12. كتاب الوديعة, on fol. 129^b.
13. كتاب العارية, on fol. 143^b.
14. كتاب الهبة, on fol. 146^a.

b. *Grammar.*

2964

Three Persian treatises on Arabic gra[mmar].

1. Kitâb-i-mizân (كتاب ميزان), i.e. the ميزان في علم الصّرف, on ff. 1b–20a, see above, ... 2415–2417, beginning: الحمد ... اسعدك الله تعالى في الدّارين ... افعال متصرّفه بر چهار گونه است ماضي و مستقبل و امر و نهي الخ. This part i... 8th of Rabî' II, A. H. 1218 (A. D. 1803, July ...

2. Nuskha-i-munsha'ibah (نسخهٔ منشعبه), ... 28a, only a fragmentary piece, defective at the ... above, Nos. 2411, 2; 2412, 2; and 2418, b... ... اسعدك الله تعالى في الدّارين كه جملهٔ ... متصرّفه و اسماء متمكّنه از روى تركيب حروف الخ. Ff. 29 and 30 left blank.

3. Dastûr-i-mubtadâ (دستور مبتدا), or Ki... jadvalî (كتاب جدولى), or Ṣarf-i-af'âl (صرف افعال ...) ff. 31b–90b, see above, Nos. 2425–2427, b... ... لله ... بدانكه اين كتابيست در بيان صرف افعال ... دل آن كه جملهٔ افعال بر دو گونه است ثلاثى و رباعى الخ.

Bibliotheca Leydeniana.

No. 2741, ff. 90, ll. 9–10; Nasta'lîk; size, 9 in. b...

2965

...takhab-alnahw (منتخب النّحو ...).

...atise on the applicat... Persian, with ... ...aini Bal... ...hal... ... are ... 256.

... ave. ... A. H. ... o. ... by va... ...s, ...lkar... ... ent l... y ... en; siz... 8½ in. by

... i sharh-a... منكشفة فى شرح ...

... ommentary o... known religious ...c kaṣîdah ... kaṣîdah of con... ...nfort, which is ascribed here to the ...asan al-Basri (died the 5th of Rajab, ... = A. D. 728, Oct. 14), see fol. 135b, l. 5. ...e on this poem and the various authors ... credited with its composition, H. Khalfa iv. ...q., No. 9508; vi. p. 198, No. 13209; Arabic ...the Brit. Mus., p. 86; Uri and Nicoll ii. pp. 88,

... Or. Lugd. Bat. ii p. 97; (...) (No. XIII); G. Flügel i. K... ps, pp. 434–435; J. Aumer, tran... 246, last line sq.; etc. In Hist... ...ibed to Muhammad al-Ghazâlî, form... ...n al-Nahwî (Abû-alfadl Yûsuf p. 8... ...), etc. The poem consists here ... a H. Khalfa thirty-five; in the ... en, in others forty), and begins,

اشتدّى ازمة تنفرج

... fol. 135b: بعد حمد بى ... منتهاى و ثناى متجا...

... Kâdir bin Hâshim alhu... ...the title appears on fol. ...ation consists usually of ...ysis, and حاصل المعنى, a ...

...–10, ... Naskhi; the Arabic text in red; ... in.

2973

...wât (زبدة الدّعوات).

Choice se...tions of prayers, accompanied by a Persian treatise on devotional science, by an anonymous author, in a mukaddimah, four faṣls, and a khâtimah, beginning, on fol. 1b: يا حبيب صفوة المتّقين نحمدك و نشكرك و يا مجيب دعوة المضطرّين الخ.

Mukaddimah: در تعريف و ترغيب دعا و بيان شرائط و سبب تعويق حاجتها, on fol. 3b.

Faṣl I: در تعقيبات نماز (index صلوة) يوميّه و بعضى دعوات ضروريّه, on fol. 8a.

Faṣl II: در اعمال روز و شب جمعه و احوال ايّام و ليالئ متبرّكه, on fol. 38a.

Faṣl III: در وصول بسعادات و حصول مرام و دفع بليّات و رفع اسقام, on fol. 97b.

Faṣl IV: در جميع فوائد متفرّقه و قمع اعادى و ظلمه, on fol. 132b.

Khâtimah: در آداب زيارت مشاهد مقدّسه على مشرّفيها, on fol. 150b.

Faṣl I is not numbered; faṣls III and IV and the khâtimah are neither numbered nor headed by فصل or خاتمه. This treatise which is based on the مصباح صغير و كبير (designated by مص), the مجمع الدّعوات و منهاج (ق), the مكارم الاخلاق (مت), the منهج الدّعوات (مح), the مجتبى القلاح (ع), the عدّة (ز), the نزهة الزّاهد (ع), the فصول (ل), etc., ends on fol. 158b and is dated by Ja'far bin Muhammad Kâzim the 15th of Sha'bân, A. H. 1133 (A. D. 1721, June 11). On ff. 158b, l. 6–197b there is added another tract, very similar to the khâtimah of the زبدة الدّعوات, styled Mukhtaṣar dar rusûm u âdâb-i-safar (مختصر در رسوم و آداب سفر), on the rites and